PART IIB - 2026-2027

Paper C1a	Advanced Hebrew
Paper C1b	Advanced New Testament Greek
Paper C1c	Advanced Sanskrit
Paper C1d	Advanced Qur'anic Arabic
Paper C2	The Five Scrolls
Paper C3	New Testament Christology
Paper C4	Topic in the History of Christianity - Faith, Fire, and Fury: The British Reformations and their Discontents
Paper C6	Disputed Questions from Mediaeval and Early Modern Theology
Paper C8	The Jewish Tradition and Christianity: from Antiquity to Modernity
Paper C9	Islam II
Paper C10	Hinduism and Buddhism II
Paper C11	Truth, God and Metaphysics
Paper C12	Theology and the Natural Sciences: God and Creatures
Paper C15	The Art of Christian Doctrine
Paper C16	The Holy Spirit and the Christian Experience
Paper C17	Philosophy in the Long Middle Ages [Philosophy]
Paper C19	Self and Salvation in Indian and Western Thought
Paper C21	The End of the World: Anthropological Case Studies
Paper C22	Philosophy, Ethics and the Other
Paper C23	Judaism in the Graeco-Roman World
Paper C24	World Christianities - Decolonising Christendom? The Complex Heritage of Global Christianity
Paper C26	The Great Chain of Being

Paper Choices

Candidates for Part IIB must offer:

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

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

PAPER C1A – ADVANCED HEBREW

Paper Coordinator: Dr Arjen Bakker

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

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

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

Prescribed Texts:
1) Leviticus 8–10;
2) Isaiah 36–39;
3) Psalms 1–2, 8, 23–25, 46, 51; 11Q5 22:1–15; 1QH^{a} 10:22–32; 11:20–37

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

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

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

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

Supervisions:

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

Recommended Reading:

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

Gogel, Sandra L., *A Grammar of Epigraphic Hebrew* (Atlanta, Ga.: Scholars Press, 1998).

Jouon, Paul add T. Muraoka, *A Grammar of Biblical Hebrew*, Rev. English ed. (Roma: Editrice Pontificio Istituto biblico, 2006).

Kutscher, Edward Yechezkel, *A History of the Hebrew Language*, edited by Raphael Kutscher. Jerusalem: Magnes, 1982.

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

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

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

Young, Ian, Robert Rezetko, Martin Ehrensvärd *Linguistic Dating of Biblical Texts* (2 vols. Equinox, 2009).

PAPER C1B – ADVANCED NEW TESTAMENT GREEK

Paper Coordinator: Professor George van Kooten

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation:

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

Prescribed Texts:

James, Jude, and 1 Peter

Course Description:

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

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

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

Supervisions:

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

Form and Conduct of Examinations:

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

PAPER C1C – ADVANCED SANSKRIT

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

Teaching Term/s: Michaelmas, Lent & Easter

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

Prescribed Texts:
(1) *Īśvarapratyabhijñākārikā* by Utpaladeva, Book 1 (*The Īśvarapratyabhijñākārikā of Utpaladeva with the author's Vṛtti*. Critical edition and translation by Raffaele Torella, Delhi: Motilal Banarsidass Publishers, 2002);
(2) *Kaṭha Upaniṣad* (*The Early Upaniṣads*, edited and translated by Patrick Olivelle, Oxford University Press 1998);
(3) *Gītagovinda*, First Sarga, Third song on 'Spring' (pp.132-34), and Secong Sarga, Sixth Song (pp. 137-38) (*Gītagovinda of Jayadeva: Love Song of the Dark Lord*. Ed. Transl. B. S. Miller. Delhi, 2007)
(4) *Pudgalaviniścaya*, from the Abhidharmakośabhāṣya of Vasubandhu (ed. by Swami Dwarikadas Shastri, Bauddha Bharati Series, Benares, pp.1218-1234);
(5) *Devīmāhātmya* (The Devi Mahatmya by Sri Swami Sivananda, The Divine Life Society, 2011).

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

PAPER C1D – ADVANCED QUR'ANIC ARABIC

Paper Coordinator: Mrs Nadira Auty

Teaching Term/s: Michaelmas, Lent & Easter

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

Set Texts:

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

Aims:

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

Form and Conduct:

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

Teaching:
Two x 1.5 hour classes are held each week.

PAPER C2 – THE FIVE SCROLLS

Paper Coordinator: Professor Katharine Dell

Teaching Term/s: Michaelmas & Lent

Supplementary regulation:
This paper will be concerned with a group of texts known in Jewish tradition as 'the Five Scrolls' or 'Megilloth', exploring their individual and group identity and their placement in Jewish and Christian canons of scripture as well as modern evaluations of their interpretation, separately and collectively.

Prescribed texts:
Ruth; Song of Songs

Course Description:
This paper seeks to explore the five books that make up 'the five scrolls' or 'Megilloth' from within the wider group of the Writings section of the canon. These are Ruth, Song of Songs, Ecclesiastes, Lamentations and Esther. This is a Jewish liturgical alignment, which is of interest in itself, but which also provides an opportunity to study five very different books, ranging across different genres and containing differing theological themes. This paper raises issues of canon and canon-placement, of Jewish and Christian context, of genre, with some poetry, some narrative, some women's stories, some wisdom material, some historical material and some key theological themes too. The history of interpretation is also of relevance from allegorical interpretations to feminist readings, from questions of ethnicity and identity to readings from all kinds of contexts.

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

Supervisions:
Six supervision sessions are recommended and are to be arranged by DOS.

PAPER C3 – NEW TESTAMENT CHRISTOLOGY

Paper Coordinator: Professor Simon Gathercole

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation:

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

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

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

Aims:

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

Learning Outcomes:

As a result of taking this course, students should attain the following:
(a) *Knowledge of*:

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

(b) *The Ability to*:

- identify major issues and problems inherent in the study of Christology within the New Testament.
- evaluate the difficult and complex nature of the primary sources, and appraise the value of the claims and implications involved.

- distinguish and critically assess conflicting interpretations, within secondary literature, of early Christology in its formative stages.
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication.

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

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

Teaching:

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

PAPER C4 – TOPIC IN THE HISTORY OF CHRISTIANITY: FAITH, FIRE, AND FURY: THE BRITISH REFORMATIONS AND THEIR DISCONTENTS [History Tripos, Part IB Paper T8]

Paper Coordinator: Professor Richard Rex

Teaching Term/s: Michaelmas, Lent & Easter

Course Description:

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

The first eight lectures will provide detailed chronological coverage of religious developments in the British Isles to c. 1700. They will trace how the Reformations were planted in the realms that comprised it and ecclesiastical and political conflicts that surrounded attempts to reverse, complete, reform and perfect over the next two centuries. The second half of the paper will be organised thematically and will explore theology and lived religion in tandem. It will consider topics such as debates about idolatry, salvation and the sacraments and the contentions and conflicts that surrounded the reform of worship and ritual, sacred space and material culture; the relationship between religion and national identity and Protestantism and patriotism; the campaign to reform morality and manners and the emotional texture of spirituality; the manner in which religious ideas were communicated via speech, writing and print; Catholic resistance and radical Protestant efforts to extend and perfect the Reformation; and the role of history, memory, and competing perceptions of the past became embroiled in the politics of the period.

Set Texts:

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

Teaching:

This paper will be taught by 16 hours of lectures, 8 Faculty classes (of 1 hour each), and 5 hours of college supervisions, besides revision supervisions as Directors of Studies see fit.

The lectures for this course are delivered under the aegis of the Faculty of History and are shared with students taking the paper offered within Part IB of the Historical Tripos as T8, 'Faith, Fire and Fury: the British Reformations and their Discontents'. The classes, which are specific to Paper C4 in TRPR and delivered under the aegis of the Faculty of Divinity, are designed to prepare students to comment on extracts from primary sources (see under Assessment). TRPR Paper C4 will focus to a greater extent than History Paper T8 on the religious history of England. While C4 students will not be expected to write supervision essays on Scotland or Ireland, nor presented with exam questions specifically on those countries, they will be encouraged to refer to the wider British context when it is relevant to explaining or understanding events in England.

Supervisions:
Supervisions will be arranged by Directors of Studies.

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

Learning Outcomes:
Through studying this module, students should acquire knowledge and understanding of:
1. the principal religious changes in Britain and Ireland in the 16th and 17th centuries, and their relation to elite and popular politics;
2. how cultures could change, and be changed; and what strategies people might adopt to cope with change and the tensions arising therefrom; and
3. the interaction of politics and religion in a culture organised on a different basis from that of the modern western world;

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

NB: There may be minor alterations to the list of lectures.

A Lecture: Chronological (Michaelmas Term)

1 The Early Reformation in England and Wales, c. 1500-33
2 The Elizabethan Settlement, 1558-1603
3 Scotland's Reformation
4 The Planting of Protestantism in Ireland
5 The Early Stuart Church
6 The Second Reformation? The Civil Wars and Interregnum
7 Religious Politics and the Restoration, 1660-89
8 Toleration and its Aftermath, 1688-1714 B

Lectures: Thematic (Lent Term)

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

Classes (Lent Term, Faculty of Divinity)

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

Indicative Bibliography:

Elizabethanne Boran & Crawford Gribben (eds) *Enforcing Reformation in Ireland and Scotland, 1550-1700* (Aldershot, 2006)

John Coffey *Persecution and Toleration in Protestant England, 1558-1689* (Harlow, 2000)

David J. Crankshaw & George W. C. Gross *Reformation Reputations: the Role of the Individual in English Reformation History* (Cham, 2021)

Eamon Duffy *The Stripping of the Altars: Traditional Religion in England, c. 1400- 1580* (2nd ed. New Haven, 2005)

Elizabeth Evenden & Thomas S. Freeman *Religion and the Book in Early Modern England: the Making of Foxe's Book of Martyrs* (Cambridge, 2011)

Kenneth Fincham & Nicholas Tyacke *Altars Restored: the Changing Face of English Religious Worship, 1547-c.1700* (Oxford, 2007)

Alan Ford *The Protestant Reformation in Ireland, 1590-1641* (2nd ed. Dublin, 1997)

Gabriel Glickman *The English Catholic Community, 1688-1745: Politics, Culture and Ideology* (Woodbridge, 2009)

Brad Gregory *Salvation at Stake: Christian Martyrdom in Early Modern Europe* (Cambridge MA, 1999)

Benjamin M. Guyer *How the English Reformation was Named: the Politics of History, c.1400-1700* (Oxford, 2022)

Christopher Haigh *The Plain Man's Pathways to Heaven: Kinds of Christianity in Post-Reformation England, 1570-1640* (Oxford, 2007)

Stephen Hampton *Anti-Arminians: The English Reformed Tradition from Charles II to George I* (Oxford, 2008)

Polly Ha *English Presbyterianism, 1590-1640* (Stanford, 2011)

Felicity Heal *Reformation in Britain and Ireland* (Oxford, 2003)

Clare Jackson *Devil-land: England under siege, 1588-1688* (London, 2021)

Clare Jackson *Restoration Scotland, 1660-1690: Royalist Politics, Religion, and Ideas* (Woodbridge, 2003)

Henry A. Jefferies *The Irish Church and the Tudor Reformations* (Dublin, 2010)

Peter Lake & Michael Questier *The Trials of Margaret Clitherow* (London, 2011)

John McCallum (ed.) *Scotland's Long Reformation: New Perspectives on Scottish Religion, c. 1500-c. 1660* (Leiden, 2016)

Peter Marshall *Heretics and Believers: A History of the English Reformation* (New Haven, 2017)

Anthony Milton*Catholic and Reformed: The Roman and Protestant Churches in English Protestant Thought, 1600-40* (Cambridge, 1995)

Anthony Milton *England's Second Reformation: The Battle for the Church of England, 1625-1662* (Cambridge, 2021)
Anthony Milton (ed.) *The Oxford History of Anglicanism. Volume 1. Reformation and Identity, c. 1520-1662* (Oxford, 2017)
Mary Morrissey*Politics and the Paul's Cross Sermons, 1558-1642* (Oxford, 2011) Sarah Mortimer *Reason and Religion in the English Revolution: the Challenge of Socinianism* (Cambridge, 2010)
Alasdair Raffe *The Culture of Controversy: Religious Arguments in Scotland, 1660- 1714* (Woodbridge, 2012)
Jacqueline Rose *Godly Kingship in Restoration England: The Politics of the Royal Supremacy, 1660-1688* (Cambridge, 2011)
Alec Ryrie *Being Protestant in Reformation Britain* (Oxford, 2013)
Ethan Shagan (ed.) *Catholics and the Protestant Nation: Religious Politics and Identity in Early Modern England* (Manchester, 2005)
Bryan D. Spinks *Sacraments, Ceremonies, and the Stuart Divines: Sacramental Theology and Liturgy in England and Scotland, 1603-1662* (Aldershot, 2002)
John Spurr *English Puritanism, 1603-1689* (Basingstoke, 1998)
Margot Todd *The Culture of Protestantism in Early Modern Scotland* (New Haven, 2002)
Carl Trueman *Luther's Legacy: Salvation and English Reformers, 1525-1556* (Oxford, 1994)
Stefania Tutino *Law and Conscience: Catholicism in Early Modern England, 1570- 1625* (Aldershot, 2007)
Alexandra Walsham *Catholic Reformation in Protestant Britain* (Farnham, 2014)
Alexandra Walsham *Charitable Hatred: Tolerance and Intolerance in England, 1500-1700* (Manchester, 2006)
Alexandra Walsham *et al*. (eds) *Memory and the English Reformation* (Cambridge, 2020)

PAPER C6 – DISPUTED QUESTIONS FROM MEDIEVAL AND EARLY MODERN THEOLOGY

Paper Coordinator: Dr Stephen Hampton

Teaching Term/s: Michaelmas & Lent

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

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

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

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

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

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

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

Faith and Reason
- Gregory Palamas, *Selections from the Triads*
- Calvin, *Institutes of the Christian Religion*, I.1-5
- Hooker, *Of the Laws of Ecclesiastical Polity*, I.xi-xvi

- Turretin, *Institutes of Elenctic Theology*, I qq 8-13

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

Learning Outcomes:
As a result of offering this paper, students should attain to the following:
I. knowledge of:
1. the recommended primary texts for the paper.
2. the forms of the selected theological doctrines and loci.
3. some standard critiques of doctrines in their classical forms.

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

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

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

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

PAPER C8 – THE JEWISH TRADITION AND CHRISTIANITY FROM ANTIQUITY TO MODERNITY

Paper Coordinator: Professor Daniel Weiss

Teaching Term/s: Michaelmas, Lent & Easter

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

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

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

Learning Outcomes:

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

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

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

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

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

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

Sample Lecture / Seminar Topics

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

PAPER C9 – ISLAM II

Paper Coordinator: Dr Amal Awad

Teaching Term/s: Michaelmas, Lent & Easter

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

Prescribed Topics:

A. Islamic Philosophy and Philosophical Theology: We consider notions of canon, authority and unbelief in the Islamic world prior to 1300 with special reference to the intellectual traditions of falsafa and kalam. We go on to explore disputes about the corpus of works translated from Greek, and whether the methods in these works led to conflict with Islamic texts of authority and their implicit conceptions of God's nature, the created world and the human agent.

B. Aspects of Medieval Sufism: A series of reflections on themes in medieval Sufism, from theories of knowledge, renunciation and metaphysical systems, working especially from the texts of al-Ghazali and Ibn Arabi.

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

Aims:

- To build on and develop skills acquired in Part IIA (specifically, Paper B15); in particular, exegetical skills and engagement in critical approaches to and analysis of Islamic intellectual history;
- To enable students to engage in the close study and critical analysis of relevant primary sources;
- To help students understand and evaluate current scholarship and debates about main issues concerning Islamic intellectual history.

Learning Outcomes:
As a result of taking this course, students should attain the following:
(a) **Knowledge of:**

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

(b) **The Ability to:**

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

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

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

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

PAPER C10 – HINDUISM AND BUDDHISM II

Paper Coordinator: Dr Ankur Barua & Dr Chris Jones

Teaching Term/s: Michaelmas & Lent

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

Prescribed Topics:

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

Prescribed Texts:
There are no prescribed texts for this paper.

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

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

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

PAPER C11 – TRUTH, GOD AND METAPHYSICS

Paper Coordinator: Professor Catherine Pickstock

Teaching Term/s: Michaelmas & Lent

Supplementary Regulation:

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

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

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

Prescribed Texts:

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

Supervisions:

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

Form and Conduct of Examination:

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

Aims:
This paper is designed to provide third year undergraduates with an in-depth understanding of the contemporary problems of theological metaphysics, especially insofar as they relate to developments within contemporary philosophy and theory; and to enable them to distinguish, and argue rationally and convincingly between alternative positions, whether religious, non - or anti-religious, and to evaluate key sources from different historical periods and philosophico-theological idioms.

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

Bibliography:

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__1954/1994. *On Being and Essence* J. Bobik tr Notre Dame IN: University of Notre Dame Press.

__2010. *De Veritate* R. W. Mulligan tr [Volume I]. Indianapolis: Hackett Publ. Co.

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

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

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

Ayer, A. J. *Language, Truth and Logic*. London: Penguin, 2001.

Badiou, Alain. *Being and Event*. Translated by Oliver Feltham. London: Continuum, 2005.

Bellantone, Andrea. 2012. *La métaphysique possible*. Paris: Hermann, 2012.

Bennett, Jane. 2010. *Vibrant Matter: A Political Ecology of Things*. Durham NC: Duke University Press.2012.

__.2012. 'Systems and Things', *New Literary History* 43 pp. 225-33

Bergson, Henri. 2002. *Key Writings*, ed. K. Astell Pearson and J. Ó Maoilearca. London: Bloomsbury.

Blackburn, Simon. 2006. *Truth: A Guide for the Perplexed*. Penguin.

Breton, Stanislas. 2002. *The Word and the Cross*. NY: Fordham University Press.

Broad, Jacqueline. 2002. *Women Philosophers of the Seventeenth Century*. Cambridge: Cambridge University Press.

Caillé, Alain, and Godbout, Jacques. 2000. *The World of the Gift*. Montreal/Kingston: McGill/Queen's University Press.

Chretien, Jean-Louis. 2005. *Symbolique du corps: La tradition chrétienne du Cantique des Cantiques*. Paris: P. U. F.

__2002. 'The Immemorial and Recollection', *The Unforgettable and the Unhoped For,* Geoffrey Bloechl tr. NY: Fordham University Press. pp. 1-39

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__2016. *Of Grammatology*. G. C. Spivak tr. Baltimore: The Johns Hopkins University Press.
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Falque, Emmanuel. 2016. *The Wedding Feast of the Lamb*. New York: Fordham University Press.
__2016. *Crossing the Rubicon: The Borderlands of Philosophy and Theology*. New York: Fordham University Press.
__2012. *The Metamorphosis of Finitude* Georges Hughes tr. New York: Fordham University Press.
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__1997. *The Frege Reader,* ed. Michael Beaney. Oxford: Wiley.
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Harman, Graham. 2013. *The Quadruple Object*. New York: Zone, 2013.
__2015. *Quentin Meillassoux: Philosophy in the Making*. Edinburgh: Edinburgh University Press.
Greville, Robert. 1968. *Nature of Truth, Its Union and Unity with the Soule*. Gregg Publishing.
Heidegger, Martin. 1980. *Being and Time*. Transl. John Macquarrie. Oxford: Blackwell.
__1986. *Basic Writings*. London: Routledge.
__2002. 'The End of Philosophy and the Task of Thinking', *On Time and Being*. New York: Harper Collins.
__*The Essence of Truth : On Plato's Cave and Theaetetus*. Translated by Ted Sadler. London: Continuum, 2002.
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Kotva, Simone. Forthcoming. *Effort and Grace*. London: Bloomsbury.
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Mauss, Marcel. 2001. *The Gift: Forms and Functions of Exchange in Archaic Societies* London: Routledge.
McDowell, John. *Mind and World*. Cambridge MA: Harvard University Press [Lecture VI]
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Merleau-Ponty, Maurice. 1963. *The Visible and the Invisible*. Evanston IL: Northwestern University Press.
Noë, Alva. 2010. *Out of Your Heads*. London: Hill and Wang.
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Plato, 1961. *Republic, Theaetetus, Phaedo, Phaedrus,* in *The Collected Dialogues*. Princeton NJ: Princeton University Press.
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Rorty, Richard. 1996. *Philosophy and the Mirror of Nature*. Oxford: Blackwell.
Rorty, Richard and Engel, Pascal. 2007. *What's the Use of Truth* Columbia University Press.
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Schear, Joseph. 2013. *Mind, Reason and Being in the World: The Dreyfus-McDowell Debate*. London: Routledge.
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PAPER C12 – THEOLOGY AND THE NATURAL SCIENCES II: GOD AND CREATURES

Paper Coordinator: Dr Joanna Leidenhag

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

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

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

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

Course Description
This paper covers a range of topics in the overlap of theology and the natural sciences, with a focus on how human psychology shapes and is shaped by religious beliefs and practices. Attention will be given to the historical development of thought on these topics across multiple disciplines. The course will consider how developments in the natural sciences have the potential to challenge previously held theological conceptions, alongside consideration of how the interpretation and use of scientific findings can be judged and criticized by theological traditions. We will primarily be reading historical Christian theology alongside contemporary biology, neuroscience, psychology, and cognitive science, although consideration will also be given to other theological traditions and scientific disciplines.

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

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

Aims:
The course seeks to explore a range of related topics concerning how our creaturely existence, understood from both theological and scientific perspectives, shapes and is shaped by religious beliefs and practices. The first focus will be on how the modern emergence of psychological sciences and evolutionary biology intersects with longstanding theological approaches to creation. More broadly we will consider the nature of 'science and religion' as a lively sub-field of contemporary theology and religious studies. The course will interrogate the categories 'religion', 'theology', 'natural science', and examine the extent to which it is desirable or even appropriate to bring theology and science into dialogue with each other. Can a theological and scientific synthesis be achieved? Should it? Which discipline ought to cede ground if conflict arises? The second focus is on what it means to be human. We will consider how developments in the natural sciences have the potential to challenge previously held theological conceptions, alongside consideration of how the interpretation and use of scientific findings can be judged and criticised by theological traditions. To this end, we will consider the doctrine of *imago Dei,* the doctrine of

divine accommodation, and transhumanism. What it means to be human always includes consideration of our moral selfhood. As such, the third focus of this course will be on ethics, including both how theology can shape the ethics of scientific research as well as how scientific theories informs Christian ethics.

Learning Outcomes:
At the end of the year the students should:

- Be aware of some principal theological responses to scientific developments, particularly those relating to evolutionary biology and cognitive sciences, and be able to articulate theological responses of their own.
- Understand some of the principal ways in which the human cognition regarding both God and the world has been understood within theology, and be able to explain some of the ways in which the findings of the natural sciences make an impact upon these accounts.
- Be able to assess some of the attitudes towards mental health found within the natural sciences, both implicitly and explicitly, and articulate a theological response.
- Consider the ways that being the kind of creature that we are, understood through both theological and scientific perspectives, impacts how humans think and act in both religious and secular contexts.
- Offer own theologically informed responses to the ethical challenges of contemporary scientific and technological advancement
- Understand and reflect on the appropriateness of bringing science and theology into dialogue, both the challenges and benefits thereof.

Indicative Lecture and Seminar Topics

- Introducing 'science' and 'religion'
- Theology after Darwin
- The cognitive science of religion
- Cognitive biases in theology
- Religious perception
- Memory, trauma and forgiveness
- Spiritual discernment and the ethics of scientific research
- *Imago Dei*, human uniqueness, and non-human animals
- Theological interpretations of mental illness and wellbeing
- Theology and technology

Supervision Topics and Reading List: 2026-2027

1. **Introducing 'theology' and 'natural sciences'**

   Recommended Reading

   Aquinas, *Summa Theologiae,* Prima Pars, Q.1 and Secunda Secundae Q.81

Brooke, John Hedley and Ronald L. Numbers (eds.), 2011, *Science and Religion Around the World*, New York: Oxford University Press.

Harrison, Peter. Territories of Science and Religion. Chicago: University of Chicago Press, 2015.

Livingstone, David. (2013) *Putting Science in its Place*: *Geographies of Scientific Knowledge*. Oxford University Press.

Supplementary Reading

Barbour, Ian. *Myths, Models and Paradigms: A Comparative Study in Science and Religion*. New York: Harper & Row, 1974.

Bárdos, Dániel, & Adam Tamas Tuboly, *Science, Pseudoscience, and the Demarcation Problem* (Cambridge University Press).

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Verran, Helen. 2001. *Science And African Logic*. University of Chicago Press.

Whewell, William, 1834, "On the Connexion of the Physical Sciences. By Mrs. Somerville", *Quarterly Review,* 51: 54–68.

White, A.D. *A History of the Warfare of Science with Theology in Christendom*. (MacMillan, 1896).

2. **Thinking Theologically About Scientific Research**

Recommended Reading

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

Polanyi, Michael. 1946. *Science, Faith and Society.* University of Chicago Press.

Supplementary Reading

Banks, S. "Cultivating Research Integrity: Virtue-Based Approaches to Research Ethics", in *Virtue Ethics in the Conduct and Governance of Social Science Research,* pp.21-43. Edited by N. Emmerich. Emerald Publishing.

Comstock, Gary. 2012. *Research Ethics: A Philosophical Guide to the Responsible Conduct of Research*. Cambridge University Press.

Harding, Sandra. 1991. *Whose Science? Whose Knowledge?* Open University Press.

Pui Him Ip, "Physics as Spiritual Practice", pp.282-298, in Harrison, Peter and John Milbank (eds.). 2022. *Before Science and Religion: Fresh Perspectives from Philosophy and Theology*. Cambridge University Press.

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Lollar, Joshua. 2013. *To See into the Life of Things: The Contemplation of Nature in Maximus the Confessor and his Predecessors*. Brepols.

Sideris, Lisa. 2017. *Consecrating science: wonder, knowledge, and the natural world*. University of California Press.

3. Theology After Darwin

Recommended Reading

Augustine, 416 [2002], *De Genesi ad litteram*, Translated as "The Literal Meaning of Genesis" in *On Genesis*, John E. Rotelle (ed.), Edmund Hill (trans.), (The works of Saint Augustine: A Translation for the 21st Century), Brooklyn, NY: New City Press, 2002. Book IV, chapters 33-35.

Darwin, Charles. *On the Origin of Species*, reprint of 1st edition, Penguin, chapters: 6 &14.

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Midgley, Mary. (1986). *Evolution as a Religion: Strange Hopes and Stranger Fears*. Routledge.

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Bowler, Peter J.2009, *Monkey Trials and Gorilla Sermons: Evolution and Christianity from Darwin to Intelligent Design*, Cambridge, MA: Harvard University Press.

Brown, C. Mackenzie. 2012, *Hindu Perspectives on Evolution: Darwin, Dharma, and Design*, (Routledge Hindu Studies Series), London/New York: Routledge.

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Dajani, Rana, 2015, "Why I Teach Evolution to Muslim Students", *Nature*, 520(7548): 409–409.

Haught, J. (2000). God after Darwin: A theology of evolution. Boulder: Westview Press

Laland, Kevin, et al. "The extended evolutionary synthesis: its structure, assumptions and predictions," *Proceedings of the Royal Society of Biology* 282 (2015): 1-14.

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Ruse, Michael. (2001) Can a Darwinian be a Christian? (Cambridge: CUP)

Loumagne Ulishney, Megan. (2022) “Unity in the Massa Peccati: Original Sin and the Extended Evolutionary Synthesis” in Emerging Voices in Science and Theology. Alister McGrath & Bethany Sollereder (eds)

Rosenberg, Stanley (ed.) (2018) *Finding Ourselves After Darwin: Conversations on the Image of God, Original Sin, and the Problem of Evil.* Baker Academic.

Smith, James K., 2017, “What Stands on the Fall? A Philosophical Exploration”, in *Evolution and the Fall*, William Cavanaugh and James K. Smith (eds.), Grand Rapids, MI: Eerdmans, pp. 48–64.

Van den Brink, Gijsbert (2020) *Reformed Theology & Evolutionary Theory*. William B Eerdmans.

4. Science, Theology and Non-Human Creatures

Recommended Reading

Francis of Assisi, "Canticle of the Creatures"

Pope Francis, *Laudato Si'* (24 May 2015)

Goodall, Jane, (Jan 6, 2011) "Waterfall Displays", Dr. Jane Goodall & the Jane Goodall Institute USA https://www.youtube.com/watch?v=jjQCZClpaaY

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Berkman, John and Stanley Hauerwas. 1993. *Good News for Animals? Christian Approaches to Animal Well-Being,* pp.62-74. Edited by Charles Pinches and Jay B. McDaniel. Orbis Books.

Clark, Stephen R.L. 2010. "Is Humanity a Natural Kind?" in *The Political Animal: Biology, Ethics, and Politics*. Routledge, pp.40-58.

Clough, David. 2013. *On Animals*: *Systematic Theology.* Volume 1. Bloomsbury.

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

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Deane-Drummond, Celia, & Clough, David. (2009) (eds), *Creaturely Theology: On God, Humans and Other Animals* (London: SCM Press).

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Schaeffer, Donovan O. 2012. "Do Animals Have Religion? Interdisciplinary Perspectives on Religion and Embodiment" *Anthrozoös: A Multidisciplinary Journal of the Interactions of People and Animals* 25, Supplement 1, pp.173-189.

5. Technology and Spiritual Formation

Recommended Reading

Heidegger, Martin. "The Question Concerning Technology" translated by W. Lovitt, in D.F. Krell (ed.) *Martin Heidegger: Basic Writings* (Routledge, 1993), pp. 311-41.

Pope Leo XIV, (15 May 2026) "Magnifica Humanitas: On Safeguarding The Human Person in the Time of Artificial Intelligence" https://www.vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html

Supplementary Reading

Borgmann, Albert. 1987. *Technology and the Character of Contemporary Life: A Philosophical Inquiry.* University of Chicago Press.

Brent, Waters. 2014. *Christian Moral Theology In the Emerging Technoculture: From Posthuman back to Human.* Ashgate.

Carr, Nicholas G. 2010. *The Shallows: What the Internet Is Doing to Our Brains*. New York: W. W. Norton & Company.

Cole-Turner, Ronald (ed.) *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement.* (Georgetown University Press, 2011).

Clark, Andy, "Re-inventing Ourselves: The Plasticity of Embodiment, Sensing, and Mind," *Journal of Medicine and Philosophy*, 32 (2007): 263-282.

Ellul, Jacques. 1964. *The technological society* (trans. John Wilkinson). Vintage Books.

Fuller, Michael. "Big Data, Ethics and Religion: New Questions from a New Science," 2017. *Religions* 8(5), 88.

Guillory, Margarita Simon. 2024. *Africana Religion in the Digital Age*. Routledge.

Haidt, Jonathan. 2024. *The Anxious Generation: How the Great Rewiring of Childhood is Causing an Epidemic of Mental Illness*. Penguin Press.

Herzfeld, Noreen L. 2022. 'Theology and Technology', *St Andrews Encyclopaedia of Theology*. Edited by Brendan N. Wolfe et al. https://www.saet.ac.uk/Christianity/TheologyandTechnology

Lane Ritchie, Sarah. 2021. "Integrated Physicality and the Absence of God: Spiritual Technologies in Theological Context" *Modern Theology* 37(2), pp.296-315.

Midson, Scott. 2017. *Cyborg Theology: Humans, Technology and God*. I.B. Tauris.

Thornton, Dillion T. 2026. *Deathly (De)Vices: Our Ever-Present Portals to Seven Ancient Sins.* Cascade.

Ximan Xu. 2025. *The Digitalised Image of God: Artificial Intelligence, Liturgy, and Ethics* (Routledge).

6. Theology and Cognitive Science of Religion

Recommended Reading

Bloom, Paul, 2007, "Religion Is Natural", *Developmental Science*, 10(1): 147–151.

Calvin, John. 1960. *Institutes of the Christian Religion,* trans. J.T. McNeill. Presbyterian Publishing Corporation. §§1.3-1.5.

Jong, J., Kavanagh, C., & Visala, A., 2015. "Born idolaters: The limits of the philosophical implications of the cognitive science of religion." *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*, 57, 244-266.

Supplementary Reading

Barrett, Justin L., 2004, *Why Would Anyone Believe in God?*, Walnut Creek, CA: AltaMira Press.

Barrett, Justin. L. (ed.) 2022. *The Oxford Handbook of Cognitive Science of Religion*. Oxford University Press.

Boyer, Pascal, 2002, *Religion Explained: The Evolutionary Origins of Religious Thought*, London: Vintage.

Clary, Kelly James & Barrett, Justin. (2010) "Reformed Epistemology and the Cognitive Science of Religion," *Faith and Philosophy,* 27.

Greenway, Tyler & Justin Barrett. (2022). "Theology and the Cognitive Science of Religion" *St Andrews Encyclopaedia of Theology*.

Guthrie, Stewart, *Faces in the Clouds: A New Theory of Religion* (Oxford: OUP, 1995).

Edman, Lee and Myron Penner. (2022). "Lived Faith and Cognitive Intuitions", pp. 411-430. *Oxford Handbook of Cognitive Science of Religion.* Oxford University Press.

Fergusson, David. "Is Religion Natural? Boyle Lecture 2024" *Zygon: Journal of Religion and Science* 59(4), 1154-71.

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Legare, Cristine H., E. Margaret Evans, Karl S. Rosengren, and Paul L. Harris, (2012), "The Coexistence of Natural and Supernatural Explanations Across Cultures and Development: Coexistence of Natural and Supernatural Explanations", *Child Development*, 83(3): 779–793.

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McCauley, Robert. 2011. *Why Religion is Natural and Science is Not*. Oxford University Press.

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Schloss, Jeffrey and Michael J. Murray (eds.) *The Believing Primate: Scientific, Philosophical, and Theological Reflections on the Origin of Religion*. Oxford University Press.

Smith, Jonathan Z., 1998, “Religion, religions, religious”, in *Critical Terms for Religious Studies*, M. C. Taylor (ed.), Chicago: University of Chicago Press, pp. 269–284.

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

White, Claire, 2021, *An Introduction to the Cognitive Science of Religion. Connecting Evolution, Brain, Cognition and Culture,* Abingdon & New York: Routledge.

7. Neuroscience, Mysticism and Religious Experience

Recommended Reading

Underhill, Evelyn. 1912. *Mysticism.* 2nd ed. Methuen.
Anderson, Douglas E. 2012. "Neuroscience," in *The Wiley-Blackwell Companion to Christian Mysticism,* edited by Julia A Lamm. Wiley.

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Anderson, Douglas E. 2012. "Neuroscience," in *The Wiley-Blackwell Companion to Christian Mysticism,* edited by Julia A Lamm. Wiley.
Alston, William. *Perceiving God: The Epistemology of Religious Experience* (Cornell University Press, 1991).
Gavrilyuk, Paul, and Sarah Coakley. 2012. *The Spiritual Senses: Perceiving God in Western Christianity.* Cambridge University Press.
James, William. 1902. *The Varieties of Religious Experience*
Luhrmann, Tanya. 2012. *When God Talks Back: Understanding the American Evangelical Relationship with God.* Alfred A. Knopf.
McNamara, Patrick. 2009. *The neuroscience of religious experience*. Cambridge University Press.
Murphy, Nancey and Warren S. Brown. 2023. 'Theology and Neuroscience', *St Andrews Encyclopaedia of Theology*. Edited by Brendan N. Wolfe et al. https://www.saet.ac.uk/Christianity/TheologyandNeuroscience.
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Santos-Rolón, Carmelo. 2025. *A Liberation Theology of the Brain: Neuroscience, Theology, and Decolonizing Emotions*. Augsberg Fortress.
Taves, Ann. 2009. *Religious Experience reconsiders: a building-block approach to the study of religion and other special things*. Princeton University Press.
Wynn, Mark. 2013. *Renewing the senses: a study of the philosophy and theology of spiritual life.* Oxford University Press.
Yeo, Ray S. 2016. *Renewing Spiritual Perception with Jonathan Edwards: Contemporary Philosophy and the Theological Psychology of Transforming Grace*. Routledge.

8. **Theological Interpretations of Mental Illness and Wellbeing**

Recommended Reading

American Psychiatric Association. 2022. *Diagnostic and Statistical Manual of Mental Disorders*. (5th ed,,TR), "Depressive Disorders".

St John of the Cross. "The Dark Night of the Soul," *The Collected Works of St John of the Cross* (Institute of Carmelite Studies, 1991).

Alexandrova, Anna. "Can the Science of Well-Being Be Objective?" *The British Journal for the Philosophy of* Science 69.2 (2018): 421-445.

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Bell, Rudolph. 1985. *Holy Anorexia*. University of Chicago Press.

Coblentz, Jessica. 2022. *Dust in the Blood: A Theology of Life with Depression.* Liturgical Press.

Cockayne, Joshua and G. Salter. 2025. *Why We Gather: Psychology, Theology, and Liturgical Practice*. Baylor University Press.

Cook, Christopher. 2006. *Alcohol, Addiction and Christian Ethics*. Cambridge University Press.

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Dein, S & Illaiee A. (2013). "Jinn and mental health: Looking at jinn possession in modern psychiatric practice," *International Journal of Social Psychiatry* 59(1), 1-7.

Finley, Kate. 2023. 'Mental Disorder, Meaning-Making, and Religious Engagement', *TheoLogica: International Journal for Philosophy of Religion and Philosophical Theology* 7, no. 1: 56–101. **https://doi.org/10.14428/thl.v7i1.64203**

Luhrmann, Tanya, R Padmavati, Hema Tharoor, and Akwasi Osei. 2015. "Hearing Voices in Different Cultures: A Social Kindling Hypothesis" *TopiCS: Topics in Cognitive Science* 7(4), pp.646-663.

Newberg, Andrew. 2025. "Neurotheology: Practical Applications with Regard to Integrative Psychiatry," *Current psychiatry reports,* vol. 27(2), pp.105-111.

Re Manning, Ruussell (eds.). 2020. *Mutual Enrichment between Psychology and Theology*. Routledge.

Sain, Barbara. 2020. "What Is This Hope? Insights from Christian Theology and Positive Psychology," *Journal of Moral Theology,* Vol. 9, No. 1, pp.98-119.

Scrutton, Tasia. 2017. "Can a jinn me a tonic? The therapeutic value of spirit-related beliefs, practices and experiences. *Filosofia Unisions* 17(2), 171-184.

Scrutton, Tasia. 2024. “Psychopathology AND religious experience? Toward a Both-And View,” *Philosophy, Psychiatry & Psychology, v*ol. 31, no.3: 243-256.
Scrutton, Tasia. 2021a. ‘Can a Period of Mental Distress Be Both a Dark Night of the Soul and a Mental Illness at the Same Time?’, *Theological Puzzles* 4. **https://www.theo-puzzles.ac.uk/2021/06/05/tscrutton/**

Swinton, John. 2020. *Finding Jesus in the Storm: The Spiritual Lives of Christians with Mental Health Challenges*. SCM Press.
Tsou, Jonathan. 2021. *Philosophy of Psychiatry*. Cambridge University Press.
VanderWeele, Tyler J. 2017. “Religious Communities and Human Flourishing,” *Current Directions in Psychological Science,* Vol.26(5), pp.476-481.
Watts, Fraser. 2018. “Theology and Science or Mental Health and Well-Being" *Zygon: Journal of Religion & Science,* Vol. 53. Is. 2, pp.336-355.
Webb, Marcia. 2017. *Toward a Theology of Psychological Disorder*. Cascade.

PAPER C15 – THE ART OF CHRISTIAN DOCTRINE

Paper Coordinator: Professor Ben Quash

Teaching Term/s: Michaelmas & Lent

Course Description:
This paper will be an exercise in constructive rather than merely descriptive Christian theology. It will explore the premise that doctrine is an aspect of the self-communication of God in the Church through the Spirit—a self-communication which seeks the renewal of the creature, and in which humans play a creatively receptive role in both verbal and non-verbal activities of 'making'.

While particular historical sources and Christian traditions of thought and practice will be carefully examined, this will be in the service of a shared evaluation of the intellectual, moral, and affective merits of doctrinal claims in the present; their purchase on contemporary concerns; and their capacity to have transformative effects in human lives.

In treating a series of classic doctrinal loci in sequence, the paper will probe the interrelation of doctrines with one another and ask how important their internal coherence and mutual consistency is. It will attend critically to the role of Scripture in the formation and reformation of doctrine, and to how the interweaving of biblical texts might parallel, serve, or resist the systematization of doctrine. It will ask after the role of metaphor in the development and distillation of doctrines, and how the arts (and especially the visual arts) have been a medium for theological expression, and with what success.

Aims:

1. **Making sense of texts and sources [Scripture and creeds]:** Students will exercise skills of interpretation by exploring primary sources in depth, with scholarly attention to their particularities. Students will learn how to outline and critically analyze complex theological issues raised by these texts, and to draw on textual evidence to support their analysis and judgements.

2. **Understanding their legacy and impact [Tradition]:** Students will learn about the impact that sacred texts and foundational sources have had for later Christian (and other) communities by analysing diverse responses to them across time and in multiple social and religious contexts.

3. **Making judgements [Wisdom/Reason]:** Students will learn to assess critically the ways in which these communities responded in various times and places with the help of their texts and traditions to the significant questions of (1.) what sort of world we live in; and (2.) how to live in it wisely. Students will be encouraged to discern connections between such past responses and the way they themselves seek to interpret the world and live in it wisely today.[1]

[1] Naturally the boundaries between these three categories of Scripture, Tradition, and Reason (texts, legacy/impact, and judgement) are not neat. For example, a work of art might be, in one sense, a category 1 thing (a work of historical significance to Christian communities) but it might also be a reception of a biblical text, and thus a 'response' to it (category 2). It could be

Structured in this way, this paper seeks to give students a sense of how texts are always written and read in context, but to free them from the notion that some putative 'original' context is the only one that matters. They will learn how later contexts can add fruitfully to the reception of a primary text (or artwork, or practice)—these being describable as the 'impacts' of doctrinal 'tradition'. Furthermore, they will be invited to reflect on how this process might still be going on, and how they can be (and perhaps unavoidably *are*) part of it as they make their own reasoned judgements.

Learning Outcomes:
In completing this paper, students should have learned that the meaningful study of Christian theology requires three inter-related types of knowledge, for which a variety of skills is necessary:

1. Substantive knowledge, and the ability to identify good questions (what to know);
2. Disciplinary knowledge—the ability to employ sound methodology (how to know);
3. Personal knowledge—the ability to critically investigate the problem and oneself (the relation of students to their subject).

More specifically, they will be able to demonstrate:

4. A knowledge of the primary texts central to this paper;
5. An awareness of the central issues explored in Christian doctrine;
6. An understanding of the interrelatedness of doctrines;
7. An appreciation of the different contexts in which theology has been and is pursued, and to what ends.

They will have to demonstrate competence in the discipline of theology through clear written expression, using appropriate terminology and concepts to analyze key questions and develop and sustain informed arguments. They will be able to make synoptic links, where appropriate, between different areas of the paper in order to develop informed analysis and argumentation.

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

Teaching:
The paper will be taught by Professor Quash in eight two-hour sessions, each comprising a one-hour lecture on the selected theme and a one-hour seminar. As well as facilitating discussion of

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both at the same time. And as a creative response, it is also a sort of 'wise judgement' (category 3).

the week's set texts, each seminar (with the exception of Week 1) will have a short biblical text and a work of visual art as a focus, with the common theme of 'fabric' acting as a test case of how Christian doctrines can be displayed and investigated in their mutual implication.

Supervisions:
Students will receive two hours of supervision per essay plus a 10–15 minute 'setting up' meeting at the outset. Supervision will be arranged by the paper coordinator, Professor Quash.

Sample Essay Questions:

1. Discuss what makes Christian doctrinal theology systematic and assess whether it is an ecclesial and/or an academic pursuit.
2. Is doctrine better conceived of as a practice of ecclesial repair or as a medium of revelation?
3. Is it meaningful to describe visual art as a form of theology? Examine particular artistic examples in your answer.
4. Analyze the role played by a biblical metaphor in *one* of the doctrines studied in this paper, and whether or not it helps connect this doctrine with others.
5. 'The Christian Church's doctrinal formulae artificially smooth out the gritty irregularities of Scripture, and thus betray both Scripture and the human experiences to which it testifies.' Discuss.
6. Must Christian doctrine develop constantly in order to stay faithful to its purpose?
7. 'Christian doctrine's core purpose is to illuminate the sort of world we live in and to provide resources for living in it wisely.' Assess the merits of this claim with reference to *no more than three* of the doctrines studied in this paper.
8. Is the flourishing of doctrinal theology of value only to the Church?

Selected Bibliography
The draft suggestions for set texts below are placeholders, and will be reviewed, altered, and refined in the coming weeks.

Week One: What does Doctrine Do?
Selections from some of the following:
John Henry Newman, *An Essay on the Development of Christian Doctrine* (London: Aeterna, 2014).
George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Westminster John Knox: Louisville KY, 1984.
Colin E. Gunton, *Theology Through the Theologians: Selected Essays 1972–1995* (Edinburgh: T&T Clark, 1996).
Rachel Muers and Ashley Cocksworth, 'Introduction' to Ford's *The Modern Theologians,* 4th edition (Oxford: Wiley Blackwell, 2024).
Linn Marie Tonstad, '(Un)wise Systematic Theologians: Theology in the University', *International Journal of Systematic Theology*, 22.4 (2020), 494–511.

Week Two: Creation
Selections from some of the following:
Athanasius *Against the Arians*, in Philip Schaff and Henry Wace (eds.), *Athanasius: Select Works and Letters*, *Nicene and Post-Nicene Fathers*, Series 2, Vol. 4 (Peabody, Mass.: Hendrickson Publishers, 1994).

John Webster, 'Creatio ex nihilo,' in Michael Allen and Scott R. Swain (eds.), *Christian Dogmatics: Reformed Theology for the Church Catholic* (Grand Rapids: Baker, 2016) 126-147.
Catherine Keller, *Face of the Deep* (London: Routledge, 2004), 43–64.

Seminar Image: 'Swaddling Bands' (Job 38:9)

Week Three: Sin
Selections from some of the following:
Augustine, *Answer to the Pelagians IV: To the Monks of Hadrumetum and Provence* (New York: New City Press, 1999).
Willie James Jennings, *After Whiteness: An Education in Belonging* (Grand Rapids, MI: Eerdman's Press, 2020).
Katherine Sonderegger, *Systematic Theology: Volume 1, The Doctrine of God* (Minneapolis: Fortress, 2015).
Khaled Anatolios, *Deification Through the Cross: An Eastern Christian Theology of Salvation* (Grand Rapids, MI: Eerdmans, 2020).

Seminar Image: 'Garments of Skin' (Gen 3:21)

Week Four: Incarnation
Selections from some of the following:
Irenaeus of Lyons, *Adversus Haereses* Books III, IV, and V.
Rowan Williams, *Christ the Heart of Creation* (London: Bloomsbury, 2018), 199–217.
Kelly Brown Douglas, *The Black Christ* (New York: Orbis, 2019), Introductions and Chapter Five.
Brian Daley, *God Visible: Patristic Christology Revisited* (Oxford University Press, 2018).

Seminar Image: 'Tent' (Jn 1:14)

Week Five: Atonement
Selections from some of the following:
Martin Luther on the *fröhliche Wechsel*, in *On the Freedom of a Christian: With Related Texts*, trans. Tryntje Helfferich (Indianapolis IN: Hackett, 2013).
Karl Barth, *Church Dogmatics: The Doctrine of Reconciliation* IV.1 (Edinburgh: T&T Clark, 1956).
Samuel Wells, *Constructing an Incarnational Theology* (Cambridge University Press, 2025).

Seminar Image: 'Linen Shroud'—as High Priest's garment (Lev 16:23–24)

Week Six: Pneumatology
Selections from some of the following:
J.G. Hamann, 'New Apology of the Letter h' (Pisa, 1773), in Kenneth Haynes (ed.), *Hamann: Writings on Philosophy and Language* (Cambridge University Press, 2007).
Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2002).
Eugene F. Rogers, Jr, *After the Spirit: A Constructive Pneumatology from Resources Outside the Modern West* (Grand Rapids, MI: Eerdman's Press, 2005).
Simeon Zahl, *The Holy Spirit and Christian Experience* (Oxford University Press, 2020).

Seminar Image: 'Further Clothing' (2 Cor 5:4)

Week Seven: Ecclesiology
Selections from some of the following:
Hildegaard of Bingen, *Scivias (Classics of Western Spirituality)*, trans. Mother Columba Hart (Mahwah NJ: Paulist Press, 1990).
Henri de Lubac, *The Splendor of the Church* (New York: Sheed and Ward, 1956).
Dietrich Bonhoeffer, *Life Together* (London: SCM, 1954).
Hans Urs von Balthasar, *The Theology of Karl Barth* (San Francisco: Ignatius Press, 1992).
John Milbank, *Theology and Social Theory: Beyond Secular Reason* (Oxford: Blackwell, 1990).

Seminar Image: 'Shining Raiment' (Mk 9:3)

Week Eight: Eschatology
Selections from some of the following:
Gregory of Nyssa, *Gregory of Nyssa's Treatise on the Inscriptions of the Psalms*, ed. Ronald E. Heine, Part One (Oxford: Clarendon Press, 1995), pp. 83-123.
The Song of Songs: Interpreted by Early Christian and Medieval Commentators, ed. and trans. Richard A. Norris Jr (Grand Rapids: Eerdmans) pp. 68-9; 230; 18; 22; 204-5; 220-21.
Thomas Traherne, *Centuries, Poems, and Thanksgivings : Volume 1, Introduction and Centuries* (Oxford: Clarendon Press, 1965).
Kathryn Tanner, *Jesus, Humanity and the Trinity* (Edinburgh: T&T Clark, 2001), Chapter 4, 97–124.
Jürgen Moltmann, *Resurrected to Eternal Life: On Dying and Rising* (Minneapolis: Fortress Press, 2021), 39–77.

Seminar Image: 'Veil of the Temple' (Mt 27:51)

Summary of Seminar Images

Creation through 'Swaddling Bands' (Job 38:9);
Sin through 'Garments of Skin' (Gen 3:21);
Incarnation through 'Tent' (Jn 1:14);
Atonement through 'Linen Shroud'—as High Priest's garment (Lev 16:23–24);
Pneumatology through 'Further Clothing' (2 Cor 5:4);
Ecclesiology through 'Shining Raiment' (Mk 9:3);
Eschatology through 'Veil of the Temple' (Mt 27:51).

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

Paper Co-ordinator: Professor Simeon Zahl

Supplementary Regulation:
This paper will introduce some of the major themes related to the theology of the Holy Spirit, with particular attention to (a) the relationship between theological and 'secular' interpretations of human experience, and (b) the significance of theology of the Holy Spirit for Christian practice. The Faculty Board may from time to time prescribe texts for special study.

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

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

Course Description:
This seminar-based paper is concerned with the Christian doctrine of the Holy Spirit. It pays particular attention to the relation between the Holy Spirit and the experiences and practices of Christians, and to the relationship between theological and 'secular' interpretations of experience. Through discussions of a range of theological, literary, and theoretical texts, the paper will examine major topics in the doctrine of the Holy Spirit, including: the work of the Spirit in relation to baptism, grace, and sanctification; the work of the Spirit through liturgy and other Christian practices; the relationship between theological interpretations of experiences and non-theological ones (e.g., biomedical, social, or psychiatric explanations); and the theological challenges involved in taking experience seriously in Christian theology. An important theme of the paper will be the work of the Spirit in relationship to affect, embodiment, and materiality, and students will have freedom to draw on theoretical work from outside of the discipline of Christian theology in their examinations of the paper's themes, in conversation with classic theological texts.

Teaching:
The course is taught by Professor Zahl in a weekly 2-hour seminar in the Michaelmas Term. Students will prepare and present comments on assigned readings.
Students should have two supervisions per essay (four overall, not to be subdivided), with allowance for a 15 minute initial 'setting up' meeting with the supervisor for each essay.

Learning Outcomes:
As a result of this paper, students should:

- Be aware of a range of major approaches to understanding the work of the Spirit in salvation, sanctification, and sacramental practice
- Be knowledgeable about the identity and role of the Holy Spirit in the context of the classical trinitarian doctrine
- Be able to reflect critically on the ways classic theological texts, liturgies, and doctrines serve to shape experiences, emotions, and desires, rather than just communicating truth claims
- Have an understanding of what is at stake in debates over the theological validity of claims to experience of the Spirit
- Be able to reflect on the relationship between theological and non-theological interpretations of experiences, including in the area of medicine and mental health

- Have an appreciation for the value of theoretical approaches from disciplines outside of academic theology for theological engagement with affect, embodiment, and materiality
- Be able to reflect on the relationship between metaphysical and experiential claims in theology in light of the doctrine of the Holy Spirit
- Have improved ability to carry out a successful extended argument in a coursework essay

Seminar Topics and Texts:
Links to all texts and supplementary reading can be found via **Reading Lists Online**

Pre-Reading
Jörg Frey, 'How did the Holy Spirit Become a Person?', in *The Holy Spirit, Inspiration, and the Cultures of Antiquity* (De Gruyter, 2014), pp. 343-71
Simeon Zahl, *The Holy Spirit and Christian Experience* (Oxford University Press 2020), pp. 1-16

Week 1. Who Is the Holy Spirit and What Is Experience?

[No readings the first week]

Week 2. Baptism and Conversion
Gregory Nazianzen, 'Oration 40: Of Holy Baptism', in *A Select Library of the Nicene and Post-Nicene Fathers of the Church*, vol. 7, sects. I-XVI, XX-XXIV, XXXII-XXXV (pp. 360-365, 366-68, 371-73)
Huldrych Zwingli, 'Of Baptism', in *Zwingli and Bullinger* (SCM Press, 1953), pp. 129-141
John Wesley, 'The Marks of the New Birth', in *John Wesley's Sermons: An Anthology* (Abingdon Press, 1991), pp. 174-83

Week 3. Grace and Desire
Augustine, *On the Spirit and the Letter*, in *Answer to the Pelagians I* (New City Press, 1997), pp. 144-94
Thornton Wilder, *Theophilus North* (Harper and Row, 1973), 'Chapter 3: Diana Bell', pp. 33-49

Week 4. Liturgy as Affective Technology
The Book of Common Prayer: The Texts of 1549, 1552, and 1662, ed. Brian Cummings (Oxford University Press, 2011), pp. 239-257, 389-409
Simeon Zahl, *The Holy Spirit and Christian Experience* (Oxford University Press, 2020), pp. 140-62

Week 5. Did the Spirit Do That? Theology and Explanatory Pluralism
Mary Midgley, 'Putting Our Selves Together Again', in *Science and Poetry* (Routledge, 2001, pp. 100-108)
Kathryn Tanner, 'The Working of the Spirit', in *Christ the Key* (Cambridge University Press, 2010), pp. 274-301
Augustine, *en. Ps.* 37.1-5, 26-28 ('Exposition of Psalm 37', *Expositions of the Psalms,* vol. 2 (New City Press, 2000), pp. 146-50, 165-67)

Week 6. Grace, Medicine, and Health
Stanley Hauerwas, 'Sinsick', in Carl E. Braaten and Robert W. Jenson (eds), *Sin, Death, and the Devil* (William B. Eerdmans Publishing Company, 2000), pp. 7-21
Ann Cvetkovich, *Depression: A Public Feeling* (Duke University Press, 2012), pp. 11-17, 85-90
T. S. Eliot, *The Cocktail Party*, Act Two (second half, from the entrance of Celia to the end)

Week 7. Discernment of the Spirit
Martin Luther, *Against the Heavenly Prophets*, in Luther's Works 40, pp. 79-84, 144-49

William Seymour et al, *The Apostolic Faith*, vol. 1 (September 1906)

Week 8. Patterns of the Spirit

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

Simeon Zahl, 'Play and Freedom: Patterns of Life in the Spirit', *International Journal of Systematic Theology* 26/2 (2024), pp. 197-215

Essay Questions:

- What is the relationship between sacramental practice and experience of the Holy Spirit?
- Can a person receive the Holy Spirit without showing evidence of the fact?
- Can the action of the Holy Spirit be resisted?
- Examine (a) a Christian liturgical text, or (b) a classic doctrinal claim through the lens of its affective impact.
- 'The entire life of a good Christian is a holy desire' (Augustine). Discuss.
- Are non-theological explanations of religious experiences theologically useful?
- Examine a Christian practice or experience from the perspective of explanatory pluralism.
- What is at stake in theological debates about 'enthusiasm'?
- Is theology useful for interpreting expereinces of poor mental health?
- Can medication or other medical interventions be a means of grace?
- Can the work of the Holy Spirit be predicted in advance?
- 'This prodding to be boundary-crossing and border-transgressing marks the presence of the Spirit of God' (Jennings). Discuss.
- 'Experience alone makes the theologian' (Luther). Discuss.

Note: Essays must engage at least two of the main texts listed above, and should be on different topics. Any two main texts may be chosen.

Further Background Reading:

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

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

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

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

General Bibliography:

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

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

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

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

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

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

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

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

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

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

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

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

Castelo, Daniel, *Pentecostalism as a Christian Mystical Tradition* (Eerdmans, 2017)
Chan, Simon, *Pentecostal Theology and the Christian Spiritual Tradition* (Wipf and Stock, 2000)
Coakley, Sarah, *God, Sexuality, and the Self: An Essay 'On the Trinity'* (Cambridge University Press, 2013)
del Colle, Ralph, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (Oxford University Press, 1994)
Congar, Yves, *I Believe in the Holy Spirit* (The Crossroad Publishing Company, 1983)
Conrad, Peter, *The Medicalisation of Society: On the Transformation of Human Conditions into Treatable Disorders* (Johns Hopkins University Press, 2007)
Coulter, Dale, and Amos Yong (eds), *The Spirit, Affectivity, and the Christian Tradition* (University of Notre Dame Press, 2016)
Cummings, Brian, 'Introduction', in *The Book of Common Prayer: The Texts of 1549, 1552, and 1662* (Oxford University Press, 2011)
Dayton, Donald, *Theological Roots of Pentecostalism* (Hendrickson, 1987)
Deonna, Julien A., and Fabrice Teroni, *The Emotions: A Philosophical Introduction* (Routledge, 2012)
Dunn, James, *Baptism in the Holy Spirit*, 2nd ed. (SCM Press, 2010)
Ford, David F., 'In the Spirit: Learning Wisdom, Giving Signs', in Jane Fox, Elaine, *Emotion Science: Cognitive and Neuroscientific Approaches to Understanding Human Emotions* (Palgrave Macmillan, 2008)
Gavrilyuk, Paul, and Sarah Coakley (eds), *The Spiritual Senses: Perceiving God in Western Christianity* (Cambridge University Press, 2012)
Hendry, George S., *The Holy Spirit in Christian Theology* (SCM Press, 1957)
Hindmarsh, Bruce, *The Evangelical Conversion Narrative* (Oxford University Press, 2005)
Hughes, Robert Davis, *Beloved Dust: Tides of the Spirit in the Christian Life* (Continuum, 2011)
Jay, Martin, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of Californian Press, 2005)
Kilby, Karen, 'Perichoresis and Projection: Problems with Social Doctrines of the Trinity', *New Blackfriars* 81/957 (2000), pp. 432-445
Knox, R.A., *Enthusiasm: A Chapter in the History of Religion* (Oxford University Press, 1950)
Lampe, Geoffrey, *God as Spirit: The Bampton Lectures 1976* (SCM Press, 1977)
Lash, Nicholas, *Easter in Ordinary: Reflections on Human Experience and the Knowledge of God* (University of Notre Dame Press, 1990)
Levering, Matthew, *Engaging the Doctrine of the Holy Spirit: Love and Gift in the Trinity and the Church* (Baker Academic, 2016)
Lindbeck, George, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Westminster John Knox Press, 1984)
Lovejoy, David S. (ed.), *Religious Enthusiasm and the Great Awakening* (Prentice-Hall, 1969)
Lossky, Vladimir, 'Redemption and Deification', in Eugene F. Rogers (ed), *The Holy Spirit: Classic and Contemporary Readings* (Wiley-Blackwell, 2009), pp. 237-46
Luhrmann, Tanya M., *When God Talks Back: Understanding the American Evangelical Relationship with God* (Alfred A. Knopf, 2012)
Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Zondervan, 2006)
Martin, Craig, and Russell T. McCutcheon (eds), *Religious Experience: A Reader* (Equinox, 2012)
Marshall, Bruce, 'The Deep Things of God: Trinitarian Pneumatology', in *The Oxford Handbook of the Trinity* (Oxford University Press, 2011), pp. 400-413
McIntosh, Mark A., *Mystical Theology: The Integrity of Spirituality and Theology* (Oxford: Blackwell Publishing, 1998)
Moltmann, Jürgen, *The Spirit of Life: A Universal Affirmation* (SCM Press, 1992)
Ngong, David, 'African Pentecostal Pneumatology', in Clarke and Asamoah-Gyadu (eds), *Pentecostal Theology in Africa* (Pickwick, 2014), pp. 77-91
Ngong, David, *Theology as Construction of Piety: An African Perspective* (Resource Publications, 2013)

Nuttall, Geoffrey F., *The Holy Spirit in Puritan Faith and Experience* (Basil Blackwell, 1946)
Pinnock, Clark H., *Flame of Love: A Theology of the Holy Spirit* (IVP Academic 1996)
Proudfoot, Wayne, *Religious Experience* (University of California Press, 1985)
Quash, Ben, *Found Theology: History, Imagination, and the Holy Spirit* (Bloomsbury, 2013)
Riis, Ole, and Linda Woodhead, *A Sociology of Religious Emotion* (Oxford University Press, 2010)
Rogers, Eugene F. (ed.), *The Holy Spirit: Classic and Contemporary Readings* (Wiley-Blackwell, 2009)
Sadowsky, Jonathan, *Empire of Depression: A New History* (John Wiley and Sons, 2020)
Schaefer, Donovan O., *Religious Affects: Animality, Evolution, and Power* (Duke University Press, 2015)
Sedgwick, Eve Kosofsky, 'Epidemics of the Will', in *Tendencies* (Routledge, 1994), pp. 130-142
Sedgwick, Eve Kosofsky, with Adam Frank, 'Shame in the Cybernetic Fold', in *Touching Feeling* (Duke University Press, 2003)
Smith, James. K.A., *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Eerdmans, 2010)
Spinks, Bryan, *Early and Medieval Rituals and Theologies of Baptism* (Routledge, 2006)
Spinks, Bryan, *Reformation and Modern Rituals and Theologies of Baptism* (Routledge, 2006)
Staniloae, Dumitru, 'Trinitarian Relations and the Life of the Church', in *Theology and the Church* (St Vladimir's Seminary Press, 1980), pp. 11-42
Tanner, Kathryn, *God and Creation in Christian Theology: Tyranny or Empowerment* (Fortress Press, 1988)
Taves, Ann, *Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James* (Princeton University Press, 1999)
Thomasson-Rosingh, Anne Claar, *Searching for the Holy Spirit: Feminist Theology and Traditional Doctrine* (Routledge, 2018)
Tonstad, Linn Marie, *God and Difference: The Trinity, Sexuality, and the Transformation of Finitude* (Routledge, 2016)
Tonstad, Linn Marie, *Queer Theology: Beyond Apologetics* (Cascade, 2018)
Torrance, T.F., *Theology in Reconstruction* (Eerdmans, 1996), pp. 192-258
Tweed, Thomas A., *Crossing and Dwelling: A Theory of Religion* (Harvard University Press, 2006)
Vásquez, Manuel A., *More Than Belief: A Materialist Theory of Religion* (Oxford University Press, 2011)
Volpe, Medi Ann, *Rethinking Christian Identity: Doctrine and Discipleship* (Wiley-Blackwell, 2013)
Vondey, Wolfgang, *Pentecostal Theology: Living the Full Gospel* (Bloomsbury, 2017)
Ward, Graham, *How the Light Gets In: Ethical Life I* (Oxford University Press, 2016)
Wariboko, Nimi, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Eerdmans, 2012)
Welker, Michael, *God the Spirit* (Fortress Press, 1994)
Welker, Michael (ed.), *The Work of the Spirit: Pneumatology and Pentecostalism* (Eerdmans, 2006)
John Wesley, 'The Nature of Enthusiasm', in *Forty-Four Sermons* (Methodist Publishing, 1944), pp. 443-56
Wetzel, James, *Augustine and the Limits of Virtue* (Cambridge University Press, 2008)
Wetzel, Jame, 'Prodigal Heart: Augustine's Theology of the Emotions', in *Parting Knowledge: Essays After Augustine* (Wipf and Stock, 2013), pp. 81-96
Williams, Jane (ed.), *The Holy Spirit in the World Today* (Alpha International, 2011)
Williams, Rowan, 'Word and Spirit', in *On Christian Theology* (Blackwell Publishing, 2000), pp. 107-128
Williams, Rowan, *The Wound of Knowledge*, 2nd ed. (Darton, Longman, and Todd, 1990)
Woodward, Ian, *Understanding Material Culture* (Sage Publications, 2007)
Yong, Amos, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Wipf and Stock, 2002)
Zahl, Simeon, 'Experience', in *The Oxford Handbook of Nineteenth Century Christian Thought* (Oxford University Press, 2017), pp. 177-95
Zahl, Simeon, 'Non-Competitive Agency and Luther's Experiential Argument against Virtue', *Modern Theology* 35/2 (2019), pp. 199-222
Zahl, Simeon, 'On the Affective Salience of Doctrines', *Modern Theology* 31/3, pp. 428-44

Zahl, Simeon, ‘Play and Freedom: Patterns of Life in the Spirit’, *International Journal of Systematic Theology* 26/2 (2024), pp. 197-215

Zahl, Simeon, ‘Rethinking “Enthusiasm”: Christoph Blumhardt on the Discernment of the Spirit’, *International Journal of Systematic Theology* 12/3 (2010), pp. 341-63

PAPER C17 – PHILOSOPHY IN THE LONG MIDDLE AGES

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

PAPER C19 – SELF AND SALVATION IN INDIAN AND WESTERN THOUGHT

Paper Coordinator: Dr Ankur Barua

Teaching Term/s: Michaelmas

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

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

Aims and Learning Outcomes:
This is a broad-brush paper, which treats the themes of "selfhood" and "salvation". These are western terms, of course, aligned for alliterative effect, but the aim is to focus on the condition of self-consciousness and its fulfilment in a comparative context. "Self-consciousness" need not refer only to human personhood, nor "salvation" to communion with a personal God. This motif will be highlighted in the course's comparative context of Indian (viz. Hindu and Buddhist) thought and western (i.e. western Christian and secular) thought. Thus "self" and "salvation" in varied senses, e.g. those of Plato, Plotinus, Hegel, the Buddhists and the Samkhyas, will be considered.

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

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

Teaching:
Sample lecture topics:

1. Introduction: Comments on scope of course and comparative method. The importance of self-awareness and reflection on human fulfilment as a characteristic of human living (etymological understandings of "self" and "salvation"). The importance of the "religious" dimension.
2. Plato*:* the context (with special reference to the Phaedo, Parmenides, Republic). Plato's method. The allegory of the cave. Eros, virtue and the forms. Body, sense, and soul. The many and the one.
3. Samkhya and the Gita as frames of reference for self and salvation: *purusha* and *prakrti*. The "chariot" and the "progression" of the self. The nontheistic context "theologised" in the Gita. The implications of dualism: *in* the world but not *of* it?

(**Student presentation**) - *Plato and Plotinus* (with the intervention of Aristotle). Comparisons and contrasts. Sense and spirit. The role of community. The one and the many.

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

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

(**Student presentation**) - *Hegel and Heidegger*. Hegel's phenomenology and the manifestation of Spirit. Heidegger and "being-at-hand". Heidegger, time and history: the loss and salvation of being.

(**Student presentation**) - *The Vedantic Self and its End*: Shankara and Ramanuja. Self-consciousness, self-manifestation, and nondualism. World as projection and world as "body". Drawing up the threads: self, salvation, being and time. Love (*agape*) and de-centering of self. Questions and general discussion.

Essay Titles:

Topic 1: Self, Detachment and Renunciation

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

Or:

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

Topic 2: Knowledge, Participation and Salvation

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

Or:

'What is truth?'

Topic 3: Which Saviour, Whose Salvation?

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

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

Topic 4: Love, Self -Determination, Order

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

Or:

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

PAPER C21 – THE END OF THE WORLD: ANTHROPOLOGICAL CASE STUDIES

Paper Coordinator: Dr Zoe Zielke

Teaching Term/s:
Michaelmas.

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

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

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

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

Learning Aims and Outcomes:
- An understanding of the broad history and anthropology of millennial movements across space and time
- An ability to discuss millennial ideas and movements using the heuristic tools of anthropology and across the social sciences
- An ability to write an informed analysis of the anthropological and social scientific problems discussed in the paper
- An ability to work independently
- Enhanced ability to think critically, reason logically, and evaluate evidence

- Further develop communication skills, both written and oral
- Critical appraisal of, engagement with, and effective use of a variety of written sources

Form and Conduct of Examination:
Exam: a three-hour written examination.

Weekly Lecture Topics and Seminar Key Readings:

1	**Lecture:** *The End of the World: Theory and Method*
	Seminar: *Daniel and Revelation: Anthropology-as-Theology at the End of the World?* • Revelation, *The Bible* • Joseph Webster (2022) 'Anthropology-as-Theology: Violent Endings and the Permanence of New Beginnings' in *American Anthropologist* 124: 333-344.
2	**Lecture:** *Foundational Cases: William Miller and the Seventh-day Adventists*
	Seminar: *Seventh-day Adventism in contemporary Madagascar* • Eva Keller (2005) *The Road to Clarity: Seventh-day Adventism in Madagascar* (Introduction and Chapters 5, 6, 7, 8, and 10).
3	**Lecture:** *Violent Endings: The Waco Disaster and Heaven's Gate*
	Seminar: *In their own words: The writings of David Koresh and Marshall Applewhite* • David Koresh (1994) 'The David Koresh Manuscript: Exposition of the Seven Seals' • Marshall Applewhite (1988) ''88 Update – The UFO Two and their Crew'
4	**Lecture:** *Signs of the Times: The Brethren, Jehovah's Witnesses, and the Jesus Christians*
	Seminar: *Left Behind and other Apocalyptic Fiction* • Tim LaHaye and Jerry B. Jenkins (1995) *Left Behind: A Novel of the Earth's Last Days* • John Lanchester (2019) *The Wall*
5	**Lecture:** *Apocalypse as Pathology: Mrs Keech and The Seekers*
	Seminar: *Questioning Cognitive Dissonance Theory* • Leon Festinger (1956) *When Prophecy Fails*

	• Timothy Jenkins (2013) *Of Flying Saucers and Social Scientists*
6	**Lecture:** *Apocalypse as Poverty: Cargo Cults and other Revitalisation Movements*
	Seminar: *Questioning Deprivation Theory* • Jacob Hickman and Joseph Webster (In Press) 'Millenarianism' in *The Oxford* *Handbook of the Anthropology of Religion*. Oxford: OUP
7	**Lecture:** *Preparing for the End: Survivalism in America*
	Seminar: *Apocalypse, Secrecy, and Conspiracy Theory* • Michael Barkun (2013) *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America* (Chapters 1 and 2) • David Robertson (2015) 'Silver Bullets and Seed Banks: A Material Analysis of Conspiracist Millennialism' in *Nova Religio* 19 (2): 83–99.
8	**Lecture:** *Secular Apocalypticism: Global Warming and Personal Illness*
	Seminar: *Apocalypticism as Moral World Building* • Joseph Webster (2013) 'The Eschatology of Global Warming in a Scottish Fishing Village' in *Cambridge Anthropology* 31(1): 68-84. • Joseph Webster (In Press) 'When Witnesses Talk Back: Ethnographic and Eschatological Reflections on Experiences of Intolerance among Jehovah's Witnesses in Contemporary Northern Ireland' in *Essays on Minority Religions and Religious Tolerance: The Jehovah's Witness Test*. London: Bloomsbury.

Supplementary Bibliography:

James Aho, The Politics of Righteousness: Idaho Christian Patriotism (1990)
Carlo Aldrovandi, Apocalyptic Movements in Contemporary Politics (2014)
Hans Baer, Recreating Utopia in the Desert: A Sectarian Challenge to Modern Mormonism (1988)
Kathleen Belew, Bring the War Home: The White Power Movement and Paramilitary America (2018)
Michael Barkun, A Culture of Conspiracy: Apocalyptic Visions in Contemporary America (2006)
Michael Barkun, Millennialism and Violence (1996)
James Beckford, Trumpet of Prophecy: Sociological Study of Jehovah's Witnesses (1975)
Paul Boyer, When Time Shall Be No More: Prophecy Belief in Modern American Culture (1992)
Malcolm Bull, Seeking a Sanctuary, Second Edition: Seventh-day Adventism and the American Dream (2006)
Jennie Chapman, Plotting Apocalypse: Reading, Agency, and Identity in the Left Behind Series (2013)
George Chryssides, Heaven's Gate: Postmodernity & Popular Culture in a Suicide Group (2011)

Samuel Gerald Collins, All Tomorrow's Cultures: Anthropological Engagements with the Future (2008)
David Cook, Contemporary Muslim Apocalyptic Literature (2005).
Deborah Danowski and Eduardo Viveiros de Castro, The Ends of the World (2016)
James Faubion, The Shadows and Lights of Waco: Millennialism Today (2011)
Leon Festinger, When Prophecy Fails (1956)
Francis Fukuyama, Our Posthuman Future: Consequences of the Biotechnology Revolution (2006)
Crawford Gribben, Writing the rapture: Prophecy fiction in evangelical America (2009)
Crawford Gribben, Evangelical millennialism in the trans-Atlantic world, 1500-2000 (2011)
Crawford Gribben and Mark S. Sweetnam, Left Behind and the Evangelical Imagination (2011)
Crawford Gribben and Kenneth Newport, Expecting the end: Millennialism in social and historical context (2006)
Cathy Gutierrez, The End That Does: Art, Science and Millennial Accomplishment (2005)
John Hall, Apocalypse: From Antiquity to the Empire of Modernity (2009)
Kylo-Patrick R. Hart, Media and the Apocalypse (2009)
Sarah Harvey and Suzanne Newcombe, Prophecy in the New Millennium (2013)
Myrtle Hill, The Time of the End – Millenarian Beliefs in Ulster (2000)
Janet Hoskins, The Divine Eye and the Diaspora: Vietnamese Syncretism Becomes Transpacific Caodaism (2015)
Laura Hubner, The Zombie Renaissance in Popular Culture (2015)
Timothy Jenkins, Of Flying Saucers and Social Scientists: A Re-Reading of When Prophecy Fails and of Cognitive Dissonance (2013)
Eva Keller, The Road to Clarity: Seventh-Day Adventism in Madagascar (2005)
Zoe Knox, Jehovah's Witnesses and the Secular World: From the 1870s to the Present (2018)
George Knight, Millennial Fever and the End of the World: a Study of Millerite Adventism (1994)
Richard Landes, Heaven on earth: The Varieties of the Millennial Experience (2011)
James Lewis, Making Sense of Waco (1994)
James Lewis (ed), The God's Have Landed: New Religions From Other Worlds (1995)
James Lewis, The Order of the Solar Temple: The Temple of Death (2006)
Michael Lieb, Children of Ezekiel: Aliens, UFOs, the Crisis of Race, and the Advent of End Time (1998)
Robert Lifton, Destroying the World to Save It: Aum Shinrikyo, Apocalyptic Violence, and the New Global Terrorism (2000)
George E. Marcus Paranoia within reason: a casebook on conspiracy as explanation (1999)
Richard G. Mitchell, Jr, Dancing at Armageddon: Survivalism and Chaos in Modern Times (2002)
Douglas Morgan, Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement (2001)
Kenneth Newport, The Branch Davidians of Waco: The History and Beliefs of an Apocalyptic Sect (2006)
Ronald Numbers, The Disappointed: Millerism And Millenarianism In The Nineteenth Century (1987)
Stephen D. O'Leary, Arguing the Apocalypse: A Theory of Millennial Rhetoric (1994)
Susan Palmer, The Nuwaubian Nation (2010)
Susan J. Palmer, Aids as an Apocalyptic Metaphor in North America (1997)
Michael Pearson, Millennial Dreams and Moral Dilemmas: Seventh-Day Adventism and Contemporary Ethics (2008)
Patricia R. Pessar, From Fanatics to Folk: Brazilian Millenarianism and Popular Culture (2004)
Lee Quinby, Gender and Apocalyptic Desire (2005)
Thomas Robbins, Millennium, Messiahs, and Mayhem: Contemporary Apocalyptic Movements (1998)

David Rowe, God's Strange Work: William Miller and the End of the World (2008)
Hillel Schwartz, The French Prophets: The History of a Millenarian Group in Eighteenth-Century England (1980)
Joshua Searle and Kenneth G. C. Newport (eds), Beyond the End: The Future of Millennial Studies (2012)
Pamela J. Stewart, & Andrew Strathern, Millennial Markers (1997)
Sylvia L. Thrupp, Millennial Dreams in Action: Studies in Revolutionary Religious Movements (1970)
Laura Vance, Seventh-day Adventism in Crisis (1999)
John Walliss, The End All Around Us: Apocalyptic Texts and Popular Culture (2014)
Joseph Webster, The Anthropology of Protestantism (2013)
Catherine Wessinger (ed.), The Oxford Handbook to Milllennialism (2011)
Peter Worsley, The Trumpet Shall Sound: A Study of 'Cargo' Cults in Melanesia (1957)

PAPER C22 – PHILOSOPHY, ETHICS AND THE OTHER

Paper Coordinator: Professor Daniel Weiss

Teaching Term/s: Michaelmas

Supplementary Regulation

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

Prescribed Texts:

There are no prescribed texts for this subject.

Course Description:

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

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

Aims:

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

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

Learning Outcomes

- The ability to engage in critical analysis of primary texts in modern philosophy of religion.
- Knowledge of the specific ways in which the various thinkers negotiated the relationship between 'philosophy' and
- 'Christianity/Judaism/revelation/scripture' and the ability to draw comparisons among their different positions.

- Competence in assessing themes relevant to philosophy of religion (e.g., received tradition and rational reflection; particularity and universality; preservation and change; the philosophical significance of sacred texts; autonomy and heteronomy; the relation between theory and practice; anthropomorphism and the legitimacy of 'religious belief').

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

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

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

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

PAPER C23 – JUDAISM IN THE GRAECO-ROMAN WORLD

Paper Coordinator: Dr Arjen Bakker & Dr James Carleton Paget

Teaching Term/s: Michaelmas & Lent

Supplementary Regulation

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

Prescribed Texts:

The prescribed texts are:

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

Aims and Objectives:

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

Supervisions:

Six supervisions are recommended for this paper.

Form and Conduct of Examination:

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

Provisional Class Outline:

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

Lecture topics

Michaelmas

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

Lent

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

PAPER C24 – DECOLONISING CHRISTENDOM? THE COMPLEX HERITAGE OF GLOBAL CHRISTIANITY

Paper Coordinator: Professor Jörg Haustein

Teaching Term/s: Michaelmas

Course Description:

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

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

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

Learning Outcomes:

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

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

Form and Conduct of the Examination:

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

Teaching:
The course is taught in a weekly session of two hours (combined lecture and class) over Michaelmas Term. During Lent Term, there will be one presentation session where all students give a short presentation on their essay drafts, and the paper will offer three excursions: a visit to the missionary archive collection in the UL, a session with the curators of the missionary collection at the Museum of Archaeology and Anthropology, and an optional Sunday visit to one of Cambridge's international churches.
Students are entitled to two hours of supervision per essay (four hours total). The paper co-ordinator is ready to organise supervisions for students on behalf of Directors of Studies if this is agreeable to them.

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

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

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

General Bibliography:

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

Allan Anderson, Michael Bergunder, André Droogers and Cornelis van der Laan (eds), *Studying Global Pentecostalism: Theories and Methods*. Berkeley, California: University of California Press, 2010.

Bryan Bantum, *The Death of Race: Building a New Christianity in a Racial World*. Minneapolis, Fortress Press, 2016.

Raimundo Barreto and Roberto Sirvent (eds.) *Decolonial Christianities: Latinx and Latin American Perspectives*. Cham: Palgrave Macmillan, 2019.

Kate Bowler, *Blessed: A History of the American Prosperity Gospel*. Oxford: Oxford University Press, 2013.

Joel Cabrita and David Maxwell (eds.) *Relocating World Christianity: Interdisciplinary Studies in Universal and Local Expressions of the Christian Faith*. Leiden: Brill, 2017.

David Chidester, *Savage Systems. Colonialism and Comparative Religion in Southern Africa*. Charlottesville, VA: University Press of Virginia, 1996.
Renie Chow Choy, *Ancestral Feeling: Postcolonial Thoughts on Western Christian Heritage*. London: SCM Press, 2021.
Simon Coleman and Rosalind I. J. Hackett (eds.), *The Anthropology of Global Pentecostalism and Evangelicalism*. New York: NY University Press, 2015.
James Cone, *A Black Theology of Liberation*. Maryknoll, NY: Orbis Books, 2010 (orig 1970).
Samuel Yonas Deressa and Josh De Keijzer (eds.), *A Church for the World: The Church's Role in Fostering Democracy and Sustainable Development*. Lanham: Fortress Academic, 2020.
Annelin Eriksen, Ruy Llera Blanes, Michelle MacCarthy, *Going to Pentecost: An Experimental Approach to Studies in Pentecostalism*. New York: Berghahn Books, 2019.
Clive Gabay, *Imagining Africa: Whiteness and the Western Gaze*. Cambridge: Cambridge University Press, 2018.
Rebecca A. Goetz, *The Baptism of Early Virginia: How Christianity Created Race*. Baltimore, MD: The John Hopkins University Press, 2012.
Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race*. New Haven, CT: Yale University Press.
David Joy and Joseph F. Duggan (eds.) *Decolonizing the Body of Christ: Theology and Theory after Empire?* Basingstoke: Palgrave Macmillan, 2012.
Ogbu Kalu (ed.), *African Christianity: An African Story*. Trenton, NJ: Africa World Press, 2007.
Colin Kidd, *The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600–2000*. Cambridge: Cambridge University Press, 2006.
Adriaan van Klinken, *Transforming Masculinities in African Christianity: Gender Controversies in Times of AIDS*. London: Routledge, 2016.
Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago, IL: University of Chicago Press, 2009.
Hugh McLeod (ed.), *Cambridge History of Christianity*, vol. 9: *World Christianities C.1914–c.2000*. Cambridge: Cambridge University Press, 2006.
Birgit Meyer, *Translating the Devil: Religion and Modernity Among the Ewe in Ghana*.
Edinburgh: Edinburg University Press, 1999.
Philip Öhlmann, Wilhelm Gräb, and Marie-Luise Frost (eds.) *African Initiated Christianity and the Decolonization of Development: Sustainable Development in Pentecostal and Independent Churches*. Abingdon: Routledge, 2020.
Devaka Premawardhana, *Faith in Flux: Pentecostalism and Mobility in Rural Mozambique*. Philadelphia, PA: University of Philadelphia Press, 2018.
Katrien Pype, *The Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*. New York: Berghahn Books, 2012.
Rahul Rao, *Out of Time: The Queer Politics of Postcoloniality*. Oxford: Oxford University Press, 2020.
Anthony Reddie and Carol Troupe (eds.), *Deconstructing Whiteness, Empire, and Mission*. London: SCM Press, 2023
Eduardo Sasso, *A Climate of Desire: Reconsidering Sex, Christianity, and How We Respond to Climate Change*. Eugene, OR: Wipf & Stock, 2018.
Love L. Sechrest, Johnny Ramírez-Johnson, and Amos Yong (eds.) *Can "White" People Be Saved? Triangulating Race, Theology, and Mission*. Downers Grove, IL: IVP Academic, 2018.
Brian Stanley (ed.), *Missions, Nationalism, and the End of Empire*. Grand Rapids, MI: Eerdmans, 2003.
Brian Stanley, *Christianity in the Twentieth Century: A World History*. Princeton: Princeton University Press, 2018.
Adriaan van Klinken, *Kenyan, Christian, Queer: Religion, LGBT Activism, and Arts of Resistance in Africa*. University Park, PA: Pennsylvania State University Press, 2019

Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Leaders from the Global South in Europe: Bringing Back the Gospel*. Leiden: Brill, 2009.
Nimi Wariboko, *Nigerian Pentecostalism*. Rochester, NY: University of Rochester

PAPER C26 – The Great Chain of Being

Paper Coordinator: Professor Douglas Hedley

Teaching Term/s: TBC

Prescribed Texts: There are no prescribed texts.

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

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

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

This paper is intended as a third-year special paper. Its main focus is the philosophy of religion, especially the links between religion and metaphysics. The paper will be taught by Douglas Hedley.

The notion of the Great Chain of Being is a pivotal aspect of Western philosophy and theology. In the wake of the Enlightenment, modern science and industrialisation, recent thought has tended to eschew this ancient metaphysical model. In some quarters, it is even associated with a totalising and static model of reality that has served to reinforce inequality and oppression. In this paper we shall explore the roots of this idea in Platonism and its the Christian appropriation. Is there a metaphysical dimension to the idea that rewards reconsideration for contemporary thought? What are the theological implications of a renewal of the idea of the Great Chain of Being?

1. Ontology or henology? The problem of transcendence. Is there a genuine question about the nature of being? We consider the tradition of the philosophical interpretation of Exodus 3:14, in which God is identified as Being Itself. Were philosophers simply conflating the grammar of the verb 'to be' and its Indo-European cognates with needless and obscure metaphysical commitments and consequently becoming entangled in 'Plato's beard' (Russell, Ayer)? Perhaps the term 'existence' is not a predicate but a quantifier? What of the attempts to think of absolute Unity rather than Being (*unum* vs *ens*)? Socrates in the *Republic* refers to the Good *beyond* Being? Has Western philosophy been gripped by a problematic obsession with transcendence and the otherworldly? Nietzsche's critique of transcendence as a denial of life and his doctrine of *amor fati*. Heidegger's critique of 'onto-theology' as the forgetting of Being.

2. God as the *ens perfectissimum*: the principle of plenitude. Plato's *Timaeus* is a paradigmatic text about 'the necessarily complete translation of all the ideal possibilities into actuality' (Lovejoy). Perhaps the antinomies of empirical experience drive the mind to posit a higher plane of reality: God, the One, or the Absolute. On this account, the Ultimate is a superlative: *ens realissimum*. Is one entitled to posit a maximum or accept an infinite regress? If perfection means the highest degree in the ladder of being, does this mean that being and goodness are co-extensive? Does God's goodness follow from being posited as the highest degree in the scale of being? The German philosopher Theodor Adorno and his critical

espousal of the 'non-identical', and Derrida's account of 'différance' and his critique of presence.

3. In the Christian philosophical tradition the first *otherness* is the Logos – intellection or communicative intelligence. There is *identity* in difference within the realm of the divine ideas. This is the result of a combination of the Platonic notion of ideas in the divine mind and the Aristotelian model of 'thought thinking itself'. The rehabilitation of the 'relation' and critique of 'substance' metaphysics. The Byzantine contrast between divine essence and energies.

4. Sameness and otherness. How can the first principle be both itself and the source of the empirical world? We discuss two of the *megista gene* of Plato's *Sophist*. The problem of identity and difference leads on to questions of sameness and similitude, and continuity between the transcendent source and the created order. Here we encounter the question of omnipresence. Is divine omnipresence metaphorical or analogical? One of the paradigmatic treatments of identity and difference is Hegel in his *Science of Logic*. Logic is here not the rules of thought, i.e. formal logic, but the science of spirit (*Wissenchaft des Geistes*).

5. Creation and divine causation: creation as the positing of difference and God as the supreme cause. If the supreme principle is self-diffusive, is this a free act? This raises profound issues of necessity and contingency. Is there a modal collapse if the first principle is absolutely simple? If God is identical to all his attributes, a purportedly free choice to create becomes necessary. Is this compatible with a personal creator? Can an absolutely simple transcendent principle be personal? Boethius defines a person as 'an individual substance of a rational nature'. Leibniz's identity of indiscernibles can be used to individuate persons.

6. Hierarchy and sacred order. One of the key elements of the idea of the Great Chain of Being is the idea of hierarchy. In Denys the Areopagite, God's effulgence is refracted through successive layers of hierarchical mediation. In Shakespeare's *Troilus and Cressida*: 'Take but degree away, untune that string, And, hark, what discord follows!' In English, however, the word 'hierarchy' has frequently come to have pejorative connotations. Yuval Noah Harari writes, 'complex human societies seem to require imagined hierarchies and unjust discrimination. . . . Time and again people have created order in their societies by classifying the population into imagined categories, such as superiors, commoners, and slaves; whites and blacks; patricians and plebians; Brahmins and Shudras; or rich and poor. These categories have regulated relations between millions of humans by making some people legally, politically or socially superior to others.'[1] But we have made moral progress: Today, most educated people recognize and condemn the seemingly "natural" hierarchies of our past history. Foucault's *The Order of Things: An Archaeology of the Human Sciences* (1966) might be seen a pivotal text in the critique of hierarchy in the humanities. The etymology of the word *'hierarchy',* however, suggests something 'sacred' or 'sacral'. Here we encounter the yearning of mankind for a reality beyond the empirical realm.

7. Apart from the political-social critique of the idea of the Chain of Being, there is also the presence of scientific materialism as the default worldview in contemporary thought. Neo-Darwinian evolutionary theory is often presented as revealing the 'blind, pitiless, indifference' of nature. However, many argue that such the *Weltanschauung* of scientific materialism must be false because it cannot offer a satisfactory account of consciousness, rationality or moral responsibility. The limitations of scientific materials and the problems

[1] Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (New York: Harper, 2015), 136.

with theories of emergence has led to a resurgence of panpsychism. Can the ancient idea of the world-soul be rehabilitated? What are the prospects for teleology in the contemporary world?

8. *Reditus* and some metaphysical questions. Plato in the *Republic* VII 514a-521b presents an account of reality in terms of primary qualities (intelligible objects) as the foundation of a world of appearances, which are classified in terms of secondary qualities (shadows of the fire and the light without the cave). Is it reasonable to assume a correspondence between thought and reality? The principle of sufficient reason and the rejection of brute facts. Maybe real/unreal is a simple contrast and it is unintelligible to speak of the *more* real. Yet we do grade hallucinations, illusions, shadows, material objects, scientific descriptions and fundamental laws in terms of levels of being! Hence we can think of grades of reality, participation in truth and even ascent to the divine.

Form and Conduct:
The paper will be assessed with a three-hour written examination.

Teaching:
TBC

Supervisions:
TBC

Sample Questions:
Is a personal and *perfect* God a coherent notion?

Is divine simplicity intelligible?

Has scientific materialism overthrown the *scala naturae*?

Has Darwin's evolutionary theory revealed the 'blind, pitiless, indifference' of nature?

What is Being?

What is mind and why does it matter?

'Western Metaphysics always privileged Identity over Difference.' Discuss.

'The theory of the Great Chain of Being is static and could never accommodate the reality of becoming'. Discuss.

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Conway Morris, Simon. *The Runes of Evolution: How the Universe Became Self-Aware*. West Conshohocken, PA: Templeton Press, 2015.

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