

PART IIA 2018-19

Paper B1a – Intermediate Hebrew

Paper B1b – Intermediate New Testament

Greek Paper B1c – Intermediate Sanskrit

Paper B1d – Intermediate Qur'anic Arabic

Paper B2 – Israel in Exile: Literature, History and Theology [BTh23]

Paper B3 - The Shaping of Jewish Identity (332 BCE – 70 CE)

Paper B4 – The letters of Paul [BTh24]

Paper B5 – The Johannine Tradition [BTh26]

Paper B6 – Christianity in Late Antiquity (to circa 600) [BTh13]

*Paper B7 – Themes in World Christianities: Context, Theology and

Power Paper B8 – Great Christian Theologians [BTh15]

Paper B10 – Philosophy of religion: God, freedom and the soul

Paper B11 – Ethics and faith

*Paper B13 – Theology and Literature

Paper B14 – Life, thought and worship of modern Judaism

Paper B15 – Introduction to Islam

Paper B16 – Life and thought of religious Hinduism and of Buddhism

Paper B17 – Philosophy: Meaning

*All Group B Papers are examined by 3-hour examination except Papers B7 and B13

Paper B1a – INTERMEDIATE HEBREW

Paper Coordinator:

Dr Nathan MacDonald

Supplementary Regulation

This paper will contain (i) passages for translation, linguistic and exegetical comment and retranslation from portions of text which the Faculty Board will from time to time prescribe, and (ii) essay questions on literary and theological aspects of the prescribed texts. Candidates may not offer in this paper any prescribed text which they have previously offered in Paper A1.

Prescribed Texts:

Deuteronomy 5-11; Judges 13-16; Jonah.

The edition of the Hebrew Bible to be used is Karl Elliger and Willhelm Rudolph, eds, *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft [German Bible Society], 1977 [repr. 2007]).

Course description

This paper is taken in the year after offering Elementary Hebrew (A1a), normally in Part IIA. But a student who took Elementary Hebrew in Part IIA would be able to offer B1a in Part IIB. The study of the texts from Deuteronomy, Judges, and Jonah is designed (apart from their intrinsic interest) to lead students on to a fuller appreciation of the syntax of prose texts (including the significance of word order and the less common uses of the tenses of the verb). Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination. The lectures will focus mainly on linguistic aspects of the texts, but their theological and literary aspects will be explored in two or three essays which students will write in the course of the year.

Learning Outcomes

By the end of the year students should be able to (a) translate mainly Hebrew prose into English, and translate short prose English passages into classical Hebrew using appropriate syntactic structures; (b) parse and comment on the meaning of Hebrew words and the suitability of alternative English translations; (c) identify common syntactic structures of classical Hebrew prose and comment on unusual or rarer grammatical features; (d) discuss some aspects of the content and interpretation of the set texts; (e) discuss some basic issues in textual criticism, such as Kethib-Qere.

Form and Conduct of Examination

Candidates will be required to translate two out of three passages from Deuteronomy and two out of three passages from the remaining texts, commenting

on specified words, to translate one passage (out of two) based on one of the prescribed texts from English into pointed Biblical Hebrew (square script not modern cursive), and to answer one essay question out of a choice of five. Copies of the Hebrew Bible will be provided.

Paper B1b – INTERMEDIATE NEW TESTAMENT GREEK

Paper Coordinator:

Dr Simon Gathercole

Supplementary Regulation

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

Prescribed Text:

Mark 1-5; Galatians

Learning Outcomes

The overall objective will be to introduce students to the language, syntax, exegesis and theology of Mark and Galatians on the basis of the Greek text. Students will acquire not only a more advanced knowledge of New Testament Greek and the basic skills of exegesis, but will also relate these to the identification and interpretation of key historical and theological issues in a gospel and an epistle.

Form and Conduct of Examination

The examination will consist of a three-hour paper with three questions; students will be required to answer all questions. In question 1 students will be required to translate and comment linguistically and exegetically on one passage (from a choice of two) from one of the set texts. In question 2 students will be required to translate and comment linguistically and exegetically on one passage (from a choice of two) from the second set text. In question 3 students will be required to translate one unseen passage (from a choice of two) from the texts prescribed by the Faculty board, with vocabulary provided for words that occur less frequently in the New Testament. Questions 1 and 2 are worth 40 marks each; question 3 is worth 20 marks. Copies of the Greek New Testament will be provided.

Teaching

Sixteen lectures will address issues relating to each of the prescribed texts, including authorship, setting, date, text, linguistic features, composition, historical and theological significance, as well as covering some key topics in the interpretation of each text, and the syntax and grammar of their Greek.

Sixteen reading seminars will address issues relevant to the translation and exegesis of the prescribed texts, with special attention to developing skills in reading and understanding NT Greek.

Paper B1c – INTERMEDIATE SANSKRIT

Course Coordinator:

Dr Eivind Kahrs

Supplementary Regulation

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

Prescribed Texts:

Rgvedasamhitā 1.1, 7.86, 10.14, 10.90, 10.129 (in A.A.Macdonell, *A Vedic Reader for Students*);

Mānavadharmasāstra, chs.1, 4, 12 (P.Olivelle, *Manu's code of law: a critical edition and translation of the Mānava-Dharmaśāstra*, Oxford University Press, Oxford, 2005);

Sāmkhyakārikā, vv.1-21, 53-69 (G.J. Larson, *Classical Sāmkhya*, Motilal Banarsidass, Delhi, 1983);

Buddhacarita of Aśvaghosha, ch.3 (ed. by E.H.Johnston, Motilal Banarsidass, Delhi, 1972).

Form and Conduct of Examination

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

Paper B1D – INTERMEDIATE QUR’ANIC ARABIC

Paper Coordinator:

Dr Timothy Winter

Supplementary Regulation

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

Prescribed Texts:

The Qur'an, Sura XIX; Fakhr al-Din al-Razi, *Mafatih al-Ghayb* (Cairo, 1933), Vol. II, pp. 166-170, 213-215; al-Waqidi, *Kitab al-Maghazi*, ed. Marsden Jones (Oxford, 1966), Vol. II, pp. 731-8; Yahya ibn Sharaf al-Nawawi, *al-Minhaj fi sharh Sahih Muslim ibn al-Hajjaj* (Cairo, 1347AH), Vol. II, pp. 79-98; Abd al-Rahman ibn al-Jawzi, *Sifat al-safwa* (Hyderabad, 1355AH), Vol. IV, pp. 155-9.

Aims

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

Form and Conduct of Examination

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

Teaching

Teaching for this paper continues to be based on the introductory grammar by Haywood and Nahmad, and a collection of graded materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat.

Two 1.5 hour classes and a 1 hour class are held each week through Michaelmas and Lent Terms, and two 1.5 hour classes each week through the four teaching weeks of Easter Term.

PAPER B2 – ISRAEL IN EXILE: LITERATURE, HISTORY AND THEOLOGY [BTH23]

Paper Coordinator:

Dr Katharine Dell

Supplementary Regulation

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

Prescribed texts

Isaiah 40-55

Course Description

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

Form and Conduct of Examination

The examination will consist of a three-hour written paper, which will be divided into three sections. Section A will contain five essay questions on prophecy and a gobbet question on the set text. Section B will contain five essay questions on the Pentateuch and Joshua-2 Kings. Section C will contain five questions on poetic and wisdom literature. Candidates will be required to attempt four passages from a choice of eight in the gobbet question in Section A and three essay questions taken from at least two sections of the paper. NRSV and Hebrew Bibles will be available for use in the examination, but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

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

Paper Coordinator:

Dr James Aitken

Supplementary Regulation

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

Course Description

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

The course will also introduce the historical and artistic significance of such evidence as Jewish manuscripts and coins through practical seminars in the University Library and Fitzwilliam Museum. The Board may from time to time prescribe particular texts for study.

Prescribed Texts

- Sirach (Ecclesiasticus) 44–50 (NRSV)
- 1 Maccabees 1–2 (NRSV)
- Judith 8–16 (NRSV)
- Damascus Document 1.1–3.13 (G. Vermes, *The Complete Dead Sea Scrolls in English*, 5th edition; London, 1997)

- Josephus, *Antiquities* 15, viii and xi.1-2 (R. Marcus and Allen Wikgren, *Josephus: Jewish Antiquities: Books 14-15*. Loeb Classical Library 489; Harvard, 1943, pp. 382-99; 441-445) [Online: <https://www.loebclassics.com/>]
- A selection of coins (Y. Meshorer, *Jewish coins of the Second Temple period*. Translated from the Hebrew by I.H. Levine. Tel Aviv, Am Hasefer, 1967, nos. 5–9, 18–20, 30–32, 37–39, 153, 162–163, 165–170, 235–238; and Fitzwilliam Museum **CM.LS.3356-R**).

Aims

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

- To develop exegetical skills and an engagement with Jewish literature of the period
- To help students understand and evaluate critically the current scholarship on the period
- To assist in the appreciation of the development of Jewish thought in the period
- To introduce students to the issues involved in handling material artefacts
- To help students appreciate the historical importance of a range of evidence

Learning Outcomes

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

(a) *Knowledge of:*

- the key historical events that shaped Jewish life in the set period
- the key sources for the evaluation of the period
- the principal beliefs and practices that were formed in the period
- the main debates between scholars on the interpretation of the evidence

(b) *The Ability to:*

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

Form and Conduct of Examination

The examination will consist of a three-hour written paper, which will contain selections for comment from the prescribed sources and essay questions. Candidates

will be required to comment on three from a choice of ten selections from prescribed sources, and to attempt three essay questions from a choice of at least twelve. NRSV Bibles (including the Apocrypha) will be available for use in the examination but candidates are not expected to show greater precision in biblical references as a result of the availability of Bibles.

Teaching

In Paper B3 questions are not set on the period later than First Jewish Revolt (70 CE), although an understanding of the period afterwards and the formation of rabbinic Judaism may be helpful. 16 lectures over the two terms will examine issues and the historical context. Alongside the lectures, classes will look more deeply into the sources and set texts.

Supervisions

Six supervisions are recommended, covering both set texts and broader themes in the subject area. Guidance for supervisors is available from the paper coordinator.

PAPER B4 – THE LETTERS OF PAUL [BTh24]

Paper Coordinator:

Dr Jonathan Linebaugh

Supplementary Regulation

This paper will study the Pauline 'corpus', including Ephesians and the Pastoral epistles. There will be questions on historical, literary and critical problems, but the emphasis will be on the theological thought and practice of the apostle Paul. The Faculty Board may also prescribe a particular text or texts for special study.

Prescribed Texts

1 Corinthians

Course description

This course will consider the theological thought and practice of the apostle Paul, the finest mind among the early followers of Jesus. Paul's theological emphases have always been prominent in the Christian tradition. Aspects of his teaching provoked controversy in the early centuries - and still do today. Paul's own letters as well as letters traditionally considered to be 'Pauline' will be studied, including Ephesians, and the Pastorals. Special attention will be given to I Corinthians, the set text for this paper.

Learning Outcomes

The objective of the course will be to gain a good knowledge of the Pauline corpus of letters with special reference to their central theological emphases and to their settings in the Graeco-Roman world. Study in depth of the set text will enable students to gain a keen understanding of the issues at stake between Paul and the Corinthians, and a firm grounding in exegetical method.

Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to comment on up to four passages from the prescribed text (quoted in Greek and in English) and to attempt three essay questions out of a choice of at least ten. NRSV Bibles will be available for use in the examination but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

PAPER B5 – THE JOHANNINE TRADITION [BTH26]

Paper Coordinator:

Professor George Van Kooten

Supplementary Regulation

This paper will be concerned with central issues (arising from the primary sources and critical scholarship) in the study of the Fourth Gospel and Johannine Epistles. Although students will be expected to read the full text of the Gospels and Epistles, specific texts for more detailed study will be announced by the Faculty Board.

Prescribed Texts

John 1–6, 17–20; 1 John 2–3, 3 John

Course Description

The paper will involve detailed investigation of main themes and issues involved in the study of the Gospel and Epistles of John. The main topics that will be dealt with will include: The distinctive character of the Johannine literature; the narrative shape of the Fourth Gospel; the person of Jesus; the death of Jesus; the Johannine view of past and present; Johannine dualism and eschatology; implied ecclesial structures; the Jews and other opponents in the Fourth Gospel; ideological and narrative readings; the argument of the Epistles; sin and ethics in 1 John; Christology in 1 and 2 John; the interpretation of 3 John; Johannine traditions outside the New Testament. Although students will be expected to be familiar with the Gospel and Epistles of John, specific chapters will be set for more detailed analysis.

Aims

- To build on and develop skills acquired in Part I (specifically, Paper A3, although study of this 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 the Johannine tradition 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 arise in studying the Gospel and Epistles of John
- the principal ideas and theoretical frameworks that underpin current understanding of the examination of the subject
- the methods and tools of critical New Testament scholarship

(b) *The Ability to:*

- identify major issues and problems inherent in the study of the Gospel and Epistles of John
- evaluate the distinctive character of the Johannine literature, including both its theological and its historical dimensions
- distinguish and assess critically conflicting interpretations of the Johannine tradition in secondary literature
- integrate close study of texts with critical discussion of major themes and debates
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination

The examination will take the form of a three-hour written paper. This will consist of two Sections. Candidates will be required to attempt the one question in Section A, and three further questions from Section B. Section A will contain three passages for comment from the set chapters, of which candidates will be required to attempt two. Section B will contain at least ten essay-type questions, of which candidates will be required to attempt three. NRSV Bibles will be available for use in the examination but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

Teaching

Teaching for the course will take place during the Lent term and will be by means of 16 one-hour lectures, and 8 one-hour classes. The classes, for which students will be expected to prepare, will be devoted to study of the chapters set for detailed analysis.

Supervisions

Suggested supervision essay areas are available for the benefit of students and potential supervisors. Specific bibliographies are given with the hand-outs for lectures available via Moodle.

PAPER B6 - Christianity in Late Antiquity (to circa 600)

Course Coordinator

Dr Thomas Graumann

Supplementary Regulations

This paper is concerned with the main historical and theological developments in Christianity in Antiquity set within the social, historical, political and cultural contexts of the Roman Empire and its immediate successors.

Prescribed Texts

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

Course Description

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

Aims

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

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

Learning Outcomes

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

(a) *Knowledge of:*

- the key historical events and developments that shaped Christian life and culture in the set period
- the main discussions that informed Christian theological reflection in the period

- the principal elements in the intellectual and social formation of the Church in the period
- the variety of sources available for the evaluation of the period

(b) *The ability to:*

- identify major issues and problems inherent in the study of Christianity in the period
- assess critically the character, limits and tendencies of the primary sources
- analyse and interpret primary sources in a variety of genres and address the difficulties and challenges in this task
- analyse and discuss the main theological and historical developments in the church of the time in critical conversation with scholarship

Form and Conduct of Examination

The examination will consist of a three-hour written paper consisting of twelve questions, of which students must answer four.

Teaching

The course will be taught by 16 hours of lectures and 8 hours of classes. Lectures will provide an outline of the main theological and historical developments in Christianity of the period, present important sources and introduce central debates in modern scholarship. Classes will engage in a close reading and interpretation of selected primary sources.

Lecture topics:

1. The 'Constantinian Revolution' [MS]
2. Christians, pagans, and Christianisation [MS]
3. The Arian controversy (to Nicaea) [MS]
4. The aftermath of Nicaea (to 362) [MS]
5. Augustine [CH]
6. Donatism [CH]
7. Pelagianism [CH]
8. Christian historiography [CH]
9. The Cappadocians and the Council of Constantinople [TG]
10. Interpreting Scripture and the task of theology [TG]
11. The Christological Controversy 1: Cyril, Nestorius and Ephesus [TG]
12. The Christological Controversy 2: Eutyches and Chalcedon [TG]
13. Church organisation and emergence of the papacy (4-5C) [TG]
14. Bishops and emperors [TG]
15. 'Alternative Christianities?': Asceticism & Monasticism [TG]
16. What is and how do we understand late antique Christianity [TG]

Class topics:

- I. Eusebius, *Life of Constantine* [MS]
- II. Athanasius and Eusebius on the Council of Nicaea [MS]
- VII. Augustine, *Confessions* [CH]
- VIII. Augustine and politics [CH]

- V. Basil, *On the Holy Spirit* [TG]
- VI. Cyril and Nestorius *Letters* [TG]
- VII. Ambrose and Symmachus [TG]
- VIII. Jerome, *Letters* [TG]

Supervisions

Six supervisions are recommended.

Bibliography

Collections of primary sources (for details of specific primary texts, see the bibliographies for classes below)

A New Eusebius: Documents Illustrating the History of the Church to AD 337, [2nd] rev. ed. by J. Stevenson, rev. with additional documents by W.H.C. Frend, London: SPCK, 1987 (71999)

Creeds, Councils, and Controversies: Documents Illustrative of the History of the Church AD 337-461, ed. by J. Stevenson, London: SPCK 1989 (62000)

Secondary reading - general and reference

The Cambridge History of Christianity, vol. 2, *Constantine to c. 600*, ed. A. Casiday and F.W. Norris (Cambridge, 2007)

The Cambridge History of Early Christian Literature, ed. F.M. Young/L. Ayres/A. Louth (Cambridge, 2004)

The Oxford Handbook of Early Christian Studies, ed. S. Ashbrook Harvey and D.G. Hunter (Oxford, 2008)

The Cambridge Ancient History, vol.13, *The Late Empire, A.D. 337-425*, ed. A. Cameron & P. Garnsey (Cambridge, 1998)

S. Döpp et al. (eds), *Dictionary of Early Christian Literature: English ed.*, (New York, 2000)

G.W. Bowersock, P. Brown, O. Grabar (eds), *Late Antiquity: A Guide to the Postclassical World* (Cambridge, MA; London, 1999)

P. Brown, *The Rise of Western Christendom* (Oxford, 2nd ed. 2003 (use this updated version only!!))

P. Brown, *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, WI, 1992)

V. Burrus (ed.), *Late Ancient Christianity: A People's History of Christianity*, vol. 2 (Minneapolis, MI, 2005)

H. van Campenhausen, *Fathers of the Church* (London, 1998 (or equivalent older editions in 2 vols))

H. Chadwick, *The Church in Ancient Society* (Oxford, 2001)

G. Clark, *Christianity and Roman Society* (Cambridge, 2004)

G. Clark, *Late Antiquity: A Very Short Introduction* (Oxford, 2011)

S. Hall, *Doctrine and Practice in the Early Church* (SPCK, 2005)

J. Lossl, *The Early Church, History and Memory* (London, 2010)

M. Ludlow, *The Early Church* (London, 2009) [chapters 5ff]

J. Meyendorff, *Imperial Unity and Christian Divisions: The Church 450-680 A.D.* (Crestwood, NY, 1989)

P. Rousseau (ed.), *A Companion to Late Antiquity* (Chichester, 2009)

F.M. Young, *From Nicaea to Chalcedon, A Guide to the Literature and its Background*, 2nd ed. (Grand Rapids, MI, 2010)

Secondary reading - individual topics

The "Constantinian revolution"

T. D. Barnes, *Constantine and Eusebius* (Cambridge, MA; London, 1981)

T.D. Barnes, *Athanasius and Constantius: Theology and Politics in the Constantinian Empire* (Cambridge, MA, 1993, repr. 2001)

T.D. Barnes, *Constantine: Dynasty, Religion and Power in the Later Roman Empire* (Chichester, 2010)

H.A. Drake, *Constantine and the Bishops: The Politics of Intolerance* (Baltimore, MD, 2000)

G. Fowden, *From Empire to Commonwealth: Consequences of Monotheism in Late Antiquity* (Princeton, NJ, 1993)

N. Lenski, *The Cambridge Companion to the Age of Constantine* (Cambridge, 2006)

Pagans and Christians

P. Athanassiadi-Fowden, *Julian and Hellenism, An Intellectual Biography* (Oxford, 1981)

G.W. Bowersock, *Julian the Apostate* (London, 1978)

P. Brown, "Christianization and religious conflict", in A. Cameron and P. Garnsey (eds), *The Cambridge Ancient History* vol. 13: *The Late Empire, A.D. 337-425* (Cambridge, 1998) 632-6

Alan Cameron, *The Last Pagans of Rome* (Oxford, 2011)

G. Fowden, "Bishops and temples in the eastern Roman Empire, A.D. 320-435", *Journal of Theological Studies* 29 (1978) 53-78

R. Lane Fox, *Pagans and Christians* (London, 1986)

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

R. MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries* (New York, NY, 1997)

R. MacMullen and E.N. Lane (eds.), *Paganism and Christianity, 100-425 CE, A Sourcebook* (Minneapolis, MI, 1992)

S. Mitchell and P. Van Nuffelen (eds), *Monotheism between Pagans and Christians in Late Antiquity. Interdisciplinary Studies in Ancient Culture and Religion* 12 (Leuven, 2010)

S. Mitchell and P. Van Nuffelen (eds), *One God: Pagan Monotheism in the Roman Empire* (Cambridge, 2010)

M.R. Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Cambridge, MA; London, 2002)

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

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

Asceticism and monasticism

P. Brown, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (New York, NY, 1988)

P. Brown, 'Asceticism: pagan and Christian', ch. 20 in Av. Cameron and P. Garnsey, eds, *Cambridge Ancient History* vol. 13: *The Late Empire, AD 337-425* (Cambridge, 1998)

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

D. Burton-Christie, *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (New York, NY; Oxford, 1992)

D. Caner, "'Not of this world': The invention of monasticism", in P. Rousseau (ed.), *The Blackwell Companion to Late Antiquity* (London, 2009), 588-600

J. Curran, 'Jerome, asceticism, and the Roman aristocracy,' ch 7 in his *Pagan City and Christian Capital: Rome in the Fourth Century* (Oxford, 2002)

S. Elm, *'Virgins of God': The Making of Asceticism in Late Antiquity* (Oxford, 1994)

C. Leyser, *Authority and Asceticism from Augustine to Gregory the Great* (Oxford, 2000)

C. Rapp, 'Saints and holy men', in A. Casiday and F. W. Norris (eds), *The Cambridge History of Christianity* vol. 2: *Constantine to c. 600* (Cambridge, 2007), 549-66

C. Rapp, 'The origins of hagiography and the literature of early monasticism: purpose and genre between tradition and innovation', in C. Kelly, R. Flower and M.S. Williams (eds.), *Unclassical traditions 1: Alternatives to the Classical Past in Late Antiquity* (Cambridge, 2010), 119-30

S. Rubenson, 'Asceticism and monasticism 1: Eastern', in A. Casiday and F. W.

Norris (eds), *The Cambridge History of Christianity 2: Constantine to c. 600* (Cambridge, 2007), 637-68

The Arian Controversy, and the ensuing Trinitarian debates from Nicaea (325) to Constantinople (381)

K. Anatolios, *Athanasius* (London, 2004)

L. Ayres, *Nicaea and its Legacy, An Approach to Fourth-Century Trinitarian Theology* (Oxford, 2004)

M. Barnes, 'The fourth century as Trinitarian canon', in Ayres & Jones, *Christian Origins: Theology, Rhetoric and Community*

J. Behr, *The Nicene Faith* (Crestwood, NY, 2004)

B. Daley, *Gregory of Nazianzus* (Routledge, 2006 – Early Church Fathers series)

F. Dünzl, trans. J. Bowden, *A Brief History of the Doctrine of the Trinity in the Early Church* (London : T & T Clark, 2007)

T. Graumann, 'The Conduct of Theology and the "Fathers" of the Church', in P. Rousseau, ed., *A Companion to Late Antiquity* (Oxford: Blackwell-Wiley, 2009), 539-555

R.C. Gregg & D.E. Groh, *Early Arianism: A View of Salvation* (London, SCM, 1981)

D.M. Gwynn, *The Eusebians: The Polemic of Athanasius of Alexandria and the construction of the 'Arian Controversy'*, (OUP, 2007)

R. P. C. Hanson, *The Search for the Christian Doctrine of God, The Arian Controversy 318-381* (Edinburgh, 1988)

J. N. D. Kelly, *Early Christian Doctrines*, 5th rev. ed (London, 1985)

J.N.D. Kelly, *Early Christian Creeds* (London, 2006 – latest edition)

J. McGuckin, *Saint Gregory of Nazianzus: An Intellectual Biography* (New York, 2001)

A. Meredith, *Gregory of Nyssa* (Routledge, 1999 – Early Church Fathers series)

A. Meredith, *The Cappadocians* (Crestwood NY, 2000)

M. Vinzent, 'Recent research on the origin of the creed', *Journal of Theological Studies* NS 50 (1999) 535-559

T.G. Weinandy, *Athanasius: A Theological Introduction* (Aldershot, 2007)

M. Wiles, *Archetypical Heresy, Arianism Through the Centuries* (Oxford, 1996)

R. Williams, *Arius, Heresy and Tradition*, 2nd ed. (London, 2001)

F. Young, *Biblical Exegesis and the Formation of Christian Culture*, (Cambridge, 1997; repr. 2002)

Christological controversy, from Ephesus I (431) to Chalcedon (451)

A. Grillmeier, *Christ in Christian Tradition*, vol 1. (London, 1975),

A. Grillmeier, *Christ in Christian Tradition* vol. 2/1 (London, 1987)

J. N. D. Kelly, *Early Christian Doctrines*, 5th rev. ed (London, 1985)

J. McGuckin, *St. Cyril of Alexandria, the Christological Controversy, Its History, Theology, and Texts* (1994)

N. Russell, *Cyrill of Alexandria* (London, 2000)

R.V. Sellers, *The Council of Chalcedon, A Historical and Doctrinal Survey* (London, 1953)

R. Lim, "Christian triumph and controversy", in G. W. Bowersock, P. Brown and O. Grabar (eds), *Interpreting late Antiquity* (Cambridge, Mass. 2001) 196-218

R. Price and Mary Whitby (eds), *Chalcedon in context: Church councils 400-700* (Liverpool 2009)

G. E. M. de Ste Croix, *Christian Persecution, Martyrdom, and Orthodoxy* (Oxford 2006) 259-319

F.M. Young, *Nicaea to Chalcedon* (Baker Academic, 2010 – new edition)

The aftermath of Chalcedon

G. Fowden, *Empire to Commonwealth: Consequences of Monotheism in Late Antiquity* (Princeton 1993), ch. 5 on the East Roman Commonwealth

A. Grillmeier, *Christ in Christian Tradition* vol. 2/1 (London, 1987)

P. T. R. Gray, "The legacy of Chalcedon: Christological problems and their significance", in M. Maas (ed.), *The Cambridge Companion to the Age of Justinian* (Cambridge 2005) 215-38

J. Meyendorff, *Imperial Unity and Christian Divisions: The Church 450-680 A.D.* (New York 1989)

P.T.R. Gray, *The Defense of Chalcedon in the East, 451-553* (Leiden, 1979)

L. van Rompay, "Society and community in the Christian East", in M. Maas (ed.), *The Cambridge Companion to the age of Justinian* (Cambridge 2005) 239-66

Bishops and emperors

H. Chadwick, *The Role of the Christian Bishop in Ancient Society* (Berkeley, CA, 1980)

D. Gwynn, 'Episcopal leadership', in S. Fitzgerald Johnson, ed., *The Oxford Handbook of Late Antiquity* (Oxford, 2012), 876-915

C. Humfress, *Orthodoxy and the Courts in Late Antiquity* (Oxford, 2007)

R. Markus, *The End of Ancient Christianity* (Cambridge, 1998)

N. McLynn, *Ambrose of Milan: Church and Court in a Christian Capital* (Berkeley, CA, 1994)

C. Rapp, *Holy Bishops in Late Antiquity, The Nature of Christian Leadership in an Age of Transition* (Berkeley, CA, 2005)

K.J. Torjesen, 'Clergy and laity', in S. Ashbrook Harvey and D.G. Hunter (eds), *The Oxford Handbook of Early Christian Studies* (Oxford, 2008), 389-405

Augustine

G. Bonner, *St. Augustine of Hippo: Life and Controversies* (London, 1963)

P. Brown, *Augustine of Hippo, A Biography*, 2nd ed. (Berkeley, 2000)

H. Chadwick, *Augustine: A Very Short Introduction* (Oxford, 1986)

G. Evans, *Augustine on Evil* (Cambridge, 1982)

J. O'Donnell, *Augustine, Sinner and Saint: A New Biography* (London, 2005)

J. McWilliam, ed., *Augustine: From Rhetor to Theologian* (Waterloo, ON, 1992)

J.M. Rist, *Augustine: Ancient Thought Baptised* (Cambridge, 1994)

M. Vessey, ed., *A Companion to Augustine* (2012)

Donatism

M. Tilley, ed. and trans., *Donatist Martyr Stories* (Liverpool, 1996)

P. Brown, 'Religious dissent in the later Roman empire: the case of North Africa', *History* 46 (1961), 83-101

W.H.C. Frend, *The Donatist Church, A Movement of Protest in Roman North Africa* (Oxford, 1952)

W.H.C. Frend, 'Heresy and schism as social and national movements', in D. Baker (ed.), *Studies in Church History 9: Schism, Heresy and Religious Protest* (1972), 33-56

M. Gaddis, *There is No Crime for Those who have Christ': Religious Violence in Late Antiquity* (Berkeley, CA, 2005), esp. ch. 4

A.H.M. Jones, 'Were ancient heresies national or social movements in disguise?', *Journal of Theological Studies* 10 (1959), 280-98

J. Merdinger, *Rome and the African Church in the time of Augustine* (New Haven, CN, 1997)

B. Shaw, 'African Christianity: Disputes, Definitions, and Donatists' in M. R. Greenshields and T.A. Robinson, eds, *Orthodoxy and Heresy in Religious Movements: Discipline and Dissent* (Lewiston, 1992) 5-34 (reprinted in B. Shaw, *Rulers, Nomads and Christians in Roman North Africa*)

B. Shaw, *Sacred Violence: African Christians and Sectarian Hatred in the Age of Augustine* (Cambridge, 2011)

Pelagius and Pelagianism

G. Bonner, 'Augustine and Pelagianism', *Augustinian Studies* 24 (1993), 27-47

P. Brown, 'Sexuality and society in the 5th century AD: Augustine and Julian of Eclanum', in E. Gabba (ed.), *Tria Corda: scritti in onore di Arnaldo Momigliano* (Como, 1983), 49-70

M. Lamberigts, 'Pelagius and Pelagianism', in S. Ashbrook Harvey and D.G. Hunter (eds), *The Oxford Handbook of Early Christian Studies* (Oxford, 2008), 258-79

W. Löhr, *Pelagius: Portrait of a Christian Teacher in Late Antiquity* (Aberdeen, 2007)

J. Lössl, 'Augustine, "Pelagianism", Julian of Aeclanum and Modern Scholarship', *Journal of Ancient Christianity* 11 (2007), 129-150

B.R. Rees, *Pelagius: A Reluctant Heretic* (Woodbridge, 1988)

B.R. Rees, *The Letters of Pelagius and his Followers* (Woodbridge, 1991)

Christian historiography

A. Cameron, "Remaking the past", in G. W. Bowersock, P. Brown and O. Grabar (eds), *Interpreting late Antiquity* (Cambridge, MA, 2001) 1-20

T. D. Barnes, *Constantine and Eusebius* (Cambridge, MA, 1981) 126-47, on Eusebius's *Ecclesiastical history*

B. Croke, 'Historiography', in S. Fitzgerald Johnson, ed., *The Oxford Handbook of Late Antiquity* (Oxford, 2012), 405-36

A. Kofsky, *Eusebius of Caesarea against paganism* (Leiden, 2000)

A. Louth, 'Eusebius and the birth of Church history', in F. Young et al. (eds), *The Cambridge History of Early Christian Literature* (Cambridge, 2004), 266-74

G. F. Chesnut, *The First Christian Histories: Eusebius, Socrates, Sozomen, Theodoret, and Evagrius* (Macon, GA 19862)

W. Treadgold, *The Early Byzantine historians* (Basingstoke, 2007) 23-46 (Eusebius), 121-75 (ecclesiastical historians after Eusebius)

R. A. Markus, *Saeculum: History and Society in the Theology of St Augustine* (Cambridge, 1970)

G. O'Daly, *Augustine's City of God: A Readers' Guide* (Oxford, 1999)

PAPER B7 – THEMES IN WORLD CHRISTIANITY: CONTEXT, THEOLOGY AND POWER [BTh15]

Paper Coordinator:

Dr James Gardom

Supplementary Regulation

This paper will be concerned with both the common themes and the diversity of contemporary Christianity in its global setting. Particular emphasis will be given to the contextual character of Christian theological reflection outside Europe and the USA since 1900 in relation both to indigenous cultures and to structures of global political and economic power.

Form and Conduct

The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, on topics chosen by the candidates in accordance with the provisions of Regulation 19 (Statutes and Ordinances). The essay titles are published on the Faculty of Divinity Moodle.

Course Description

The primary aim of this paper is to enable students to understand the increasingly non-Western nature of contemporary Christianity, and to understand the emerging discipline of the study of World Christianity. The lectures and seminars will give an overview of the global shift of Christianity away from the West, and provide some guidelines for the interpretation of non-Western Christian groups, including Diaspora and Migrant groups in the West and elsewhere. In the extended essays, students are encouraged to research particular phenomena or groups within World Christianities and to consider the challenges which they face in their contexts, and that we face in comprehending them. Practical guidance on writing essays is offered alongside academic lectures. Particular emphasis is given to the character of Christian theological reflection in Africa, Asia, the Middle East and Latin America since 1900, in relation to indigenous cultures and to global structures of political and economic power.

Teaching

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

Supervisions Advice and Evaluation Criteria

The course is assessed by means of two long essays, each of no more than 5,000 words, on topics chosen by candidates from a list published by the Part II

Examiners. The essays are in two groups, Group A requiring an overview of some aspect of the discipline, and Group B requiring a more detailed discussion of a particular Christian phenomenon.

Essays are to be submitted, typed and with a cover-page giving candidate's examination number but no name, to the Faculty Office by the break of Easter term.

Students should have two supervisions per essay (four overall), with allowance for a 15 minute initial 'setting up' meeting with the supervisor for each essay.

Students should normally contact the Paper Coordinator to discuss their areas of interest and to be assigned supervisors.

Aims

The course seeks, in the second year of study, to allow students to understand something of the diversity of contemporary Christianity, and the different trajectories and manifestations present outside Europe and the USA, and of Migrant and Diasporic Christianities which have roots outside Europe and the USA. It aims to give students a fruitful way of approaching the understanding of these Christian phenomena, and a reasonably detailed understanding of two unfamiliar contexts. It aims to provide opportunities to develop research skills in the use of websites, grey literature, and visual images, alongside traditional scholarly writing.

Objectives

At the end of the year the students should

- Produce essays involving an element of independent research, using a range of materials and indicating a developed understanding of a number of Christian expressions.
- Develop the skill of reflecting on the relationship between formal theological expression and popular theologies in this context..
- Develop skills in reading, understanding and evaluating some forms of Christian life and publication

Rationale

The move of this paper to the second year creates a path through the Tripos which enables students to study Christianity as a global phenomenon, with papers in each year.

Paper A6 Understanding Contemporary Religion introduces students to the work of Max Weber and Émile Durkheim, and encourages them to explore issues of contemporary interest in the study of religion, such as fundamentalism, the relationship between religion and politics.

These skills can be carried forward into this second-year paper where there is a greater focus on the diversity of Christianity outside the Western world, and on looking at the intersection of Christianity with broader political and contextual trends.

This second-year paper will provide an excellent foundation for the detailed work undertaken in paper D2E with students already introduced to the complexities of understanding the relationship between the expression of faith in context, and in a broad range of contexts.

Examination by long essay enables students to develop the skills of independent research, including primary resources such as websites, holdings in the CCCW Library and the University Library, alongside secondary literature and lectures. It also addresses the particular problem of generalisation within the diversity of World Christianities by challenging students to address in detail Christian phenomena with which they may be unfamiliar.

Supervisions will normally be set up by the paper coordinator (James Gardom) who can direct students to supervisors with particular expertise.

PAPER B8 – GREAT CHRISTIAN THEOLOGIANS

Paper Coordinator:

Professor Simeon Zahl

Supplementary Regulation

This paper is concerned with the Christian understanding of God and humanity. The course aims to study this through classic texts from different periods, understood in the context of their time and in relation to current theological discussions. The Faculty Board may from time to time prescribe topics and texts for special study.

Prescribed Texts

- Augustine, *Confessions*, trans. Maria Boulding, OSB. Ignatius Critical Editions (ed. David Vincent Maconi, SJ) (San Francisco, CA: Ignatius Press, 2012), Books III, IV, VII, IX.
- Gregory of Nazianzus, *Theological Orations* 3-5, in *Christology of the Later Fathers*, ed. Edward R. Hardy (Philadelphia: Westminster, 1954).
- Julian of Norwich, *Revelations of Divine Love*, trans. Barry Windeatt (Oxford: OUP, 2015), chs. 1-12, 27-63, 80-86.
- Martin Luther, *The Freedom of a Christian*, in *Luther's Works*, vol. 31 (ed. J. Pelikan, Philadelphia: Fortress, 1957), pp. 343-377; *To the Christian Nobility of the German Nation*, in *Luther's Works*, vol. 44 (ed. J. Atkinson, Philadelphia: Fortress, 1966), pp. 124-138; and *The Bondage of the Will*, in *Luther and Erasmus: Free Will and Salvation* (ed. E. G. Rupp, P. S. Watson, Philadelphia: Westminster, 1969), pp. 109-112, 158-169, 281-291
- Karl Barth, *Church Dogmatics* I.1 (Edinburgh: T&T Clark, 1975), pp. 295–383; and *Church Dogmatics* II.2 (Edinburgh: T&T Clark, 1957), pp. 76-94.
- Catherine Keller, *Face of the Deep: A Theology of Becoming* (London: Routledge, 2003), chs. 1-2, 9-10, 12

Course Description

This paper contains questions on the Christian doctrines of God and humanity as illustrated by the writing of selected Christian theologians from the patristic period to the present day. Texts are prescribed. It also contains questions on theological method, and on the sources and norms of theology. The set texts are from Augustine, Gregory of Nazianzus, Julian of Norwich, Martin Luther, Karl Barth, and Elizabeth Johnson. The examination questions will be on these set texts. This paper is designed to be a good introduction to key issues in Christian doctrine, by way of engagement with key thinkers throughout the history of the Christian tradition.

Form and Conduct of Examination

The examination will take the form of a three-hour written paper. There will be at least fourteen questions. Candidates must answer three questions.

The paper will contain a choice of questions on each of the primary authors of the prescribed texts. In answering these questions, candidates are expected to show first-hand knowledge of the set primary texts, as well as interpretative issues related to them.

Teaching

The lectures on the set texts by Augustine and Gregory of Nazianzus will take place in Michaelmas term; lectures on Julian, Luther, Barth, and Johnson will take place in the Lent term.

Supplemental Bibliography

Augustine

Brown, Peter. *Augustine of Hippo: A Biography*. London: Faber, 1967.

Chadwick, Henry. *Augustine*. Oxford: OUP, 1986.

A Companion to the Study of St Augustine. Ed. Roy Wesley. New York: OUP, 1955.

Gilson, Etienne. *The Christian Philosophy of Saint Augustine*. London: V. Gollancz, 1960.

Williams, Rowan. *On Augustine*. London: Bloomsbury, 2016.

Gregory of Nazianzus

Beeley, Christopher A. *Gregory of Nazianzus on the Trinity and the Knowledge of God: In Your Light We Shall See Light*. Oxford Studies in Historical Theology. Oxford: OUP, 2013.

Daley, Brian. *Gregory of Nazianzus*. New York: Routledge, 2006.

Matz, Brian. *Gregory of Nazianzus*. Foundations of Theological Exegesis and Christian Spirituality. Grand Rapids: Baker Academic, 2016.

Ruether, Rosemary Radford. *Gregory of Nazianzus: Rhetor and Philosophy*. Oxford: OUP, 1969.

Julian of Norwich

Julian of Norwich: Revelations of Divine Love. Ed. Barry Windeatt. Oxford: OUP, 2016. [Middle English Text with Introduction and Commentary]

Baker, Denise Nowakowski. *Julian of Norwich's Showings: From Vision to Book*. Princeton, NJ: Princeton University Press, 1994.

Bauerschmidt, Frederick Christian. *Julian of Norwich and the Mystical Body Politic of Christ*. Notre Dame and London: University of Notre Dame Press, 1999.

Ramirez, Janina. *Julian of Norwich: A Very Brief History*. London: SPCK, 2016.

Soskice, Janet Martin. 'The Kindness of God: Trinity and the Image of God in Julian of Norwich and Augustine', in *The Kindness of God: Metaphor, Gender, and Religious Language*. Oxford University Press, 2007.

Turner, Denys. *Julian of Norwich, Theologian*. New Haven and London: Yale University Press, 2011.

Luther

Althaus, Paul. *The Theology of Martin Luther*. Philadelphia: Fortress Press, 1966.

Bayer, Oswald. *Martin Luther's Theology: A Contemporary Interpretation*. Grand Rapids: William B. Eerdmans, 2008.

Cortez, Marc. 'The Chief Article of Our Humanity: Justification and Vocation in Martin Luther's Anthropological Vision,' in *Christological Anthropology in Historical Perspective: Ancient and Contemporary Approaches to Theological Anthropology*. Grand Rapids: Zondervan, 2016, pp. 83-110.

Hendrix, Scott H. *Martin Luther: Visionary Reformer*. New Haven: Yale University Press, 2105.

Hendrix, Scott H. *Martin Luther: A Very Short Introduction*. Oxford: OUP, 2010.

Kollb, Robert. *Martin Luther and the Enduring Word of God: The Wittenberg School and Its Scripture-Centered Proclamation*. Grand Rapids: Baker Academic, 2016, especially chs. 2 and 4.

Lohse, Bernhard. *Martin Luther's Theology*. Minneapolis: Fortress Press, 2011.

Barth

The Cambridge Companion to Karl Barth. Ed. John Webster. Cambridge: CUP, 2009.

Hardy, Daniel W., 'Karl Barth' in *The Modern Theologians* 3rd edn, ed. D. Ford with R. Muers. Oxford: OUP, 2005.

Hunsinger, George, *How to Read Karl Barth: The Shape of his Theology*. Oxford: OUP, 1991.

Jenson, Robert W. *God After God: The God of the Past and the God of the Future as seen in the Work of Karl Barth*. Philadelphia: Fortress, 2010 [1969], pp. 95-112.

Mangina, Joseph. *Karl Barth*. Louisville: Westminster John Knox, 2004.

Webster, John B. *Karl Barth*. 2nd ed. London: Continuum, 2004.

Keller

Cobb, John B. and David Ray Griffin. *Process Theology: An Introduction*. Philadelphia: Westminster Press, 1976.

Keller, Catherine. *On the Mystery: Discerning God in Process*. Minneapolis: Fortress Press, 2008.

Vail, Eric M. *Creation and Chaos Talk: Charting a Way Forward*. Eugene, OR: Wipf and Stock, 2012.

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

Paper Coordinator:

Dr Douglas Hedley

Supplementary Regulation

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

Prescribed Texts

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

Aims

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

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

Learning Outcomes

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

Form and Conduct of Examination

The examination will consist of a three-hour written examination. The paper will consist of two sections, A and B. Section A will contain at least eight questions; Section B will contain at least six general questions on philosophical theology. Candidates will be required to answer four questions, at least one from each section.

PAPER B11 - ETHICS AND FAITH

Paper Coordinator:

Professor Catherine Pickstock

Supplementary Regulation

The paper will study questions concerning the nature and form of moral judgment, as treated in the history of Western philosophy.

Prescribed Texts

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

Aims

This course aims to introduce students to questions in the study of meta-ethics, with special reference to the theme of the Good considered in relation to the history of Western philosophy. It is considered a good partner for Paper B10 and a useful preparation for Paper C11 and the MPhil. The paper is designed to introduce techniques of engagement in critical analysis of primary sources and to help students in the identification and understanding of fundamental problems associated with the study of meta-ethics. The paper's aims include helping students to understand and evaluate current scholarship and debates concerning the main issues in meta-ethics concerning the nature of the Good.

Learning Outcomes

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

- (a) knowledge of central questions in meta-ethics, especially concerning the Good; familiarity with primary sources within the field; and principal ideas and frameworks which underpin current scholarly debates concerning the Good;
- (b) the ability to identify major problems in the study of meta-ethics; evaluate the complex nature of primary sources, and appraise the various implications which arise for the field;
- (c) the ability to distinguish and critically assess conflicting interpretations within secondary literature; the development of generic transferable skills of analysis, critical reasoning, synthesis and communication.

Form and Conduct of Examination

Assessment is by a three-hour examination which will take place towards the end of the Easter Term. Candidates will be expected to answer *three* questions, each on a different text. The examination paper will contain at least two questions on each text and may also include a small number of more general questions relating to the theme of the good as considered in meta-ethics.

Teaching

The course will be taught by a combination of 16 lectures, 4 revision classes, and about 6 supervisions.

The lectures will take place on a weekly basis in the Michaelmas and Lent Terms (times to be announced) at the Faculty of Divinity, West Road.

The lectures are aimed to introduce the major themes of the course and explore their implications, and will refer to the recommended texts. Depending on numbers, there may be opportunity in the lectures to study the texts in closer detail, make presentations, discuss issues with the group, raise questions and examine related but not necessarily prescribed texts.

PAPER B13 –THEOLOGY AND LITERATURE

Paper Coordinator: Prof. Ian A. McFarland

Seminar Leaders: Prof. Ian A. McFarland and Dr. Daniel Weiss

Supplementary Regulation

This paper is concerned with the exploration of theological themes from the Jewish and Christian traditions in conversation with both literary and more specifically theological texts. The readings, correspondingly, include both works of fiction (novels) and more traditional works of theological reflection. The Faculty Board may from time to time prescribe topics and texts for special study.

Prescribed Texts

- Marilynne Robinson, *Gilead* (London: Virago, 2004).
- John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia: Westminster, 1960)
- Toni Morrison, *Song of Solomon* (London: Vintage, 1977)
- James H. Cone, *God of the Oppressed* (New York: Harper & Row, 1974)
- Isaac Bashevis Singer, *Satan in Goray* (New York: Farrar, Straus and Giroux, 1955 [1935])
- Gershom Scholem, 'Redemption Through Sin' and 'Toward an Understanding of the Messianic Idea in Judaism', in *The Messianic Idea in Judaism* (New York: Schocken, 1971).
- Steven Schwarzschild, 'On Jewish Eschatology,' in *The Pursuit of the Ideal: Jewish Writings of Steven Schwarzschild* (Albany: SUNY Press, 1990)
- Amnon Raz-Krakotzkin, 'The Golem of Scholem: Messianism and Zionism in the Writings of Rabbi Abraham Isaac HaKohen Kook and Gershom Scholem,' in *Politik und Religion im Judentum* (Tübingen: Max Niemeyer Verlag, 1999).
- Graham Greene, *The Power and the Glory* (London: Vintage, 2002 [1940])
- Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, trans. R. A. Wilson and John Bowden (Minneapolis: Fortress, 1993)

Course Description

This paper seeks to examine key topics in western theological reflection by contrapuntal reading of novels and theological texts from the literary and doctrinal traditions shaped by Judaism and Christianity. A variety of theological topics will be explored, including eschatology, messianism, providence, soteriology, Christology, and theological anthropology, with attention to the ways in which these may be developed novelistically and theologically theorised. In addition to providing an

opportunity to engage with some key issues in Jewish and Christian belief, the paper will also provide a basic introduction to the practical criticism of literary texts.

Form and Conduct of Examination

The paper will be assessed by two long essays, each not more than 5,000 words, on topics chosen by candidates from a list published by the Examiners. Suggested topics for essays will be found on the paper Moodle page from the beginning of the Michaelmas term in the year in which the paper is taught. The first essay (on the material read during Michaelmas Term) is due in the first week of Easter Term, and the second essay (on the material read in Lent Term) is due in the third week of Easter Term.

Teaching

The course is structured around sixteen 90-minute seminars, one each week in the Michaelmas and Lent Terms. Two seminars will be allotted to each of the eight prescribed texts. The first four seminars in Lent Term will be led by Dr. Weiss; all the other seminars will be led by Professor McFarland.

Students should have two supervisions per essay (i.e., four overall), with the first two being completed in the Michaelmas Term and the second two being completed in the Lent Term, and with an allowance for a 15 minute initial 'setting up' meeting with the supervisor for each essay. **Please note that assigned readings *must* be completed before the seminar at which they are to be discussed is convened.**

Course Aims

The paper is designed to help students consider a range of theological questions through the lens of particular writers, both theological and literary. In particular the paper aims to:

- introduce students to literary texts that either explicitly or implicitly engage theological themes
- foster basic skills in literary analysis
- expose students to a selection of theological writers addressing particular historical and cultural contexts
- further the development of skills in theological analysis
- help students understand and evaluate critically current scholarship on the prescribed texts

Learning Outcomes

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

(a) Knowledge of:

- four novels
- the diversity of ways in which theological themes can be explored via literary texts.

- basic issues in the criticism of literary texts
- the content and interrelationship between Calvin's doctrines of providence and election
- the application of Jewish and Christian accounts of salvation (viz., soteriology) to particular historical and cultural contexts
- basic issues in Christology
- basic themes in Jewish messianism

(b) The ability to:

- evaluate the arguments in classic theological texts
- distinguish and assess critically conflicting interpretations of these texts in secondary literature
- analyse literary texts and understand some of the distinctive techniques and aims of such analysis
- identify and analyse religious themes in literary texts, making interdisciplinary connections between theology and literature
- discuss the relation between the form of writing and its content
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Seminar Schedule

Michaelmas Term

- Week 1: Robinson, *Gilead*, pp. 1-142
- Week 2: Robinson, *Gilead*, pp. 143-288
- Week 3: Calvin, *Institutes*, I.xvi-xviii
- Week 4: Calvin, *Institutes*, III.xxi, xxiii-xxiv
- Week 5: Morrison, *Song of Solomon*, Part I
- Week 6: Morrison, *Song of Solomon*, Part II
- Week 7: Cone, *God of the Oppressed*, chs. 2, 7
- Week 8: Cone, *God of the Oppressed*, chs. 8, 10

Lent Term

- Week 1: Singer, *Satan in Goray*, Part I
- Week 2: Singer, *Satan in Goray*, Part II
- Week 3: Scholem, 'Redemption Through Sin' and 'Toward an Understanding of the Messianic Idea in Judaism'
- Week 4: Schwarzschild, 'On Jewish Eschatology'
- Week 5: Greene, *The Power and the Glory*, Part I.i-Part II.i
- Week 6: Greene, *The Power and the Glory*, Part II.2-Part IV
- Week 7: Moltmann, *The Crucified God*, ch. 3
- Week 8: Moltmann, *The Crucified God*, ch. 4

Supplemental Reading

General

- Auerbach, Eric. *Mimesis: The Representation of Reality in Western Literature*. Trans. Willard R. Trask. Princeton: Princeton University Press, 1953.
- Bakhtin, Mikhail M. *The Dialogic Imagination: Four Essays*. Ed. Michael Holquist. Trans. Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 2004.
- Booth, Wayne C. *The Rhetoric of Fiction*. Chicago: University of Chicago Press, 1983.
- Boyle, Nicholas. *Sacred and Secular Scriptures: A Catholic Approach to Literature*. London: Darton, Longman & Todd, 2004.
- Eagleton, Terry. *Literary Theory: An Introduction*. 2nd edn. Oxford: Blackwell, 1996.
- Guerin, Wilfred L., et al. , *A Handbook of Critical Approaches to Literature*. New York : Oxford University Press, 1992.
- Nussbaum, Martha C. *Love's Knowledge: Essays on Philosophy and Literature*. New York and Oxford: Oxford University Press, 1990.
- Selden, Raman and Peter Widdowson. *A Reader's Guide to Contemporary Literary Theory*. New York: Harvester Wheatsheaf, 1993.

Literary Criticism on the Prescribed Novelists

- Haddox, Thomas F. 'The Uses of Orthodoxy: Mary Gordon and Marilynne Robinson', in *Hard Sayings: The Rhetoric of Christian Orthodoxy in Late Modern Fiction*. Columbus, OH: Ohio State University Press, 2013, pp. 161-204.
- Mariotti, Shannon L. and Joseph H. Lane, Jr. *A Political Companion to Marilynne Robinson*. Lexington, KY: University Press of Kentucky, 2016.
- Stevens, Jason W. *This Life, This World: New Essays on Marilynne Robinson's Housekeeping, Gilead and Home*. Leiden: Brill, 2016.
- Furman, Jan. *Toni Morrison's Song of Solomon: A Casebook*. Oxford: OUP, 2003.
- Roynon, Tessa. *The Cambridge Introduction to Toni Morrison*. Cambridge: CUP, 2013.
- Tally, Justine (ed.). *The Cambridge Companion to Toni Morrison*. Cambridge: CUP, 2007.
- Grace Farrell, ed. *Critical Essays on Isaac Bashevis Singer* (New York:G. K.Hall, 1996).
- Seth L. Wolitz, Ed. *The Hidden Isaac Bashevis Singer*, ed (Austin: University of Texas Press, 2001).
- Ruth R. Wisse, *The Modern Jewish Canon: A Journey Through Language and Culture* (New York: The Free Press, 2000).

Seth Wolitz, "Satan in Goray as Parable," *Prooftexts*, vol. 9, no. 1 (January 1989), 13-25.
<Available on JSTOR>

Bosco, Mark. *Graham Greene's Catholic Imagination*. Oxford: OUP, 2005.

Brennan, Michael G. *Graham Greene: Fictions, Faith and Authorship*. London: Continuum, 2010.

Lewis R. W. B. and Peter J. Conn (eds.). *The Power and the Glory: Text, Background, Criticism*. Harmondsworth: Penguin, 1977.

Commentaries on the Prescribed Theologians

Helm, Paul. *John Calvin's Ideas*. Oxford: OUP, 2004.

McKim, Donald (ed.). *The Cambridge Companion to John Calvin*. Cambridge: CUP, 2004.

Muller, Richard A. *The Unaccommodated Calvin: Studies in the Foundation of a Theological Tradition*. New York: OUP, 2000.

Partee, Charles. *The Theology of John Calvin*. Louisville: Westminster John Knox, 2008.

Zachmann, Randall C. *Reconsidering John Calvin*. Cambridge: CUP, 2012.

Hopkins, Dwight and Edward P. Antonio (eds.). *The Cambridge Companion to Black Theology*. Cambridge: CUP, 2012

Gershom Scholem, *Major Trends in Jewish Mysticism* (New York: Schocken, 1996).

Aviezer Ravitsky, *Messianism, Zionism and Jewish Religious Radicalism* (Chicago: University of Chicago Press, 1996).

Michael L. Morgan and Steven Weitzman, eds., *Rethinking the Messianic Idea in Judaism*, (Bloomington: Indiana University Press, 2014).

Gershom Scholem, *Sabbatai Sevi : the mystical messiah, 1626-1676* (London: Routledge and Kegan Paul, 1973).

David Biale, *Gershom Scholem: Kabbalah and Counter-History*, 2nd edition (Cambridge, MA: Harvard University Press, 1982).

Bauckham, Richard. *The Theology of Jürgen Moltmann*. Edinburgh: T & T Clark, 1995.

Muller-Fahrenholz, Geiko. *The Kingdom and the Power: The Theology of Jürgen Moltmann*. London: SCM, 2012.

Grozdanov, Zoran (ed.). *Theology – Descent into the Vicious Circles of Death: On the Fortieth Anniversary of Jürgen Moltmann's The Crucified God*. Eugene, OR: Cascade, 2016

Volf, Miroslav, et al. (eds.). *The Future of Theology: Essays in Honor of Jürgen Moltmann*. Grand Rapids: William B. Eerdmans, 1996.

PAPER B14 - LIFE, THOUGHT AND WORSHIP OF MODERN JUDAISM

Paper Coordinator:

Dr Daniel Weiss

Supplementary Regulation

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

Prescribed Texts

There are no prescribed texts for this paper.

Aims

This paper introduces students to contemporary Judaism and gives them some insight into the development of Modern Judaism by looking at the life and outlook of the Jewish communities both in Britain and worldwide. It will demonstrate how Judaism relates to surrounding cultures and especially how it has responded to the challenges of modernity. Basic questions about the study of any 'religious' community will be addressed and indeed students will be invited to consider whether the term 'religion' makes any sense at all when applied to the Jews. Although history will be provided to give the necessary background the focus throughout will be on the contemporary community. The study of primary texts aims to acquaint students with the self-understanding of Judaism at critical periods of its historical development.

Learning Outcomes

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

Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions out of a choice of at least twelve.

Teaching

Sample Lecture topics:

- * Is there a Jewish theology?
- * What are the authoritative sources of Judaism?
- * Emancipation: From Strangers to Citizens
- * The emergence of Reform, Orthodox and Conservative Judaism

- * Women and Judaism
- * Ethnographic approaches to the study of Judaism
- * Zionism
- * Messianism
- * Evil and Suffering in Jewish Theology - The impact of the Shoah
- * The Jewish Home
- * The Jewish Community
- * How Jews pray

PAPER B15 - INTRODUCTION TO ISLAM

Paper Coordinator:

Dr Ferial Bouhafa

Course description

The course introduces students to the study of Islam and requires no prior knowledge about the topic. Before mapping the complex phenomenon of 'Islam,' the course starts with the following theoretical questions: how do we define Islam? Is Islam a religion or a system of belief, a culture, or a civilization? Thus, students will be introduced to some of the critical approaches applied to define Islam as either a religion circumscribed in systems of belief modelling it according to the Western Christian historical experience or as a discursive tradition which developed around the canonical scripture of the Qur'an and Hadith (the prophetic tradition), or the more inclusive approach which hopes to go beyond the focus on orthodoxy to include practices and discourses, that although not always deemed orthodox, equally shaped the Muslim experience in giving meaning to their realities (M. Hodgson, W.C. Smith, T. Asad, S. Ahmed). Keeping these approaches in mind, the first part of the course covers key topics beginning with the origins of Islam, the life of the Prophet, the Qur'an and Hadith, the communal identity through ritual practices, and the crystallization of a normative discourse, known as shari'a. The second part of the course explores the engagement of the Muslim community with the revelation and its crystallization in knowledge production, intellectual debates and artistic expression. This part shall cover the early doctrine, Islamic mysticism (Sufism), and some of the key debates in dialectical theology and Islamic philosophy (*kalam* and *falsafa*) and Islamic architecture. Finally, the course extends to debates in modern Muslim societies related to Islamic reformism, the discourse of political Islam and gender issues in Muslim societies. The objective is to provide students with a good grasp of the variety of themes central to the study of Islam but also help them distinguish between approaches advanced by various scholars when conceptualizing the human and historical phenomenon of Islam. The readings consist of a selection of secondary materials as well as translated primary materials. Films and Audios will be also solicited.

Goals

As a result of taking this course, students shall:

- gain a general knowledge about some of the key themes and influential figures in the study of Islam both in the medieval and modern period
- know Arabic key concepts in the study of Islam related to the canonical scriptures and the main fields of knowledge and practice

- be able to discuss different approaches and problematize the methodology of the study of Islam.
- grasp the diverse/pluralistic nature of the Islamic tradition
- develop some confidence to approach primary texts
- understand the conceptual framework of modernity and know the main features of modernity's impact on Islam

Tools: * "Chronological Table," in Endreß, *Islam. An Historical Introduction*, p. 155-212.

Encyclopaedia of Islam, Second and Third Edition, Online resource. Encyclopaedia Iranica, Online resource.

Stanford Encyclopedia of Philosophy, Online resource.

Full references are given in the bibliography at the end of the syllabus.

Lecture 1: What is Islam?

Gardet, "Islam" Encyclopaedia of Islam, Second Edition.

Assad, "The Idea of an Anthropology of Islam," p.1-23.

Ahmed, *What is Islam? The Importance of Being Islamic*, p. 117-. 167.

Primary source: Farabi, *Kitab al-milla*, in *The Political Writings*, p. 85-86.

Lecture 2: Islamic Origins

Rippin, "Prehistory," in *Muslims: Their Religious Beliefs and Practices*, p. 7-19.

Donner, "Introduction" in *The Narratives in Islamic Origins*, p. 1-31.

Robinson, "Reconstructing Early Islam: Truth and Consequences," in

Herbert, *Method and Theory*

in the Study of Islamic Origins. p. 101-134.

Primary source: Ibn al-Kalbī, "From the Book of Idols," in McNeil, *The Islamic World*, p. 9-13.

Lecture 3: Muhammad

Rippin, "Muhammad," in *Muslims: Their Religious Beliefs and Practices*, p. 42-56.

Watt, "Muhammad's Prophetic Experience" in *Bell's Introduction to the Qur'an*, p.17-39.

Stewart, "Prophecy" in *Key Themes for the Study of Islam*, 281-303.

Primary source: Ibn Ishāq, "The Life of the Prophet," in McNeil *The Islamic World*, p. 14-27.

Lecture 4: The Qur'an

Rippin, "The Qu'ran," in *Muslims: Their Religious Beliefs and Practices*, p. 20-40.

Watt, "The Chronology of the Qur'an" in *Bell's Introduction to the Qur'an*, p. 108-120.

Sinai, "Qur'an as a process" in Neuwirth (ed.), *The Qur'an in Context: Historical and Literary*

Investigation into the Qur'anic Milieu, p. 407-439

Primary source: a selection of Qur'anic verses.

Lecture 5: Hadith

Robson, "Hadith" in *Encyclopaedia of Islam*, Second Edition.

Brown, "The Prophet's Words Then and Now" in *Hadith: Muhammad's Legacy*, p.1-14.

Brown, "The Transmission and Collection of the Prophetic Traditions" in *Hadith: Muhammad's*

Legacy, p.15-62.

-Primary sources: Selections of hadith reports.

Lecture 6: Islamic Rituals

Rippin, "Islamic Ritual," in *Muslims Their Religious Beliefs and Practices*, p. 104-118.

Torawa, "Prayer," in Elias, *Key Themes for the Study of Islam*, p. 263-280.

Primary source: Ibn Rushd, *The Distinguished Jurist's Primer*, vol 1, p. 1-17.

Lecture 7: The Emergence of Islamic Law

Schacht, "The Umayyad Administration and the First Specialists" in *Introduction to Islamic law*, p.

23-36.

Hallaq, "The Emergence of an Islamic Legal Ethic" in *Origins and Evolution of Islamic Law*, p. 29-

56.

Rippin, "Legal Development" in *Muslims Their religious beliefs and practices*, p. 88-117.

Primary source: Selections from Shafī'i, *Risala*, in McNeil, *The Islamic World*, p. 136-142.

Lecture 8: Legal Theory and Change

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Hallaq, "The Law How is it Found" in *an Introduction to Islamic Law*, p. 14-30.

Hallaq, "Was the Gate of *ijtihad* Closed?" *International Journal of Middle East Studies* Vol. 16, No. 1

(Mar., 1984), p. 3-41.

Power, "On Judicial Review in Islamic Law," p. 315-342.

Primary source: Ibn Rushd *The Distinguished Jurist's Primer* vol. 6, p. 571-572.

Lecture 9: Shi'ism

Halm, *Shi'ism*, p. 1-18 and 28-44.

Madelung, "Shī'a" *Encyclopaedia of Islam*, Second Edition.

Primary source: "The Death of al-Ḥusayn," in Rippin and Knappert, *Textual Sources*, p. 135-144.

Lecture 10: Sufism

- Schimmel, *Mystical Dimensions of Islam*, p. 3-22; 62-77; 228-241.

- Knysh, *Islamic Mysticism: a Short History*, p. 301-325.

Primary Source: Selections from Jalal al-Dīn al-Rūmī, "Divan-i-Shams-i Tabrizi," McNeil, *The Islamic World*, p. 239-246.

Lecture 11: Early Doctrine

Abdel Haleem, "Qur'an and Hadith" in Winter, *The Cambridge Companion to Classical Islamic Theology*, p. 19-32.

Blankship, "The Early Creed" in Winter, *The Cambridge Companion to Classical Islamic Theology*, p. 33-54.

Primary source: the Fiqh al-akbar in A. J. Wensick, *the Muslim Creed*, p. 102-113.

Lecture 12: Kalam

van Ess, "Early Development of Kalam," in Juynboll, *Studies on the First Century of Islamic Society*, p. 109-123.

Leaman and Rizvi, "The Developed Kalam Tradition" in Winter, *The Cambridge Companion to Classical Islamic theology*, p. 77-94.

Al-Bizri, "God Essence and Attributes" in Winter, *The Cambridge Companion to Classical Islamic theology*, p.121-140.

Primary source: some passages from Ghazali, *The Incoherence of the Philosophers*.

Lecture 13: Falsafa

D'Ancona, "Greek Sources in Arabic and Islamic Philosophy", *The Stanford Encyclopaedia of Philosophy* (Spring 2016 Edition).

-Endress, "The Defense of Reason: The Plea for Philosophy in the Religious Community" in *Zeitschrift für Geschichte der Arabisch-Islamischen* 6, p.1-49.

Primary source: some passages from, Ibn Rushd, *The Decisive Treatise*.

Lecture 14: Islamic Art and Architecture

Film projection in class: Qusaír-‘Amra : a structural manifesto (DVD 5310) Grabar, *The Formation of Islamic Art*, p. 1-18 and 43-64.

Hillenbrand, *Islamic Architecture: Form, function and meaning*, p. 31-64.

Lecture 15: Islamic Reformism and Political Islam

Kurzman, *Modernist Islam 1840-1940*, p. 103-110 and 50-60.

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Dallal, "The Origins and Early Development of Islamic Reform," in Hefner, *Muslims and*

Modernity: Culture and Society since 1800, p.107-47

Ayoubi, "the variety of Modern Islam" in *Political Islam: Religion and Politics in the Arab World*,

p.38-52

Lecture 16: Gender in Muslim Societies

Pemberton "Gender" in Elias, *Key Themes for the Study of Islam*, p.141-160.

Stowasser, "Gender Issues in Contemporary Qur'an Interpretation," in Haddad, *Islam, Gender, and*

Social Change, p. 30-44.

Kandiyoti, D. "Women, Islam, and the State," in Beinin, *Political Islam: Essays from Middle East*

Report, p.185-193.

Bibliography

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Ahmed, Akbar S., *Living Islam: From Samarkand to Stornoway*, BBC Books, 1993.

———, *Postmodernism and Islam: Predicament and Promise*, Routledge, 1992.

Asad, Talal, "The Idea of an Anthropology of Islam," *Qui Parle* 17, no. 2 (2009), 1-30.

Ayoubi, Nazih, *Political Islam: Religion and Politics in the Arab World*, Routledge,

1991. Banna, Hassan al-, *Our Mission, in Charles Wendell, Five Tracts of Hasan al-Bannā' (1906-1949)*,

University of California Press, Berkeley, 1978.

Beinin, Joel and Joe Stork (eds.), *Essays from Middle East Report*, Cambridge

University Press, 1997.

Berg, Herbert (ed.), *Method and Theory in the Study of Islamic Origins*, Brill, 2003.

Berkey, Jonathan P., *The Formation of Islam. Religion and Society in the Near East, 600-1800*,

Cambridge University Press 2003.

Brown, Peter, *The World of Late Antiquity, AD 150-750*, Norton, 1976.

Brown, Jonathan, *Muhammad: A Very Short Introduction*, Oxford University Press, 2011.

———, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, Oxford University Press,

2009.

- Dammen McAuliffe, Jane (ed.), *The Cambridge Companion to the Qur'an*, Cambridge University Press, 2006.
- Donner, Fred McGraw, *Narratives of Islamic Origins*, Princeton University Press, 1998.
- , *Muhammad and the Believers. At the Origins of Islam*, Harvard University Press, 2011.
- Denny, Walter B., "Contradiction and Consistency in Islamic Art," in Y. Haddad et al. (ed.), *The Islamic Impact*, Syracuse University Press, 1984, 137-173.
- Drory, Rina, "The Abbasid Construction of the Jahiliyya: Cultural Authority in the Making," *Studia Islamica* 83 (1996), 33-49.
- Elias, Jamal J. (ed.), *Key Themes for the Study of Islam*, Oneworld Publications, 2010. Endreß, Gerhard, *Islam an Historical Introduction*, 2nd ed., Cambridge University Press, NY 2002.
- , "The Defense of Reason. The Plea for Philosophy in the Religious Community," *Zeitschrift für Geschichte der Arabisch-Islamischen* 6, (1990), 1-49.
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- Egger, Vernon, *A History of the Muslim World to 1405: the Making of a Civilization*, Routledge, 2004.
- Euben, Roxanne L. and Muhammad Q. Zaman (eds. & trs.), *Princeton Readings in Islamist Thought: Texts and Contexts from al-Banna to Bin Laden*, Princeton University Press, 2009. Farabi al-, *The Political Writings: "Selected Aphorisms" and Other Texts*, translated by C. Butterworth, Cornell University Press, 2001.
- Fowden, Garth, *Qusayr 'Amra: Art and the Umayyad Elite in Late Antique Syria*, University of California Press, 2004.
- Gabrieli, Francesco, *Arab Historians of the Crusades*, translated by E.J. Costello, University of California Press, 1984.
- Ghazali, *The Incoherence of Philosophers*, translated by Michael Marmura, Brigham Young University, 2000.
- Gohlman, William, *The Life of Ibn Sina*, State University New York, 1974.
- Goldziher, Ignác, "What is Meant by al-Jāhiliyya," in I. Goldziher, *Muslim Studies*, University of Chicago Press, 1966, vol. 1, p. 201-208.
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- Haddad, Yvonne and John L. Esposito, (eds.), *Political Islam: Essays from Middle East Report. Islam*,

Gender, and Social Change, Oxford University Press, 1998

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Ibn Rushd, *The Distinguished Jurist's Primer*, translated by Imran Ahsan Khan Nyazee in two volumes. Ithaca Press, 2000.

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Knysh, Alexander, *Islamic Mysticism. A Short History*, Brill 2000.

Kurzman, Charles, *Modernist Islam 1840-1940*, Oxford University Press, 2002.

Lapidus, Ira M., *A History of Islamic Societies*, 2nd Ed., Cambridge University Press, 2002.

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Lerner, Ralph, and Muhsin Mahdi (eds.), *Medieval Political Philosophy: A Sourcebook*, Cornell University Press, 1963

Mernisi Fatima, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, tr.by Mary Jo Lakeland, Addison-Wesley, Perseus, 1987.

McNeil William H., and Marilyn Robinson Waldman, *The Islamic World*, University of Chicago Press, 1973.

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Powers, David S., "On Judicial Review in Islamic Law" *Law & Society Review* 26, no. 2 (1992), 315-41.

Neuwirth, Angelika, et al. (eds.) *The Qur'an in Context: Historical and Literary Investigation into the*

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- Rahman, Fazlur, *Islam*, University of Chicago Press, 1979.
- Reynolds Dwight F., et al. (eds.), *Interpreting the Self: Autobiography in the Arabic Literary Tradition*, University of California Press 2001.
- Rippin, Andrew, *Muslims. Their Religious Beliefs and Practices*, 3rd ed., Routledge 1990.
- , and J. Knappert, *Textual Sources for the Study of Islam*, University of Chicago Press, Chicago, 1990.
- Said, Edward, *Orientalism*, Pantheon Books, 1978.
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- Winter Timothy, (ed.), *A Cambridge Companion to Classical Islamic Theology*, Cambridge University Press, 2008.

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

Paper Coordinator:

Dr Ankur Barua

Supplementary Regulation

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

Prescribed Texts

There are no prescribed texts for this paper.

Aims and Learning Outcomes

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

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

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

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

Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions, including at least one on Hinduism and one on Buddhism, out of a choice of at least twelve.

PAPER B17 – MEANING

This paper is taught within the Faculty of Philosophy, as Paper 3 of Part IA of the Philosophy Tripos. For further details, consult the Philosophy website:

<http://www.phil.cam.ac.uk/curr-students/IA/IA-outlines-reading-lists/paper3-logic>