

## PART IIB 2019-20

### Group C Papers

Paper C1a	Advanced Hebrew
Paper C1b	Advanced New Testament Greek
Paper C1c	Advanced Sanskrit
Paper C1d	Advanced Qur'anic Arabic
Paper C2	Creation and Covenant
Paper C3	New Testament Christology
Paper C5	Topic in Christian Theology (Subject: Charity)
Paper C6	Disputed Questions in the Christian Tradition
Paper C8	The Jewish Tradition and Christianity: from Antiquity to Modernity
Paper C9	Islam II
Paper C10	Hinduism and Buddhism II
Paper C11	God, Truth & Metaphysics [BTH 48]
Paper C12	Theology and the Natural Sciences

### Group D1 Papers - Special Subjects

Paper D1d	Experience
Paper D1e	Philosophy in the Long Middle Ages [ <b>Philosophy Faculty</b> ]
Paper D1f	Jews, Christians And Muslims Before And After Muhammad
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: Apocalypse
Paper D2c	Judaism and Western Philosophy
Paper D2d	Judaism and Hellenism
Paper D2e	World Christianities: Pentecostal And Charismatic Christianity Worldwide
Paper D2f	Topics in Christian ethics
Paper D2g	The Play Of Imagination

## PAPER C1A – ADVANCED HEBREW

### Paper Coordinator:

Dr James Aitken

### Course description

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

### Prescribed Texts:

- 1) Psalms 1-2, 8, 23-25, 46, 51,
- 2) *Apostrophe to Zion, Hodayot* (1QHa) X.22-32; XIII.22-41.
- 3) 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').

### Learning Outcomes

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

### Form and Conduct of Examination

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

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

### **Supervisions**

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

### **Recommended Reading**

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

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

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

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

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

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

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

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

## **PAPER C1B – ADVANCED NEW TESTAMENT GREEK**

### **Paper Coordinator:**

Professor George van Kooten

### **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 Vincenzo Vergiani

### 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 C1D - ADVANCED QUR'ANIC ARABIC**

### **Paper Coordinator:**

Dr Timothy Winter

### **Supplementary Regulation**

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

### **Prescribed Texts**

The Qur'an, Suras LV, LXXV, LXXVI, LXXXI; Rashid Rida, Tafsir al-Manar (Cairo, 3rd edn 1367 AH), Vol. III, pp. 254-261; Abu'l-Qasim al-Qushayri, Lata'if al-isharat, ed. Ibrahim Basyuni (Cairo, n.d.), Vol. III, pp. 238-50; Abu Hamid al-Ghazali, al-Risala al-Qudsiya, ed. Abdul Latif Tibawi, Islamic Quarterly 9 (1965), 78-94; Avicenna, al-Najat (ed. Kurdi, Cairo: 1331 AH) 267-275, 285-300.

### **Aims**

This paper aims to build on the knowledge acquired by students who have taken Paper B1D. In addition to a representative selection of Qur'anic texts, candidates will study portions from two Qur'anic commentaries, and from several advanced texts of Islamic theology, philosophy and law.

### **Form of Examination**

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

### **Supervisions**

No supervisions are given in any term. Two 1.5 hour classes are held each week.

## **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. Topics that will be dealt with include: problems and issues involved in New Testament Christology; Jewish messianism and the New Testament; resurrection and the beginnings of Christology; the scope and Significance of Christological titles; Wisdom, Logos and Pre-existence; the use of scripture in relation to Christ; the worship of Christ; Christology and Jewish monotheism; Christology in John, Hebrews and Revelation; and the political significance of Christology.

### Aims

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

### Learning Outcomes

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

(a) *Knowledge of:*

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

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

(b) *The Ability to:*

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

### **Form and Conduct of Examination**

The 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 28th 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 C5 – TOPIC IN CHRISTIAN THEOLOGY (Subject: CHARITY)**

### **Paper Coordinator:**

Dr Stephen Plant

### **Course Description**

'And now faith, hope, and love abide', wrote the Apostle Paul, 'these three: and the greatest of these is love'. This paper explores the central role of love in the Christian tradition. In particular, love is considered in relation to its practice in response to need and poverty. The paper moves from the historical development of theologies of love (charity) to their contemporary expression in institutional Charities/Faith-Based Non Governmental Organisations. In the second half of the course a range of issues facing Charities/NGOs are explored. This course may be of particular interest to students considering careers in the Charity sector.

### **Learning Outcomes:**

1. To develop an understanding of the doctrinal and historical roots of contemporary charitable institutions and practices.
2. To explore a Christian understanding of love and of its consequences.
3. To explore ethical challenges facing UK charities and international development NGOs.
4. To enable students to make connections between theology and work in the charity sector.

### **Delivery method**

16 lectures

Four 1.5 hour workshops

### **Form and Conduct**

The examination will consist of a three-hour written paper divided into two sections. Students will be required to answer three questions, at least one from each section. Section one will relate to key texts and theologians and will contain at least four questions; section two will relate to policy and moral issues raised by the 'practice' of charity and will contain at least four questions.

## Lectures:

### 1/ Agape and Eros?: 'Love' in the New Testament

#### *Essential Reading:*

- Luke 10: 25-37 ; John 13:3-20 & 31-35; 2 Corinthians 8.
- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G.Herbert, Volume I (London: 1932), pp. 21-40, 52-56, 83-111.

#### *Recommended Reading:*

- Gary Anderson, *Charity: The Place of the Poor in the Biblical Tradition* (New Haven, CT: 2013).
- Richard A. Burrige, *Imitating Jesus: An Inclusive Approach to New Testament Ethics*, (Grand Rapids, MN: 2007), chapter VII, 'John: Teaching the Truth in Love', pp. 285-346.
- James D.G.Dunn, *The Theology of Paul the Apostle*, (London: 2003), pp. 625-667 & 706-712.
- Richard B. Hays, *The Moral Vision of the New Testament*, (Edinburgh: 1996), especially chapters 1 and 6, and the conclusion.
- David G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul's Ethics*, (London: 2005), chapter 7, 'Other Regard and Christ as Moral Paradigm', pp. 204-245.
- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G.Herbert, Volume I (London: 1932); Part II Volume I (London: 1938); Part II Volume II (London: 1939).

### 2/ Augustine of Hippo: Caritas

#### *Essential Reading:*

- St. Augustine, *Teaching Christianity: De Doctrina*, tr. E.Hill, (New York: 1996), Book I, pp. 106-128.
- St. Augustine, 'The Enchiridion on Faith, Hope and Charity, in *On Christian Belief*, (New York: 2005), pp. 265-343.
- St. Augustine, *Essential Sermons*, (New York: 2007), Sermon 14, pp. 44-9 & Sermon 61, pp. 95-102.

#### *Recommended Reading:*

- Peter Brown, *Through the Eye of the Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD* (Princeton & Oxford: 2012), chapters 9,10, & 11.

- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G.Herbert, Part II Volume II (London: 1939), Chapter Two, 'The Caritas-Synthesis', pp. 231-294.
- John M. Rist, *Augustine: Ancient Thought Baptized*, chapter 5, (Cambridge: 1994)

### 3/ **Thomas Aquinas: On Charity and the Consequences of Charity**

#### *Essential Reading:*

- Aquinas, *Summa Theologiae*, 2a2ae. Q. 23-46.

#### *Recommended Reading:*

- Brian Davies, *The Thought of Thomas Aquinas*, (Oxford: 1992), pp. 139-157 & 274-296.
- Michael S. Sherwin, O.P., *By Knowledge and by Love: Charity and Knowledge in the Moral Theology of St. Thomas Aquinas*, (Washington, D.C.: 2005).

### 4/ **Charitable practice in the Middle Ages**

#### *Essential Reading:*

- William Langland, *Piers Plowman* (Oxford:1992), Passus XV & XVI, pp. 166-197.
- R.N. Swanson, *Religion and Devotion in Europe c.1215-c.1515* (Cambridge: 1995), pp. 191-234.

#### *Recommended Reading:*

- Eds. J.Barry & C.Jones, *Medicine and Charity before the Welfare State*, (London & New York: 1991).
- Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England 1400-1580*, (New Haven & London: 1992), pp. 131-154, 338-378.
- Carter Lindberg, *Beyond Charity: Reformation Initiatives for the Poor*, (Minneapolis: 1993), pp. 1-67.

### 5/ **Martin Luther and the reinvention of Charity**

#### *Essential Reading:*

- Martin Luther, 'Ordnance of a common chest', 1523, pp. 159-194, Luther's Works Volume 45, ed. W.I Brandt, (Philadelphia: 1962).
- Carter Lindberg, *Beyond Charity: Reformation Initiatives for the Poor*, (Minneapolis: 1993), pp. 68-145, 161-169 & 182-202. [n.b., the latter part of this is primary source material).

#### *Recommended Reading:*

- Bernhard Lohse, *Martin Luther's Theology: Its Historical and Systematic Development* (Edinburgh: 1999)
- Martin Luther, 'Treatise on Good Works', 1520, pp. 15-114, Luther's Works Volume 44, ed. J.Atkinson, (Philadelphia: 1966).

## 6/ William Booth and Charles Booth

### Essential Reading:

- William Booth, *In Darkest England and the Way Out* (London: 1970), Part I, Chapters 1 & 2; Part II, Chapters I, VII & VIII.
- Gertrude Himmelfarb, *Poverty and Compassion: The Moral Imagination of the Late Victorians*, (New York: 1992), pp. 79-134 & 219-234.

### Recommended Reading:

- Norman Alvey, *From Chantry to Oxfam: A short History of charity and charity Legislation*, (Chichester: 1995).
- Robert H. Bremner, *Giving: Charity and Philanthropy in History*, (New Brunswick & London: 2000), Part Four, The Nineteenth Century, (pp. 95-142) & Part 5 1890s - the Present, pp. 145-218.

## 7/ UK charities: NCH Action for Children

### Essential Reading:

- *Action For Children* 2017/18 Annual Report:  
<https://www.actionforchildren.org.uk/what-we-do/about-us/our-organisation/our-annual-report/>
- *Recommended Reading:*
- *Action for Children* website:  
<https://www.actionforchildren.org.uk/resources-and-publications/>

## 8/ International Development Charities: Christian Aid

Lecture by Prof. Rowan Williams, Chair of the Board of Trustees, Christian Aid.

### Essential Reading:

- *Christian Aid Annual Report 2017/18*: <https://www.christianaid.org.uk/about-us/annual-review-humanitarian-supporters-finance>

### Recommended Reading:

- *Christian Aid* website: <https://www.christianaid.org.uk>
- Erica Bornstein, *The Spirit of Development: Protestant NGOs, Morality, and Economics in Zimbabwe*, (New York: 2005).

## 9/ Human Rights

### Essential Reading:

- *The Universal Declaration of Human Rights, 1948*, <http://www.un.org/en/universal-declaration-human-rights>



- E. Weingartner, *Protecting Human Rights: A Manual for Practitioners, Churches' Human Rights Programme* (Geneva: undated): <http://www.ceceurope.org/wp-content/uploads/2015/07/Human-Rights-Training-Manual.pdf>

*Recommended Reading:*

- Richard Amesbury and George M. Newlands, *Faith and Human Rights: Christianity and the Global Struggle for Human Dignity* (Minneapolis: 2008).
- Susan Durber, *Putting God to Rights: A theological Reflection on human rights* (Christian Aid Report: 2016).
- Ed. Amy Gutmann, *Michael Ignatieff: Human Rights as Politics and Idolatry*, (Princeton: 2001).
- James Griffin, *On Human Rights*, (Oxford: 2008)
- Michael J. Perry, *The Idea of Human Rights: Four Enquiries*
- Emma Tomalin, *Religions and Development* (London & New York: 2013), Chapter 5. 'Human rights, religions and development', pp. 124-147.

## 10/ Understanding poverty

*Essential Reading:*

- Gustavo Gutierrez, *The Power of the Poor in History*, (London: 1983), pp. 111-165.

*Recommended Reading:*

- Des Gasper, *The Ethics of Development*, (Edinburgh: 2004), especially chapter 6, 'Needs and basic Needs'.
- Majid Rahnema, 'Poverty', pp. 158-176 in ed. Wolfgang Sachs, *The Development Dictionary*, (London, New Jersey & Johannesburg: 1996).
- Joe Remenyi, 'Poverty and Development: The Struggle to empower the Poor', pp. 190-220 in D.Kingsbury et.al., *Key Issues in Development*, (London: 2004).
- Amartya Sen, *Development as Freedom*, (Oxford: 1999), pp. 87-110.
- Howard White, 'The Measurement of Poverty', pp. 25-30 in Eds. V.Desai & R.B. Potter, *The Companion to Development Studies*, (London: 2008).
- Sarah White and Romy Tiongco, *Doing Theology and Development: Meeting the Challenge of Poverty* (Edinburgh, 1997).

## 11/ Professionalising charity

- Didier Fassin, *Humanitarian Reason: A Moral History of the Present*, (Berkeley & Los Angeles: 2012), chapters 2-3, pp. 44-108.

*Recommended Reading:*

- William Easterly, *The White Man's Burden: Why the West's efforts to aid the rest of the world have done so much ill and so little good*, (Oxford: 2006), Chapter 5, 'The rich have markets, the poor have bureaucrats', pp. 145-183.
- Kathryn Hulme, *The Wild Place*, (London: 1954).
- Tony Vaux, *The Selfish Altruist: Relief Work in Famine and War* (London: 2001).

## 12/ Measuring charity: the challenges of project monitoring and evaluation

### Essential Reading:

- Hilary Putnam, 'Objectivity and the Science-Ethics Distinction', pp. 143-164 in eds. M.C. Nussbaum & A. Sen, *The Quality of Life*, (Oxford: 1993).
- United Nations Development Programme, *The Handbook on Planning, Monitoring and Evaluating for Development Results*,  
<http://web.undp.org/evaluation/handbook/documents/english/pme-handbook.pdf>  
pp. 81-89, 127-141 & 181-189.

### Recommended Reading:

- Des Gasper, *The Ethics of Development*, (Edinburgh: 2004), chapter 3, 'Efficiency and Effectiveness', pp. 49-83.
- Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development*, (Maryknoll, NY: 2008).
- Martha Nussbaum, *Political Emotions: Why Love matters for Justice*, (Harvard: 2013).
- Amartya Sen, *Development as Freedom*, (Oxford: 1999).

## 13/ Representing need: the ethics of fundraising

### Essential Reading:

- Lilie Chouliaraki, *The Ironic Spectator: Solidarity in the Age of Post-Humanitarianism*, (Malden, MA: 2013), pp. 54-77 & 172-205.

### Recommended Reading:

- Susan Sontag, *Regarding the Pain of Others*, (London: 2003), 113 pages.
- Michael Ignatieff, *The Warrior's Honor: Ethnic War and the Modern Conscience* (New York: 1997), especially pp. 9-33 'Is nothing sacred: the ethics of television'.

## 14/ Giving

### Essential Reading:

- John M.G. Barclay, *Paul and the Gift*, (Grand Rapids, MN:2015), pp. 11-78 & 351-387.

### Recommended Reading:

- Robert H. Bremner, *Giving: Charity and Philanthropy in History*, (New Brunswick & London: 2000).
- Ilana Krausman Ben-Amos, *The Culture of Giving: Informal Support and Gift Exchange in Early Modern England*, (Cambridge: 2008), pp. 113-142.
- Marcel Mauss, *The Gift: The Form and Reason for Exchange in Archaic Societies*, (London: 1990).
- John Milbank, 'Can a Gift be Given? Prolegomena to a Future Trinitarian Metaphysic', *Modern Theology* 11:1, January 1995.
- Gregory Walter, *Being Promised: Theology, Gift, and Practice*, (Grand Rapids, MN: 2013)

## 15/ Theology and Disability

### Essential Reading:

- 'The Intersection of Disability and Gender in the Global South: Narratives, Gaps and Opportunities: CBM UK advocacy paper April 2018 ( <https://www.cbmuk.org.uk/wp-content/uploads/2018/04/The-Intersection-of-Disability-and-Gender-in-the-Global-South.-CBM-UK-April-2018.pdf> ).

### Recommended Reading:

- *Of the Same Flesh: Exploring a theology of Gender* (Christian Aid report: 2014).
- Eds. Brian Brock & John Swinton, *Disability in the Christian Tradition: A Reader*, (Grand Rapids: 2012).
- Deborah Beth Creamer, *Disability and Christian Theology: Embodied Limits and Constructive Possibilities* (Oxford: 2008).
- John Swinton, *Becoming Friends of Time: Disability, Timefullness, and Gentle Discipleship*, (Waco, TX: 2016).
- Ed. Wendy R. Tyndale, *Visions of Development: Faith-Based Initiatives*, (Aldershot: 2006).

## 16/ Towards a new theology of charity

### Essential Reading:

- Karl Barth, *Church Dogmatics IV:1, The Doctrine of Reconciliation, § 68 The Holy Spirit and Christian Love*, (Edinburgh: 1958), pp. 727-840.

### Recommended Reading:

- Pope Benedict XVI, *Deus Caritas Est* (Papal Encyclicals Online: 2005) [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20051225\\_deus-caritas-est.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html)

- Pope Benedict XVI, *Caritas in Veritate* (Papal Encyclicals Online: 2009)  
[http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)
- Dietrich Bonhoeffer, *Ethics DBWE 6* (Minneapolis: 2005), pp. 146-170.
- Luke Bretherton, *Christianity and Contemporary Politics*, (Oxford: 2010).
- Severine Deneulin & Masooda Bano, *Religion in Development: Rewriting the Secular Script*, (London: 2009).
- Ed. Daniel K. Finn, *The Moral Dynamics of Economic Life: an extension and Critique of Caritas in Veritate* (Oxford: 2012).
- Werner G. Jeanrond, *A Theology of Love*, (London: 2010).
- Nicholas Wolterstorff, *Justice in Love* (Grand Rapids, MN:2011).

*Supplementary bibliography resourcing the paper as a whole*

- Dietrich Bonhoeffer, *Ethics DBWE 6* (Minneapolis: 2005), pp. 146-170.
- Eds. E.Bornstein & P.Redfield, *Forces of Compassion: Humanitarianism between Ethics and Politics*, (Santa Fe, NM: 2010) – especially chapter 2 by Didier Fassin.
- Paulo Freire, *Pedagogy of the Oppressed*, (London, 1996).
- Søren Kierkegaard, *Works of Love*, Ed. & Tr. H.V.Hong & E.H.Hong (Princeton: 1995).
- Michael Ignatieff, *The Needs of Strangers*, (London: 1994).
- D.Kingsbury et.al., *Key Issues in Development*, (London: 2004).
- W.Pannenberg, *Systematic Theology Volume 3*, (Edinburgh: 1998), pp. 182-211.
- Ronald Sider, *Rich Christians in an Age of Hunger*, (1997).
- Jeffrey Stout, *Democracy and Tradition* (Princeton: 2004), especially chapter 3, 'Religious Reasons in Political Argument'.
- Charles Taylor, *A Secular Age*, (Cambridge, MS, & London: 2007).
- Emma Tomalin, *Religions and Development* (London & New York: 2013).
- Ed. Emma Tomalin, *The Routledge Handbook of Religions and Global Development* (London & New York: 2015), especially chapter 4, S.Plant & D.Weiss, 'Theology and development: Christian and Jewish Perspectives', pp. 53-67).

Seminars

The seminars will run alongside lectures and supervisions and will take the form of short 'workshops' on some of the concrete challenges facing UK charities.

**[Description to follow]**

## 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.

## **C8 - THE JEWISH TRADITION AND CHRISTIANITY: FROM ANTIQUITY TO MODERNITY.**

### **Paper Coordinator**

Dr Daniel Weiss

### **Supplementary Regulation**

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

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

### **Aims**

-to provide students with a deeper understanding of a range of significant elements of Jewish texts, thought, and theology, via the lens of Jewish responses to the Christian tradition.

-to build on and develop skills from Part IIA. The paper can be viewed as a continuation from and complement to part IIA papers on Judaism (e.g., B3 or B14), as well as a continuation from and complement to part IIA papers on Christianity (e.g., B4, B5, B6).

- By considering aspects of a specific religious traditions in relation to another religious tradition, the paper raises methodological questions of cross-tradition comparison. It will also address methodological questions of the feasibility of studying any given religious tradition in isolation from other traditions. It will also highlight the ways in which the social circumstances of seeking to preserve a 'minority religion' vis-à-vis more dominant religious traditions can shape elements of theology and identity.

### **Learning Outcomes:**

Knowledge of:

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

Ability to:

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

## **Teaching**

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

## **Set Texts**

There are no set texts for this paper

## **Form and Conduct of Examination**

The examination for this paper will consist of a three-hour written paper which will be divided into three sections:

Section A will contain at least three questions, of which candidates will be required to answer one. Each question in section A will consist of a text-passage drawn from the classical or medieval rabbinic literature, for analysis and commentary by candidates.

Section B will contain at least three essay questions, of which candidates will be required to answer one. Each question in section B will be on topics of modern aspects of Judaism in relationship to Christianity

Section C will contain at least three essay questions, of which candidates will be required to answer one. Each question in section C will be on topics that involve integrating between classical/medieval dimensions and modern dimensions of the relationship of Judaism to Christianity.

## **Sample lecture/seminar topics**

- Jewish Messianism in the first and second century CE
- The Gospels and the Pharisees



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

## **PAPER C9 - ISLAM II**

### **Paper Coordinator:**

Dr 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
- \* Argumentation in Islamic sciences
- \* The Reception of Aristotelian argumentation theory
- \* Theories of Prophecy in Islamic theology and philosophy
- \* The Inimitability of the Qur'an and theology of meaning
- \* Philosophy of Islamic legal reasoning
- \* Islamic discourse on ethics: the problem of evil and divine command theory
- \* Poetics of Sufism
- \* Islamic argumentation : rupture or continuity in the 17<sup>th</sup>-19<sup>th</sup> century?

## **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 the Abrahamic faiths (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**

### **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

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- Shepherd, Nan. 2011. *The Living Mountain*. Canongate Books Ltd. [See also introduction by Robert Macfarlane: pp. ix-xli]
- Stein, Edith. 2000. *Knowledge and Faith* Walter Redmond tr ICS Publications.
- Tarde, Gabriel. *Monadology and Sociology*. Theo Lorenc tr. Re.Press.
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- Williams, Rowan. 2014. *The Edge of Words*. London: Bloomsbury

## **PAPER C12 - THEOLOGY AND THE NATURAL SCIENCES II**

### **Paper Coordinator:**

Dr Alexander Massmann

### **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 of 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

- Barton, Stephen C., and David Wilkinson (eds), *Reading Genesis After Darwin* (Oxford and New York: Oxford University Press, 2009).
- M. R Bennett and P. M. S. Hacker, *History of Cognitive Neuroscience* (Chichester: Wiley-Blackwell, 2012).
- 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).
- Celia Deane-Drummond, *Christ and Evolution: Wonder and Wisdom* (Minneapolis: Fortress Press, 2009).
- Domagal-Goldman Shawn D. *et al.* 'The Astrobiology Primer v2.0', *Astrobiology* (2016) 16.8, 561-653. doi:10.1089/ast.2015.1460.
- John Dupré, *Darwin's Legacy: What Evolution Means Today* (New York: OUP, 2003).
- David Fergusson, *Creation. Guides to Theology* (Grand Rapids: Eerdmans, 2014).
- Richard C. Francis, *Epigenetics: How Environment Shapes Our Genes* (W. W. Norton & Company, 2012).
- Thomas Fuchs, *Ecology of the Brain: The Phenomenology and Biology of the Embodied Mind* (Oxford: Oxford University Press, 2018).
- Peter Godfrey-Smith, *Philosophy of Biology* (Princeton: Princeton University Press, 2016).
- Niels Henrik Gregersen *et al.* (eds), *The Human Person and Theology* (Edinburgh: T&T Clark, 2000).
- 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).
- Malcolm A. Jeeves, *Rethinking Human Nature: A Multidisciplinary Approach* (Grand Rapids, Eerdmans, 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).
- George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980 – or later edition).
- Kevin Laland *et al.* 'Does evolutionary theory need a rethink?', *Nature*, 8 October 2014.
- Ian McFarland, *From Nothing: A Theology of Creation* (Louisville: Westminster John Knox, 2014).
- Gerald McKenny, 'Transcendence, Technological Enhancement, and Christian Theology.' In *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*, ed. Ronald Cole-Turner (Washington: Georgetown University Press, 2011).
- Gerald McKenny, *Biotechnology, Human Nature, and Christian Ethics* (New York: Cambridge University Press, 2018).
- Nancey C. Murphy and Christopher C. Knight, *Human Identity at the Intersection of Science, Technology and Religion* (Farnham: Ashgate, 2010).
- Martin A. Nowak and Sarah Coakley (eds.), *Evolution, Games, and God: The Principle of Cooperation* (Cambridge, Massachusetts: Harvard University Press, 2013).
- George Pattison, *Thinking about God in an Age of Technology* (Oxford: OUP, 2005).
- Ted Peters *et al.* (eds.), *Astrotheology: Science and Theology Meet Extraterrestrial Life* (Eugene: Cascade, 2018).
- Mary Beth Saffo, 'Mutualistic Symbioses', *eLS* (Chichester: John Wiley and Sons, 2014).
- 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, 2008).
- Jeanine Thweatt-Bates, *Cyborg Selves: A Theological Anthropology of the Posthuman* (Farnham: Ashgate, 2012).
- Olli-Pekka Vainio, *Cosmology in Theological Perspective* (Grand Rapids: Baker, 2018)
- J. Wentzel van Huyssteen, *Alone in the World?* (Grand Rapids: Eerdmans, 2006).
- John Webster, "'Love is also a Lover of Life": *Creatio ex Nihilo* and Creaturely Goodness', *Modern Theology* 29.2 (2013), pp. 156-171.
- Michael Welker, *The Theology and Science Dialogue: What Can Theology Contribute?* (Göttingen: Vandenhoeck & Ruprecht/Neukirchen-Vluyn: Neukirchener, 2012).
- 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 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 Michaelmas 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., 18-59, 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 that will be made available on moodle

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

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

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

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)

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

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

### **General Bibliography**

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

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

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

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

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

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

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

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

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

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

Castelo, Daniel, *Pentecostalism as a Christian Mystical Tradition* (Eerdmans, 2017)

Chan, Simon, *Pentecostal Theology and the Christian Spiritual Tradition* (Wipf and Stock, 2000)

Coakley, Sarah, *God, Sexuality, and the Self: An Essay 'On the Trinity'* (Cambridge University Press, 2013)

del Colle, Ralph, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (Oxford University Press, 1994)

Congar, Yves, *I Believe in the Holy Spirit* (The Crossroad Publishing Company, 1983)

- Coulter, Dale, and Amos Yong (eds), *The Spirit, Affectivity, and the Christian Tradition* (University of Notre Dame Press, 2016)
- Cummings, Brian, 'Introduction', in *The Book of Common Prayer: The Texts of 1549, 1552, and 1662* (Oxford University Press, 2011)
- Dayton, Donald, *Theological Roots of Pentecostalism* (Hendrickson, 1987)
- Deonna, Julien A., and Fabrice Teroni, *The Emotions: A Philosophical Introduction* (Routledge, 2012)
- Dunn, James, *Baptism in the Holy Spirit*, 2<sup>nd</sup> ed. (SCM Press, 2010)
- Ford, David F., 'In the Spirit: Learning Wisdom, Giving Signs', in Jane Fox, Elaine, *Emotion Science: Cognitive and Neuroscientific Approaches to Understanding Human Emotions* (Palgrave Macmillan, 2008)
- Gavrilyuk, Paul, and Sarah Coakley (eds), *The Spiritual Senses: Perceiving God in Western Christianity* (Cambridge University Press, 2012)
- Hendry, George S., *The Holy Spirit in Christian Theology* (SCM Press, 1957)
- Hindmarsh, Bruce, *The Evangelical Conversion Narrative* (Oxford University Press, 2005)
- Hughes, Robert Davis, *Beloved Dust: Tides of the Spirit in the Christian Life* (Continuum, 2011)
- Jay, Martin, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of Californian Press, 2005)
- Kilby, Karen, 'Perichoresis and Projection: Problems with Social Doctrines of the Trinity', *New Blackfriars* 81/957 (2000), pp. 432-445
- Knox, R.A., *Enthusiasm: A Chapter in the History of Religion* (Oxford University Press, 1950)
- Lampe, Geoffrey, *God as Spirit: The Bampton Lectures 1976* (SCM Press, 1977)
- Lash, Nicholas, *Easter in Ordinary: Reflections on Human Experience and the Knowledge of God* (University of Notre Dame Press, 1990)
- Levering, Matthew, *Engaging the Doctrine of the Holy Spirit: Love and Gift in the Trinity and the Church* (Baker Academic, 2016)
- Lindbeck, George, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Westminster John Knox Press, 1984)
- Lovejoy, David S. (ed.), *Religious Enthusiasm and the Great Awakening* (Prentice-Hall, 1969)
- Lossky, Vladimir, 'Redemption and Deification', in Eugene F. Rogers (ed), *The Holy Spirit: Classic and Contemporary Readings* (Wiley-Blackwell, 2009), pp. 237-46
- Luhrmann, Tanya M., *When God Talks Back: Understanding the American Evangelical Relationship with God* (Alfred A. Knopf, 2012)
- Martin, Craig, and Russell T. McCutcheon (eds), *Religious Experience: A Reader* (Equinox, 2012)
- Marshall, Bruce, 'The Deep Things of God: Trinitarian Pneumatology', in *The Oxford Handbook of the Trinity* (Oxford University Press, 2011), pp. 400-413
- McIntosh, Mark A., *Mystical Theology: The Integrity of Spirituality and Theology*

- (Oxford: Blackwell Publishing, 1998)
- Moltmann, Jürgen, *The Spirit of Life: A Universal Affirmation* (SCM Press, 1992)
- Ngong, David, 'African Pentecostal Pneumatology', in Clarke and Asamoah-Gyadu (eds), *Pentecostal Theology in Africa* (Pickwick, 2014), pp. 77-91
- Ngong, David, *Theology as Construction of Piety: An African Perspective* (Resource Publications, 2013)
- Nuttall, Geoffrey F., *The Holy Spirit in Puritan Faith and Experience* (Basil Blackwell, 1946)
- Pinnock, Clark H., *Flame of Love: A Theology of the Holy Spirit* (IVP Academic 1996)
- Proudfoot, Wayne, *Religious Experience* (University of California Press, 1985)
- Quash, Ben, *Found Theology: History, Imagination, and the Holy Spirit* (Bloomsbury, 2013)
- Riis, Ole, and Linda Woodhead, *A Sociology of Religious Emotion* (Oxford University Press, 2010)
- Rogers, Eugene F. (ed.), *The Holy Spirit: Classic and Contemporary Readings* (Wiley-Blackwell, 2009)
- Schaefer, Donovan O., *Religious Affects: Animality, Evolution, and Power* (Duke University Press, 2015)
- Sedgwick, Eve Kosofsky, 'Epidemics of the Will', in *Tendencies* (Routledge, 1994), pp. 130-142
- Sedgwick, Eve Kosofsky, with Adam Frank, 'Shame in the Cybernetic Fold', in *Touching Feeling* (Duke University Press, 2003)
- Smith, James. K.A., *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Eerdmans, 2010)
- Spinks, Bryan, *Early and Medieval Rituals and Theologies of Baptism* (Routledge, 2006)
- Spinks, Bryan, *Reformation and Modern Rituals and Theologies of Baptism* (Routledge, 2006)
- Staniloae, Dumitru, 'Trinitarian Relations and the Life of the Church', in *Theology and the Church* (St Vladimir's Seminary Press, 1980), pp. 11-42
- Tanner, Kathryn, *God and Creation in Christian Theology: Tyranny or Empowerment* (Fortress Press, 1988)
- Taves, Ann, *Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James* (Princeton University Press, 1999)
- Thomasson-Rosingh, Anne Claar, *Searching for the Holy Spirit: Feminist Theology and Traditional Doctrine* (Routledge, 2018)
- Tonstad, Linn Marie, *God and Difference: The Trinity, Sexuality, and the Transformation of Finitude* (Routledge, 2016)
- Tonstad, Linn Marie, *Queer Theology: Beyond Apologetics* (Cascade, 2018)
- Torrance, T.F., *Theology in Reconstruction* (Eerdmans, 1996), pp. 192-258
- Tweed, Thomas A., *Crossing and Dwelling: A Theory of Religion* (Harvard University Press, 2006)
- Vásquez, Manuel A., *More Than Belief: A Materialist Theory of Religion* (Oxford University Press, 2011)

- Volpe, Medi Ann, *Rethinking Christian Identity: Doctrine and Discipleship* (Wiley-Blackwell, 2013)
- Vondey, Wolfgang, *Pentecostal Theology: Living the Full Gospel* (Bloomsbury, 2017)
- Ward, Graham, *How the Light Gets In: Ethical Life I* (Oxford University Press, 2016)
- Welker, Michael, *God the Spirit* (Fortress Press, 1994)
- Welker, Michael (ed.), *The Work of the Spirit: Pneumatology and Pentecostalism* (Eerdmans, 2006)
- Wetzel, James, *Augustine and the Limits of Virtue* (Cambridge University Press, 2008)
- Wetzel, Jame, 'Prodigal Heart: Augustine's Theology of the Emotions', in *Parting Knowledge: Essays After Augustine* (Wipf and Stock, 2013), pp. 81-96
- Williams, Jane (ed.), *The Holy Spirit in the World Today* (Alpha International, 2011)
- Williams, Rowan, 'Word and Spirit', in *On Christian Theology* (Blackwell Publishing, 2000), pp. 107-128
- Williams, Rowan, *The Wound of Knowledge*, 2<sup>nd</sup> ed. (Darton, Longman, and Todd, 1990)
- Woodward, Ian, *Understanding Material Culture* (Sage Publications, 2007)
- Yong, Amos, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Wipf and Stock, 2002)
- Zahl, Simeon, 'Experience', in *The Oxford Handbook of Nineteenth Century Christian Thought* (Oxford University Press, 2017), pp. 177-95
- Zahl, Simeon, 'Non-Competitive Agency and Luther's Experiential Argument against Virtue', *Modern Theology* 35/2 (2019), pp. 199-222
- Zahl, Simeon, 'Rethinking "Enthusiasm": Christoph Blumhardt on the Discernment of the Spirit', *International Journal of Systematic Theology* 12/3 (2010), pp. 341-63

## **PAPER D1F - JEWS, CHRISTIANS AND MUSLIMS BEFORE AND AFTER MUHAMMAD**

**Paper coordinator:** Professor Garth Fowden

**Supplementary regulation:** This paper, to be offered for the last time in 2019-20, proposes a new historical framework for the study of the history and interaction of rabbinic Judaism, patristic Christianity and early Islam.

**Course description:** Judaism, Christianity and Islam – the three scriptural monotheisms – are usually taught separately. Here they are intertwined within a historical frame, broadly the First Millennium CE from Augustus to Avicenna. The course pivots more specifically around the Qur'an, which emerged in Arabia on the peripheries of the two 'world-empires' of Iran and Rome, and variously refracts rabbinic Judaism and patristic – especially Syriac – Christianity. These pre-Islamic imperial and religious contexts, and contacts between them, are examined in the first part of the course. Particular attention is given to how the formation and exegesis of scriptural canons helped define the major religious communities and identities – both before and after Muhammad. The latter part of the course concentrates on the interaction of these communities, especially their scholars, under the Caliphate and beyond, along the Silk Road. Particular attention is given to Abbasid Baghdad in the ninth and tenth centuries, and to the theological and philosophical debates that flourished there, distilling much of what was most historically and intellectually significant in the First Millennium.

### **Course aims:**

- To focus on interactions of rabbinic Judaism, patristic Christianity and early Islam during the First Millennium
- To show how knowledge of the Islamic world, in particular, contextualizes and illuminates the other scriptural monotheisms, and stimulates new approaches to the pre-Islamic world of late Antiquity
- To highlight the role of scriptural exegesis in the formation of religious and cultural communities
- To bring out the interactions of scriptural monotheist histories with the development of philosophy, law and medicine

### **Learning outcomes:**

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

#### **(I) Knowledge of:**

- How historians can study religions in interaction with each other as well as in isolation
- The currently most innovative areas of research, e.g. pre-Islamic Arabia, the Syriac world, the Qur'an and early Islam, the Silk Roads, and intellectual life in Abbasid Baghdad



- How to construct a historical narrative out of often fragmentary evidence

**(II) The ability to**

- Apply an historical perspective to, and derive historical evidence from, religious sources
- Use historical research on origins in order to integrate the study of the major scriptural monotheisms and formulate fresh approaches to interfaith dialogue
- Reflect on the relationship between philosophy and theology
- Incorporate knowledge of Islam into historical and theological education, with an eye on current socio-political conflicts

**Teaching:** Teaching will be provided in sixteen weekly one-hour lectures and six one-hour classes spread over the Michaelmas and Lent terms. The classes will focus on texts designed to illustrate and develop arguments presented in the lectures. Lectures are open to all; classes are restricted to students offering D1f in the Tripos, and those attending them will be expected to bring a page of reflections and questions on the texts as a contribution to discussion.

**Supervisions:** Students should receive five or six supervisions, ideally spread over Michaelmas and Lent Terms, or if necessary concentrated in Lent Term. Specimen essay titles will be provided.

**Additional resources:** Colleagues may on occasion be invited to deliver guest lectures.

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

**Form and conduct of examination:** The paper will be assessed by means of a three-hour examination consisting of twelve questions divided into two sections corresponding to the two Parts of the course outlined below. Candidates will be required to answer three questions, including one from each section of the paper.

## 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 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 Samkhyas, 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 Thomas Graumann

### **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 require 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 - APOCALYPSE**

### **Paper Coordinator:**

Dr Joe Webster

### **Supplementary Regulation**

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

### **Set Texts**

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

### **Course Description**

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

### **Teaching**

The course is taught in a weekly paired lecture and seminar (one hour each, back to back) over one term. Seminars are designed as a chance for students to discuss the lecture material, as well as readings connected to the weekly topic.

### **Learning Aims and Outcomes:**

- An understanding of the broad history and anthropology of millennial movements across space and time
- An ability to discuss millennial ideas and movements using the heuristic tools of anthropology and across the social sciences

- An ability to write an informed analysis of the anthropological and social scientific problems discussed in the paper
- An ability to work independently
- Enhanced ability to think critically, reason logically, and evaluate evidence
- Further develop communication skills, both written and oral
- Critical appraisal of, engagement with, and effective use of a variety of written sources

### Form and Conduct

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).

### Weekly Lecture and Seminar Topics:

Specific reading assignments will be provided for each session.

1	<b>Lecture:</b> <i>Approaching the Apocalypse: Theory and Method</i>
	<b>Seminar:</b> <i>Daniel and Revelation: A Symbolic Anthropology</i>
2	<b>Lecture:</b> <i>Foundational Cases: William Miller and the Seventh-day Adventists</i>
	<b>Seminar:</b> <i>Seventh-day Adventism in contemporary Madagascar</i>
3	<b>Lecture:</b> <i>Violent Endings: Waco and Heaven's Gate</i>
	<b>Seminar:</b> <i>In their own words: The writings of David Koresh and Marshall Applewhite</i>
4	<b>Lecture:</b> <i>Signs of the Times: The Brethren and the Jesus Christians</i>
	<b>Seminar:</b> <i>Left Behind and other Apocalyptic Fiction</i>

5	<b>Lecture:</b> <i>Apocalypse as Pathology: Mrs Keech and The Seekers</i>
	<b>Seminar:</b> <i>Questioning Cognitive Dissonance Theory</i>
6	<b>Lecture:</b> <i>Apocalypse as Poverty: Cargo Cults and other Revitalisation Movements</i>
	<b>Seminar:</b> <i>Questioning Deprivation Theory</i>
7	<b>Lecture:</b> <i>Preparing for the End: Survivalism in America</i>
	<b>Seminar:</b> <i>Apocalypse, Secrecy, and Conspiracy Theory</i>
8	<b>Lecture:</b> <i>Secular Apocalypticism: Global Warming and Personal Illness</i>
	<b>Seminar:</b> <i>Apocalypticism as Moral World Building</i>

**Preliminary Bibliography:**

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

George Chryssides, *Heaven's Gate: Postmodernity & Popular Culture in a Suicide Group* (2011)

Samuel Gerald Collins, *All Tomorrow's Cultures: Anthropological Engagements with the Future* (2008)

David Cook, *Contemporary Muslim Apocalyptic Literature* (2005).

Deborah Danowski and Eduardo Viveiros de Castro, *The Ends of the World* (2016)

James Faubion, *The Shadows and Lights of Waco: Millennialism Today* (2011)

Leon Festinger, *When Prophecy Fails* (1956)

Francis Fukuyama, *Our Posthuman Future: Consequences of the Biotechnology Revolution* (2006)

Crawford Gribben, *Writing the rapture: Prophecy fiction in evangelical America* (2009)

Crawford Gribben, *Evangelical millennialism in the trans-Atlantic world, 1500-2000* (2011)

Crawford Gribben and Mark S. Sweetnam, *Left Behind and the Evangelical Imagination* (2011)

Crawford Gribben and Kenneth Newport, *Expecting the end: Millennialism in social and historical context* (2006)

Cathy Gutierrez, *The End That Does: Art, Science and Millennial Accomplishment* (2005)

John Hall, *Apocalypse: From Antiquity to the Empire of Modernity* (2009)

Kylo-Patrick R. Hart, *Media and the Apocalypse* (2009)

Sarah Harvey and Suzanne Newcombe, *Prophecy in the New Millennium* (2013)

Myrtle Hill, *The Time of the End – Millenarian Beliefs in Ulster* (2000)

Janet Hoskins, *The Divine Eye and the Diaspora: Vietnamese Syncretism Becomes Transpacific Caodaism* (2015)

Laura Hubner, *The Zombie Renaissance in Popular Culture* (2015)

Timothy Jenkins, *Of Flying Saucers and Social Scientists: A Re-Reading of When Prophecy Fails and of Cognitive Dissonance* (2013)

Eva Keller, *The Road to Clarity: Seventh-Day Adventism in Madagascar* (2005)

Zoe Knox, *Jehovah's Witnesses and the Secular World: From the 1870s to the Present* (2018)

George Knight, *Millennial Fever and the End of the World: a Study of Millerite Adventism* (1994)

Richard Landes, *Heaven on earth: The Varieties of the Millennial Experience* (2011)

James Lewis, *Making Sense of Waco* (1994)

James Lewis (ed), *The God's Have Landed: New Religions From Other Worlds* (1995)

James Lewis, *The Order of the Solar Temple: The Temple of Death* (2006)

Michael Lieb, *Children of Ezekiel: Aliens, UFOs, the Crisis of Race, and the Advent of End Time* (1998)

Robert Lifton, *Destroying the World to Save It: Aum Shinrikyo, Apocalyptic Violence, and the New Global Terrorism* (2000)

George E. Marcus *Paranoia within reason: a casebook on conspiracy as explanation* (1999)



Richard G. Mitchell, Jr, *Dancing at Armageddon: Survivalism and Chaos in Modern Times* (2002)

Douglas Morgan, *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement* (2001)

Kenneth Newport, *The Branch Davidians of Waco: The History and Beliefs of an Apocalyptic Sect* (2006)

Ronald Numbers, *The Disappointed: Millerism And Millenarianism In The Nineteenth Century* (1987)

Stephen D. O'Leary, *Arguing the Apocalypse: A Theory of Millennial Rhetoric* (1994)

Susan Palmer, *The Nuwaubian Nation* (2010)

Susan J. Palmer, *Aids as an Apocalyptic Metaphor in North America* (1997)

Michael Pearson, *Millennial Dreams and Moral Dilemmas: Seventh-Day Adventism and Contemporary Ethics* (2008)

Patricia R. Pessar, *From Fanatics to Folk: Brazilian Millenarianism and Popular Culture* (2004)

Lee Quinby, *Gender and Apocalyptic Desire* (2005)

Thomas Robbins, *Millennium, Messiahs, and Mayhem: Contemporary Apocalyptic Movements* (1998)

David Rowe, *God's Strange Work: William Miller and the End of the World* (2008)

Hillel Schwartz, *The French Prophets: The History of a Millenarian Group in Eighteenth-Century England* (1980)

Joshua Searle and Kenneth G. C. Newport (eds), *Beyond the End: The Future of Millennial Studies* (2012)

Pamela J. Stewart, & Andrew Strathern, *Millennial Markers* (1997)

Sylvia L. Thrupp, *Millennial Dreams in Action: Studies in Revolutionary Religious Movements* (1970)

Laura Vance, *Seventh-day Adventism in Crisis* (1999)

John Walliss, *The End All Around Us: Apocalyptic Texts and Popular Culture* (2014)

Joseph Webster, *The Anthropology of Protestantism* (2013)

Catherine Wessinger (ed.), *The Oxford Handbook to Millennialism* (2011)

Peter Worsley, *The Trumpet Shall Sound: A Study of 'Cargo' Cults in Melanesia* (1957)

## **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 - WORLD CHRISTIANITIES: PENTECOSTAL AND CHARISMATIC CHRISTIANITY WORLDWIDE**

### **Paper Coordinator**

Dr Jörg Haustein

### **Supplementary Regulation**

The paper will provide a regionally diverse introduction to Pentecostal and Charismatic Christianities worldwide, together with a critical evaluation of the most important scholarly debates in the field.

### **Course Description**

Pentecostal and Charismatic movements are one of the most significant expressions of contemporary World Christianity. Transcending the traditional denominational confines of doctrinal uniformity and formal organisation, these movements require new modes of analysing global Christianity as well as new forms of ecumenical engagement. Anthropological, historical, sociological, and theological scholarship on Pentecostal and Charismatic movements has markedly increased in the past years, now forming a vibrant interdisciplinary field of study and research.

The paper will provide a regionally diverse introduction to Pentecostal and Charismatic Christianities worldwide, together with a critical evaluation of the most important scholarly debates in the field. Drawing on concrete examples from all continents, students will be provided with a historical overview over the development of Pentecostal and Charismatic movements in the 20<sup>th</sup> century up to the present, followed by an in-depth discussion of the most important socio-cultural, political, and theological dimensions concerning the movement. Developing the study of Pentecostalism into broader theoretical and methodological insights, the paper will enable students to comprehend some of the most salient dynamics and challenges facing World Christianity today.

There are no set texts for this course. A general bibliography is provided at the end of this syllabus, alongside three key readings for each lecture which students are advised to consult for preparation. Lecture slides will contain a detailed bibliography for further study and as a starting aid for essay research. This paper is particularly suitable for students who have taken papers A6 (Understanding Contemporary Religion) and B7 (Themes in World Christianities).

### **Learning outcomes**

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

- Account for the diversity of Pentecostal and Charismatic movements as part of contemporary World Christianity
- Outline the historical genealogy of Pentecostal and Charismatic Christianity as a global movement



- Assess in detail the most important dynamics and tensions in the Pentecostal engagement with tradition, politics, development, gender, media, migration, other religions, and ecumenism
- Compare and contrast historical, anthropological, sociological, political, and theological approaches to the study of Pentecostalism
- Analyse a primary source from the historical or theological study of Pentecostalism
- Discuss and evaluate in detail a specific research question in the study of Pentecostalism, including a comparative evaluation of different approaches to this question in the field of Pentecostal Studies

### **Teaching**

The paper will be taught by Jörg Haustein in the form of a weekly one-hour lecture over two terms. In addition there are six seminars (three per term) centred on the discussion and analysis of primary sources. Students should also attend four supervisions for this paper.

### **Assessment**

Student learning in the course will be assessed by two extended essays. The first essay will consist of an analysis of one of the discussed primary sources, utilising the methodology taught in the respective seminar and consulting appropriate secondary sources for context and interpretation. The second essay will answer a research question on a topic of the student's choice. Students must agree the essay question and scope with their supervisor and will present their essay plan during supervision. A detailed rubric and sample essay questions/plans will be provided.

### **Course Overview**

#### **Michaelmas Term: Historical Introduction**

- 1 The many faces of Pentecostalism: Themes, controversies and definitions
- 2 Global Christianity in the making: Revivalism at the turn of the 20th century
- 3 Stories of origins: Pentecostal history in genealogical perspective  
**Seminar 1:** Pentecostal magazines
- 4 Patterns of proliferation: Missionary activity and local movements
- 5 Mainstreaming Pentecostalism: Evangelicals and Charismatics  
**Seminar 2:** Charismatic conversions
- 6 The third wave? Doctrinal innovations and old habits
- 7 Event Christianity: Megachurches and global pilgrimages

### **Seminar 3:** Megachurches and the media

- 8 Off to new horizons? The myth of growth and the future of Pentecostalism

### **Lent Term: Cultural and Theological Perspectives**

- 1 Remaking the old and the new: Conversion and the Pentecostal cultural process
- 2 Spirits that matter: Media, materiality, and Pentecostal senses

#### **Seminar 4:** Pentecostal telenovelas

- 3 Embodied patriarchy? Gender, sex and the Spirit-filled body
- 4 Prosperity and capitalism: Pentecostalism in development practice
- 5 Piety and politics: Governments, Pentecostals, and democracy

#### **Seminar 5:** The Kingdom of God in Pentecostal sermons

- 6 Reverse mission? Migrant churches and Pentecostal transnationalism
- 7 Between Zion and Babel: Pentecostal ecumenical engagement

#### **Seminar 6:** Texts from the Catholic-Pentecostal dialogue

- 8 Crossing and demarcating boundaries: Pentecostals in inter-religious engagement

Michaelmas Term – Historical Introduction

### **Lecture 1 – The many faces of Pentecostalism: Introduction to a global movement and its scholarly representation**

Pentecostal and Charismatic movements have changed the face of World Christianity in the past decades, but have only very recently begun to attract widespread attention in the media, political analysis, development practice, and scholarship. The lecture will introduce key themes in the study of Pentecostalism via selected vignettes from Nigeria (politics), South Korea (prosperity), Philippines (Charismatic healing movements) and the UK (migrant churches). It will then go on to critically examine some of the more recent scholarship on Pentecostal and Charismatic movements, and its tendency to narrowly define a multi-faceted movement for select target audiences in anthropology, history, sociology, religious studies, and theology. This will include a discussion of the various attempts to define and delineate the study of Pentecostal movements worldwide.

#### **Key Readings:**

- Allan Anderson, Michael Bergunder, André Droogers and Cornelis van der Laan (eds), *Studying Global Pentecostalism: Theories and Methods*. Berkeley, California: University of California Press, 2010.
- Allan Anderson, *An Introduction to Pentecostalism*. 2<sup>nd</sup>, rev. ed. Cambridge: Cambridge University Press, 2014.
- Michael Wilkinson (ed.), *Global Pentecostal Movements: Migration, Mission, and Public Religion*. Leiden: Brill, 2012.

## **Lecture 2 – Global Christianity in the making: Revivalism at the turn of the 20th century**

The fairly rapid global spread of Pentecostalism among certain segments of Christianity in the early 20<sup>th</sup> cannot be understood without the context of worldwide revivalism. The lecture will explain the proliferation of faith missions, holiness networks, healing movements and pre-millennial theologies in the late 19<sup>th</sup> and early 20<sup>th</sup> century. Tracing individual actors and key nodal points we will examine the theoretical and historiographical tools at our disposal to map global Christian networks that cannot be subsumed in standard narratives of centred, missionary spread.

### **Key Readings:**

- Joel Cabrita, *The People's Zion: Southern Africa, the United States, and a Transatlantic FaithHealing Movement*. Cambridge, MA: Harvard University Press, 2018.
- Donald Dayton, *Theological Roots of Pentecostalism*. Metuchen, NJ: Scarecrow Press, 1987.
- Klaus Fiedler, *The Story of Faith Missions: From Hudson Taylor to Present Day Africa*. Oxford: Regnum Books International, 1994.

## **Lecture 3 – Stories of origins: Pentecostal history in genealogical perspective**

Azusa Street is often taken as the place of origin for the Pentecostal movement, in an Americancentred history of global Christian revivalism. There were, in fact, multiple, interconnected events taking place in the American and global evangelical circles that all built on similar sentiments and expectations and for a time identified one another as part of the same movement. The lecture will introduce the historiographically most important of these events and analyse how the Azusa Street revival acquired a certain centrality among these groups. We will also review the later historiographical debate around single versus multiple origins of Pentecostalism and consider how a genealogical approach to history and historical memory provides a solution to this dispute.

### **Key readings:**

- Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism*. London: SCM Press, 2007.
- Bergunder, Michael, 'Constructing Indian Pentecostalism: On Issues of Methodology and Representation' in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* ed. by : Allan Anderson and Edmond Tang. London: Regnum Books, 2005, pp. 177-213.
- Cecil M. Robeck, Jr., *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*. Nashville, Tennessee: Thomas Nelson, 2006.

**Seminar 1:** Reconstructing the story and representation of the Mukti Mission and Pandita Ramabai from contemporary articles in *The Apostolic Faith* and other globally circulated religious magazines.

#### **Lecture 4 – Patterns of proliferation: Missionary activity and local movements**

Owing to its rapid fragmentation and proliferation via established networks, Pentecostalism spread in multilinear and poly-directional patterns. Moreover, local agents and interests were decisive in how the movement was adopted and often outmanoeuvred missionary influence. The lecture will exemplify this for the early days of Pentecostalism through a study of Scandinavian, German, and British Pentecostalism. Ethiopia will suffice as a further instance of similar dynamics about 50 years later. Together, these examples allow us to challenge unilinear histories of Christianity that are centred on (Western) missionary agency.

##### **Key readings:**

- Allan Anderson, *To the Ends of the Earth: Pentecostalism And The Transformation Of World Christianity*. Oxford: Oxford University Press, 2013.
- David Bundy, *Visions of Apostolic Mission: Scandinavian Pentecostal Mission to 1935*. Uppsala: Uppsala Universiteit, 2009.
- Jörg Haustein, *Writing Religious History: The Historiography of Ethiopian Pentecostalism*. Wiesbaden: Harrassowitz, 2011.

#### **Lecture 5 – Mainstreaming Pentecostalism: Evangelicals and Charismatics**

The historiographical emphasis on Pentecostal origins and growth tends to eclipse the fact that for the first half of the 20<sup>th</sup> century, Pentecostal churches in the USA and worldwide were a religious minority operating distinctly outside the Christian mainstream and recruiting mainly from lower classes. This only gradually changed with the reception of white Pentecostals in American evangelical mainstream since the 1950s, Charismatic movements and ecumenical dialogue since the late 1960s and 1970s, and various global evangelists and student movements, culminating in the 1980s. The lecture will trace the global contours of these ‘mainstreaming’ processes through examples from the USA, Latin America, and Africa, while paying attention to the role of scholarship, politics and the media in drawing more attention to the movement by the end of the 20<sup>th</sup> century.

##### **Key readings:**

- Peter Hocken, *Azusa, Rome, and Zion: Pentecostal Faith, Catholic Reform, and Jewish Roots*. Eugene, OR: Pickwick Publications, 2016.
- David Maxwell, *African Gifts of the Spirit: Pentecostalism and the Rise of a Zimbabwean Transnational Religious Movement*. Oxford: James Currey, 2006.
- Karla Poewe (ed.), *Charismatic Christianity as a Global Culture*. Columbia, SC: University of South Carolina Press, 1994.

**Seminar 2:** Historical-critical analysis of autobiographical experience accounts by key figures in the Charismatic movement

### **Lecture 6 – The third wave? Doctrinal innovations and old habits**

The standard sequence of Pentecostal history typically culminates in present-day ‘Neo-Pentecostalism,’ denoting a set of doctrinal and liturgical innovations like the Word-of-Faith Movement, the Prosperity Gospel, and the Deliverance Movement. However, this idea of a ‘third wave’ (after ‘classical’ Pentecostalism and the Charismatic renewal) was originally promoted by proponents of these movements and as such not only serves their claims of significance, but also masks important continuities to older and even pre-Pentecostal doctrinal ideas. The lecture will trace out these continuities to place Neo-Pentecostalism within its proper context in World Christianity. We will also look at how large parts of Pentecostalism (esp. in Africa) came to be associated with the Prosperity gospel and test the merits and limits of this characterisation and the associated critique.

#### **Key readings:**

- Andreas Heuser (ed.) *‘Pastures of Plenty’: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*. Frankfurt a.M.: Peter Lang, 2015.
- René Holevast, *Spiritual Mapping in the United States and Argentina, 1989–2005: A Geography of Fear*. Leiden, Brill, 2009.
- Dale H. Simmons, *E. W. Kenyon and the Postbellum Pursuit of Peace, Power, and Plenty*. Lanham, Maryland: Scarecrow Press, 1997.

### **Lecture 7 – Event Christianity: Megachurches and global pilgrimages**

Since the 1990s, Pentecostal megachurches have captivated the attention of scholarship, especially as they highlight the global connectivity of Pentecostal movements via transnational migration and revival tourism. The lecture will introduce the Yoido Full Gospel Church in Seoul and the various attempts to emulate its model in other parts of Asia, the short-lived ‘Toronto blessing’ and its impact on Pentecostal embodiment, and the Universal Church of the Kingdom of God with its strong south-south links between Latin America, Africa, and India and multiple controversies. We will examine the entrepreneurial operations of these churches and the centrality of their charismatic leaders, but also consider what drives their appeal beyond these often-cited factors. Furthermore the lecture will demonstrate the fraying of Pentecostal identity markers as these churches build their ‘nondenominational’ brands.

#### **Key readings:**

- Terence Chong (ed.), *Pentecostal Megachurches in Southeast Asia: Negotiating Class, Consumption and the Nation*. Singapore: ISEAS Publishing, 2018.
- Margaret Poloma, *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism*. Walnut Creek, CA: Altamira Press, 2003.
- Linda van de Kamp, *Violent Conversion: Brazilian Pentecostalism and Urban Women in Mozambique*. Woodbridge: James Currey, 2016.

**Seminar 3:** Analysis and discussion of selected journalistic articles about the Universal Church of the Kingdom of God.

## **Lecture 8 – Off to new horizons? The myth of growth and the future of Pentecostalism**

Pentecostalism has been hailed as the ‘next Christendom’ and has even prompted prominent secularisation theorists to rethink their prognoses on global Christianity and religion. Yet these diagnoses of global trends tend to overlook two important parameters. Firstly, the fraying of Pentecostal doctrines, practices, and identities has reached a level at which the category of Pentecostalism itself is becoming increasingly irrelevant. Secondly, the focus on Pentecostal successes has eclipsed the many places in which the movement has struggled to make inroads or reverse secularisation trends. The lecture will place scholarly prognoses of Pentecostal growth in critical dialogue with both of these dimensions while considering what the current dynamics of Pentecostal and Charismatic movements may mean for their future and that of world Christianity in general.

### **Key readings:**

- L. William Oliverio, ‘The Work of Charles Taylor and the Future of Pentecostalism’. Special issue of *Pneuma*, vol. 40, no. 1–2, 2018.
- David Martin, *Pentecostalism: The World Their Parish*. Oxford: Blackwell, 2002.
- Devaka Premawardhana, *Faith in Flux: Pentecostalism and Mobility in Rural Mozambique*. Philadelphia, PA: University of Philadelphia Press, 2018.

Lent Term: Cultural and Theological Perspectives

## **Lecture 1 – Remaking the old and the new: Conversion and the Pentecostal cultural process**

The anthropology of Christianity has reinvigorated the debate about conversion through its discussion of continuity and discontinuity in the Pentecostal cultural process of separating the ‘old’ from the ‘new’, or the convert from her ‘traditional’ beliefs. The lecture will show how concepts of tradition and modernity are made and remade in Pentecostal conversion, holiness, and exorcisms. We will also study the seemingly paradox effect of Pentecostal demonology on the revival of traditional spirit beliefs, the communal embeddedness of seemingly individualistic Pentecostal aspirations, and the uneasy boundaries between the quotidian and sanctified.

### **Key readings:**

- Girish Daswani, *Looking Back, Moving Forward: Transformation and Ethical Practice in the Ghanaian Church of Pentecost*. Toronto: University of Toronto Press, 2015.
- Birgit Meyer, *Translating the Devil: Religion and Modernity Among the Ewe in Ghana*. Edinburgh: Edinburgh University Press, 1999.

- Joel Robbins, *Becoming Sinners. Christianity and Moral Torment in a Papua New Guinea Society*. Berkeley, CA: University of California Press, 2004.

## **Lecture 2 – Spirits that matter: Media, materiality, and Pentecostal senses**

Pentecostal beliefs and practices thrive on the enchantment of matter and the senses, from prayer cloths and the laying on of hands to the diagnostics of ‘spiritual warfare’ and the multisensory appeal of worship. In Pentecostal imagination and theology, bodies and matter mediate spiritual realities, and as such audiovisual media make tangible and accessible spiritual realities. The lecture will draw on recent theories from the ‘material turn’ in anthropology and the study of religion to analyse the Pentecostal engagement of media, bodies, and matter.

### **Key readings:**

- Monique M. Ingalls and Amos Yong (eds.), *The Spirit of Praise: Music and Worship in Global Pentecostal-Charismatic Christianity*. University Park, PA: Penn State University Press, 2015.
- Birgit Meyer (ed.), *Aesthetic Formations: Media, Religion, and the Senses*. Basingstoke: Palgrave Macmillan, 2009.
- Katrien Pype, *The Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*. New York: Berghahn Books, 2012.

**Seminar 4:** Analysis of selected video clips of Pentecostal telenovelas from Congo-Kinshasa and Nollywood

## **Lecture 3 – Embodied patriarchy? Gender, sex and the Spirit-filled body**

Pentecostal gendered practices and sexual codes are often taken to further heteronormative patriarchy as a global echo of America’s ‘moral majority’. A closer look, however, reveals much more complex processes of negotiating gender roles and sexual codes. North American women claim leadership roles in conservative churches through the power of the Spirit, Latin American masculinities are disciplined into domestic family duties, and LGBTI activists build bridges to Pentecostal pastors in Africa. By applying a Butlerian lens to these examples, the lecture will map the negotiation of sex and gender in Pentecostalism as a field of power relations, in which doctrinal assertions and the global export American culture wars may be a prominent but not always dominant dimension.

### **Key readings:**

- Ezra Chitando and Adriaan van Klinken (eds.), *Christianity and Controversies over Homosexuality in Contemporary Africa*. Abingdon: Routledge, 2016.
- Leah Payne, *Gender and Pentecostal Revivalism: Making a Female Ministry in the Early Twentieth Century*. New York: Palgrave Macmillan, 2015.
- Anna Stewart, Helen Mo and Saliha Chattoo (eds.), ‘Gender and Agency in Spirit-Filled Christianity.’ Special issue of *PentecoStudies*, vol. 15, no. 2, 2016.

#### **Lecture 4 – Prosperity and capitalism: Pentecostalism in development practice**

Religion has become an increasingly important topic in development studies and practice in recent years, especially as sustainable development can only be achieved via the inclusion of local actors and values. Pentecostalism, long characterised as an 'otherworldly', individualistic religion and thought to be wholly unsuitable to bringing meaningful systemic change, is now included in these conversations about religion and development. Some have pointed out its affinities with Weberian asceticism while others have tried to demarcate areas of conflict and possible convergence. The lecture will briefly introduce the recent turn to religion in development and the related debates of Pentecostal and Charismatic movements. Drawing on examples from the UK, East Africa, and India, we will critically review the pitfalls of instrumentalising religious actors in the name of development and look for ways to translate the religious aspirations of Pentecostals into shared development objectives.

##### **Key readings:**

- Allan Anderson and Jörg Haustein (eds.) 'Pentecostalism and Development.' Special issue of *PentecoStudies*, vol. 14, no. 2, 2015.
- Mark Cartledge, Sarah Dunlop, Heather Buckingham and Sophie Bremner, *Megachurches and Social Engagement: Public Theology in Practice*. Leiden: Brill, 2019.
- Dena Freeman (ed.), *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*. Basingstoke: Palgrave Macmillan, 2012.

#### **Lecture 5 – Piety and politics: Governments, Pentecostals, and democracy**

Pentecostal and Charismatic movements form an excellent ground for studying the complex relationship between religion and politics. Pentecostals have been both shunned by politicians and embraced, they have been oppressed by dictators and have supplied them, and in some cases Pentecostals have been on either side of political conflict and oppressive regimes. The more salient point, however, is that politicians and Pentecostals compete in the same terrain: the subjectivation of individuals into moral collectives and visions of the future. Depending on the political environment and the dominant theological discourse, this makes Pentecostals vulnerable to theocratic instrumentalisation or resilient against dictatorships. Comparing the cases of Chile, South Africa, and China, the lecture will elucidate the most important parameters influencing the relationship between Pentecostal communities and political authorities.

##### **Key readings:**

- Paul Freston, *Evangelicals and Politics in Asia, Africa and Latin America*. Cambridge: Cambridge University Press, 2001.
- Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago, IL: University of Chicago Press, 2009.
- Nimi Wariboko, *Nigerian Pentecostalism*. Rochester, NY: University of Rochester Press, 2014.



**Seminar 5:** Analysis of selected Pentecostal sermons with regard to their political vision and understanding of the relationship between church and state

### **Lecture 6 – Reverse mission? Migrant churches and Pentecostal transnationalism**

Every year, the RCCG, a transnational Nigerian megachurch, fills the Excel Centre in London at its

'Festival of Life' revival conference and has in the past attracted politicians like Boris Johnson and David Cameron to this event. The RCCG has hundreds of branches all over the UK and is one of many examples how Pentecostal migrant churches have changed the face of Christianity in Europe. The lecture will introduce prominent migrant churches in London, Lisbon, and Kiev, study their transnational connections, and examine the specific challenges they face with segregation, undocumented migration, and the retention of their members. A critical review of the 'reverse mission' debate will highlight some of the limits of the missionary paradigm and help us arrive at a more polycentric map of power relations in global Christianity.

#### **Key readings:**

- Afe Adogame, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity*. London: Bloomsbury Academic Press, 2013.
- Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Leaders from the Global South in Europe: Bringing Back the Gospel*. Leiden: Brill, 2009.
- Catherine Wanner, *Communities of the Converted: Ukrainians and Global Evangelism*. Ithaca, NY: Cornell University Press, 2007.

### **Lecture 7 – Between Zion and Babel: Pentecostal ecumenical engagement**

Pentecostal and Charismatic movements have changed the face of World Christianity in the past century more than any other Christian denomination, and yet they are hardly represented in organised ecumenism. This is due to two main challenges: the organisational fragmentation of the movement and the widespread scepticism toward the ecumenical movement among certain influential denominations. At the same time, there has been extensive formal dialogue between Pentecostals and the Roman-Catholic church, the World Conference of Reformed Churches, and the Lutheran World Federation, among others. The lecture will present a history of the Pentecostal ecumenical engagement, which draws out the most important achievements and points of contention of the formal dialogues. We will also consider how Pentecostal ecclesiologies have aided and hindered this ecumenical engagement.

#### **Key readings:**

- Veli-Matti Kärkkäinen and Amos Yong, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*. Lanham, MD: University Press of America, 2002.

- Karen Murphy, *Pentecostal and Roman Catholics on Becoming a Christian: Spirit-Baptism, Faith, Conversion, Experience, and Discipleship in Ecumenical Perspective*. Leiden: Brill, 2018.
- Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*. Grand Rapids, MI: Eerdmans, 2010.

**Seminar 6:** Discussion of selected declarations from the 25 years of Catholic-Pentecostal dialogue

### **Lecture 8 – Crossing and demarcating boundaries: Pentecostals in inter-religious engagement**

Pentecostal mission practice and theology tend to operate with exclusivist paradigms and ignore established boundaries of inter-religious co-existence, which can lead to conflict in cases of symmetric escalation of inter-religious tensions. At the same time, the Pentecostal emphasis on the Holy Spirit's ubiquitous presence has also prompted missionary theologies and practices that mirror the openness of pluralistic or inclusivistic approaches toward other religions and have prompted opposition by other Christians. Comparing Pentecostal-Muslim engagement in Africa with Hindu-Pentecostal tensions in India, the lecture will draw out the main contours of the Pentecostal encounter with Islam and Hinduism. The second part of the lecture will review Pentecostal contributions to the theology of religions and discuss how pneumatology can open up new perspectives in the Christian reflection about inter-religious encounters.

#### **Key readings:**

- Chad M. Baumann, *Pentecostals, Proselytization, and Anti-Christian Violence in Contemporary India*. Oxford: Oxford University Press, 2015.
- Tonie Richie, *Speaking by the Spirit: A Pentecostal Model for Interreligious Dialogue*. Lexington, KY: Emeth Press, 2011.
- Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*. Grand Rapids, MI: Baker Academic Press, 2003.

#### **General Reading**

- Allan Anderson, *An Introduction to Pentecostalism*. 2nd, rev. ed. Cambridge: Cambridge University Press, 2014.
- Allan Anderson and Edmond Tang (eds.), *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*. London: Regnum Books, 2005.
- Allan Anderson, Michael Bergunder, André Droogers and Cornelis van der Laan (eds.), *Studying Global Pentecostalism: Theories and Methods*. Berkeley, California: University of California Press, 2010.

- Michael Bergunder, *The South Indian Pentecostal Movement in the Twentieth Century*. Grand Rapids, MI: Eerdmans, 2008.
- Stanley M. Burgess and Eduard M. van der Maas (eds.), *International Dictionary of Pentecostal and Charismatic Movements*. Revised and expanded ed. Grand Rapids, MI: Zondervan, 2002.
- Mark Cartledge, *Narratives and Numbers: Empirical Studies of Pentecostal and Charismatic Christianity*. Leiden: Brill, 2017.
- Terence Chong (ed.), *Pentecostal Megachurches in Southeast Asia: Negotiating Class, Consumption and the Nation*. Singapore: ISEAS Publishing, 2018.
- Simon Coleman and Rosalind I. J. Hackett (eds.), *The Anthropology of Global Pentecostalism and Evangelicalism*. New York: NY University Press, 2015.
- Ogbu Kalu, *African Pentecostalism: An Introduction*. Oxford: Oxford University Press, 2008.
- William Kay and Anne Dyer (eds.), *European Pentecostalism*. Leiden: Brill, 2011.
- Martin Lindhardt (ed.), *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies*. Leiden: Brill, 2014.
- Calvin Smith (ed.), *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*. Leiden: Brill, 2010.
- Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel*. London: Bloomsbury T&T Clark, 2017.
- Fenggang Yang, Joy K. C. Tong and Allan Anderson (eds.), *Global Chinese Pentecostal and Charismatic Christianity*. Leiden: Brill, 2017.

See also the specialist journals *Pneuma* (Brill), *PentecoStudies* (Equinox), and *Journal of Pentecostal Theology* (Brill).

## **PAPER D2F -TOPICS IN CHRISTIAN ETHICS**

### **Paper Coordinator:**

Dr Michael Banner

### **Prescribed topic for 2019–20**

Sites of Precarity: Migration, Slavery, Incarceration and Old Age

### **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 contemporary questions to do especially with certain sites of precarity: specifically migration, slavery, incarceration and old age. 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, doctrine, social anthropology, and in Christian life and thought more widely, introducing them to themes and approaches in moral theology. Students 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. The second section of the paper will encourage and challenge students to work beyond the 'hard cases' tradition and to locate the consideration of topical questions in a wider intellectual context, drawing not only on philosophy, but on social anthropology, and placing both within a Christian understanding of human life and society.

### **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 to do with migration, slavery, incarceration and old age, 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 choose from each part of a list of questions to be published at the beginning of the academic year.

### **Teaching**

The course will be taught by Dr Michael Banner through 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. Feedback may be given on no more than two drafts of the essay.**

## **Part I Methods and Approach**

### Introductory and Background Reading

- M. Banner, Christian Ethics: A Brief History (Oxford, 2009).
- D. Fassin, ed., A Companion to Moral Anthropology (Oxford, 2012).
- D. Wiggins, Ethics (London, 2006).
- R. B. Hays, The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics (Edinburgh, 1997).
- J. Mahoney, The Making of Moral Theology (Oxford, 1987).

### 1. Introduction – Modern Ethics and the ‘Crisis’ of Christian Ethics

- I. Kant, The Groundwork of the Metaphysics of Morals.
- J.S Mill, Utilitarianism.
- F. Nietzsche, The Genealogy of Morals.
- A. MacIntyre, After Virtue: A Study in Moral Theory, 3<sup>rd</sup> edition (London, 2013).
- J. Laidlaw, The Subject of Virtue (Cambridge, 2014).
- M. Banner, The Ethics of Everyday Life: Moral Theology, Social Anthropology, and the Imagination of the Human (Oxford, 2014).

### 2. Karl Barth

- Karl Barth, Church Dogmatics, III, 2, section 45, ‘Man in his Determination as the Covenant Partner of God’, trans. H. Knight, etc. (Edinburgh, 1960) and III, 4, section 54, part 3, ‘Near and Distant Neighbours’, trans. A.T. Mackay, etc. (Edinburgh, 1961), and also II, 2, section 36, ‘Ethics as a task of the Doctrine of God’, trans. G.W. Bromiley, etc. (Edinburgh, 1957) and III.4, section 52, trans. A.T. Mackay, etc. (Edinburgh, 1961).
- E. Busch, Karl Barth: His Life from Letters 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).

### 3. Dietrich Bonhoeffer

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.

E. Bethge, Dietrich Bonhoeffer (published in Germany in 1967 and in an English translation in London and New York, 1970).

F. Schlingensiepen, Dietrich Bonhoeffer 1906-1945: Martyr, Thinker, Man of Resistance (London, 2006).

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).

### 4. Protestant Ethics and the Use of Scripture

Martin Luther King, A Testament of Hope: The Essential Writings of Martin Luther King (New York, 1986).

A. Verhey, Reading the Bible in the Strange World of Medicine (Grand Rapids, 2003).

R.B. Hays, The Moral Vision of the New Testament (Edinburgh, 1996).

S. Wells and B. Quash, Introducing Christian Ethics 2<sup>nd</sup>. ed., (Chichester, 2017).

### 5. John Paul II and Post-Modernity

John Paul II, Veritatis Splendor (London, 1993) and Evangelium Vitae (London, 1995).

6. Protestant Ethics in the late 20<sup>th</sup> Century

S. Hauerwas, The Peaceable Kingdom (London, 1984).

Oliver O'Donovan, Resurrection and Moral Order, 2<sup>nd</sup> edition (Leicester, 1994),  
prologue and chs. 1 and 2.

7. Social Anthropology and Theology

J. du Boulay, Cosmos, Life, and Liturgy in a Greek Orthodox Village (Limni, 2009).

M. Banner The Ethics of Everyday Life: Moral Theology, Social Anthropology and the  
Imagination of the Human (Oxford, 2014).



## **Part II Contemporary Ethical Life and Practice, with special reference to sites of precarity: migration, slavery, incarceration and old age**

### Introductory and General Reading

- M. Barnett, Empire of Humanity: A History of Humanitarianism (Cornell, 2013).  
D. Fassin, Humanitarian Reason: A Moral History of the Present (Berkeley, 2012).  
G. Agamben, State of Exception (Chicago, 2015).

### Migration

- D. Miliband, Rescue: Refugees and the Political Crisis of our Time (London, 2017)  
S. Synder, Asylum-Seeking, Migration and the Church (Farnham, 2012).  
R.W. Heimbürger, God and the Illegal Alien: United States Immigration Law and a Theology of Politics (Cambridge, 2018)  
M. Jackson, The Wherewithal of Life: Ethics, Migration, and the Question of Well-Being (Berkeley, 2013)  
L. Bretherton, Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness (Chichester, 2010), ch 3.  
Catholic Bishops of Mexico and United States, Strangers No Longer: Together on the Journey of Hope. A Pastoral Letter Concerning Migration from the Catholic Bishops of Mexico and the United States, (2003).  
G. Cruz, Toward a Theology of Migration: Social Justice and Religious Experience (New York, 2014).  
G. Campese, 'The Irruption of Migrants: Theology of Migration in the 21<sup>st</sup> Century', Theological Studies, 73 (2012), 3-32.  
A.F. Rowlands, 'On the Temptations of Sovereignty: The Task of Catholic Social Teaching and the Challenge of UK Asylum Seeking', Political Theology 12.6 (2011), 843-869.  
S. Benhabib, The Rights of Others: Aliens, Residents and Citizens (Cambridge, 2004).  
H.L. Johnson, Borders, Asylum and Global Non-Citizenship (Cambridge, 2014).  
E. Fiddian-Qasbiyeh et al, eds., The Oxford Handbook of Refugee and Forced Migration Studies (Oxford, 2104), esp. chs. 6 and 7.  
A. Ong, Buddha is Hiding: Refugees, Citizenship, the New America (Berkeley, 2003).

### Slavery

- J.A. Glancy, Slavery in Early Christianity (Oxford, 2002).
- B.E. Stevenson, What is Slavery? (Cambridge, 2015).
- J.A. Harrill, Slaves in the New Testament: Literary, Social, and Moral Dimensions (Minneapolis, 2005).
- P. Garnsey, Ideas of Slavery from Aristotle to Augustine (Cambridge, 1996).
- K. Bales, Disposable People: New Slavery in the Global Economy, rev. ed. (Berkeley, 2004).
- P. Dwyer, S. Hodgkinson and L. Waite, Precarious Lives: Forced Labour, Exploitation and Asylum (Bristol, 2014).
- M. Hudson, ... and Forgive Them Their Debts: Lending, Foreclosure and Redemption from Bronze Age Finance to the Jubilee Year (Dresden, 2018).
- D. Graeber, Debt: The First Five Thousand Years, 2<sup>nd</sup> rev. ed. (London, 2014).

### Incarceration

- M. Foucault, Discipline and Punish: The Birth of the Prison, new ed. (Harmondsworth, 1991).
- O. O'Donovan: Ways of Judgment (Grand Rapids, 2005), ch. 7.
- J.S. Logan, Good Punishment: Christian Moral Practice and U.S. Imprisonment (Grand Rapids, 2008).
- S. Jobe, 'Carceral Hermeneutics: Discovering the Bible in Prison and Prison in the Bible', Religions, 10.2 (2019), 101-115, in 'Carceral Intersections: Christianity and the Crisis of Mass Incarceration', special issue of Religions (2019).
- B. Crewe and A. Liebling, 'Reconfiguring Penal Power', in The Oxford Handbook of Criminology, ed. A. Liebling et al, 6<sup>th</sup> edition (Oxford, 2017).
- V. Ruggiero, Penal Abolitionism (Oxford, 2010).
- J. Dubler and V. Lloyd, Break Every Yoke: Religion, Justice and the Abolition of Prisons (Oxford, 2019).
- A. Liebling, Prisons and Their Moral Performance: A Study of Values, Quality and Prison Life (Oxford, 2004).
- J. Reiman and P. Leighton, The Rich Get Richer and the Poor Get Prison: Ideology, Class and the Criminal Justice System, 11<sup>th</sup> edition, (London, 2017).
- Catholic Bishops Conference of England and Wales, A Place of Redemption: A Christian Approach to Punishment and Prisons (London, 2004).
- D.H. Drake et al, eds., The Palgrave Handbook of Prison Ethnography (London, 2015).

- B. Story, Prison Land: Mapping Carceral Power Across Neoliberal America (Minneapolis, 2019).
- L.A. Rhodes, Total Confinement: Madness and Reason in the Maximum Security Prison (Berkeley, 2004).
- A. Reed, Papua New Guinea's Last Place: Experiences of Constraint in a Post Colonial Prison (New York, 2003).

### Old Age

- S. de Beauvoir, The Coming of Age (New York, 1996).
- A. Maclean, The Person in Dementia (Peterborough, Ontario), 2007.
- M. Banner, The Ethics of Everyday Life (Oxford, 2014), ch. 5.
- S.H. Moses, Ethics and The Elderly (Maryknoll, NY, 2015).
- J. Hockey, Experiences of Death: An Anthropological Account (Edinburgh, 1990).
- L. Cohen, No Aging in India: Alzheimer's, the Bad Family, and Other Modern Things (Berkeley, 1998).
- J. Yahalom, Caring for the People of the Clouds: Aging and Dementia in Oaxaca (Oklahoma, 2019).
- P. Coleman, Self and Meaning in the Lives of Older People (Cambridge, 2015).
- M. Johnson and J. Walker, eds., Spiritual Dimension of Ageing (Cambridge, 2016).
- J. Davies, Living Before Dying: Imagining and Remembering Home (New York, 2017).
- Peter Jeffrey, Going Against the Stream (Collegeville, MN, 2000).
- A. Jewell, ed., Ageing, Spirituality and Well-being (London, 2004).
- L.W. Poon and J. Cohen-Mansfield, eds., Understanding Well-Being in the Oldest Old (Cambridge, 2011).

## **PAPER D2G – THE PLAY OF IMAGINATION**

### **Paper Coordinator:**

Professor Douglas Hedley

### **Prescribed Texts**

There are no prescribed texts.

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

### **Learning outcomes**

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

1. identify major issues and problems in reflection upon the idea of play
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.

### **Introduction to the problem of 'The Play of Imagination'**

The aim of this paper is to explore the links between aesthetics, imagination and religion. The term 'play' in English is richly polyvalent: make believe, sport, dalliance, theatre, etc. The concept can be most fertile when considering the phenomenon of religion philosophically. Wittgenstein employs the language of 'games' to explain meaning. Robert Bellah has used 'play' to explain the emergence of religion.

### **Topics**

The value of play in the life of children and adults has been discussed by psychologists and philosophers have considered the free play of the mind in creation as central to art and science. One must also consider the widespread positivistic idea that the arts are mere forms of play, futile and lacking seriousness. Plato's critique of the arts should be considered in this context, as well as his account of play in the Laws. The comic figure of the philosopher in Plato's dialogues, especially the idea of Socrates as the 'oistros' or gadfly is relevant. There is also the question of leisure and play in a society that is profoundly concerned with efficiency and outputs. Does the concept of 'play' help shed

light upon the phenomenon of imagination, and the religious imagination in particular? Play and Games often play a significant role in religious imagery. The cosmic dance is a recurring image in religions East and West. In Indian thought, 'play' or lila is viewed as central to central forms of Hindu theology. Yet in Christian thought the theological appropriation of 'play' has been much more circumspect.

## Teaching

Week 1 Play, Religion, and Human Evolution. Johan Huizinga, *Homo ludens*, 1938. [SEP] Robert N. Bellah, *Religion in Human Evolution* (2011). Harvey Cox, *The Feast of Fools* (1969). Ellen Dissanakake, *Homo Aestheticus: Where Art comes from and why* (1992). Kristiaan Aercke, *Gods of Play: Baroque Festive Performances as Rhetorical Discourse* (1994). Klaus Peter Köpping, *The Games of Gods and Man: Essays in Play and Performance* (1997). [SEP]

Week 2 The Psychology of Play and Creativity. D.W. Winnicott, *Playing and Reality*, ch. 3, pp. 38-52 (London/New York: Routledge, 1971). [SEP] Douglas Hedley, *Living Forms of the Imagination* (2008) 39-78. Josef Piper, *Leisure, the Basis of Culture* (1948).

Week 3 Meaning, Play and Games: Richard Rorty, *Philosophy and the Mirror of Nature*, pp. 17-22 (Princeton: PUP, 1979). Ludwig Wittgenstein, *Philosophical Investigations* §§ 1-86. [SEP] Michael Forster, *Wittgenstein on the Arbitrariness of Grammar* (2004).

Week 4 Greek Play: Heraclitus, fr. 52 (eds. Diels-Kranz) = fr. D 76 (eds. Laks-Most), p. 175 (in A. Laks & G.W. Most [eds. & trans.], *Early Greek Philosophy. Early Ionian Thinkers, Part 2*, London: HUP, 2016). [SEP] Plato, *Laos VII 803a1-804a1* (pp. 1471-1472, in J.M. Cooper [ed.], *Plato, Complete Works*, Indianapolis/Cambridge: Hackett, 1997). [SEP] J. Caputo, *Being, Ground and Play in Heidegger*, *Man and World* 3 (1):26-48 (1970).

Week 5 Creation as play. Plotinus, *Ennead III 2 [47] 15* (*On Providence I*), (pp. 89-95, in A.H. Armstrong [ed. & trans.], *Plotinus III Enneads III. 1-9*). Meister Eckhart [SEP] [SEP] Nicholas of Cusa, *De ludo globi* (1463). Hugo Rahner, *Man at Play* (1967). J. Moltmann, *Theology of Play* (1972).

Week 6 Play and the aesthetic imagination. Immanuel Kant, *Critique of Judgment / Kritik der Urteilskraft* (1790), §§ 43, 51, 54 (in pp. 170-171, 189-195, 201-207, in W.S. Pluhar [trans.], *Immanuel Kant, Critique of Judgment*, Indianapolis/ Cambridge: Hackett, 1987). [SEP] Friedrich Schiller, *Letters on the Aesthetical Education of Man / Über die ästhetische Erziehung des Menschen* (1793). [SEP] H.B. Nisbet, *German Aesthetic and Literary Criticism: Winckelmann, Lessing, Hamann, Herder, Schiller, Goethe* (Cambridge:1985). Hans-Georg Gadamer, *Truth and Method / Wahrheit und Methode* (1960), Part I, chp. 2, pp. 106-168 (in J. Weinsheimer & D.G. Marshall [trans.], *Hans-Georg Gadamer, Truth and Method*, London: Bloomsbury, 2013). [SEP]

Week 7 The Divine Sophia at Play. Schelling, *The Ages of the World* (1815). Vladimir Solovyov, *Divine Sophia: The Wisdom Writings of Vladimir Solovyov*.

Week 8 God at Play in Indian Thought. Jessica Frazier, *Reality, Religion and Passion: Indian and Western Approaches in Hans-Georg Gadamer and Rupa Goswami* (Lexington Books, 2009). William Sax, *The Gods at Play: Lila in South Asia* (Oxford: OUP, 1995). Ananda Coomaraswamy, *Christian and Oriental Philosophy of Art* (New York, 1957), *The Dance of Shiva* (1918).

### **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).

### **General Bibliography**

Douglas Hedley, *Living Forms of the Imagination* (2008) *Sacrifice Imagined* (2011)

*The Iconic Imagination* (2016)

Iris Murdoch, *The Fire and the Sun in Existentialists and Mystics* (London, 1997) pp.386-463

*Metaphysics as a Guide to Morals* (London, 1992) pp.308-348

E. Casey, *Imagining* (Indiana, 2000)

James Engell, *The Creative Imagination: Enlightenment to Romanticism* (Cambridge, 1981)

Gilbert Durand, *L'imagination symbolique* (Paris, 1968)

*Les structures anthropologiques de L'imaginaire* (Paris, 1963)

*Science de L'homme et tradition* (Paris, 1975)

C. G. Jung, *The Collected Works of C.J. Jung:*

Vol 7 Two essays on Analytic Psychology

Vol 8 The Structure and Dynamics of the Psyche

J. Sallis, *Force of Imagination* (Indiana, 2000)

D. Brown, *Discipleship and Imagination. Christian Tradition and Truth* (Oxford, 2000).

D. Brown, *Tradition and Imagination. Revelation and Change* (Oxford, 1999)

Dilthey, *Poetry and Experience* (Princeton, 1985)

Collingwood, *The Idea of History* (Oxford, 1946)

*The Principles of Art* (Oxford, 1938)

Auerbach, *Mimesis* (1953)

W. Stevens, *The Necessary Angel: Essays on Reality and the Imagination* (London, 1960)

Rampley, *Nietzsche, Aesthetics and Modernity* (Cambridge, 2007)

Coleridge, *Biographia Literaria*. Ed. Engell and Bate (Princeton, 1983)

Ibn al-Arabi, *The bezel's of wisdom. Translation and introduction by R.W.J. Austin* (London: SPCK, 1980).

H. Corbin, *The Creative Imagination in the Sufism of Ibn Arabi*. (Princeton, 1969) trs. R. Manheim.

R.G. Collingwood, *The Principles of Art* (1938).

W. Chittick. *The Sufi Path of Knowledge. Ibn Arabi's Metaphysics of Imagination* (Albany, 1989).

H. Corbin, *Alone with the Alone* (Princeton 1969) trs. Ralph Manheim. Doris Behrens-Abousef, *Beauty in Arabic Culture* (Princeton, 1999).

Mircea Eliade, *Images and Symbols: Studies in Religious Symbolism*.

Sen, R. K., *A Brief Introduction to a Comparative Study of Greek and Indian Aesthetics and Poetics*, Calcutta: Sen Ray & Co., 1954

Scruton, *Beauty* (Oxford, 2009)

Umberto Eco, *Art and Beauty in the Middle Ages* (1985).

David Hume, 'Of the Standard of Taste' (in various collections of Hume's essays)

Schiller, *Letters on the Aesthetic Education of Man* (Oxford, 1967), Mary Mothersill, *Beauty Restored* (Oxford, 1981),

David Cooper, *A Companion to Aesthetics* (Oxford, 1992)

### Sample Questions

'God plays'. Is this a satisfactory image for a philosophical theologian?

Are art and religion natural rivals?

'Homo ludens'. How important is play for religious anthropology?

How is Divine and human creation linked?

How important is imagination for the acquisition of knowledge?

Does Wittgenstein's idea of language games help or hinder theology?

Is art a game?

How serious is play?