

PART IIB 2018-19

Group C Papers

- Paper C1a Advanced Hebrew
Paper C1b Advanced New Testament Greek
Paper C1c Advanced Sanskrit
Paper C2 Creation and Covenant
Paper C3 New Testament Christology
Paper C6 Disputed questions in the Christian tradition
Paper C8 Judaism II
Paper C9 Islam II
Paper C10 Hinduism and Buddhism II
Paper C11 God, Truth & Metaphysics [BTH 48]
Paper C12 Theology and the Natural Sciences: God and Creatures
All Group C Papers for 2018-19 are examined by 3-hour examination.

Group D1 Papers - Special Subjects

- Old Testament Special Subject - Bible, Myth, and History:
* Paper D1a Theology and Text from Napoleon to World War One
New Testament Special Subject: Jesus and Paul in the
* Paper D1b Second Century
* Paper D1c Political Theology
The Doctrine of God: The Holy Spirit & The Christian
* Paper D1d Experience
Paper D1e Philosophy in the Long Middle Ages [**Philosophy Faculty**]
* Paper D1g Self and Salvation in Indian and Western Thought

Group D2 Papers - Interdisciplinary Subjects

- * Paper D2a A Topic in the History of Christianity – Councils in Context
* Paper D2b Religious Experience: Mesmerism, Spiritualism & Psychical Research
* Paper D2c Judaism and Western Philosophy
* Paper D2d Judaism and Hellenism
A Topic in World Christianities - World Christianities:
* Paper D2e Church and Society in Africa and the Middle East
* Paper D2f Topics in Christian ethics
* Paper D2g Imagination

* Group D papers marked by * are examined by two 5,000-word essays.

Paper C1a – ADVANCED HEBREW

Paper Coordinator:

Dr James Aitken

Supplementary Regulation

This paper is concerned with the exegesis of a prescribed text or texts in Hebrew. It will involve: translation from and linguistic, text-critical and exegetical comment on texts which the Board will from time to time prescribe, including some parts of the prophetic and poetic books of the Old Testament; passages for unseen translation from Hebrew into English; a passage for translation from English into Hebrew; and essay questions on literary and theological aspects of the prescribed texts.

Prescribed Texts:

Psalms 1-2, 8, 23-25, 46, 51, *Apostrophe to Zion, Hodayot* (1QHa) X.22-32; XIII.22-41. Isaiah 36-39; and select inscriptions (Siloam Inscription; Mesad Hashavyahu 1 ('garment theft'); Lachish 2 ('Who is your servant, a dog'); Lachish 3 ('on literacy'); Lachish 4 ('fire signals').

Course description

This paper would normally be taken in a student's third year after doing Paper B1(a). A very good student might manage it in the year after offering Elementary Hebrew (A1(a)). The paper is concerned with a selection of texts, and is designed (apart from their intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism, grammatical features, imagery) and also to text-critical and lexicographical problems of Hebrew generally. 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.

Aims and 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 (b) to have acquired a knowledge of some major aspects of the content of the set texts.

Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to offer either unseen translation or composition, but may not offer both. Candidates will be required to translate four passages out of six from the prescribed portions of texts, commenting on specified words; to attempt one essay question out

of a choice of four; and either to translate two unseen passages from Hebrew into English or to translate a passage (not from the prescribed texts) from English into pointed Biblical Hebrew (square script not modern cursive). Copies of the Hebrew Bible will be provided.

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 essay practice on the themes.

Paper C1b – ADVANCED NEW TESTAMENT GREEK

Paper Coordinator:

Dr Jonathan Linebaugh

Supplementary Regulation

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

Prescribed Texts

James, 1 Peter and Jude

Course description

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

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

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

Form and Conduct of Examinations

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

Paper C1c – ADVANCED SANSKRIT

Paper Coordinator:

Dr Eivind Kahrs

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

Gītagovinda of Jayadeva, chs.1, 2, 6, 7 (Lee Siegel, *Sacred and Profane Dimensions of Love in Indian Traditions as Exemplified in The Gītagovinda of Jayadeva*, Oxford University Press, Delhi, 1978);

Kaṭha Upaniṣad 1-2 (Patrick Olivelle ed.: *The Early Upaniṣads*, Oxford University Press 1998, pp. 374-86. *Bhāgavata Purāna*, Book 10, chs.29-33 (ed. by J.L.Shastri, Motilal Banarsidass, Delhi, 1983)

Pudgalaviniścaya, from the *Abhidharmakosabhāṣya of Vasubandhu* (ed. by Swami Dwarikadas Shastri, *Bauddha Bharati* Series, Benares, pp.1218-1234).

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 C2 – CREATION AND COVENANT

Paper Coordinator:

Dr Katharine Dell

Supplementary Regulation

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

Set Texts

1. Genesis 1– 3;
2. Genesis 9, 17;
3. Exodus 19, 24;
4. Psalms 89, 104, 105;
5. Jeremiah 31;
6. Isaiah 65, 66;
7. Job 28, 38.

Course Description

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

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

Teaching

Lectures

Two lecture series of eight lectures apiece in Michaelmas/Lent terms.

Covenant

- The covenant theme in biblical theology
- Covenant with Noah: legal and cultic
- Covenants with Abraham
- Covenant with David
- The covenant with Israel – Ps 105 and the Mosaic covenant.
- The covenant in the eighth century prophets
- The new covenant and everlasting covenant in later prophecy/apocalyptic
- Covenant within Jewish theology

Creation

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

Aims

Set texts and teaching for this paper are intended to assist knowledge and understanding of the Hebrew Bible and Biblical Theology. In particular the paper aims:

- To develop exegetical skills and an engagement with Biblical text
- To help students understand and evaluate critically the current scholarship on biblical theology
- To assist in the appreciation of the development of biblical themes in the Hebrew Bible
- To help students appreciate the historical context within which biblical ideas developed

Objectives

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

(a) *Knowledge of:*

- the key texts that shaped ideas of creation and covenant
- the relationship between the biblical themes of creation and covenant
- the principal strands in thinking on Jewish and Christian biblical theology
- the main debates between scholars on the interpretation of the relevant biblical texts

(b) *The Ability to:*

- identify major issues and problems inherent in the study of the themes

- evaluate the difficult and conflicting debates on the nature of biblical theology
- handle and evaluate the biblical texts, and be able to apply both historical and theological approaches to them
- distinguish and assess critically conflicting interpretations of biblical theology in secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct

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

Supervisions

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

Preliminary Bibliography

Anderson, Bernhard W., *Creation versus Chaos: the Reinterpretation of Mythical Symbolism in the Bible* (Philadelphia: Fortress, 1987).

Anderson, Bernhard W. (ed.) *Creation in the Old Testament*. (IRT 6, London: SCM / Philadelphia: Fortress, 1984).

Bernat, David A., *Sign of the Covenant. Circumcision in the Priestly Tradition* (Atlanta: SBL, 2009).

Bright, J., *The Authority of the Old Testament* (London: SCM Press, 1967).

Brown, W. P., *Cosmos and Ethos: the Genesis of Moral Imagination in the Bible* (Grand Rapids, MI/ Cambridge: Eerdmans, 1999).

Brueggemann, W., 'A Convergence in Recent Old Testament Theologies' (*JSOT* 18; Sheffield, 1980) 2–18.

Brueggemann, W., *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997).

Dell, Katharine J., 'Covenant and Creation in Relationship', in A D H Mayes / R B Salters (eds.) *Covenant as Context: Essays in Honour of E. W. Nicholson* (Oxford: OUP, 2003) 111–133.

Dell, Katharine J., 'God, Creation and the Contribution of Wisdom', in: Gordon, R P (ed.) *The God of Israel* (Cambridge: CUP, 2007) 60–72.

Eichrodt, W., *Theology of the Old Testament*, 2 vols (Philadelphia: Westminster, 1967; reprint of *Theologie des Alten Testaments*, Leipzig, 1933-9).

Fretheim, T. E., *God and World in the Old Testament: A Relational Theology of Creation* (Nashville: Abingdon, 2005).

Hermisson, H-J., 'Observations on the Creation Theology in Wisdom' in J G Gammie, W A Brueggemann, W L Humphreys, J M Ward (eds), *Israelite*

- Wisdom: Theological and Literary Essays in Honour of Samuel Terrien* (Missoula, MA: Scholars Press, 1978) 43-57.
- Knierim, Rolf, *The Task of Old Testament Theology: Substance, Method and Cases* (Grand Rapids: Eerdmans, 1995).
- Levenson, Jon D., *The Old Testament, the Hebrew Bible, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville: Westminster/John Knox, 1993).
- Murray, Robert, *The Cosmic Covenant* (HeyM 7, London: Sheed & Ward 1992).
- Novak, David, *The image of the non-Jew in Judaism: an historical and constructive study of the Noahide Laws* (New York: E. Mellen Press, 1983).
- Perdue, L., *Wisdom and Creation* (Nashville: Abingdon, 1994).
- Perdue, Leo G. / Morgan, Robert / Sommer, Benjamin D. (eds) *Biblical Theology: Introducing the Conversation* (Nashville: Abingdon, 2009).
- Preuss, H. D., *Old Testament Theology* (Louisville: KY: Westminster/John Knox Press; Edinburgh: T & T Clark, 1985-6) [German: 1991].
- Rendtorff, Rolf 1994. *Canon and Theology: Overtures to an Old Testament Theology* (Edinburgh: T&T Clark, 1994).
- Reventlow, H. G., Hoffman, Yair (eds), *Creation in Jewish and Christian Tradition* (Sheffield: Academic Press, 2002).
- Von Rad, G., *Old Testament Theology* (vol. 1; Edinburgh and New York: Oliver and Boyd, 1965).
- Von Rad, Gerhard. 'The Theological Problem of the Old Testament Doctrine of Creation', in *The Problem of the Hexateuch and other Essays* (Edinburgh: Oliver & Boyd, 1966) 131-42.
- Schmid, Hans H., 'Creation, Righteousness and Salvation: "Creation Theology" as the Broad Horizon of Biblical Theology', in: Anderson (ed.) *Creation in the Old Testament* (1984), 102-117.
- Sommer, Benjamin D., 'Dialogical Biblical Theology: A Jewish approach to Reading Scripture Theologically', in: Perdue / Morgan / Sommer (eds.) *Biblical Theology* (2009), 1-53.
- Wright, George E., *God Who Acts. Biblical Theology as Recital.* (SBT 8. London: SCM, 1952)
- Zimmerli, W., 'The Place and Limit of Wisdom in the framework of Old Testament Theology' *SJT* 17 (1964) 146-158.

PAPER C3 - NEW TESTAMENT CHRISTOLOGY

Paper Coordinator:

Dr Simon Gathercole

Supplementary Regulation

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

Prescribed Texts:

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

Course Description

The paper will involve detailed investigation of main themes and issues involved in the study of Christology within the New Testament. The main topics that will be dealt with are: Problems and Issues involved in New Testament Christology; Questions concerning Jesus as Prophet, Son of Man, and Messiah; Messianic Hope in relation to Christology; Resurrection and the Beginnings of Christology; The Scope and Significance of Christological Titles; Wisdom, Logos and Pre-existence; Angelology and Angelomorphic Christology; Visionary Traditions and Christology; The Use of Scripture in relation to Christ; The Worship of Christ; Christology and Jewish Monotheism; Christology in John, Hebrews and Revelation; Political Significance of Christology.

Aims

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

Learning Outcomes

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

(a) *Knowledge of:*

- the main issues that arose in the origin and development of Christology in the New Testament period
- the major textual evidence for the study of New Testament Christology

- the principal ideas and theoretical frameworks that underpin current understanding of the subject
- the methods and tools of critical New Testament scholarship

(b) *The Ability to:*

- identify major issues and problems inherent in the study of Christology within the New Testament
- evaluate the difficult and complex nature of the primary sources, and appraise the value of the claims and implications involved
- distinguish and critically assess conflicting interpretations, within secondary literature, of early Christology in its formative stages
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination

The examination will take the form of a three-hour written paper. This will contain at least ten essay questions, of which candidates will be required to attempt three. NRSV Bibles and Greek New Testaments (Nestle-Aland 27th Edition) will be made available to candidates who wish to use them.

Teaching

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

PAPER C6: DISPUTED QUESTIONS IN THE CHRISTIAN TRADITION

Paper Coordinator:

Dr Stephen Hampton

Supplementary Regulation

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

Prescribed Topics

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

Course Description

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

Aims

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

Learning Outcomes

As a result of offering this paper, students should attain to the following:

I. knowledge of:

1. the recommended primary texts for the paper.
2. the forms of the selected theological doctrines and loci.
3. some standard critiques of doctrines in their classical forms.

II. the ability to:

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

Assessment

The paper will be assessed by a three-hour written paper (details of which are in the Form and Conduct notice below). In exam answer and supervision essays, students should demonstrate knowledge of both the doctrines in question and first-hand knowledge of the recommended primary texts; superior essays will also show awareness of and ability to evaluate modern critiques of the doctrines in their classical forms.

Form and Conduct of Examination

The examination will take the form of a three-hour written paper divided into five sections:

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

Candidates will be required to answer four questions, each from a different section. There will be at least three questions in each section.

Teaching

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

PAPER C8 – JUDAISM II

Paper Coordinator:

Dr Daniel Weiss

Supplementary Regulation

This paper will consider the life, thought, and worship of medieval and modern Judaism. The Faculty Board may from time to time prescribe subjects and texts for special study.

Prescribed Topics

A. The Ethics, Theology, and Scriptural Hermeneutics of Classical Rabbinic Literature.

This topic provides an introduction to the basic literary genres of classical rabbinic Judaism, including Midrash, Mishnah, and Talmud. Full of legal disputes, humor, and creative biblical interpretations, these texts have shaped Jewish imagination and modes of reasoning through the centuries. The chief focus will be close readings of primary texts (in English translation), alongside relevant secondary literature, in order to develop a sense of how these texts ‘work’ and to draw out their distinctive ethical, theological, and pedagogical features.

B. Jewish Law: Historical Development and Modern Dilemmas.

This topic studies the place of halakhah (law) in modern Judaism. It begins by exploring the history of the codification of the laws, and how their implementation has been influenced by the realities of Jewish life under non-Jewish rule. It then examines the different ways that the various religious denominations (such as Reform and Orthodox Judaism) have defined the place of halakhah in Judaism, and how they have dealt with specific questions. There will be a focus on important contemporary issues such as bio-medical, sexual and business ethics, and gender issues.

Set Texts

There are no set texts for this paper, but work for the Michaelmas Term classes will be based around a dossier of primary text selections from classical rabbinic, available on Moodle.

Form and Conduct of Examination

The examination for this paper will consist of a three -hour written paper which will be divided into two sections, A and B. Section A will contain at least three questions, of which candidates will be required to answer **one**. Each question in part A will consist of a passage drawn from primary texts of classical rabbinic literature, for analysis and commentary by candidates. Section B will contain at least eight essay

questions on the topic of Jewish Law, of which candidates will be required to answer **two**.

Teaching

The paper will be taught through 16 one-hour lectures over two terms. In addition, for topic A, there will be a series of 6 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.

Sample lecture topics

- Mishnah and Pedagogical Formation
- Talmud and Argumentation
- Midrash and Intertextuality
- Classical Rabbinic Literature, Interpretation, and Pluralism
- Classical Rabbinic Literature and Virtue Ethics
- Sources of Halakhah
- The Reform and Orthodox Movements and the Halakhah
- Women in Halakhah
- Jewish Medical Ethics
- Jewish Law and Homosexuality

PAPER C9 - ISLAM II

Paper Coordinator:

Dr Ferial Bouhafa

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 kalām. We go on to explore disputes about the corpus of works translated from Greek, and whether these works were in conflict with Islamic texts of authority and their implicit conceptions of God's nature, the created world and the human agent.

B. Traditions of Argument in Islam: The Qur'ān abounds with references to disputes, demonstrations, proofs and signs; the way the Qur'ān deals with these matters was decisive for the crystallization of theories of argument in the various Islamic sciences. The course takes the Islamic tradition and its sciences as an argumentative tradition par excellence. It discusses the epistemology of proofs in these sciences, and explores the cross-fertilization of ideas and methods of argument across fields such as philosophy, jurisprudence, theology, ethics, poetics and Sufism.

Prescribed Texts

There are no prescribed texts for this paper but a list of recommended readings will be available in the Faculty Library and on the Faculty website from the end of full Easter Term. Work for the Michaelmas Term classes will be based around a dossier of primary texts in translation, available on Moodle.

Form and Conduct of Examination

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

Teaching

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

Sample lecture topics

- Al-Kindī and Neoplatonism
- Al-Fārābī and the revival of textual Aristotelianism
- Avicenna and the eclipse of Aristotle
- Al-Ghazālī's appraisal of Arabic philosophy
- The Qur'ān and the discourse of argumentation
- The Reception of Aristotle's Organon
- Arguments on prophecy and the inimitability of the Qur'ān
- Legal reasoning in Islamic law
- Sufism and Poetics

Course Description

The course introduces two topics important for the advanced study of Islam. In the first, 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 kalām. We then explore disputes about the corpus of works translated from Greek, and whether these works were in conflict with Islamic texts of authority and their implicit conceptions of God's nature, the created world and the human agent. The second, on traditions of argument in Islam, sets out from the fact that the Qur'ān abounds with references to disputes, demonstrations, proofs and signs. The way the Qur'ān deals with these matters was decisive for the crystallization of theories of argument in the various Islamic sciences. We consider the Islamic tradition and its sciences as an argumentative tradition par excellence; we discuss the epistemology of proofs in these sciences, and explore the cross-fertilization of ideas and methods of argument across fields such as philosophy, jurisprudence, theology, ethics, poetics and Sufism.

- tradition in the early Abbasid period
- the main issues that drove the changes in the mainstream theological tradition of the Saljuq period
- the main issues that characterize post-Avicennan sufism
- the principal ideas and theoretical frameworks that underpin current understanding of the subject
- the methods and tools of critical scholarship as deployed in the study of Islamic intellectual history

The Ability to:

- identify major issues and problems inherent in the study of Islamic intellectual history
- 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 the secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination

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

Teaching

Sample Lecture topics:

- * Greek into Arabic: the translation movement in 9th-century Baghdad.
- * God and the soul in classical kalam
- * Plotinus in Arabic
- * Avicenna: God and the world
- * Avicenna: the soul and salvation
- * Ghazali's critique of Avicennan theology
- * Avicennan doctrine in post-Ghazalian kalam
- * Avicennan doctrine in post-Ghazalian sufism
- * Origins.
- * Asceticism in the seventh and eighth centuries CE.
- * Muhasibi and Junayd.
- * Ghazali and Sufism.
- * Ibn Arabi.
- * Rumi.
- * 'Folk Islam'
- * Sufism and acculturation: the Indian case

PAPER C10 - HINDUISM AND BUDDHISM II

Paper Coordinator:

Dr Ankur Barua

Supplementary Regulation

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

Prescribed Topics

- A. Traditional Vedanta and 'Neo-Vedanta'.
- B. Being and causality in Mahayana.

Prescribed Texts

There are no prescribed texts for this paper.

Aims and Learning Outcomes

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

A subsidiary aim of this course would be to consider comparative methodologies, as well as non-Indological understandings of the world, with special reference to Christianity (another chief focus of this Faculty).

Form and Conduct of Examination

The examination will consist of a three-hour written paper, divided into two sections corresponding to the prescribed subjects. The paper will contain at least twelve

questions. Candidates will be required to attempt four questions, including at least one from each section.

PAPER C11 – GOD, TRUTH AND METAPHYSICS [BTh48]

Paper Coordinator:

Professor Catherine Pickstock

Supplementary Regulation

What is truth? Is it a question of correct mental representation of external reality? Or is it a dimension of this reality as such? Is it epistemological, or is it also ontological? Do we have access to truth through detached observation or through holistic intuition? If the latter, how might our sensing and embodiment be involved, as well as our minds? If truth is not a given, is it rather a gift? Is an intuitive contact with truth merely pragmatic and anthropomorphic, or does it access meaningful structures which extend beyond the human? If that is the case, do these point towards transcendence? Without the divine and the eternal, would truth be merely temporary, and could this count as truth at all? This course will explore these questions, seeking to relate philosophical understandings of truth, as correspondence, coherence and disclosure, respectively, to theological theories for which truth is both a matter of participation in eternal verity and the arrival of truth in the course of time.

Prescribed Texts

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

Form and Conduct

This paper will be examined by a three-hour paper, containing 15 questions, with two either/or essay choices for each lecture topic. Candidates will be required to answer three questions in all.

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 as Circulation
7. The Myth of the Mental
8. Post-epistemological Realism

Bibliography

Aquinas, *Summa Theologiae*

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Williams, Rowan. 2014. *The Edge of Words*. London: Bloomsbury.

Paper C12: THEOLOGY AND THE NATURAL SCIENCES II

Paper Coordinator:

Dr Andrew Davison

Supplementary Regulation

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

Prescribed Texts

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

Form and Conduct

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

Course Description

This paper covers a focused range topics in the overlap of theology and natural sciences, with an emphasis on the nature of creaturely existence. It will consider accounts of 'creaturehood' from the perspectives of the biological sciences and from theological traditions, with attention to areas of agreement and disagreement, and the shape of potential dialogue. The emphasis will be on Christian theology, although consideration will also be given to the debate between theology and natural sciences in other theological traditions.

Teaching

The course involves sixteen lectures and six seminars. Between five and six supervisions are recommended.

Aims

The course seeks to explore a range of related topics concerning the nature of creaturely existence, approached from the perspective of theology and the natural sciences. Attention will be given to the historical development of thought on these topics within both of these disciplines. A particular focus will be on theological understandings of the nature of the human being in the light of scientific developments. The course will consider how such developments in the natural sciences have the potential to challenge previously held theological conceptions,

alongside consideration of how the interpretation and use of scientific findings can be judged and criticised by theological traditions. The second focus will be on the place of non-human organisms within the dialogue between theology and the natural sciences. This will include consideration of both how individual creatures are characterised, for instance as to how life is understood, and also how the diversity of creatures, and their interrelation, is approached.

Learning Outcomes

At the end of the year the students should

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

Indicative Lecture and Seminar Topics

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

- Challenges to traditional doctrines raised by exobiology

Indicative Bibliography

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- Barton, Stephen C., and David Wilkinson (eds), *Reading Genesis After Darwin* (Oxford ; New York: Oxford University Press, 2009).
- M. R. Bennett, M. R., and P. M. S. Hacker. *Philosophical Foundations of Neuroscience* (Chichester: Wiley-Blackwell, 2003).
- M .R Bennett and P. M. S. Hacker. *History of Cognitive Neuroscience* (Chichester: Wiley-Blackwell, 2012).
- Jeffrey P. Bishop, *The Anticipatory Corpse: Medicine, Power, and the Care of the Dying* (Notre Dame: University of Notre Dame Press, 2011)
- John Bowker, *The Sacred Neuron* (London: IB Taurus, 2005).
- Warren S. Brown, and Brad Strawn, *The Physical Nature of Christian Life: Neuroscience, Psychology, and the Church* (Cambridge: CUP, 2012).
- William P. Brown, *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder* (New York: Oxford University Press, 2010).
- Andy Clark and David Chalmers, 'The Extended Mind', *Analysis* 58.1, 1998, 7-19.
- David Clough, *On Animals – Volume 1: Systematic Theology* (London: Routledge, 2012).
- Marc Cortez, *Theological Anthropology: A Guide for the Perplexed* (London: T&T Clark, 2010).
- H. Cruz and Y. Maeseneer, 'The Imago Dei: Evolutionary and Theological Perspectives', *Zygon* 49.1 (2014), pp. 95–100.
- Celia Deane-Drummond and David Clough (eds), *Creaturely Theology: On God, Humans and Other Animals* (London: SCM Press, 2009).
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- Domagal-Goldman Shawn D. et al. 'The Astrobiology Primer v2.0', *Astrobiology* (2016) 16.8, 561-653. doi:10.1089/ast.2015.1460.
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- Niels Henrik Gregersen et al. (eds), *The Human Person and Theology* (Edinburgh: T&T Clark, 2000).
- Paul Griffiths, *Decreation: On the Last Things of All Creatures* (Waco, TX: Baylor University Press, 2014).
- Eugene E. Harris, *Ancestors in Our Genome: The New Science of Human Evolution* (Oxford: Oxford University Press, 2015).
- Martin Heidegger, 'The Question Concerning Technology' in *The Question*

Concerning Technology, and Other Essays (New York: Harper & Row, 1977).

J. Wentzel van Huyssteen, *Alone in the World?* (Grand Rapids: Eerdmans, 2006).

Malcolm A. Jeeves, *Rethinking Human Nature: A Multidisciplinary Approach* (Grand Rapids, Eerdmans, 2011).

Chris Impey, *The Living Cosmos: Our Search for Life in the Universe* (Cambridge: Cambridge University Press, 2011).

William Jaworski, *Philosophy of Mind: A Comprehensive Introduction* (Chichester: Wiley Blackwell, 2011).

Robert W. Jenson, *Systematic Theology*, vol. 2, pt 5, 'The Creatures' (New York: Oxford University Press, 1999).

Kevin Laland *et al.* 'Does evolutionary theory need a rethink?', *Nature* 8 October 2014. Ian McFarland, *From Nothing: A Theology of Creation* (Louisville, Kentucky: 2014). Gerald McKenny, 'Transcendence, Technological Enhancement, and Christian Theology.' In *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*, edited by Ronald Cole-Turner. Washington, DC: Georgetown University Press, 2011.

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

Nowak, Martin A., and Sarah Coakley (eds), *Evolution, Games, and God: The Principle of Cooperation* (Cambridge, Massachusetts: Harvard University Press, 2013).

Thomas O'Meara, *Vast Universe: Extraterrestrials and Christian Revelation* (Collegeville, MN: Liturgical Press, 2012).

George Pattison, *Thinking about God in an Age of Technology* (Oxford: OUP, 2005).

Richard A. Richards, *Biological Classification: A Philosophical Introduction* (Cambridge: Cambridge University Press, 2016).

David A. Rothery, Iain Gilmour, Mark A. Sephton and Andrew Conway, *An Introduction to Astrobiology* (Cambridge: Cambridge University Press, 2011).

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

L. Shapiro, *Embodied Cognition* (New York: Routledge, 2011).

Janet Martin Soskice, 'Creation and the Glory of Creatures' *Modern Theology*, 29 (2013), pp. 172–185.

Christopher Southgate, *The Groaning of Creation: God, Evolution, and the Problem of Evil* (Louisville: Westminster John Knox Press, 2008).

Jeanine Thweatt-Bates, *Cyborg Selves: A Theological Anthropology of the Posthuman* (Farnham: Ashgate, 2012).

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

David Wilkinson, *Science, Religion, and the Search for Extraterrestrial Intelligence* (Oxford: OUP, 2013).

David Sloan Wilson, *Darwin's Cathedral: Evolution, Religion, and the Nature of Society* (Chicago: University of Chicago Press, 2003).

Paper D1A – OLD TESTAMENT SPECIAL SUBJECT: BIBLE, MYTH, AND HISTORY: THEOLOGY AND TEXT FROM NAPOLEON TO WORLD WAR ONE

Paper coordinator

Dr Paul Michael Kurtz

Prescribed topic

Bible, Myth, and History: Theology and Text from Napoleon to World War One

Prescribed texts

There are no prescribed texts for this paper.

Supplementary regulation

This paper will examine some of the defining intellectual and methodological issues for modern biblical studies. The Faculty Board will advise on primary texts for special study.

Course description

The Bible has, for centuries, stood at the very centre of theological study and humanistic learning. The 19th century, in turn, largely established the agenda, the questions, the methods, and the institutions of biblical scholarship even into the present. From the history of interpretation through reception history to the history of disciplines, biblical studies has, in the past couple decades, increasingly historicised and reflected critically on its own activities and entanglement with culture. Against this background, this course will introduce students to major issues that have defined the modern discipline of biblical studies, providing a close engagement with foundational texts of scholarship, fostering a familiarity with key figures, works, and methods, and placing the study of the Bible in wider cultural and intellectual history. There will be a particular focus on Old Testament scholarship in Germany.

Aims

The reading, writing, and lecturing for this paper seek both to broaden and to deepen a knowledge of the discipline of biblical studies and the history of theology. In particular, the paper aims to do the following:

- to create familiarity with major figures, works, methods, and trends in modern biblical studies, such as the pursuit of historical figures in David Strauss's *The Life of Jesus*, the implications of source criticism for

historiography in Julius Wellhausen's *Prolegomena to the History of Israel*, and the importance of orality in Hermann Gunkel's *Genesis*

- to develop an understanding of the history of biblical scholarship, including its relationship to theology, its engagement with other disciplines, and its entanglement with wider cultural and intellectual history
- to help students critically assess the strengths, the weaknesses, and the contingencies of critical methods in biblical interpretation, including source criticism, tradition history, and comparison
- to allow students to formulate a research question, explore in depth an area of their own especial interest, and execute a sustained line of argumentation through an extended essay
- to encourage students to read deeply, respond critically, and compare carefully – especially through class discussions that address wider contexts and thread together larger research themes not only between Old and New Testament scholarship but also across the humanities more broadly, in disciplines like classics, history, and assyriology
- to draw together elements from different papers studied in years one through two – especially, in Old Testament, A2 (David: Israel's Greatest Hero?) and B2 (Israel in Exile: Literature, History and Theology) and, in other subjects represented in the Faculty, A3 (Jesus and the Origins of the Gospels) and B14 (Life, thought and worship of modern Judaism)
- to promote rigorous exchange among students interested in Old Testament, New Testament, Church History, and Systematics

Learning outcomes

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

(a) knowledge of

- classic works of biblical scholarship
- key figures in modern biblical studies
- the development of fundamental methods for biblical interpretation
- the history of biblical studies as a discipline

(b) the ability to

- identify major works and authors in modern biblical scholarship as well as their contributions
- describe the historical methods of biblical interpretation and evaluate their strengths and weaknesses
- distinguish trends in biblical scholarship and assess their place in cultural and intellectual history
- read interpreters critically to understand their aims, their methods, and their assumptions
- present their own arguments and the arguments of others in a coherent manner, in both written and oral form

Teaching

Eight weekly two-hour seminars – divided between lecture, discussion, and student presentation – over Michaelmas term. A recommended four supervisions, two for each essay.

Lectures

1. Reading the Bible Historically; Or, How The Sacred Scriptures Became Ancient Texts
2. Challenges from Within: Historical Criticism
3. From Creation to Resurrection: Myth as Poesy and Fallacy
4. Challenges from Without: Extrabiblical Sources
5. Its Stories and Its Past: Was Israel Any Different From Her Neighbours?
6. Theology and the Rise of Science: A Case of Reginacide?
7. Biblical Scholarship Beyond the Protestants
8. A Parting of the Ways? Theology and the History of Religions

Form and conduct of examination

The paper will be assessed through two essays, of 5000 words each. The first should execute a critical analysis of one particular work, while the second should offer a synthetic, comparative inquiry. Specific topics will be chosen by the candidate in consultation with the paper coordinator and in accordance with the provisions of Regulation 20 (Statutes and Ordinances).

Essay titles

The essay questions should be discussed in relation to nineteenth-century scholarship, not from the perspective of contemporary scholarship.

1. "The Bible should be studied like any other ancient text." Discuss.
2. "The Bible is myth and false." Discuss.
3. "The work of Moses preceded the prophets." Discuss.
4. Is the Bible authoritative for knowing Israel's past?
5. "Israel was just like any other ancient people." Discuss.
6. Is biblical scholarship part of theology?
7. Is biblical criticism a German science?
8. What is the relationship between theology and the history of religion?

Preliminary bibliography

Chapman, Mark D. *Ernst Troeltsch and Liberal Theology: Religion and Cultural Synthesis in Wilhelmine Germany*. Oxford: Oxford University Press, 2001.

Frei, Hans W. *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven: Yale University Press, 1974.

- Heschel, Susannah. *Abraham Geiger and the Jewish Jesus*. Chicago Studies in the History of Judaism. Chicago: University of Chicago Press, 1998.
- Howard, Thomas Albert. *Protestant Theology and the Making of the Modern German University*. Oxford: Oxford University Press, 2006.
- _____. *Religion and the Rise of Historicism: W.M.L. de Wette, Jacob Burckhardt, and the Theological Origins of Nineteenth-Century Historical Consciousness*. Cambridge: Cambridge University Press, 2000.
- Legaspi, Michael C. *The Death of Scripture and the Rise of Biblical Studies*. Oxford Studies in Historical Theology. Oxford: Oxford University Press, 2010.
- Maier, Bernhard. *William Robertson Smith. His Life, his Work and his Times*. Forschungen zum Alten Testament 1/67. Tübingen: Mohr Siebeck, 2009.
- Marchand, Suzanne L. *Down From Olympus: Archaeology and Philhellenism in Germany, 1750–1970*. Princeton: Princeton University Press, 1996.
- _____. *German Orientalism in the Age of Empire: Religion, Race, and Scholarship*. Publications of the German Historical Institute. Washington, D.C.: German Historical Institute/Cambridge: Cambridge University Press, 2009.
- Masuzawa, Tomoko. *The Invention of World Religions. Or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago: The University of Chicago Press, 2005.
- Molendijk, Arie L., and Peter Pels, eds. *Religion in the Making: The Emergence of the Sciences of Religion*. Studies in the History of Religions 80. Leiden: Brill, 1998.
- Oden, Jr., Robert A. *The Bible Without Theology: The Theological Tradition and Alternatives to It*. San Francisco: Harper & Row, 1987.
- Reventlow, Henning Graf. *History of Biblical Interpretation, Vol. 4, From the Enlightenment to the Twentieth Century*. Translated by Leo G. Perdue. Society of Biblical Literature Resources for Biblical Study 63. Atlanta: Society of Biblical Literature, 2010.
- _____. "The Role of the Old Testament in the German Liberal Protestant Theology of the Nineteenth Century." In *Biblical Studies and the Shifting of Paradigms, 1850–1914*, edited by Henning Graf Reventlow and William Farmer, 132–48. *Journal for the Study of the Old Testament Supplement Series* 192. Sheffield: Sheffield Academic Press, 1995.
- Rogerson, John W. *Myth in Old Testament Interpretation*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 134. Berlin: de Gruyter, 1974.
- _____. *Old Testament Criticism in the Nineteenth Century: England and Germany*. [Philadelphia]: Fortress Press, 1984.
- Shavit, Yaacov, and Mordechai Eran. *The Hebrew Bible Reborn: From Holy Scripture to the Book of Books, A History of Biblical Culture and the Battles over the Bible in Modern Judaism*. Translated by Chaya Naor. *Studia Judaica* 38. Berlin: de Gruyter, 2007.
- Tal, Uriel. *Christians and Jews in Germany: Religion, Politics, and Ideology in the Second Reich, 1870–1914*. Translated by Noah Jonathan Jacobs. Ithaca: Cornell University Press, 1975.

Turner, James. *Philology: The Forgotten Origins of the Modern Humanities*. Princeton: Princeton University Press, 2014.

Williamson, George S. *The Longing for Myth in Germany: Religion and Aesthetic Culture from Romanticism to Nietzsche*. Chicago: University of Chicago Press, 2004.

Zachhuber, Johannes. *Theology as Science in Nineteenth-Century Germany: From F.C. Baur to Ernst Troeltsch*. Changing Paradigms in Historical and Systematic Theology. Oxford: Oxford University Press, 2013.

Paper D1B – NEW TESTAMENT SPECIAL SUBJECT - JESUS AND PAUL IN THE SECOND CENTURY

Paper Coordinator:

Dr Simon Gathercole

Supplementary Regulation

This paper will explore in detail a topic of particular interest to students of Christianity in the first two centuries. The topic will be prescribed by the Faculty Board.

Prescribed Texts

There are no prescribed texts for this paper.

Course Description and Learning Outcomes

The paper will examine the reception of traditions relating to Jesus and to Paul in early Christian writings of the second century. Students will be introduced to a range of early Christian writings without reference to subsequent categories of 'orthodox' and 'heretical', and to the variety of ways in which Jesus and Paul are presented or used (or 'received'). By discovering the variety of forms of reception, whether based on subsequently canonical texts or independent traditions, students will be encouraged to recognise how different factors and contexts influence any reception, and also to reflect on the influence of this period on the later reception of Jesus and Paul. The paper will familiarise students with the current emphasis on diversity as a primary characteristic of the period with particular reference to these topics. Although students will not be required to have taken papers on Jesus and the Gospels (A3) or on Paul (B4), this paper complements those in that it illustrates that contemporary approaches and reconstructions of Jesus and Paul, and of the literary traditions used for these purposes, do not reflect the variety of concerns current in the early church.

Teaching

Michaelmas term: Jesus

Lecture topics:

- 1 Jesus & Gospels in the second century in recent scholarship;
- 2 The Fourfold Gospel (*Irenaeus and his predecessors*)
- 3 Jesus' flesh ("*Docetism*" and related debates)
- 4 Jesus in Apologetic and Polemic (*Jewish and Christian polemics about Jesus*)
- 5 The Gospel of Thomas
- 6 The Gospel of Peter
- 7 The Gospel of Truth
- 8 The Gospel of Judas

Lent term: Paul

Lecture topics:

1. Paul in the Second Century in recent scholarship
2. The formation of the Pauline Corpus (*Evidence of knowledge of Pauline letters; Marcion; additions to corpus*)
3. The narrated Paul (1) Paul and the other apostles – in harmony or opposition? (*Peter/ Paul/ James traditions etc.*)
4. The narrated Paul (2) Competing receptions of Paul with specific reference to the Pastorals and the Acts of Paul
5. Paul the letter writer: the Pauline letter form and its influence
6. Paul the theological thinker: the beginning of commentary
7. Interpretations of 1 Corinthians 15 and debates on resurrection
8. Paul, Judaism and the Parting of the Ways in the second century

Form and Conduct of Examination

The course will be examined by two extended essays, one from each part of the course. Titles will be agreed with students, subject to the availability of appropriate supervision.

Paper D1c – POLITICAL THEOLOGY [BTh45]

Paper Coordinator: Dr Elizabeth Phillips

Supplementary Regulation

This paper builds from major themes of Christian doctrine to introduce historical and critical perspectives of their significance for political theological understanding. The Faculty Board may from time to time prescribe texts for special study.

Prescribed Texts

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

Course Description

The phrase 'political theology' was first used in Stoic philosophy to denote discourse surrounding the officially worshipped gods of the *polis*, as part of a distinction between three types of gods and thus three theologies. St Augustine considered and critiqued this distinction at some length in *De Civitate Dei*. In the modern period, the phrase 'political theology' came back into use especially through the work of twentieth-century legal and political theorist, Carl Schmitt. Schmitt was not himself a theologian, and many would reject any constructive use of his work due to his official complicity with the Nazi regime. For others there is some sense in which his most famous dictum, 'All significant concepts of the modern theory of the state are secularized theological concepts', has been central to guiding the discipline. The content of 'political theology' as a contemporary discipline differs widely depending upon whether it arises from within political philosophy, political science, history of political thought, or Christian theology.

This paper explores approaches to political theology arising from within Christian theology. 'Christian political theology' describes an area of tradition and contemporary discourse that seeks to establish and refine the relationship of theological and political thinking and practice. This set of enquiries is necessarily grounded in key doctrinal questions of Christology, creation, theological anthropology and eschatology, which offer implications for how to understand human society. These implications are worked through in specific constructive responses to contemporary global issues such as religious violence, social exclusion, human rights, and intercultural encounters.

This course builds directly from Part I and Part IIA doctrine papers (A5 God and not God/Who is Jesus Christ?, B8 The Study of Theology I), but also makes links from B11 Ethics and Faith, B13 Moral Vision in the European Novel and toward C6 Disputed Questions in Theology.

Form and Conduct of Examination

The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, from topics specified by the paper coordinator. Both essays 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).

Teaching

The teaching of this module is organised in three units of seminars, to meet for two hours weekly during the Michaelmas term. The three sections offer a structured exploration of political theologies framed by trajectories within Christian tradition, critical contemporary approaches, and practical implications of political theologies in relation to particular questions.

In 2017-2018 the three units will focus on the following topics. Required readings for seminar discussion are listed below, followed by a selection of primary and secondary texts which serve as background and/or further reading for each unit.

Unit 1: Traditional Frameworks

Session Topics and Readings:

Session 1: Augustine's Two Cities

Augustine, *De Civitate Dei*, Books VI, XV and XIX

Session 2: Luther and Aquinas on Sin and Politics

Martin Luther, *On Secular Authority*

Thomas Aquinas, *De Regimine Principum*

Session 3: Anabaptism

The Schleithem Confession

Menno Simons, *Reply to False Accusations*

Unit Readings:

Craig Hovey and Elizabeth Phillips (eds), *The Cambridge Companion to Christian Political Theology*, chs 8, 9, 13, and 14

Oliver O'Donovan and Joan Lockwood O'Donovan (eds), *From Irenaeus to Grotius*

Elizabeth Phillips, *Political Theology*, chs 1-4 and 8; and 'Anabaptist Theologies', in *The Blackwell Companion to Political Theology* (forthcoming second edition)

Unit 2: Cui Bono? Critical Questions

Session Topics and Readings:

Session 4: Black and Feminist Theologies

James Cone, *A Black Theology of Liberation*, chs 6-7
Rosemary Radford Reuther, *To Change the World*, chs 4-5
Session 5: Liberation and Postcolonialism
Gustavo Gutierrez, 'The Task and Content of
Liberation Theology'
Laura E. Donaldson and Kwok Pui-Lan (eds), *Postcolonialism,
Feminism
and Religious Discourse*, chs 4 and 8
Session 6: Liberalism and Human Rights
John Milbank, 'Liberality versus Liberalism'
Ethna Regan, 'Theological Anthropology and Human Rights'

Unit Readings:

William T. Cavanaugh, et. al. (eds), *An Eerdmans Reader in
Contemporary Political Theology*, chs 1, 4, 12, 13, 22, 23, and
Parts VII-VIII
Craig Hovey and Elizabeth Phillips (eds), *The Cambridge Companion to
Christian Political Theology*, chs 1-7
Elizabeth Phillips, *Political Theology*, chs 6 and 7

Unit 3: Violence and Political Theology

Session Topics and Readings:

Session 7: War and Peace
Erasmus, *Against War*
Session 8: Religious Violence
William T. Cavanaugh, *The Myth of Religious Violence*, chs 1, 3,
and 4

Unit Readings:

Nigel Biggar, *In Defence of War*
William T. Cavanaugh, et. al. (eds), *An Eerdmans Reader in Contemporary
Political Theology*, chs Parts VI and XI
Elizabeth Phillips, *Political Theology*, chapter
5 Myles Werntz, *Bodies of Peace*

Aims

The paper is designed to help students approach questions of the political through Christian doctrine in relation to both traditional frameworks and contemporary issues. In particular the paper aims to:

- introduce students to key primary texts
- heighten students' awareness of critical theological voices which point to the political nature of all theology

- develop students' ability to distinguish, analyse and evaluate various conceptions of political theology
- provide models with which students can relate Christian doctrine and practical questions of social organisation

Learning Outcomes

Upon successful completion of this paper, students should attain:

(a) Knowledge of:

- various understandings of the tasks and content of political theology
- key trajectories of political thought in traditional Christian theology
- the political aspects of particular doctrines
- critical approaches to the tradition
- the relevance of political theology for contemporary questions

(b) The ability to:

- outline and assess the ways in which key figures in the Christian tradition have contributed to political thought and practice
- reflect critically on the contribution of contemporary Christian theology to conceptualisations of political society
- analyse contemporary political debates theologically

Essay Titles

One essay title should be selected from each of the following two groups:

Group 1: Tasks of Political Theology

- 'Jesus answered, "My kingdom is not of this world"'. Discuss.
- Must Christian political theology be eschatological?
- Is the central task of political theology to critique or to construct?
- 'Any statement about Jesus today that fails to consider blackness as the decisive factor about his person is a denial of the New Testament message'. Discuss.
- Is the church the *polis* in Christian political theology?

Group 2: Issues in Political Theology

- Why do human beings need government?
- Is the modern liberal state the fruition or abdication of political theology?
- Must governments employ violence?
- What does contemporary migration ask of political theology?
- 'Interpreting scripture is a political act'. Discuss.

General Bibliography for All Essays

- Bradstock, A. and C. Rowland. *Radical Christian Writings: A Reader* (Oxford: Blackwell, 2002).
- Cavanaugh, W. T., J. W. Bailey, and C. Hovey, eds. *An Eerdmans Reader in Contemporary Political Theology* (Cambridge: Eerdmans, 2012).
- Hoelzl, M. and G. Ward. *Religion and Political Thought* (London: Continuum, 2006).
- Hovey, C. and E. Phillips, eds. *The Cambridge Companion to Christian Political Theology* (Cambridge: Cambridge University Press, 2015).
- Kirwan, M. *Political Theology: A New Introduction* (London: Darton, Longman and Todd, 2008).
- O'Donovan, O. and J. Lockwood O'Donovan, eds. *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought* (Grand Rapids: Eerdmans, 1999).
- Pecknold, C. C. *Christianity and Politics: A Brief Guide to the History* (Eugene: Cascade, 2010).
- Phillips, E. *Political Theology: A Guide for the Perplexed* (London: T&T Clark, 2012).
- Scott, P. and W. Cavanaugh, eds. *The Blackwell Companion to Political Theology* (Oxford: Blackwell, 2007).

Essay-Specific Bibliographies

NOTE: Students will select ONE title from EACH of the two groups below. The lists below are only indicative of significant names and texts within the different themes and students will be guided to further reading in supervision.

Group One

1a. 'Jesus answered, "My kingdom is not of this world"'. Discuss.

Cone, James. *Black Theology and Black Power* (Maryknoll, NY: Orbis, 1969).

_____. *A Black Theology of Liberation* (Lippincott, 1970 and Maryknoll, NY: Orbis, 2010).

_____. *God of the Oppressed*, revised edition (Maryknoll, NY: Orbis, 1997).

_____. *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis, 2011).

Hauerwas, Stanley. *The Peaceable Kingdom*, second edition (London: SCM, 2009).

_____. *The Hauerwas Reader* (Durham, NC: Duke University Press, 2001).

Horsley, Richard A. *Jesus and Empire* (Minneapolis: Augsburg Fortress, 2003).

Myers, Ched. *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*, 20th anniversary edition (Maryknoll, NY: Orbis, 2014).

Niebuhr, Reinhold. *Love and Justice* (Louisville, KY: Westminster/John Knox, 1957), Part I.

Yoder, John Howard. *The Politics of Jesus*, second edition (Grand Rapids: Eerdmans, 1994).

1b. Must Christian political theology be eschatological? Alison,

James. *Raising Abel*, second edition (London: SPCK, 2010).

Hauerwas, Stanley. *Approaching the End: Eschatological Reflections on Church, Politics and Life* (London: SCM, 2014).

Flipper, Joseph S. *Between Apocalypse and Eschaton: History and Eternity in Henri de Lubac* (Minneapolis: Fortress, 2015).

Kerr, Nathan. *Christ, History and Apocalyptic: The Politics of Christian Mission* (Eugene, OR: Cascade, 2009).

Charles Mathewes, *A Theology of Public Life* (Cambridge: Cambridge University Press, 2007).

Moltmann, Jürgen. *Theology of Hope* (New York: HarperCollins, 1991).

O'Donovan, Oliver. *The Desire of the Nations* (Cambridge: Cambridge University Press, 1996).

O'Donovan, Oliver and Joan Lockwood O'Donovan. *Bonds of Imperfection* (Grand Rapids: Eerdmans, 2004).

Phillips, Elizabeth. 'Eschatology and Apocalyptic' in *The Cambridge Companion to Political Theology* (Cambridge: Cambridge University Press, 2015).

1c. Is the central task of political theology to critique or to construct?

Brent, Allen. *A Political History of Early Christianity* (London: T&T Clark, 2009).

Bretherton, Luke. *Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Oxford: Wiley-Blackwell, 2011).

De Tavernier, Johan, Joseph Selling, and Johan Verstraeten, eds. *Responsibility, God and Society* (Leuven: Peeters, 2008).

Kalantzis, George, and G. W. Lee, ed., *Christian Political Witness* (Downers Grove, IL: InterVarsity Press, 2014).

Kirwan, Michael. *Political Theology: A New Introduction* (London: Darton, Longman and Todd, 2008).

McDonough, Enda. *The Gracing of Society* (Dublin: Gill & MacMillan, 1989).

Pecknold, C. C. *Christianity and Politics: A Brief Guide to the History* (Eugene: Cascade, 2010).

Pennington, K. 'Law, Legislative Authority and Theories of Government, 1150-1300' in *The Cambridge History of Medieval Political Thought, 1400-1750*, ed. J. H. Burns (Cambridge: Cambridge University Press, 1991), pp. 424-453.

Rieger, Joerg. *Christ and Empire. From Paul to Postcolonial Times* (Minneapolis: Fortress, 2007).

Taylor, Mark Lewis. *The Theological and the Political* (Fortress, 2011).

Woodhead, Linda. *An Introduction to Christianity* (Cambridge: Cambridge University Press, 2004). Primarily about power and authority and its historical forms in Christianity; See also her *Very Short Introduction* in a new 2014 edition with more recent commentary.

1d. 'Any statement about Jesus today that fails to consider blackness as the decisive factor about his person is a denial of the New Testament message'. Discuss.

Beckford, Robert, *Jesus is Dread: Black Theology and Black Culture in Britain* (London: Darton, Longman and Todd, 1998).

Biko, Steve, *I Write What I Like: Selected Writings* (Chicago: University of Chicago Press, 2002).

Cannon, Katie, *Katie's Canon: Womanism and the Soul of the Black Community* (London: Continuum, 1995).

Carter, J. Kameron, *Race: A Theological Account* (Oxford: Oxford University Press, 2008).

Cone, James, *Black Theology and Black Power* (Maryknoll, New York: Orbis, 1969).

_____, *A Black Theology of Liberation* (Lippincott, 1970).

_____, *God of the Oppressed* (Seabury Press, 2011).

_____, *The Cross and the Lynching Tree* (Maryknoll, New York: Orbis, 2011).

Davis, Cyprian, *A History of Black Catholics in the United States* (Crossroad, 2016)

Gutiérrez, Gustavo, *A Theology of Liberation* (London: SCM Press, 2001).

_____, *We Drink From our Own Wells* (London: SCM Press, 1983).

Jennings, Willie J., *The Christian Imagination: Theology and the Origins of Race* (New Haven: Yale University Press, 2010).

Roberts, James D., *A Black Political Theology* (Louisville, Kentucky: Westminster John Knox Press, 1974).

Wilfred, Felix, *On the Banks of Ganges: Doing Contextual Theology* (Delhi: ISPCK, 2002)

Sylvia Wynter, 'Unsettling the Coloniality of Being/Power/Truth/Freedom. Towards the Human, After Man, Its Overrepresentation—An Argument' in *CR: The New Centennial Review* vol 3.3: 257-337 (2003)

1e. Is the church the *polis* in Christian political theology?

Bretherton, Luke. *Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Oxford: Wiley-Blackwell, 2011).

Cavanaugh, William T. *Field Hospital The Church's Engagement with a Wounded World* (Cambridge: Eerdmans, 2016)

_____. *Migrations of the Holy: God, State, and the Political Meaning of the Church* (Cambridge: Eerdmans, 2011)

_____. *Theopolitical Imagination* (London: T&T Clark, 2002).

Gregory, Eric. *Politics and the Order of Love* (Chicago: University of Chicago, 2008).

Hauerwas, Stanley. *After Christendom?* (Nashville: Abingdon, 1991).

_____. *The Hauerwas Reader* (Durham, NC: Duke University Press, 2001).

Lloyd, Vincent W. *The Problem with Grace: Reconfiguring Political Theology* (Stanford: Stanford University Press, 2011).

Mathewes, Charles. *A Theology of Public Life* (Cambridge: Cambridge University Press, 2007).

Milbank, John. *The Future of Love: Essays in Political Theology* (London: SCM, 2009).

Ward, Graham. *The Politics of Discipleship: Becoming Postmaterial Citizens* (Grand Rapids: Baker, 2009).

Group Two

2a. Why do human beings need government?

Aquinas, Thomas. *Political Writings*, ed. R. W. Dyson (Cambridge: Cambridge University Press, 2002).

Dillenberger, John, ed. *Martin Luther: Selections from his Writings* (New York, Doubleday, 1961).

Gregory, Eric. *Politics and the Order of Love* (Chicago: University of Chicago Press, 2008).

Hauerwas, Stanley and William H. Willimon. *Resident Aliens* (Nashville: Abingdon Press, 1989).

Höpfl, Harro, ed. *Luther and Calvin on Secular Authority* (Cambridge: Cambridge University Press, 1991).

Gilby, Thomas. *Principality and Polity: Aquinas and the Rise of State Theory in the West* (London: Longmans, Green, 1958).

Insole, Christopher J. *The Politics of Human Frailty: A Theological Defence of Political Liberalism* (South Bend, IN: University of Notre Dame Press, 2005).

Kempshell, M. S. *The Common Good in Late Medieval Political Thought* (Oxford: Clarendon Press, 1999).

Sigmund, Paul E. *Natural Law in Political Thought* (Lanham, MD: University Press of America, 1971).

2b. Is the modern liberal state the fruition or abdication of political theology?

Cavanaugh, William T. *Migrations of the Holy: God, State, and the Political Meaning of the Church* (Cambridge: Eerdmans, 2011).

_____. *Theopolitical Imagination* (London: T&T Clark, 2002).

Insole, Christopher J. 'Theology and Politics: The Intellectual History of Liberalism' in *Theology, University, Humanities* (Eugene, OR: Cascade, 2011).

MacIntyre, Alisdair. *Whose Justice? Which Rationality?* (Notre Dame Press, 1988), especially chapter XVII, 'Liberalism Transformed into a Tradition'.

Hauerwas, Stanley. 'The Church and Liberal Democracy: The Moral Limits of a Secular Polity' in *A Community of Character* (Notre Dame, IN: Notre Dame Press, 1981).

_____. *After Christendom?* (Nashville: Abingdon, 1991).

_____. *The Hauerwas Reader* (Durham, NC: Duke University Press, 2001).

Eberle, Christopher J. *Religious Conviction in Liberal Politics* (Cambridge: Cambridge University Press, 2002).

Fergusson, David. *Church, State and Civil Society* (Cambridge: Cambridge University Press, 2004), chapters 3 and 4.

Gregory, Eric. *Politics and the Order of Love* (Chicago: University of Chicago, 2008).

Jackson, Timothy P. *Political Agape: Christian Love and Liberal Democracy* (Cambridge: Eerdmans, 2015).

Mathewes, Charles. *A Theology of Public Life* (Cambridge: Cambridge University Press, 2007).

McConnell, Michael W., Robert F. Chochran, Jr., and Angela C. Carmella, eds. *Christian Perspectives on Legal Thought* (New Haven: Yale University Press, 2001), especially Part 1, Section 1; and Part 2, Sections 1-4.

Rawls, John. *Political Liberalism* (New York: Columbia University Press, 1993, 1996, 2005), Lectures IV and V.

Stout, Jeffrey. *Democracy and Tradition* (Princeton: Princeton University Press, 2004).

Wolterstorff, Nicholas. 'Why we should reject what liberalism tells us about speaking and acting in public for religious reasons', in *Religion and Contemporary Liberalism*, ed. P. Weithman (Notre Dame, IN: Notre Dame University Press, 1997), pp. 162-181.

Wolterstorff, Nicholas and Robert Audi. *Religion in the Public Square: The Place of Religious Convictions in Political Debate* (London: Rowman and Littlefield, 1996).

2c. Must governments employ violence?

Allman, Mark J. *Who Would Jesus Kill? War, Peace, and the Christian Tradition* (Winona, MN: Anselm Academic, 2008).

Augustine. *Political Writings*, eds E. M. Atkins and R. J. Dodaro (Cambridge: Cambridge University Press, 2001).

Aquinas, Thomas. *Political Writings*, ed. R. W. Dyson (Cambridge: Cambridge University Press, 2002).

Bell, Daniel M. *Just War as Christian Discipleship: Recentering the Tradition in the Church rather than the State* (Grand Rapids: Brazos, 2009).

Biggar, Nigel. *In Defence of War* (Oxford: Oxford University Press, 2013).

Cavanaugh, William T. *Migrations of the Holy: God, State, and the Political* (Cambridge: Eerdmans, 2011).

Cavanaugh, William T., Jeffrey W. Bailey and Craig Hovey, eds. *An Eerdmans Reader in Contemporary Political Theology* (Cambridge: Eerdmans, 2012), section XI.

Hauerwas, Stanley. *The Hauerwas Reader* (Durham: Duke University Press, 2001), especially chapters 6, 16, , 20, and 21.

Höpfl, Harro, ed. *Luther and Calvin on Secular Authority* (Cambridge: Cambridge University Press, 1991).

Long, Michael G., ed. *Christian Peace and Nonviolence: A Documentary History* (Maryknoll, NY: Orbis, 2011).

Niebuhr, Reinhold. *Love and Justice* (Louisville, KY: Westminster/John Knox, 1957), Part IV.

Phillips, Elizabeth. *Political Theology: A Guide for the Perplexed* (London: T&T Clark, 2012), chapters 2, 3, and 5. Use these chapters to also find further readings which can be chosen depending upon the focus of your essay.

Swift, Louis J. *The Early Fathers on War and Military Service* (Wilmington, DE: Michael Glazier, 1983).

Yoder, John Howard. *The Christian Witness to the State* (Scottsdale, PA: Herald Press, 1964, 2002)

_____. *The Politics of Jesus* (Grand Rapids: Eerdmans, 1994).

2d. What does contemporary migration ask of political theology?

Amesbury, Richard and George M. Newlands, G. M. *Faith and Human Rights: Christianity and the Global Struggle for Human Dignity* (Minneapolis: Fortress Press, 2008).

Benhabib, Seyla. *The Rights of Others: Aliens, Residents and Citizens* (Cambridge: Cambridge University Press, 2014).

Bucar, Elizabeth M. and Barbra Barnett, eds. *Does Human Rights Need God?* (Cambridge: Eerdmans, 2005).

Hollenbach, David. *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2000), chapters 4-6.

Ishay, Micheline R. *The History of Human Rights* (Berkeley: University of California Press, 2004).

Joas, Hans. *The Sacredness of the Person: A New Genealogy of Human Rights* (Washington, D.C.: Georgetown University Press, 2013).

Newlands, George. *Christ and Human Rights* (Aldershot: Ashgate, 2008).

Padilla, Elaine and Peter C. Phan, eds. *Theology of Migration in the Abrahamic Religions* (New York: Palgrave Macmillan, 2014).

Reed, Esther D. *The Ethics of Human Rights* (Waco: Baylor Press, 2007).

Regan, E., 2010. *Theology and the Boundary Discourse of Human Rights*. Washington, D. C.: Georgetown University Press.

Rowlands, Anna. 'On the Temptations of Sovereignty: The Task of Catholic Social Teaching and the Challenge of UK Asylum Seeking' *Political Theology* 12.6 (December 2011): 843-869.

Snyder, Susanna. *Asylum-Seeking, Migration and Church* (Aldershot: Ashgate, 2012).

2e. 'Interpreting scripture is a political act'. Discuss.

Boff, Leonardo, *Jesus Christ Liberator: Critical Christology* (Maryknoll, NY: Orbis, 1978).

_____, *Trinity and Society* (Maryknoll, New York: Orbis, 1988).

Christoyanopoulos, A., 2010. *Christian Anarchism: A Political Commentary on the Gospel*, Exeter, Imprint Academic.

- Gutiérrez, Gustavo, *A Theology of Liberation* (London: SCM Press, 2001).
- _____, *We Drink From our Own Wells* (London: SCM Press, 1983).
- _____, *The Density of the Present* (Maryknoll, New York: Orbis, 1999).
- LaCocque, A., Ricoeur, P., 1998. 'Introduction' in *Thinking Biblically. Exegetical and Hermeneutical Studies*, tr. D. Pellauer. Chicago: Chicago University Press.
- Myers, C. 1991. 'Why a Political Reading?' in *Binding the Strong Man*. Maryknoll, New York: Orbis.
- O'Donovan, O., 1999. *The Desire of the Nations: Rediscovering the Roots of Political Theology*. Cambridge University Press.
- O'Donovan, O., 1986. "The Political Thought of the Book of Revelation" in *The Tyndale Bulletin* vol. 37.
- Sobrinho, Jon, *The Spirituality of Liberation* (Maryknoll, New York: Orbis, 1985).
- Tamez, Elsa (ed.), *Through Her Eyes: Women's Theology from Latin America*. (Wipf and Stock, 2006)
- Tapie, M. A., McClain, D. W., 2015. *Reading Scripture as a Political Act. Essays on the Theopolitical Interpretation of the Bible*. Minneapolis: Fortress Press.

PAPER D1D - THE HOLY SPIRIT AND THE CHRISTIAN EXPERIENCE

Paper Co-ordinator:

Dr Simeon Zahl

Supplementary Regulation

This paper will introduce some of the major themes related to the theology of the Holy Spirit, with particular attention to the relation between the Holy Spirit and the experiences and practices of Christians. The Faculty Board may from time to time prescribe texts for special study.

Prescribed Texts

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

Form and Conduct

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

Course Description

This seminar-based paper is concerned with the Christian doctrine of the Holy Spirit. It pays particular attention to the relation between the Holy Spirit and the experiences and practices of Christians. Through discussions of classic theological texts from a variety of periods and traditions, the paper will examine a series of major topics in pneumatology, including: the trinitarian identity of the Spirit; the work of the Spirit in relation to baptism, grace, sanctification, and Christian practices; problems of self-deception and authority in discernment of the Spirit; the nature and significance of pentecostal theology; and the role of spirituality and experience in theological method. An important theme of the paper will be the work of the Spirit in relationship to affect, embodiment, and materiality, and students will have freedom to draw on theoretical work from outside of the discipline of Christian theology in their examinations of these themes, in conversation with classic theological texts.

Teaching

The course is taught by Dr Zahl in a weekly 2-hour seminar in the Lent Term. Students will prepare and present comments on assigned readings.

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

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 salvation, sanctification, and sacramental practice
- Be knowledgeable about the identity and role of the Holy Spirit in the context of the classical trinitarian doctrine
- Be able to reflect critically on the ways classic theological texts, liturgies, and doctrines serve to shape experiences, emotions, and desires, rather than just communicating truth claims
- Have an understanding of what is at stake in debates over the theological validity of claims to experience of the Spirit
- Have an appreciation for the value of theoretical approaches from disciplines outside of academic theology for theological engagement with affect, embodiment, and materiality
- Be able to reflect on the relationship between metaphysical and experiential claims in theology in light of the doctrine of the Holy Spirit
- Be able to describe and assess the distinctive contributions of pentecostal theology
- Be able to reflect on the relationship between spirituality, experience and theological method, in light of the surge of interest in the topic in recent theology
- Have improved ability to carry out a successful extended argument in a coursework essay

Seminar Topics and Texts

1. Who Is the Holy Spirit?

Main texts:

Athanasius, *Letters to Serapion on the Holy Spirit*, Letter One, in *Works on the Spirit*:

Athanasius and Didymus, (St Vladimir's Seminary Press, 2011), pp. 54-105

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

2. What Does the Holy Spirit Do?

Main texts:

Didymus the Blind, *On the Holy Spirit*, Parts I-III, in *Works on the Spirit*: Athanasius and Didymus (St Vladimir's Seminary Press, 2011), pp. 143-78

Augustine, 'Sermon 52', in *Sermons III, 51-94* (New City Press, 2003), pp. 51-65

Karen Kilby, 'Is an Apophatic Trinitarianism Possible?', *International Journal of Systematic Theology* 12/1 (2010), pp. 65-77

Supplementary text:

Lewis Ayres, *Nicaea and its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford University Press, 2004), chapter 11, pp. 273-301

3. Baptism and Conversion

Main texts:

Gregory Nazianzen, 'Oration 40: Of Holy Baptism', in *A Select Library of the Nicene and Post-Nicene Fathers of the Church*, vol. 7, pp. 360-77

Huldrych Zwingli, 'Of Baptism', in *Zwingli and Bullinger* (SCM Press, 1953) pp. 129-60

John Wesley, 'The Marks of the New Birth', in *John Wesley's Sermons: An Anthology* (Abingdon Press, 1991), pp. 174-83

4. Grace and the Affections

Main texts:

Augustine, *On the Spirit and the Letter*, in *Answer to the Pelagians I* (New City Press, 1997), pp. 144-94

Philip Melancthon, *Loci communes 1521*, in *Melancthon and Bucer* (The Westminster Press, 1969), pp. 118-59, 70-97, 105-120

Supplementary text:

Donovan Schaefer, *Religious Affects: Animality, Evolution, and Power* (Duke University Press, 2015), chapters 1 and 2, pp. 19-59

5. Sacramental Practice and the Shaping of Desire

Main texts:

Hugh of St Victor, *On the Sacraments of the Christian Faith* (Medieval Academy of America, 1951), pp. 141-65

The Book of Common Prayer: The Texts of 1549, 1552, and 1662, ed. Brian Cummings (Oxford University Press, 2011), pp. 239-257, 389-409

Supplementary texts:

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

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

6. Discernment of the Spirit

Main texts:

Martin Luther, *Against the Heavenly Prophets*, in *Luther's Works* 40, pp. 79-84, 144-58

John Wesley, 'The Nature of Enthusiasm', in *Forty-Four Sermons* (Methodist Publishing, 1944), pp. 443-56
Karl Rahner, 'Reflections on the Experience of Grace' (*Theological Investigations III*, pp. 86-90) and 'Religious Enthusiasm and the Experience of Grace' (*Theological Investigations XVI*, pp. 35-51)
Kathryn Tanner, *Christ the Key* (Cambridge University Press, 2010), chapter 7, 'The Working of the Spirit', pp. 274-301

7. Pentecostal Theology and Spirit Baptism

Main texts:

Phoebe Palmer, *The Way of Holiness* (New York, 1854), pp. 17-71
A selection of early pentecostal articles and sermons available on pentecostalarchives.org

Supplementary texts:

Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Zondervan, 2006), pp. 19-60
Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Eerdmans, 2012), pp. 161-95

8. The Holy Spirit, Experience, and Theological Method

Main texts:

Martin Luther, 'Preface to His German Writings' (*Luther's Works 54*, pp. 283-88) and *The Heidelberg Disputation* (*Luther's Works 31*, pp. 39-58)
Karl Barth, 'The Word of God and Experience', in *Church Dogmatics I.1* (T&T Clark, 2004), pp. 198-227
Sarah Coakley, 'Resurrection and the Spiritual Senses', in *Powers and Submissions: Spirituality, Philosophy, and Gender* (Blackwell Publishing, 2002), pp. 130-52

Supplementary text:

Simeon Zahl, 'On the Affective Salience of Doctrines', *Modern Theology* 31/3, pp. 428-44

Essay Questions

What is the role of the Holy Spirit in baptism?

'The Spirit befriends matter' (Rogers). Is this true?

If the operations of the Trinity *ad extra* are inseparable, why talk about the work of the Spirit?

Is salvation an 'experience'?

Examine two primary texts from this paper from the perspective of either (a) affect theory, or (b) the 'material turn' in religious studies.

Can a person receive the Holy Spirit without showing evidence of the fact?

Examine (a) a Christian liturgical text, or (b) a classic doctrinal claim through the lens of its affective impact.

What is the relationship between the Holy Spirit and the human will in Christian transformation?

What is at stake in theological debates about 'enthusiasm'?

'The future of Christian theology is pentecostal'. Discuss.

'If you pray truly, you are a theologian' (Evagrius of Pontus). Discuss in relation to the doctrine of the Holy Spirit.

'Experience alone makes the theologian' (Luther). Discuss.

Note: Essays must engage at least two of the main texts listed above. Any two main texts may be chosen.

Background Reading

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)

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Volpe, Medi Ann, *Rethinking Christian Identity: Doctrine and Discipleship* (Wiley-Blackwell, 2013)

Vondey, Wolfgang, *Pentecostal Theology: Living the Full Gospel* (Bloomsbury, 2017)

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PAPER D1G - SELF AND SALVATION IN INDIAN AND WESTERN THOUGHT

Paper Coordinator:

Dr Douglas Hedley and Dr Ankur Barua

Supplementary Regulation

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

Prescribed Texts

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

Aims and Learning Outcomes

This is a broad-brush paper, which treats of the theme of "selfhood" and "salvation". These are western terms, of course, aligned for alliterative effect, but the aim is to focus on the condition of self-consciousness and its fulfillment in a comparative context. "Self-consciousness" need not refer (only) to human personhood, as we shall see, nor "salvation" to (ultimate) communion with a personal God. This will come out more clearly in the course's comparative context of Indian (viz. Hindu and Buddhist) and western (i.e. western Christian and secular) thought. Thus "self" and "salvation" in more attenuated senses, e.g. those of Plato, Plotinus, Hegel, the Buddhists and the Samkhya, will also be considered.

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

Teaching

Sample lecture topics:

1. *Introduction:* Comments on scope of course and comparative method. The importance of self-awareness and reflection on human fulfillment as a characteristic of human living (etymological understandings of "self" and "salvation"). The importance of the "religious" dimension.
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, soul and End. The many and the One. (Student presentation).
3. *Samkhya and the Bhagavadgita* as frames of reference for self and salvation: purusha and prakrti. The "chariot" and the "progression" of the self. The non-theistic context "theologised" in the Gita. The implications of dualism -

existentially and morally: "in" the world and not "of" it? A glance at historicity. (Student presentation).

4. *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).
5. *Aquinas and Descartes*: the clash of dualisms and the "autonomy" of the self - whose "salvation"? Objectification and the integrity of matter and spirit/mind. Virtue and the "Passions of the Soul". Beatitude. Incarnational being. (Student presentation).
6. *The challenge of Buddhism*: to be or not to be as "self". The teaching of anatta: renouncing the self (personhood and selfhood). Nirvana as the horizon of conditioned being. The "self" in history and time. (Student presentation).
7. *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).
8. *The Vedantic Self and its End*: Shankara and Ramanuja. Self-consciousness, Self-manifestation, and Non-Dualism. World as Projection and World as "Body". Drawing up the threads: self, salvation, being and time. "Love" (agape) and the de-centring 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 western traditions does renunciation have to do with the purification or the elimination of desire?

Topic 2: Knowledge, Participation and Salvation

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

Or: 'What is truth?'

Topic 3: Which Saviour, Whose Salvation?

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

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

Topic 4: Love, Self-Determination, Order

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

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

PAPER D2a: COUNCILS IN CONTEXT

Paper Coordinator:

Dr Mark Smith

Supplementary Regulation

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

Prescribed Topic: Councils in Context

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

Prescribed Texts

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

Aims and objectives

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

Form and Conduct

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

Teaching

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

PAPER D2b RELIGIOUS EXPERIENCE: MESMERISM, SPIRITUALISM AND PSYCHICAL RESEARCH.

Paper Coordinator:

Dr Alastair Lockhart and Dr Tim Jenkins

Supplementary Regulation

This paper will study the topic of religious experience from a social scientific perspective through texts drawn from the eighteenth century to the present. The Board may from time to time prescribe texts for special study.

Prescribed Topic: Religious Experience: Mesmerism, Spiritualism and Psychical Research.

Set Texts

There are no set texts for this paper, but work for the paper is based around a dossier of primary texts available on Moodle.

Form and Conduct

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

Course Description

This seminar-based paper is concerned with the history of Mesmerism, Spiritualism and Psychical Research as a way of investigating the topic of 'religious experience'. We will draw on a range of primary documents – advocacy, reports and theories by practitioners and investigators – as well as considering a range of recent studies by social historians and social scientists on these topics. In their essays, students will be encouraged to evaluate the nature of the evidence, to ask whether contemporary and more recent scholarship accounts well for this evidence, and also to take into account the appearances of such materials in novels, short stories and films as evidence of the context of reception of these ideas.

Aims

The course seeks, in the final year of study, to allow students to engage with primary materials in the study of religion (texts, not fieldwork), in particular concerned with the varieties of religious experience, and to evaluate these against a series of social scientific and historical descriptions and explanations of the movements in question. At the same time, the student should begin to see the contribution these movements have made to the study of religion, and so to learn to criticize and re-evaluate some older and some contemporary theories. It is hoped the course will stimulate research interests in final year undergraduates.

Teaching

The course is taught in a weekly 2-hour seminar over one term. Students will prepare and present comments on assigned readings for each seminar. Lecturers are Dr Tim Jenkins and Dr Alastair Lockhart.

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. Each essay should include significant discussion of some primary texts, either those discussed in class or chosen with the supervisor. A specimen set of questions is attached. Those for the coming year will be fixed at the Examiner's meeting in Easter term. Essays are to be submitted, typed and with a cover-page giving candidate's examination number but no name, to the Faculty Office. The first essay should be submitted not later than 1 p.m. on the first Monday of Full Easter Term and the second essay not later than 1 p.m. on the third Monday of Full Easter Term. Students are entitled for each essay to a short preliminary meeting to discuss the topic and bibliography, followed by no more than two hours of supervision. These meetings and supervisions may be individually, or in groups, with a supervisor, or a mixture of both, depending on the teaching of the paper. Feedback may be given on no more than two drafts of the essay.

The Rationale of the Course Work Teaching

The D papers are research papers, both in the sense of coming out of the teacher's research interests and in allowing the undergraduates taking the paper to engage in some research themselves. The two coursework essays are intended to be a result of research, within the limits of what is possible, involving reading primary and secondary materials and producing some sort of synthesis, more like a dissertation and less like a supervision essay, with its necessarily tighter compass and greater input from the supervisor.

For this reason, the classes are organized around the discussion of primary materials, carefully chosen and organized, introduced together with supplementary bibliographies, and read by the class in advance. This is to prepare for the essays, introducing primary and secondary materials. For each essay, the course director will arrange a setting-up meeting with all the students. Students are then to produce a first draft (with bibliographical enquiries etc. dealt with by email), which the supervisor will look at in advance of a workshop, when each student will make a brief presentation on the basis of the first draft, and when he or she will get the first draft back with comments from the supervisor. In workshops, students will be expected to comment, query, and contribute to each others' presentations to develop their seminar skills and bring new perspectives to each others' approaches to their

essays. There is meant to be a good deal of independent work in producing the first draft

The idea then is that the students respond to the reactions, and produce a second draft, on which they will get an individual meeting with their supervisor, and that they produce a final draft and submit it. In this fashion, there is a timetable (so that things don't get left to the last minute), students get a chance to learn from each other, and there is responsible supervision in terms of individual reading and comments. At the same time, the students have a good deal of control over what they read and how they respond to it and shape their writing.

Learning Outcomes

At the end of the year the students should

- have gained the capacity to integrate ideas;
- show an understanding of the complex relationships between scholarly studies and the materials they draw on in the study of religion; and
- develop generic transferable skills of synthesis, analysis, critical reasoning and communication.

Primary Texts (not all texts will be discussed each year)

Week 1: Approach, methods and objects. Students are expected to have read the Week 1 primary texts in advance of the first seminar, and be prepared to discuss their impressions of these (10, 24 and 19). These texts will be returned to later in the course.

10. M'Kendrick, J.G., 'Magnetism, Animal', in *Encyclopaedia Britannica* (ninth edition), Edinburgh, Adam and Charles Black, 1885, volume 15: 277-83.
24. Myers, Frederick, 'Introduction', *Human Personality and its Survival of Bodily Death*, Cambridge, Cambridge University Press, 2011 [1903], Volume 1: 1-33.
19. Garrett, Eileen, *Many Voices. The Autobiography of a Medium*, London, George Allen & Unwin, 1969: 46-57, 73-96.

Weeks 2 & 3: Mesmerism.

5. Mesmer, Letter 'On the medicinal use of the magnet' (1775) in Robert Amadou, *Franz-Anton Mesmer, Le magnétisme animal*, Paris, Payot, 1971: 49-52.
6. Mesmer, *Mémoire sur la découverte du magnétisme animal* (1779), translated as *Mesmerism*, London, Macdonald and Co (Publishers) Ltd, 1948.
7. Pattie, Frank, 'Mesmer's medical dissertation and its debt to Mead's *De Imperio solis ac lunae*', *Journal of the History of medicine and Allied Sciences* XI (1956): 275-87.
8. De Chastenet de Puységur, A.M.J., *Mémoires pour servir à l'histoire et à l'établissement du magnétisme animal*, Paris, Imago 2003 [1784]: 28-35.

9. Deleuze, J.P.F., *Instruction pratique sur le magnétisme animal*, Ottawa, Public Domain Reprint, 2010 [1825]: *extract from* Chapter V, 'Du Somnambulisme, et du parti qu'on peut entirer', pp. 97-166.

10. M'Kendrick, J.G., 'Magnetism, Animal', in *Encyclopaedia Britannica* (ninth edition), Edinburgh, Adam and Charles Black, 1885, volume 15: 277-83.

Literary accounts:

11. Balzac, *Ursule Mirouët*, (tr. Clara Bell), London, Dent, 1947 [1841]: 59-79.

12. Hawthorne, Nathaniel, *The Blithedale Romance*, New York, Oxford University Press (World's Classics), 2009 [1854]: 194-203.

13. Dumas, Alexandre, *Joseph Balsamo*, Amazon, U.K. (Forgotten Books), 2012 [1846]: 77-80.

Weeks 4 & 5: Spiritualism.

14. Theobald, Morell, *Spirit Workers in the Home Circle*, London T. Fisher Unwin, 1887: 1-85.

15. Theobald, Morell, *Spiritualism at Home*, London, E.W. Allen, 1884 (pamphlet), in Shane McCorristine (ed.), *Spiritualism, Mesmerism and the Occult, 1800-1920*, Pickering & Chatto, 2012, volume 3: 203-228.

16. Balfour, Eleanor, 'Spiritualism', in *Encyclopaedia Britannica* (ninth edition), Edinburgh, Adam and Charles Black, 1885, volume 22: 404-407.

17. Mann, Thomas, 'An experience in the Occult' [1923], in *Three Essays* (tr. Lowe-Porter), London, Martin Secker, 1932: 219-261.

18. Steinmeyer, Jim, *Hiding the Elephant. How Magicians Invented the Impossible*, London, Arrow Books, 2003: 47-70.

19. Garrett, Eileen, *Many Voices. The Autobiography of a Medium*, London, George Allen & Unwin, 1969: 46-57, 73-96.

20. D'Espérance, Elizabeth, *Shadowland, or, Light from the Other Side*, 1897: 136-160.

21. Freud, Sigmund, 'Dreams and Occultism', lecture 29 in *New Introductory Lectures on Psychoanalysis* (1933), The Pelican Freud Library Volume 2, London, Penguin, 1973: 60-87.

Literary accounts:

22. Mann, Thomas, *The Magic Mountain* (tr. Lowe-Porter), London, Vintage, 1999 [1924]: 653-681.

23. Balzac, Honoré de, 'A treatise on the occult sciences', chapter 13 of *Cousin Pons* (tr. Hunt), London, Penguin, 1968: 128-138.

Weeks 6 & 7: Psychological Research.

24. Myers, Frederick, 'Introduction', *Human Personality and its Survival of Bodily Death*, Cambridge, Cambridge University Press, 2011 [1903], Volume 1: 1-33.

25. Myers, Frederick, 'Appendices to Chapter VII' ('Phantasms of the Dead'), *Human Personality and its Survival of Bodily Death*, Cambridge, Cambridge University Press, 2011 [1903], Volume 2: 315-399.

26. Myers, Frederick, 'Science and a Future Life', in *Science And A Future Life; with other essays*, London, Macmillan, 1893: 1-50.

Discussion of Myers:

27. Gauld, Alan, 'Myer's Theory of the Subliminal Self', chapter XII of *The Founders of Psychological Research*, London, Routledge & Kegan Paul, 1968: 275-299.

28. Kripal, Jeffrey, 'The Book as Séance: Frederick Myers and the London Society for Psychological Research', chapter 1 of *Authors of the Impossible. The Paranormal and the Sacred*, Chicago, University of Chicago Press, 2010: 36-91.

29. Kelly, Emily, 'F.W.H. Myers and the Empirical Study of the Mind-Body Problem', chapter 2 of *Irreducible Mind. Towards a Psychology for the 21st Century*, Edward Kelly & Emily Kelly (eds), Lanham Maryland, Rowman and Littlefield, 2007: 47-115.

Literary accounts:

30. Blackwood, Algernon, 'Max Hensig' and 'The Camp of the Dog' [between 1906 and 1910], in *The Insanity of Jones and Other Tales*, London, Penguin, 1966: 75-126, 293-364.

31. Stapledon, Olaf, 'Man Remakes Himself', chapter XI of *Last and First Men*, London, Gollancz, 2004 [1930]: 188-211.

32. Huxley, Aldous, 'Immortality and Survival', chapter 14 of *The Perennial Philosophy*, Fontana 1963 [1946]: 218-222.

Week 8: Mind over Matter, the Nature of Religious Experience and the Human Mind.

33. James, William, 'Conclusions' and 'Postscript', from *The Varieties of Religious Experience*, London, Longman Green & Co., 1944 [1902]: 475-516.

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Blum, Deborah, *Ghost Hunters*, London, Arrow Books, 2007.

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Pike, Sarah, *Earthly Bodies, Magical Selves. Contemporary Pagans and the Search for Community*, Berkeley, University of California Press, 2001.

Podmore, Frank, *Modern Spiritualism. A History and a Criticism*, 2 volumes, Cambridge, Cambridge University Press, 2011 [1902].

Sharp, Lynn, *Secular Spirituality. Reincarnation and Spiritism in Nineteenth Century France*, Langham, Lexington Books, 2006.

Skultans, Vieda, *Intimacy and Ritual. A Study of Spiritualism, Mediums and Groups*, London, Routledge and Kegan Paul, 1974.

Steinmeyer, Jim, *Hiding the Elephant. How Magicians Invented the Impossible*, London, Arrow Books, 2003.

Sword, Helen, *Ghostwriting Modernism*, Ithaca, Cornell University Press, 2002.

Taves, Ann, *Fits, trances, and Visions. Experiencing Religion and Explaining Experience from Wesley to James*, Princeton N.J., Princeton University Press, 1999.

Theobald, Morell, *Spirit Workers in the Home Circle*, London T. Fisher Unwin, 1887.

Treitel, Corinna, *A Science for the Soul. Occultism and the Genesis of the German Modern*, Baltimore, Johns Hopkins University Press, 2004.

Tromp, Marlene, *Altered States. Sex, Nation, Drugs, and Self-Transformation in Victorian Spiritualism*, New York, SUNY, 2007.

Turner, Frank, *Between Science and Religion. The Reaction to Scientific Naturalism in Late Victorian England*, New Haven, Yale University Press, 1974.

Urban, Hugh B., *The Church of Scientology. A History of a New Religion*, Princeton N.J., Princeton University Press, 2011.

Wilson, David Gordon, *Redefining Shamanisms. Spiritualist Mediums and Other Traditional Shamans as Apprenticeship Outcomes*, London, Bloomsbury, 2013.

Winter, Alison, *Mesmerized. Powers of Mind in Victorian Britain*, Chicago, University of Chicago Press, 1998.

Possible Essay Questions

Is 'religious experience' a useful category for social scientific research? **Or** Is the social scientific study of religious experience possible?

Evaluate some recent empirical studies of religious experience.

What are the principles of Mesmerism?

Can Mesmerism be distinguished from Hypnotism?

What are the contemporary forms of Mesmerism?

Why did Spiritualism emerge and why did it enjoy success?

What did the critics of Spiritualism contribute to the movement and what did they learn from it?

Explain the enduring presence of spiritualist phenomena and practice to the present in Western societies.

What are the main features of Psychical Research?

What evidence is there for the survival of the human personality after death?

What limits the powers of the human mind?

Evaluate William James' account of religious experience.

Can literary sources (novels and short stories) serve the social scientific investigation of religious experience?

TDJ

31/10/2014 (revised 25/5/2017).

PAPER D2C – JUDAISM AND WESTERN PHILOSOPHY

Paper Coordinator:

Dr Daniel Weiss

Supplementary Regulation

This paper will introduce students to the writings of prominent representatives of Jewish thought and philosophy. With a focus on the modern period, it will examine - ways in which various thinkers have addressed connections and tensions (both fruitful and problematic) between 'Judaism' and 'philosophy.'

Prescribed Texts

There are no prescribed texts for this subject.

Course Description

This paper will explore ways in which the ideas of modern thinkers were shaped by their attempts to navigate between 'Judaism' and 'philosophy,' looking at ways in which their engagement with philosophy reshaped their understanding of Judaism, as well as ways in which their engagement with Jewish tradition reshaped their understanding of philosophy. Thus, while the thinkers that we will examine draw upon and respond to the mainstream tradition of Western philosophy (from Aristotle and Plato to Kant, Hegel, and Heidegger), we will also consider the extent to which their thought was simultaneously refracted through the lens of Jewish theological and sociological particularity. We will pay particular attention to ways in which the textual tradition of Judaism (in particular, the Hebrew Bible and classical rabbinic literature) might later have proved challenging for thinkers seeking to engage the method and presuppositions of philosophy.

While focusing on Jewish thinkers, we will also examine ways in which tensions between modern philosophy, on one hand, and Judaism and Jewish particularity, on the other, might also be linked to modernity's critique of religious claims and religious particularity more broadly. As such, the ways in which Jewish philosophers respond to the challenge of modernity may also shed light on attempts by thinkers in other religious traditions to do so as well.

Aims

-To introduce students to specifically philosophical approaches to Jewish religious tradition.

-To build on and develop skills acquired in part IIA, whether in papers on Judaism or on philosophy of religion (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 explore a stream of philosophical and theological reflection that is both situated within modern Western culture *and* emerges from a minority religious-cultural group that was frequently viewed as one of the chief 'Others' of dominant Western culture.

-To examine ways in which modern Jewish thinkers both embraced and resisted the arguments and assumptions of prevailing trends in modern Western philosophy more broadly.

Objectives

The ability to engage in critical analysis of primary texts in the genre of Jewish philosophy of religion.

Knowledge of the specific ways in which the various thinkers negotiated the relationship between 'Judaism' and 'philosophy,' and the ability to draw comparisons among their different positions.

Competence in assessing themes relevant to philosophy of religion more broadly (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, the Hebrew Bible, and classical rabbinic literature. (Focus on selections from *Guide of the Perplexed*)

2. Benedict/Baruch Spinoza

-Inserting a gap between Judaism and philosophy (Focus on *Theological-Political Treatise*)

3. Moses Mendelssohn

-The social and cultural context of Jews entering modernity

-Judaism and philosophy, without identity (Focus on *Jerusalem*)

4. Immanuel Kant

-Philosophical challenges to Judaism: 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 (Focus on *Religion of Reason out of the Sources of Judaism*, selections)

6. Franz Rosenzweig

-Judaism beyond philosophy? (Focus on *The Star of Redemption*, selections)

7. Martin Buber

-Love and abstraction in Judaism and philosophy (Focus on *I and Thou*; *Eclipse of God*, selections)

8. Emmanuel Levinas

- Translating Judaism and philosophy (Focus on *Totality and Infinity*; *Nine Talmudic Readings*, selections.)

Supervisions

It is recommended that four supervisions be given for this paper, including two for each assessed essay.

PAPER D2d - JUDAISM AND HELLENISM

Paper Coordinator:

Dr James Aitken

Supplementary Regulation

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

Prescribed Texts

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

Course Description

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

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

Aims

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

- To develop exegetical skills and an engagement with Jewish literature of the period
- To help students appreciate the historical importance of a range of evidence
- To help students understand and evaluate critically the current debates on Hellenism and its engagement with Judaism
- To assist in the appreciation of the development of Jewish identity in the period

- To introduce students to the issues involved in interpreting Hellenistic Judaism and its contribution to early Christian identity

Learning Outcomes

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

(a) Knowledge of:

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

(b) The Ability to:

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

Form and Conduct of Examination

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

Teaching

Class topics will include:

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

Essay Titles

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

Introductory Bibliography

There are no prescribed texts. Suggestions for reading include:

Texts: Wisdom of Solomon 1–15; Sirach (Ecclesiasticus) 1–2, 24, 44–51; 2 Maccabees 3–8 (short commentaries on these, with bibliography, in J. Barton & J. Muddiman (eds), *The Oxford Bible Commentary* [2001]; the Qumran Community Rule (1QS; Hebrew and English in F. García Martínez & E. J.C. Tigchelaar (eds), *The Dead Sea Scrolls Study Edition* (2 vols, 1997–8); commentary by M. Knibb, *The Qumran Community* [1984]; Philo, *Embassy to Gaius*, trans. F.H. Colson (Loeb Classical Library, *Philo*, vol. 10); Philo, *On the Contemplative Life*, trans. F.H. Colson (Loeb Classical Library, *Philo*, vol. 9); Josephus, *Life*, trans. H. StJ. Thackeray (Loeb Classical Library, *Josephus*, vol. 1); W. Horbury & D. Noy (eds), *Jewish Inscriptions of Graeco-Roman Egypt* (1992).

Studies: M. Hengel, *Judaism and Hellenism* (English translation, 1974 and reprints); E.S. Gruen, *Heritage and Hellenism* (1998); M. Goodman (eds), *Jews in a Graeco-Roman World* (1998); S. Schwartz, *Imperialism, and Jewish Society, 200 B.C.E. to 640 C.E.* (2001); T. Rajak, *Josephus* (1983); P. Schäfer (ed.), *The Bar Kokhba War Reconsidered* (2003); P. Athanassiadi & M. Frede (eds), *Pagan Monotheism in Late Antiquity* (1999); A. Büchler, *Types of Jewish-Palestinian Piety from 70 B.C.E. to 70 C.E.* (1922, repr. 1969); H. Ringgren, *The Faith of Qumran* (1963, repr. 1995); P. van der Horst, *Ancient Jewish Epitaphs* (1991); id., *Hellenism, Judaism, Christianity: Essays on their Interaction* (1994); D. Boyarin, *Border Lines: the Partition of Judaeo-Christianity* (2004).

Supervisions

Supervisions will be given on each essay topic, up to two hours per essay, and feedback may be given on one draft only of each essay. Preparatory supervisions before the essay are written might also be given.

PAPER D2E A TOPIC IN WORLD CHRISTIANITIES - CHURCH AND SOCIETY IN AFRICA AND THE MIDDLE EAST

Paper Coordinator

Dr Ralph Lee

Course Description:

This course uses social scientific, anthropological, historical, and theological approaches to understand trends and the current state and influence of Christianity in its diverse expressions in two very different regions of the world. Historical and thematic approaches seeking to understand the political and religious influences that have shaped Christianity in these regions will be combined with contemporary country case studies aimed at developing a deeper understanding. In the Muslim majority countries of the Middle East and North Africa, Christians have a long-established place, with some countries regarded as 'cradles of Christianity.' Orthodox Churches and others with linked with Rome are the dominant Christian expressions which have endured for centuries under Islamic rule but now face enormous challenges with the radicalisation of Islam. The diverse Christianities of Sub-Saharan Africa will be presented in the enduring legacy of Ethiopian Orthodox Christianity and of Portuguese Catholic missions starting in the 15th century, and on the more recent Protestant and Evangelical expressions. In this region Christianity often prospers, with large churches, diverse Christian expressions, especially thriving Pentecostalism. Christianity has enormous influence, with access to power, political influence, and impact in the social sphere. Behind this there are many challenges, with Christianity still evolving to lose its colonial identity, tensions between Christian expressions, and significant challenges from Islam. Whilst there are no set texts, the Edinburgh Companions to Global Christianity volumes on Christianity in North Africa and West Asia, and Christianity in Sub-Saharan provide an excellent foundation for this course.

Learning outcomes:

- To develop knowledge of the history of diverse Christian expressions in Africa and the Middle East;
- To understand the diverse influences that have formed Christian expressions into their current state;
- To outline the history, contemporary status and trends in a selection of countries in Africa and the Middle East;
- To distinguish the factors that have led to significantly different trends in Christian expressions within and between the regions;
- To assess and compare in detail the history, contemporary status, influence and trends in a selection of countries in the regions;

Teaching

Michaelmas term: Christianity and Society in North Africa and the Middle East

Lecture topics:

- 1 & 2 A brief survey of the history of Christianity in North Africa and the Middle East: from foundations through to the Ottoman Empire
 - 3 Christianity in the colonial era in North Africa and the Middle East: the influence of the West
 - 4 Christianity in the 20th and 21st century in North Africa and the Middle East: Christian involvement nationalism, and the challenges of Arab nationalism and Islamism to the Christian communities
 - 5 Case study, Christianity in Egypt: focussing on Coptic Christianity, its role in building the Egyptian nation after colonisation, and its plight since the 'Arab Spring'
 - 6 Case study, Christianity in the Lebanon: The Maronites, and the place of Christianity in Lebanese society; Lebanon as a haven for threatened Christian communities
 - 7 Case study, Christianity in Iraq: the ancient Christianity of Iraq, Christianity's place in independent Iraq; Christianity under and after Saddam Hussein; the current prospects for Iraq's Christians
 - 8 Case study, Christianity in Syria: the diversity of Christianity in Syria; Christianity under President Bashar al-Assad, the impact of the Syrian war on Christians; Middle Eastern Christians migrating to the West
- Seminar: Christians and religious violence in Egypt (led by an Egyptian Christian leader, to be confirmed)

Lent Term: Christianity and Society in Sub-Saharan Africa

- 1 A brief survey of the history of Christian expressions in Sub-Saharan Africa, and its contrasts with North Africa and the Middle East
- 2 Christianity in Sub-Saharan Africa after the colonial era through to the rise of Pentecostalism
- 3 Case study, Christianity in Ethiopia: contemporary Ethiopia and the tensions between Orthodox, Protestant and Pentecostal expressions, Christianity and politics in contemporary Ethiopia
- 4 Case study, Christianity in Nigeria: Christianity and tribalism, the strong place of Pentecostalism, and its engagement with politics and social welfare
- 5 Case study, Christianity in South Africa: Christianity and race in South Africa, the contemporary Zion Churches, their influence in South Africa and throughout Southern Africa
- 6 Case study, Christianity in Kenya: Christianity during and after the Colonial era, the development of African theological approaches, and the 'Africanisation' of Christianity
- 7 Case study, Christianity in The Republic of the Congo and the Democratic Republic of the Congo, Gabon and Equatorial Guinea: the influences that have brought about an enduring strong Catholic influence in these countries, the Catholic Church in contemporary society
- 8 Relations between Christian expressions, and new trends: a brief examination of the state of relations between different Christian expressions in the two

regions, and Western attitudes, a brief examination of Believers from Muslim Backgrounds, and their place in the complex makeup of Christian religion in the two regions

Seminar: Christianity in the public sphere in Ethiopia (led by a group of Ethiopian Christian leaders, to be confirmed)

Assessment:

The course will be examined by two extended essays, one essay focussing on each region, or one regional essay, and one essay that makes a comparison between aspects of the two regions. General bibliographies, topic specific bibliographies, and suggested essay titles will be provided at the beginning of each term, and final titles will be agreed with students.

Requirements:

It is recommended that students have taken papers A6, B6 and B7 before taking this course.

PAPER D2f – CHRISTIANITY AND THE BIOETHICS OF REPRODUCTION

Paper coordinator:

Dr Michael Banner

Prescribed Texts

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

Course Description

The seminar-based paper will consider the debates about the nature of Christian ethics and moral theology in the modern period, and will test conceptions of Christian ethics through a close engagement with questions raised in contemporary bioethics to do especially with conception, reproduction, birth and the formation of families. It will require attention to issues of methodology in their own right, but also to the nature and possibility of the contribution of Christian moral thought to debates in the current social context.

Aims

The course will allow students to build on work in earlier parts of the Tripos in ethics, moral philosophy, social anthropology, and in Christian life and thought more widely, introducing them to themes and approaches in moral theology. They should be able to consider questions of method as raised in recent work, and to apply their understanding of the nature and character of Christian ethics to the development of Christian approaches to topics of contemporary concern in everyday life. The second section of the paper will encourage and challenge students to work beyond the 'hard cases' tradition and to locate the consideration of certain issues which arise within bioethics in a fuller understanding of a human life course and its Christian structuring.

Learning outcomes

At the end of the year students should:

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

Form and Conduct

The paper will be assessed by two extended essays, each of no more than 5,000 words in length, one to focus chiefly on questions of method. Candidates will chose

from each part of a list of topics to be published at the beginning of the academic year.

Teaching

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

Part I Methods and Approach

Introductory and Background Reading

- D. Fassin, ed., A Companion to Moral Anthropology (Oxford, 2012).
M. Banner, Christian Ethics: A Brief History (Oxford, 2009).
D. Wiggins, Ethics (London, 2006).
R. B. Hays, The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics (Edinburgh, 1996).

Primary reading

- Dietrich Bonhoeffer, Ethics, trans. C. J. Green (Minneapolis, 2005) = vol. 6 of Works in English translation, and Life Together, trans. G.B. Kelly (Minneapolis, 2005) = vol. 5 of Works.
Karl Barth, Church Dogmatics, II.2, section 36, trans. G.W. Bromiley, etc. (Edinburgh, 1957) and III.4, section 52, trans. A.T. Mackay, etc. (Edinburgh, 1961).
J. Milbank, Theology and Social Theory, 2nd edition, (Oxford, 2005).
A. MacIntyre, After Virtue: A Study in Moral Theory, 2nd edition (London, 1985).
Oliver O'Donovan, Resurrection and Moral Order, 2nd edition (Leicester, 1994), prologue and ch. 1.
John Paul II, Veritatis Splendor (London, 1993), Evangelium Vitae (London, 1995) and Theology of the Body (Boston, 1997), part 1.
J. du Boulay, Cosmos, Life, and Liturgy in a Greek Orthodox Village (Limni, 2009).

Secondary reading

- E. Bethge, Dietrich Bonhoeffer (published in Germany in 1967 and in an English translation in London and New York, 1970).
E. Metaxas, Bonhoeffer: Pastor, Martyr, Prophet, Spy (New York, 2010).
C. Marsh, A Strange Glory: A Life of Dietrich Bonhoeffer (London, 2013).
K. Scholder, The Churches and the Third Reich, 2 vols. (London 1987 and 1988).

- V. Barnett, For the Soul of the People: Protestant Protest against Hitler (Oxford, 1998).
- S. Hauerwas, 'Bonhoeffer', in The Blackwell Companion to Political Theology, ed. P. Scott and W.T. Cavanaugh (London, 2004).
- L. Rasmussen, 'The Ethics of Responsible Action', in The Cambridge Companion to Dietrich Bonhoeffer, ed. J.W. de Gruchy (Cambridge, 1999).
- J.H. Burtness, Shaping the Future: The Ethics of Dietrich Bonhoeffer (Philadelphia, 1985).
- R.K. Wuestenberg et al, eds,, Bonhoeffer and the Biosciences: An Initial Exploration (Bern, 2010).
- E. Busch, Karl Barth: His Life from Letter and Autobiographical Texts (London, 1976).
- G. McKenny, The Analogy of Grace: Karl Barth's Moral Theology (Oxford, 2010).
- J. Webster, ed., The Cambridge Companion to Karl Barth (Cambridge, 2000), esp. ch. 13.
- N. Biggar, The Hastening that Waits: Karl Barth's Ethics (Oxford, 1993).
- J. Webster, Barth's Ethics of Reconciliation (Cambridge, 1995), and Barth's Moral Theology (Edinburgh, 1998).
- W. Werpehowski, Karl Barth and Christian Ethics (London, 2014).
- D. Migliore, ed., Commanding Grace: Studies in Karl Barth's Ethics (Grand Rapids, 2010).
- C. Tollefsen, ed., John Paul's Contribution to Catholic Bioethics (Dordrecht, 2009).
- J. Laidlaw, The Subject of Virtue (Cambridge,

Part II Contemporary Ethical Life and Practice, with special reference to certain topics in bioethics

Introductory and General Reading

- G. Meilander, Bioethics: A Primer for Christians, 3rd edition (Grand Rapids, 2013).
- B. Steinbock, ed., The Oxford Handbook of Bioethics (Oxford, 2007).
- W.T. Reich, ed. The Ethics of Sex and Genetics (Selections from 5 volume Encyclopedia of Bioethics, revised edition [London, 1998]).
- A. Fisher, Catholic Bioethics for a New Millennium (Cambridge, 2011).
- M. Banner, Christian Ethics and Contemporary Moral Problems (Cambridge, 1999) and The Ethics of Everyday Life: Moral Theology, Social Anthropology and the Imagination of the Human (Oxford, 2014).
- N. Biggar, Aiming to Kill (London, 2003).
- B. Brock, Christian Ethics in a Technological Age (Grand Rapids, 2010).
- D. Cunningham, Christian Ethics: The End of the Law (London, 2008).
- S. Hauerwas, The Hauerwas Reader (Durham, N.C., 2001) and with S. Wells, The Blackwell Companion to Christian Ethics (Oxford, 2006).

- R. Hays, The Moral Vision of the New Testament (New York, 1996).
 J. Mahoney, The Making of Moral Theology (Oxford, 1987).
 S. Wells, Improvisation: The Drama of Christian Ethics (Grand Rapids, 2004).
 M. Lock and V-K. Nguyen, An Anthropology of Biomedicine (Oxford, 2010).

Conception/ARTs and Kinship

- The Congregation of the Doctrine of the Faith, Instruction on Respect for Human Life in its Origins and On the Dignity of Procreation reprinted in S.E. Lammers and A. Verhey, On Moral Medicine, 2nd edition (Grand Rapids, 1998).
 O.M.T. O'Donovan, Begotten or Made? (Oxford, 1984).
 G. Becker, The Elusive Embryo (Berkeley, 2000).
 C. Thompson, Making Parents: The Ontological Choreography of Reproductive Technologies (Cambridge, MA, 2005).
 M.C. Inhorn and D. Birenbaum-Carmeli, 'Assisted Reproductive Technologies and Culture Change', Annual Review of Anthropology (2008), 37, 117-96.
 S. Franklin, Embodied Progress: A Cultural Account of Assisted Conception (London, 1997).
 US President's Council on Bioethics, Reproduction and Responsibility: The Regulation of the New Technologies (Washington, 2004).
 J. Glover, Choosing Children (Oxford, 2006).
 R. Fox, Kinship and Marriage (Cambridge, 1984).
 D. M. Schneider, American Kinship, 2nd edition (Chicago, 1980).
 J. Carsten, After Kinship (Cambridge, 2003).
 S.M. Kahn, Reproducing Jews: A Cultural Account of Assisted Conception in Israel (Durham, NC, 2000).
 G. Alfani and V. Gourdon, Spiritual Kinship in Europe, 1500-1900 (Basingstoke, 2012).
 J. Faubion ed., The Ethics of Kinship (London, 2001).

Cloning and Stem Cell Research

- President's Council on Bioethics, Human Cloning and Human Dignity (Washington DC, 2002).
 N.E. Snow, ed., Stem Cell Research (Notre Dame, 2003).

Surrogacy

- H. Ragoné, Surrogate Motherhood: Conception in the Heart (Boulder, 1994).
 S. Markens, Surrogate Motherhood and the Politics of Reproduction (Berkeley, 2007).
 R. Cook, et al, eds. Surrogate Motherhood: International Perspectives (Oxford, 2003).
 E. Teman, Birthing a Mother: The Surrogate Body and the Pregnant Self (Berkeley, 2010).

The Unborn and Newborn

- R. Rapp, Testing Women, Testing the Fetus: The Social Impact of Amniocentesis in America (New York, 1999).
- N. Scheper-Hughes, Death Without Weeping: The Violence of Everyday Life in Brazil (Berkeley, 1992).
- J. Mumford, Ethics at the Beginning of Life (Oxford, 2013).
- L. Layne, Motherhood Lost: A Feminist Account of Pregnancy Loss in America (New York, 2003).
- L.M. Morgan, Icons of Life: A Cultural History of Human Embryos (Berkeley, 2009).
- B. Brock and J. Swinton, eds., Disability in the Christian Tradition: A Reader (Grand Rapids, 2012).

Adoption

- P. Conn, Adoption: A Brief Social and Cultural History (New York, 2013).
- J. Modell, Kinship with Strangers: Adoption and Interpretations of Kinship in American Culture (Berkeley 1994) and A Sealed and Secret Kinship: The Culture of Policies and Practices in American Adoption (New York, 2002).
- S. Howell, The Kinning of Foreigners: Transnational Adoption in a Global Perspective (New York, 2006).
- F. Bowie, ed., Cross-Cultural Approaches to Adoption (London, 2004). Childbirth
- R.E. Davis-Floyd, Birth as an American Rite of Passage (Berkeley, 1992).
- P.E. Klassen, Blessed Events: Religion and Home Birth in America (Princeton, 2001).
- K.L. Michaelson, ed., Childbirth in America: Anthropological Perspectives (South Hadley, MA, 1988).

Family and Marriage

- Augustine, On the Good of Marriage in many editions.
- F. Engels, The Origin of the Family, Private Property and the State, Penguin Classics, London, 2010).
- J.S. Mill, The Subjection of Women in many editions.
- G. Allen, Sociology of the Family: A Reader (Oxford, 1999).
- P. Ramsey, 'Human Sexuality in the History of Redemption', Journal of Religious Ethics, 16 (1988) and One Flesh, (Grove, 1977).
- J. Goody, The Development of the Family and Marriage in Europe (Cambridge, 1983).
- J. Butler, Gender Trouble (London, 2006).
- B. Waters, The Family in Christian Social and Political Thought (Oxford, 2007).
- M. Foucault, A History of Sexuality, vol. 1 (London, 1978).
- J.M. Bennett, Water is Thicker than Blood: An Augustinian Theology of Marriage and Singleness (New York, 1989).
- A.L. Hall, Conceiving Parenthood: American Protestantism and the Spirit of Reproduction (Grand Rapids, 2008).
- L.S. Cahill, Family: A Christian Social Perspective (Minneapolis, 2000).

Children

- P. Ariès, Centuries of Childhood: A Social History of Family Life (London, 1979).
- V. Zelizer, Pricing the Priceless Child: The Changing Social Value of Children (New York, 1985).
- D. Lancy, The Anthropology of Childhood: Cherubs, Chattel, Changelings, 2nd edition (Cambridge, 2015).
- H. Cunningham, Children and Childhood in Western Society since 1500, 2nd edition (London, 2005).
- O.M. Bakke, When Children Became People: The Birth of Childhood in Early Christianity (Minneapolis, 2005).
- H. Brighouse and A. Swift, Family Values: The Ethics of Parent-Child Relationships (Princeton, 2014).

Paper D2g – IMAGINATION AND RELIGION

Paper Coordinator:

Dr Douglas Hedley

Prescribed Texts

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

Course description

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 imagination
2. interpret complex primary texts
3. develop skills of reasoning, analysis and communication

This paper is intended as a third year special paper. Its main focus is the philosophy of religion, especially the links between mind, religion and aesthetics. Yet it is also an interdisciplinary paper bringing together theology with philosophy of art and comparative religion. The paper will be taught by Douglas Hedley, Tim Winter and Julius Lipner.

Introduction to the problem of 'Imagination'

The aim of this paper is to explore the links between aesthetics, imagination and religion. In doing so, this paper will explore the return to image and the 'iconic' or 'pictorial turn' in thinkers like Hans Belting or W.G.T. Mitchell. Such writers are frequently drawing upon the Romantic interest in the imagined 'image' and post-structural critiques of the metaphysical 'gaze'. The paper will also explore the idea of seeing an invisible God and the idea of image implicit in the Platonic conceptions of participation or likeness. This is a strand of thought which influenced Islam and Jewish traditions as well as Christian. We shall also consider and contrast this with the Indic aesthetic tradition and the atheistic theories of aesthetic value which become prominent in the 19th and 20th centuries. Historically art and religion have often been closely linked. Many of the objects which one can observe in museums were originally in Temples or Churches. Sometimes the relationship between art and

religion has been conflictual, even violent. An integral element in this deep but ambivalent relationship is clearly the role of the imagination.

Shakespeare's paean to the Imagination in the speech of Theseus in *A Midsummer's Night Dream* extols the poet's prophetic eye glancing 'from heaven to earth, from earth to heaven' 'bodying forth' and giving shape to 'things unknown'. The imagination becomes in the Renaissance and Romanticism a vehicle of Divine Revelation. Yet this pivotal concept of the 'imagination' raises philosophical questions which have absorbed and intrigued philosophers from Aristotle to Ryle, Collingwood, Wittgenstein and Sartre. The idea of this paper is to take a philosophical issue, i.e. the ambiguities, problems and possibilities inherent the 'Imagination' and to look at both the history of the concept and its relation to Christianity, Hinduism and Islam. The Imagination a topic of considerable significance for inter-religious dialogue.

Historically the Western concept of the 'Imagination' has been deeply affected by the Islamic tradition. In particular the influence of Avicenna upon Ficino's *vis imaginativa* is a vital element in the development of the Western concept of the Imagination. In contemporary discussion the work of Henri Corbin plays an especially important role as a thinker about the imagination, and a great interpreter and disseminator of Islamic thought.

The topic is further of importance to the question of the theory of 'religion' a topic dear to Platonists and it is to Cusa, Ficino and Cudworth that we owe the origins of modern theories of 'religion'. It could be argued that Eliade, Durand and Jung reflect this tradition of theorising about the symbolic and mythic as characteristic features of an adequate theory of religion. Hence this paper also feeds into science of religion and theology in its relevance for psychology and spirituality, but also questions concerning prophecy, scriptural inspiration.

Topics

The epistemological and metaphysical status of imagination. Can we discuss the value of the Religious Imagination rationally? Are there parallels between imagination in science, ethics and religion? Does perception involve imagination? What is the relationship of abstract conceptual reflection to the emotional and cognitive power of the imagination? Can there be true fiction? Why the imagination might be thought important for giving expression to experiences or emotions with religious significance? The creative Imagination and Religion: general philosophical history of the imagination and its relevance for religious belief. What is the

imagination? How convincing are the standard theories and more recent work in the analytic or phenomenological traditions on the imagination.

Is Art more important than reflection in religion? What is the relationship between aesthetic creation and divine Inspiration. What is the difference between signs, metaphors, and symbols. What role does art play in religious belief? Also, what are the limits of the imagination? Topics considered here are the religious critique of imagination, imagining and fantasy, 'make believe' or 'pretending'. Many theologians tend to be critical of visions and theophanies; some religions such as Buddhism, Islam or Judaism or more iconoclastic versions of Christianity such as Calvinism have been severely critical of religious images. The status of the imagination is related to philosophical and theological questions of the immanence and transcendence of the divine.

Teaching

Week 1. Introduction: the conceptual Problems: Mind Imagination. Here we explore the link between Imagination and the idea of the image– Does the philosophical tradition accord a primacy of sight over Word and music? We consider Plato's cave and Aristotle's wax tablet. In this respect, the problem of Imagination is also the question of the relationship between image and word, nature and convention. Are images non cultural? What is the role of technology in developments such as oil painting, photography, digital image? Lessing's Laocoon.

Week 2. Art, imagination and the sacred: the beautiful as normative? How does aesthetic value relate to truth and goodness? The Crisis of modern art and Roger Scruton.

Week 3. We consider the influential Heideggerian/postmodern critiques of vision and the primacy of sight. The following seminar considers the challenge of modern naturalism, atheist aesthetics and the 'Death of God'. Here we consider ideas and arguments culled from Spinoza, Hume, Schopenhauer and Nietzsche.

Week 4. In this seminar we turn to the peoples of the book, the wonders of creation and the fear of images. We consider idols and iconoclasm in Christianity, Judaism and Islam.

Week 5. In this seminar we consider the Neoplatonic view of spiritual beauty and its relation to the physical cosmos, a view has exerted a great influence in Jewish and Islamic thought as well as upon Christianity. Sir Philip Sidney, Apology for Poetry.

Week 6. In this seminar we turn to the momentous contribution of the Romantic Imagination. We consider the work of Kant, Schelling, Coleridge on nature, genius and creative imagination.

Week 7. Music and the Imagination. Imagination comes into the creation, performance and reception of music. Is there is particular relationship between music and the imagination?

Week 8. R.G. Collingwood, *The Principles of Art*.

Form and Conduct of Examination

The examination for this paper will consist of the submission of two essays, each of which shall be no more than 5.000 words in length, on topic chosen by the candidates, in accordance with the provisions of Regulation 19 (Statutes and Ordinances).

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Sample Questions

How important are 'images' for the imagination?

How important is imagination for the acquisition of knowledge?

What does it mean to participate in God?

Does the imagination mediate between thought and sensation?

Is the vision of God a metaphor?

Can we distinguish between imagination and fantasy?

Can art convey truth?

Are religion and art natural rivals?