

## PART I 2020-21

Paper A1a - Elementary Hebrew

Paper A1b - Elementary New Testament Greek [BTh4]

Paper A1c - Elementary Sanskrit

Paper A1d - Elementary Qur'anic Arabic

Paper A2 - David: Israel's Greatest Hero?

Paper A3 - Jesus and the Origins of the Gospels

Paper A4 - Christianity and the Transformation of Culture

Paper A5 – The Question of God [BTh12]

Paper A6 - Understanding Contemporary Religion

Paper A7 - Introduction to Judaism, Islam, Hinduism and Buddhism.

Paper A8 - Philosophy of Religion

Paper A9 - Ethics

## **PAPER A1A – ELEMENTARY HEBREW [BTh02]**

### **Paper Coordinator:**

Dr Kim Phillips

### **Supplementary Regulation**

This paper will contain:

1. Questions on Hebrew grammar
2. Passages for translation, linguistic comment, and retranslation from a portion or portions of the Old Testament prescribed by the Faculty Board.
3. Questions requiring comparison and comment on different English translations of a portion or portions of the Old Testament prescribed by the Faculty Board.

### **Prescribed Texts:**

Genesis 37; 40-43; 45.

The teaching grammar used in this course is Thomas O. Lambdin, *Introduction to Biblical Hebrew* (Darton, Longman and Todd: London, 1973). Students may also wish to purchase H.G.M. Williamson, *Annotated Key to Lambdin's Introduction to Biblical Hebrew* (JSOT Press: Sheffield, 1987), which has been reprinted numerous times under the imprints of Sheffield Academic Press, Continuum and T&T Clark. Advice on the Hebrew text of the set texts will be given in the Lent Term.

### **Course Description**

The Elementary Hebrew course falls into two parts, which together are intended to familiarise students with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable them to read and understand a straightforward prose narrative text from the Bible, with and without vocalisation. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English. During the Michaelmas and most of the Lent Term students study Hebrew grammar using the textbook by Thomas O. Lambdin,

supplemented with material provided by the class teacher. In the last week or so of the Lent Term work is begun on the Genesis set text and this continues for the first four weeks of the Easter Term. In the Easter term supervision work is needed to practise the exercises that will be tested in the examination.

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

Candidates will be required to translate two out of three passages from the Hebrew set text, parsing and giving linguistic comment where instructed, to compare different English translations of two passages from the set text, to answer a grammatical question, and to translate three sentences from English into Hebrew (square script not modern cursive). The grammatical question will require candidates to write out certain forms of (a) a verb and (b) a noun. The sentences for translation will be designed to test knowledge of common grammatical constructions and will be based on the prescribed text. The translation from Hebrew, parsing and comment will carry 60% of the marks, the comparison of translations 20%, the grammatical question 10%, and the translation into Hebrew 10%.

### **Supervisions**

Supervisions are recommended in term time to ensure students are keeping up with learning the grammar, amounting to six hours in total. Revision and exam practice in the Easter term are essential.

## **PAPER A1B – ELEMENTARY NEW TESTAMENT GREEK**

### **Paper Coordinator:**

Dr Sarah Underwood-Dixon

### **Supplementary Regulation**

This paper will contain passages for translation, and for grammatical comment, from one or more portions of the New Testament which the Board shall from time to time prescribe. Copies of a Greek lexicon will be available in the examination for those who wish to make use of them.

### **Prescribed Text:**

John 1-4.

### **Course Description**

At the beginning of term, students take a short test to enable them to be grouped into classes according to their experience of language learning and familiarity with grammatical concepts, and are then grouped into three classes according to ability. The classes meet three times a week for an hour.

Broadly speaking, the Michaelmas term is devoted to the study of Greek grammar, while study of the set text is begun during the Lent term.

### **Aims**

The aim of paper A1b is to equip students with a working knowledge of New Testament Greek, that will both support their study of Christian theology, and serve as a foundation for further language work if students choose to continue studying Greek in subsequent years.

### **Learning Outcomes**

The objectives of the course are: to introduce students to the fundamentals of Greek grammar by working through a beginners' textbook; to teach students how to use this knowledge to translate a text, by reading in class a set text from the New Testament.

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

The examination for this paper will contain:

1. Several passages for translation and for grammatical comment from the prescribed chapters. Candidates will be required to translate the passages into good English, and comment on the grammatical form and function of the words and phrases underlined;
2. Unseen passages for translation;
3. A question asking candidates to assess alternative translations of several short passages taken from the prescribed chapters.
4. Candidates will be required to answer all three questions.

### **Supervisions:**

Revision and exam practice in the Easter term are essential, but some supervisions can be given in term time to ensure students are keeping up with learning the grammar. A total of four to six hours for the year should be sufficient.

## **PAPER A1C – ELEMENTARY SANSKRIT**

### **Paper Coordinator:**

Dr Vincenzo Vergiani

### **Supplementary Regulation**

This paper will contain:

1. questions on Sanskrit grammar
2. passages for translation, linguistic and exegetical comment, from a portion or portions of the Hindu and Buddhist scriptures prescribed by the Faculty Board.

### **Prescribed Texts**

- (1) Rāmāyaṇa, 2.18 (Vālmiki Rāmāyaṇa. A critical edition with the commentary of Sri Govindarāja (Ayodhyākāṇḍa). Ed. T.R. Krishnacharya and T.R. Vyasacharya. Bombay, 1911), pp. 83-87; Rāmāyaṇa, 3.45-46 (ibid., pp. 147–155)
- (2) Pañcatantra, Book 1 (“The five discourses on worldly wisdom” by Viṣṇuśarman, with Sanskrit text and Translation by Patrick Olivelle, Clay Sanskrit Library, New York University Press, 2006)
- (3) Bhagavadgītā, chapters 3,4, and 11 (edited by S.K. Belvalkar, BORI, Poona, 1968).

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

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.

TO FIND OUT ABOUT THIS COURSE CONTACT: DR VINCENZO  
VERGIANI (vv234@cam.ac.uk)

## **PAPER A1D – ELEMENTARY QUR'ANIC ARABIC**

### **Paper Coordinator:**

Dr Timothy Winter

### **Supplementary Regulation**

This paper will contain:

1. questions on Arabic grammar [L]  
[SEP]
2. passages for translation, linguistic and exegetical comment

from a portion or portions of the Qur'an, the Hadith, and early Islamic theological literature prescribed by the Faculty Board. [L]  
[SEP]

### **Prescribed Texts**

The Qur'an, I: 1–7, II: 1–23, IV: 93–100, LIII: 1–40; al-Bukhari, al-Jami' al-Sahih (Cairo, 1313 AH), Vol. I, pp. 1–10; al-Isfara'ini, al-Tabsir fi'l-din (Beirut, 1983 CE), pp. 45–46, 97–99.

### **Aims**

This paper aims to test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper contains passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur'an, the Hadith, and an Ash'ari theological text. Candidates are also required to translate passages from English into Arabic.

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

Candidates will be required to translate four passages from Arabic, giving linguistic comment where instructed, and to translate four sentences from English into Arabic. The sentences for translation will be designed to test knowledge of common grammatical forms.

### **Teaching**

During the Michaelmas and Lent Terms, teaching is based on the introductory grammar by Haywood and Nahmad as a reference tool, and a collection of graded materials materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat. In the four teaching weeks of the Easter Term classes, students are taken through the set texts.

Three 1.5 hour classes are held each week.



## **PAPER A2 - DAVID: ISRAEL'S GREATEST HERO?**

### **Paper Coordinator:**

Dr Nathan MacDonald

### **1. Set Texts**

1 Sam 16–19; 21–23; 28.

2 Sam 1–2; 5–7; 9; 11–12; 21–24.

### **2. Aims**

The set texts and teaching of the course will provide an introduction to the Old Testament and the different ways in which it may be read and analysed. In particular the course aims to:

- introduce students to the genres of narrative and poetry
- orientate students to some of the Old Testament's historiographical texts, and the issues in interpreting them.
- introduce the main ways in which the Old Testament text may be analysed. Although technical language of methodology will be used rather sparingly, the range of methods which may be introduced in a rudimentary manner include textual criticism, comparison to ANE texts, feminist criticism, historical criticism, narrative criticism, form criticism, archaeology, tradition criticism, and inner-biblical interpretation.
- examine some of the religious and theological ideas in the Old Testament.
- explore some of the challenges in dealing with biblical texts and some of the dynamics of textual change and reinterpretation.

### **3. Lecture Outline**

*Michaelmas Term: David in Story and History*

- Introduction: Who is the Real David? And, How did the Bible come to us:  
David and Goliath
- David's Time and Place
- How to Read Biblical Narrative: The Ark Narrative

- David's Narrators: The History of David's Rise
- David's Narrators: The Succession Narrative
- David's Narrators: The Appendix to David's Life
- David and Archaeology
- Israelite Religious Practice as portrayed in 1–2 Samuel

*Lent Term: David as Ideal*

- The Rise of Israel's Monarchy and its Assessment by Biblical Writers
- David's House: The Election of David and Zion
- The Davidic Ideal in the History of the Divided Kingdoms
- The Chronicler's David
- How to Read Biblical Poetry: 2 Sam 1; 22–23
- David the Poet
- The Davidic Ideal in Isaiah
- The Davidic Ideal in Later Prophecy

*Easter Term: Controversial David*

- Was There a Historical David?
- Was David a Murdering Usurper?
- Did Elhanan Kill Goliath?
- Was Jonathan David's Lover?

#### **4. Indicative Bibliography**

Albertz, R., *A History of Israelite Religion in the Old Testament Period*. 2 vols. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 1994, pp. 105–138.

Alter, R., *The David Story: A Translation with Commentary of 1 and 2 Samuel*. New York: W. W. Norton, 1999.

— *The Art of Biblical Narrative* (New York: Basic Books, 2011)

— *The Art of Biblical Poetry* (New York: Basic Books, 2011)

Blenkinsopp, J., *David Remembered: Kingship and National Identity in Ancient Israel*. Grand Rapids: Eerdmans, 2013.

Brueggemann, W., *First and Second Samuel*. Interpretation. Louisville: Westminster/John Knox Press, 1990.

Day, J., *Psalms*. Old Testament Guides. Sheffield: Sheffield Academic Press, 1992.

- Dietrich, W., *The Early Monarchy in Israel: The Tenth Century B.C.E.* Translated by Joachim Vette. *Biblical Encyclopedia* 3. Atlanta: Society of Biblical Literature, 2007. [suggested key text; available online through UL]
- Finkelstein I., and N.A. Silberman, *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of Western Tradition.* New York: Free Press, 2006.
- Gordon, R. P., *I & II Samuel: A Commentary.* Zondervan, 1999.
- Halpern, B., *David's Secret Demons: Messiah, Murderer, Traitor, King.* The Bible in Its World. Grand Rapids: W.B. Eerdmans, 2001.
- Mays, J. L., "The David of the Psalms." *Interpretation* 40 (1986): 143–155.
- McCarter, P. K., "The Apology of David." *Journal of Biblical Literature* 99 (1980): 489–504.
- McKenzie, S. L., *King David: A Biography.* Oxford: Oxford University Press, 2000.
- Van Seters, J., *The Biblical Saga of King David.* Winona Lake, IN: Eisenbrauns, 2009. [available online through UL]
- Williamson, H. G. M.. *1 and 2 Chronicles.* New Century Bible Commentary. Grand Rapids: Eerdmans, 1982.
- Variations on a Theme: King, Messiah and Servant in the Book of Isaiah.* Didsbury Lectures. Carlisle: Paternoster Press, 1998, pp. 1–112.

## *Michaelmas Term: David in Story and History*

This term introduces students to the narratives about David in 1 and 2 Samuel, and how to read them well. Some issues of the historical context of David are addressed.

- Introduction: Who is the Real David? And, How did the Bible come to us: David and Goliath

This lecture uses art, music, literature and politics to introduce the many sides of David's reception. What figures lie behind these stories? The simple answer that we return to the Bible is shown to be a rather more complex matter than it might first appear. Even the most famous story of David is known in two versions. This allows for a brief consideration of the fact that the Bible is a material text with a complex history.

- David's Time and Place

The geographical context of the David story is described together with a slideshow of photographs and maps. The lecture also places the 10<sup>th</sup> century in the context of near Eastern history, and the biblical portrayal of Israel's history. The possibility of some disjunction between the two prepares the ground for reading the biblical narrative accounts with care and understanding how they function.

- How to Read Biblical Narrative: The Ark Narrative

This lecture uses the Ark Narrative to illustrate the narrative techniques used in classical Hebrew texts.

- David's Narrators: The History of David's Rise

In this lecture the first part of David's life will be considered: his rise to power described in 1 Sam 16–2 Sam 5. The theory of a HDR will be critically discussed including the suggestion that the Apology of Hattusili provides a good parallel.

- David's Narrators: The Succession Narrative

In this lecture the final years of David's life from 2 Sam 9–2 Kings 2 will be examined. The theory of a SN will be critically discussed.

- David's Narrators: The Appendix to David's Life

In this lecture the Appendix to David's life will be considered. This will allow consideration of the final form of the book of Samuel to be discussed, and the implications this has for theories of an ark narrative, a HDR, and a SN.

- David and Archaeology

This lecture will examine what we can know about the 10<sup>th</sup> century from archaeology. The benefits and limitations of archaeology in comparison to the biblical text will be discussed. This will raise various critical questions about the portrayal of David in the books of Samuel.

- Israelite Religious Practice as portrayed in 1–2 Samuel

The potential for archaeology and text to be used together in a critical manner is explored through attention to the issue of religious practice. Some of the practices described in 1–2 Samuel will be considered and the way in which these diverge from their later development.

### *Lent Term: David as Ideal*

This term looks at David as an idea and ideal. The complex portrayal of monarchy, ideas about David and the Messiah are addressed. Students are introduced to biblical poetry and 2 Samuel's portrayal of David as a poet.

- The Rise of Israel's Monarchy and its Assessment by Biblical Writers

The appearance of distinct states in the first millennium will be examined through attention to the biblical portrayal, archaeological evidence and anthropological theories of state formation. This lecture will also examine the way in which the monarchy is portrayed in the biblical text. The lecture will consider not only the David story, but also the anticipation of the monarchy in the stories of Saul and Samuel. The complex appraisal of the monarchy will be considered, and the possible reasons for it.

- David's House: The Election of David and Zion (2 Sam 5–7)

In this lecture the important chapters about the choice of David and Jerusalem will be examined. The presence of a deuteronomistic hand in the book of Samuel will be touched upon. The presentation of Solomon as the successor to David's projects will be examined.

- The Davidic Ideal in the History of the Divided Kingdoms

The history of the divided kingdoms will be briefly sketched. The way that Kings uses David as a measuring stick for subsequent kings. The creation of parallels between David and Hezekiah and Josiah will be explored.

- The Chronicler's David

The book of Chronicles portrays a different David to the one in Samuel. This lecture discusses some of the differences and illustrates the differences through a selection of passages. These are contextualized within the Chronicler's larger aims and purposes in writing.

- How to Read Biblical Poetry: 2 Sam 1; 22–23

This lecture describes the techniques used in biblical poetry using examples from 2 Samuel to provide illustrated examples.

- David the Poet

This lecture considers the poetic passages in 2 Samuel in more detail, discussing their form and their integration in the narrative. The development of David into the David of the Psalms will be briefly described.

- The Davidic Ideal in Isaiah and Later Prophecy

This lecture will continue to examine the way that David is used as an ideal. The reception of David in First Isaiah will be examined

- The Davidic Ideal in Later Prophecy

This lecture examines some of the development of David towards a messianic figure in later prophecy described through the examination of some key texts.

### *Easter Term: Controversial David*

This term uses some controversial questions to return to some of the issues raised in the course and to assist revision. Through a better appreciation of how to read biblical texts, students are helped to see how these controversial questions might be addressed academically.

- Was There a Historical David?

This lecture draws together archaeology, the biblical sources, and Near Eastern sources to address the question of whether there was a historical David, and what we can know about him.

- Was David a Murdering Usurper?

The date of the composition of the David story touches upon questions of its purpose, and its portrayal of David. Do the texts reflect the political realities of 10<sup>th</sup> century Israel, or a later period? To what extent are sources like the Hattusili apology provide a useful parallel? What do we make of the text's theologizing?

- Did Elhanan Kill Goliath?

This lecture uses the issue of contradiction within the biblical texts to consider questions about the text and its development. The re-appropriation of David in later biblical texts will be used as an instructive parallel for understanding the text of 1–2 Samuel.

- Was Jonathan David's Lover?

The lecture uses the controversial question of David's relationship to Jonathan to revisit the questions of the social world of David's day and the theological themes of the David narrative. What were the societal norms, and how were questions of family loyalty understood and shifting under the monarchy? How are David's relationship to Saul and Jonathan used as vehicles for 1–2 Samuel's theological claims?



### *Suggested Pattern of Supervisions*

Five supervisions are recommended in either Michaelmas or Lent. A suggested programme is as follows:

- 1) An essay on the themes and purpose of one of the narrative complexes in 1-2 Samuel.

For joint supervisions there is potential for more than one narrative complex to be examined in an essay, for single supervisions the students could be required to compare HDR and SN, for example.

- 2) An essay on David and historicity.

Essays could take a number of possible directions: examining the archaeological discussion; considering the models for the rise of the monarchy in ancient Israel; assessing the possible similarities of HDR to the Apology of Hattusili.

- 3) An essay on the social and religious world of the early monarchy

Possible essays include: the monarchy and how it was viewed; the description of religious practices in 1 Samuel; the representation of women; family-life and loyalty; warfare.

- 4) An essay on David as theological figure in Samuel.

These essays could be a study of 2 Samuel 5–7 or the ‘appendix’ in 1 Sam 21–24. Alternatively a theme such as *hesed* or election could be chosen.

- 5) An essay on the reception of David in either Kings, Isaiah, Chronicles or Psalms

There exists the possibility here too to cover more than one example of later reception in joint supervisions, or for single supervision to compare two examples.

Revision Supervision in Easter Term

For the revision supervision students would be asked to prepare an exegesis on a prose and a poetry passage. The supervision would examine how the first question of the paper should be tackled.

## PAPER A3 – JESUS AND THE ORIGINS OF THE GOSPELS

### Paper Coordinator:

Dr James Carleton Paget

### Supplementary Regulation

This paper will, until further notice, be entitled 'Jesus and the origins of the Gospel'. It will be concerned with central issues (arising from the primary sources and critical scholarship) in the study of the Gospels and the Historical Jesus. The Board may also prescribe a particular text or texts for special study.

### Prescribed Texts

Josephus, *Antiquities of the Jews* 18.63–64, in *Josephus*, with translation and notes by L. H. Feldman (Loeb Classical Library: Harvard, 1981: Vol. IX), 48–51.

Mark 1.7–11; Matthew. 3.11–17; Luke 3.15–22 (excluding vv. 19–20); and Matthew 11.2–6 and Luke 7.18–23.

Mark 2.1–12; Matthew 9.1–8; Luke 5.17–26.

Mark 8.27–30; Matthew 16.13–20; Luke 9.18–21.

Mark 12.1–12; Matthew 21.33–46; Luke 20.9–19 and Gospel of Thomas 65 and 66.

Mark 14.53–72; Matthew 26.57–75; Luke 22.54–71.

Mark 15.33–39; Matthew 27.45–54; Luke 23.44–49.

John 1.1–18.

### Aims

© To provide an introduction to the study of the New Testament by focusing on its central figure, Jesus, and the texts which most directly concern his life (the Gospels). In the process students will develop exegetical skills and become familiar with a variety of critical approaches to New Testament texts

- ⊙ To enable students to engage in the close study and critical analysis of relevant primary sources
- ⊙ To help students understand and evaluate current scholarship and debates about main issues concerning the Gospels and the Historical Jesus 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 involved in studying the Gospels and the Historical Jesus
  - ⊙ the major textual evidence for its study, and the conclusions that can be drawn from this
  - ⊙ the principal ideas and theoretical frameworks that underpin current understanding of the examination of the subject
  - ⊙ the methods and tools of critical New Testament scholarship
- (b) *The Ability to:*
  - ⊙ identify major issues and problems inherent in the study of the Gospels and the Historical Jesus
  - ⊙ evaluate the difficult and conflicting nature of the primary sources, and appraise the value of the claims and implications involved
  - ⊙ distinguish and assess critically conflicting interpretations of formative Christianity in secondary literature
  - ⊙ develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

## **Course Description**

The paper will involve detailed investigation of the main themes and issues involved in the study of the Gospels and the Historical Jesus. The main topics that will be dealt with are: Evidence for the Historical Jesus: Gospels and Other Sources, with Assessment of their Nature and Value and methods of study; the Context of First-Century Palestine; Jesus and John the Baptist; Jesus' Proclamation of the Kingdom; Miracles and Exorcism; Parables; Ethical Teaching; Jesus and the Jewish Law; Jesus and the Authorities; Jesus' Self-Understanding; Trial and Crucifixion; Resurrection.

## **Form and Conduct of Examination**

The examination will take the form of a three hour written paper which will consist of two sections. Candidates will be required to attempt one question in Section A and two further questions from Section B. Section A will consist of two questions. Question one will contain four passages for comment of which candidates will be required to answer three. Question two will consist of two parallel synoptic passages from set texts for comment. Section B will contain at least eight essay-type questions, of which candidates will be required to attempt two.

## **Teaching**

Teaching for the course will be by means of 16 one-hour lectures, and 8 one-hour classes. The classes will be devoted to study of the Set Text.

## **Supervisions**

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.

## **Bibliography and Reference Works**

Dale C. Allison, *Constructing Jesus. Memory, imagination, and history*, SPCK 2010.

M Bockmuehl, *This Jesus*, T & T Clark 1994.

M Bockmuehl (ed.), *The Cambridge Companion to Jesus*, CUP 2001.

Helen Bond, *The Historical Jesus. A Guide for the Perplexed*, Bloomsbury 2002  
G Bornkamm, *Jesus of Nazareth*, Hodder & Staughton 1960.

R E Brown, *An Introduction to the New Testament* Doubleday 1999.

B. D. Chilton & C. A. Evans (ed.), *Studying the Historical Jesus*, Brill 1994.

J. D. Crossan, *The Historical Jesus*, Harper Collins 1993.

J D G Dunn, *Jesus Remembered*, Eerdmans 2003.

J. B. Green, S. McKnight & I. H. Marshall (ed.), *Dictionary of Jesus and the Gospels*, IVP 1992.

A.E. Harvey, *Jesus and the Constraints of History*, Duckworth 1982.

T. Holmén and S. D. Porter (eds), *The Handbook for the Study of the Historical Jesus* Brill 2011

J. Jeremias, *New Testament Theology I: The Proclamation of Jesus*, SCM 1971.

L. T. Johnson, *The Writings of the New Testament*, 2<sup>nd</sup> edn, SCM 1999.

J. P. Meier, *A Marginal Jew*, 3 vols (thus far), Doubleday 1991-2001.

C. Rowland, *Christian Origins*, SPCK 2<sup>nd</sup> ed. 2002.

E. P. Sanders, *Jesus and Judaism*, SCM 1985.

E. P. Sanders, *The Historical Figure of Jesus*, Allen Lane 1993.

E. P. Sanders & M. Davies, *Studying the Synoptic Gospels*, SCM 1989.

G. N. Stanton, *The Gospels and Jesus*, 2<sup>nd</sup> edn, OUP 2002.

G. Theissen & A. Merz, *The Historical Jesus: A Comprehensive Guide*, SCM 1998.

C. M. Tuckett, *Reading the New Testament: Methods of Interpretation*, SPCK 1987.

G. Vermes, *Jesus the Jew*, SCM 1973.

N. T. Wright, *Jesus and the Victory of God*, SPCK 1996.

## PAPER A4 - CHRISTIANITY AND THE TRANSFORMATION OF CULTURE

### Paper Co-ordinator

Dr Sophie Lunn-Rockliffe

### Supplementary Regulation

This paper will introduce students to the history of Christianity by considering key periods and issues in the interaction of Christianity with the culture in which it is set. The topic of the paper will be announced annually by the Faculty Board. The topic in 2020-21 is **Making Christians: Conversion and Christianization in the Late Roman Empire.**

### Prescribed Texts

There will be no set texts for this paper. There will be required readings for the classes, and these will be announced by the start of the Michaelmas Term each year.

### Aims and Learning Outcomes

This paper aims to introduce students to the study of the history of Christianity and to the methods of historical study through a relatively detailed investigation of processes of conversion and Christianization in the late Roman world in the fourth and early fifth centuries AD, and to explore the interaction of Christianity with the culture in which it is set. This was a period in which Christians were frequently 'made' - converting from other religious communities and identities – rather than 'born' into Christian families. But what kinds of people, and how many, converted to Christianity? Who or what converted them? Was conversion conceived as a process or an event? How were individuals and communities instructed in Christian doctrine and practice, and what marked their admission to the church? What factors influenced whether Christianization was peaceful and consensual or violent and forced? How visible and how fluid were the boundaries between individual pagans, Christians, and Jews, and between communities of same, in this period? And underpinning all these questions, what are the chief problems with the literary, material, epigraphic and documentary evidence for conversion?

As a result of taking this course, students should attain

a) *knowledge of:*

- Broad patterns of Christianization in the fourth and early fifth centuries AD
- Processes and agents of conversion, of instruction in doctrine, and of admission to the church in this period
- The variety of sources (literary, material, epigraphic and documentary) available for the study of conversion in this period
- Historical trends in scholarship on conversion and Christianization in late antiquity

b) *the ability to:*

- Identify and summarize the essential features of some of the historical events and processes covered in this paper
- Evaluate sources in context, and assess their strengths and weaknesses
- Assess differing historical interpretations in the light of evidence
- Synthesise and analyse a range of materials in order to produce and present in an ordered and effective way an account of or answer to problems or questions

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

This paper will be assessed by a three-hour written examination. The examination will be in two sections. Section A - worth 30 marks - will comprise five short extracts from primary sources, of which candidates should comment on **three**. Section B – worth 70 marks - will comprise ten essay questions, of which candidates should answer **two**. The sections are designed respectively to test knowledge and understanding of evidence, and the ability to write analytical essays.

### **Teaching**

This course will be taught by 12 hours of lectures and 12 hours of faculty classes in Michaelmas and Lent, and 2 hours of revision classes (fortnightly, in Easter term), in addition to 5 or 6 hours of college supervisions, besides revision supervisions as Directors of Studies see fit.

### **Lecture schedule**

1. **Introduction:** problems of evidence for conversion and Christianization; categories of, and boundaries and relationships between religious communities in the late Roman world; approaches to and models of conversion:
2. **Rates and patterns of conversion:** problematizing numbers of converts to Christianity; patterns and rates of conversion in urban and rural communities
3. **Conversion and imperial policy:** the religious policies of emperors from Constantine to Theodosius II; conversion and law; political and social incentives for (or against) conversion
4. **Conversion 'within' Christianity:** asceticism and 'conversion' to rigorous Christianity
5. **Agents and tools of conversion:** bishops and holy men; preaching and wonder-working
6. **The instruction and admission of conversions:** catechesis and baptism
7. **Conversion in the household:** conversion in the household; the role of women as agents of conversion; 'mixed' marriages; what to do with slaves; bringing up Christian children
8. **Conversion of culture:** the co-option and transformation of classical art and literature



9. **Conversion of space:** the treatment of religious buildings (temples, churches, synagogues) and urban and rural spaces
10. **'Converting' heretics and Jews:** attitudes to and processes of conversion of those inside and outside the church
11. **Conversion away from Christianity:** notions of apostasy; the emperor Julian and his vision of the re-conversion of the empire to 'Hellenism'
12. **Conclusions:** crossing boundaries and changing identities in late antiquity

## Classes

### 1. Epigraphic evidence for conversion

Primary texts: funerary inscriptions for Sextus Petronius Probus and Junius Bassus; the Projecta casket; Papario epitaph at Grado

Optional further reading: John Matthews, 'Four funerals and a wedding: this world and the next in fourth-century Rome', in Philip Rousseau and Manolis Papoutsakis, eds, *Transformations of Late Antiquity: Essays for Peter Brown* (Aldershot, 2009), 129-46

### 2. Conversions in Augustine's *Confessions*

Primary text: Augustine, *Confessions* 7 and 8

Optional further reading: Paula Fredriksen, 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', *Journal of Theological Studies* n.s. 37 (1986), 3-34

### 3. Policies towards conversion in the *Theodosian Code*

Primary text: selections from the *Theodosian Code*

Optional further reading: Michele Salzman, 'The evidence for the conversion of the Roman empire to Christianity in book 16 of the *Theodosian Code*', *Historia* 42 (1993), 362-78

### 4. Ascetic conversions

Primary text: *Life of Pelagia of Antioch*, trans. Brock and Ashbrook Harvey in *Holy Women of the Syrian Orient* (1987), ch. 2

Optional further reading: Susan Ashbrook Harvey, 'Martyr passions and hagiography', ch. 29 in Susan Ashbrook Harvey and David Hunter, eds, *Oxford Handbook of Early Christian Studies* (esp. sections 29.2 and 29.3)

### 5. Pagan and Christian views of the agents of conversion

Primary texts: extracts from Libanius, *Oration* 30 ('For the temples'), and Sulpitius Severus, *Life of St Martin*

Optional further reading: Peter Brown, 'Arbiters of the holy: the Christian holy man in late antiquity', in his *Authority and the Sacred* (Cambridge, 1993), 55-78

## 6. Conversion and baptism

Primary text: Gregory of Nazianzus, *Oration 40* (on baptism)

Optional further reading: Susanna Elm, 'Inscriptions and conversions: Gregory of Nazianzus on baptism (Or. 38-40)', in Kenneth Mills and Anthony Grafton, eds, *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing* (University of Rochester Press, 2003), 1-35

## 7. Bringing up Christian children

Primary literature: Jerome, *Letter 107 to Laeta*, trans. F.A. Wright (1933), pp. 338-69

Optional further reading: Phyllis Katz, 'Educating Paula: a proposed curriculum for raising a fourth-century infant', in Ada Cohen and Jeremy Rutter, eds, *Constructions of Childhood in Ancient Greece and Italy*, *Hesperia* supplement 41 (2007), 115-27

## 8. Conversions of classical literature

Primary texts: extracts from Proba's Christian Virgilian *Cento* and Eudocia's Homeric *Cento*

Optional further reading: Karl Olav Sandnes, 'Summary', ch. 7 in his *The Gospel According to Homer and Virgil: Cento and Canon* (2011)

## 9. Conversions of space

Primary evidence: floorplans and photos of buildings from Ostia

Optional further reading: Douglas Boin, *Ostia in Late Antiquity* (2013), esp. chs 4-5

## 10. Christians and Jews

Primary texts: John Chrysostom, *Discourse against Judaizing Christians*, trans. P. Harkins, *Fathers of the Church* vol. 68 (1979), pp. 1-34

Optional further reading: Isabella Sandwell, 'Chrysostom and the construction of religious identities', in her *Religious Identity in Late Antiquity: Greeks, Jews and Christians in Antioch* (2007), 63-90

## 11. The emperor Julian and conversion

Primary texts: extract from Julian, *Letters* 19 and 22; Julian, rescript on Christian teachers; extract from Libanius' *Oration 17* on Julian's funeral

Optional further reading: Oliver Nicholson, 'The "pagan churches" of Maximinus Daia and Julian the Apostate', *Journal of Ecclesiastical History* 45 (1994), 1-10

## 12. Class on 'gobbets'

## **Bibliography and essay questions**

### Some introductory reading on approaches to conversion

Diane Austin-Broos, 'The anthropology of conversion: an introduction', in Andrew Buckser and Stephen Glazier, eds, *The Anthropology of Religious Conversion* (Lanham, 2003), 1-12

Steve Bruce, 'Sociology of conversion: the last twenty-five years', in Jan Bremmer, Wout Jac. Van Bekkum, Arie Molendijk, eds, *Paradigms, Poetics and Politics of Conversion* (Leuven, 2006), 1-11

Averil Cameron, 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22

Felipe Fernández-Armesto, 'Conceptualizing conversion in global perspective: from late antique to early modern', in Calvin Kendall et al., eds, *Conversion to Christianity from Late Antiquity to the Modern Age: Considering the Process in Europe, Asia and the America* (Minneapolis, 2009), 13-44

Robert Hefner, 'World building and the rationality of conversion', in his ed., *Conversion to Christianity: Historical and Anthropological Perspectives on a Great Transformation* (Berkeley, 1993), 3-44

Todd Klutz, 'The rhetoric of science in the rise of Christianity: a response to Rodney Stark's sociological account of Christianization', *Journal of Early Christian Studies* 6 (1998), 162-84

Alfred Nock, *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo* (Oxford, 1933)

Lewis Ray Rambo and Charles E. Farhadian, eds, *The Oxford Handbook of Religious Conversion* (Oxford, 2014), esp. part I on 'disciplinary perspectives' and Daniel Kling's chapter on 'Conversion to Christianity'

### Essay 1: 'How far can we trust late antique Christian accounts of conversions?'

Clifford Ando, 'Pagan apologetics and religious conflict', *Journal of Early Christian Studies* 4.2 (1996), 171-207

Peter Brown, 'Christianisation: narratives and process', in his *Authority and the Sacred* (Cambridge, 1995), 1-26

Averil Cameron, 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22

Patricia Cox Miller, 'Is there a harlot in this text? Hagiography and the grotesque', in *Journal of Medieval and Early Modern Studies* 33.3 (2003), 419-35

Paula Fredriksen, 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', *Journal of Theological Studies* n.s. 37 (1986), 3-34

Cornelia Horn, 'The lives and literary roles of children in advancing conversion to Christianity: hagiography from the Caucasus in Late Antiquity and the Middle Ages', *Church History* 76.2 (2007), 262-97

Frederick Russell, 'Augustine: conversion by the book', in James Muldoon, ed., *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 13-30

Jeremy Schott, "'Living like a Christian, but playing the Greek": accounts of apostasy and conversion in Porphyry and Eusebius', *Journal of Late Antiquity* 1.2 (2008), 258-77

Peter Stromberg, *Language and Self-Transformation A Study of the Christian Conversion Narrative* (Cambridge, 1993)

Raymond Van Dam, 'Foreword: visions of Constantine', in his *Remembering Constantine at the Milvian Bridge* (Cambridge, 2011), 1-18

## Essay 2: How did Christian Roman emperors from Constantine and Theodosius II use law to regulate religious practice and belief?

Scott Bradbury, 'Constantine and the problem of anti-pagan legislation in the fourth-century', *Classical Philology* 89 (1994), 120-39

Jeremy Cohen, 'Roman imperial policy toward the Jews from Constantine until the end of the Patriarchate (c. 429)', *Byzantine Studies* 3 (1976), 1-29

Simon Corcoran, 'From unholy madness to right-mindedness: or how to legislate for religious conformity from Decius to Justinian', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 67-94

Garth Fowden, 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78

David Hunt, 'Christianizing the Roman empire: the evidence of the Code', in Jill Harries and Ian Wood, eds, *The Theodosian Code* (London, 1993), 143-58

Alfred Mordechai Rabello, 'The attitude of Rome towards conversions to Judaism (atheism, circumcision, proselytism)', in his *The Jews in the Roman Empire: Legal Problems, from Herod to Justinian* (Aldershot, 2000), ch. XIV

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

Michele Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002), esp. chs 1 and 6

Michele Salzman, 'The end of public sacrifice: or, changing definitions of sacrifice in the post-Constantinian world', in Jennifer Wright Knust and Zsuzsanna Varhelyi (eds), *Ancient Mediterranean Sacrifice* (New York, 2011), 167-83

Frank Trombley, 'The legal status of sacrifice to 529', in his *Hellenic Religion and Christianization, c. 370-529*, vol. 1 (Brill, 2001), 1-97, esp. 1-71

### Essay 3: Why were miracles so prominent in the conversion of non-Christians?

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

Peter Brown, 'Arbiters of the holy: the Christian holy man in late antiquity', in his *Authority and the Sacred: Aspects of the Christianisation of the Roman World* (Cambridge, 1995), 55-78

Peter Brown, 'The rise and function of the holy man in late antiquity, 1971-1997', *Journal of Early Christian Studies* 6 (1998), 353-76

Kate Cooper, 'Ventriloquism and the miraculous: conversion, preaching, and the martyr exemplum in late antiquity', in Kate Cooper and Jeremy Gregory, eds,

*Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 22-45

William Frend, 'The place of miracles in the conversion of the ancient world to Christianity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 11-21

Ramsay MacMullen, *Christianizing the Roman Empire AD 100-400* (Yale, 1984), esp. ch. 7

Thomas Mathews, *The Clash of Gods: A Reinterpretation of Early Christian Art* (1993), esp. ch. 3, 'The magician'

Giselle de Nie, *Poetics of Wonder: Testimonies of the New Christian Miracles in the Late Antique Latin World* (Turnhout, 2011)

Claudia Rapp, *Holy Bishops in Late Antiquity: The Nature of Christian Leadership in an Age of Transition* (Berkeley, 2005), esp. Epilogue

Helen Saradi, 'The Christianization of pagan temples in the Greek hagiographical texts', in Johnannes Hahn, Stephen Emmel, Ulrich Gotter, eds., *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), 113-34

Clare Stancliffe, *St Martin and his Hagiographer: Memory and Miracle in Sulpicius Severus* (Oxford, 1983), esp. parts III and IV

Raymond Van Dam, 'From paganism to Christianity in late antique Gaza', *Viator* 16 (1985), 1-20

Raymond van Dam, *Saints and their Miracles in Late Antique Gaul* (Princeton, 1993)

Michael Whitby, 'Maro the dendrite: an anti-social holy man?', in M. Whitby, P. Hardie and M. Whitby, eds, *Homo Viator: Classical Essays for John Bramble*, (1987), 309-18

Essay 4: What were the chief goals of the formation and education of new Christians in the fourth and fifth centuries?

Kim Haines-Eitzen, 'Textual communities in late antique Christianity' in Philip Rousseau (ed.), *A Companion to Late Antiquity* (Oxford, 2009), 246-57

Cornelia Horn and John Martens, *Let the Little Children Come to Me: Childhood and Children in Early Christianity* (Washington, 2009), esp. 149-212

Anders-Christian Jacobsen, 'Identity formation through catechetical teaching in early Christianity', in Birgitte Secher Bøgh, ed., *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 203-23

Everett Ferguson, 'Catechesis and initiation' in A. Kreider (ed.), *The Origins of Christendom in the West* (New York and Edinburgh, 2001), 229-68

William Harmless, *Augustine and the Catechumenate* (Collegeville, 1995)

Phyllis Katz, 'Educating Paula: a proposed curriculum for raising a fourth-century infant' in Ada Cohen and Jeremy Rutter, *Constructions of Childhood in Ancient Greece and Italy* (Athens, 2007), 115-27

Andrew Louth, 'Fiunt, non nascuntur Christiani: conversion, community and Christian identity in late antiquity', in Carol Harrison et al. (eds), *Being Christian in Late Antiquity: A Festschrift for Gillian Clark* (Oxford, 2014), 109-119

Jaclyn Maxwell, *Christianization and Communication in Late Antiquity: John Chrysostom and his Congregation in Antioch* (Cambridge, 2006), esp. ch. 4

Michele Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002), esp. ch. 5

Jan Stenger, 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories, in Peter Gemeinhardt et al. (eds), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

#### Essay 5: What was the ritual and social significance of baptism in the process of conversion?

Reider Aasgaard, 'Ambrose and Augustine: two bishops on baptism and Christian identity', in D. Hellholm et al. (eds), *Ablution, Initiation and Baptism: Late Antiquity, Early Judaism and Early Christianity* (Berlin, 2011), vol. 2, 1253-83

Susanna Elm, 'Inscriptions and conversions: Gregory of Nazianzus on Baptism', in Kenneth Mills and Anthony Grafton, eds, *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing* (Rochester, 2003), 1-35

Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids, 2009)

\_\_\_\_\_, ed., *Conversion, Catechumenate and Baptism in the Early Church* (New York, 1993)

Thomas Finn, *From Death to Rebirth: Ritual and Conversion in Antiquity* (New York, 1997), esp. chs 1, 8-9

Maxwell Johnson, 'Christian initiation', in Susan Ashbrook Harvey and David Hunter, eds, *The Oxford Handbook of Early Christian Studies* (Oxford / New York, 2008), 693-710

Henry Kelly, *The Devil at Baptism: Ritual, Theology and Drama* (Ithaca, 1985)

Hugh Riley, *Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia, and Ambrose of Milan* (Washington, 1974)

Edward Whitaker and Maxwell Johnson, *Documents of the Baptismal Liturgy* (London, 2003)

#### Essay 6: How rapid and how complete was the Christianization of the Roman empire in the period from Constantine to Theodosius II?

Timothy Barnes, 'Statistics and the conversion of the Roman aristocracy', *Journal of Roman Studies* 85 (1995), 135-47

Peter Brown, 'Aspects of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 51 (1961), 1ff

Alan Cameron, 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2011), 173-205

Harold Drake, 'Models of Christian expansion', in William Harris (ed.), *The Spread of Christianity in the First Four Centuries; Essays in Explanation* (Leiden, 2005), 1-13

Richard Fletcher, *The Barbarian Conversions: From Paganism to Christianity* (Berkeley and Los Angeles, 1997)

Keith Hopkins, 'Christian number and its implications', *Journal of Early Christian Studies* 6.2 (1998), 184-225



Rita Lizzi Testa, 'Christianization and conversion in northern Italy', in Alan Kreider, ed., *The Origins of Christendom in the West* (Edinburgh, 2000), 47–95

Ramsay MacMullen, *Christianizing the Roman Empire* (New Haven, 1984)

David Novak, 'Constantine and the Senate: an early phase of the Christianisation of the Roman aristocracy', *Ancient Society* 10 (1979) 271-310

Thomas Robinson, *Who were the First Christians? Dismantling the Urban Thesis* (2017)

Michele Salzman, 'Pagans and Christians', in Susan Ashbrook Harvey and David Hunter (eds), *The Oxford Handbook of Early Christian Studies* (Oxford, 2008), 186-202

Michele Salzman, *The Making of A Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (2002)

Rodney Stark, 'The rise of a new world faith', in *Latter-Day Saint Social Life: Social Research on the LDS Church and its Members* (1998), 1-8

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

#### Essay 7: Were women key 'conductors of Christianity' in late antiquity?

Antti Arjava, *Women and Law in Late Antiquity* (Oxford, 1996)

Elizabeth Clark, 'Patrons, not priests; gender and power in late ancient Christianity', *Gender and History* 2 (1990), 253-73

Kate Cooper, 'Insinuations of womanly influence: an aspect of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 82 (1992), 150–64

Kate Cooper, 'The household as a venue for religious conversion: the case of Christianity', in Beryl Rawson (ed.), *A Companion to Families in the Greek and Roman Worlds* (Oxford, 2011), 183-97

Kate Cooper, 'Relationships, resistance and religious change in the early Christian household', in Alexandra Walsham et al. (eds), *Religion and the Household* (Woodbridge, 2014), 5-22

Kate Cooper and James Corke-Webster, 'Conversion, conflict and the drama of social reproduction: narratives of filial resistance in early Christianity and modern Britain', in B. Secher Bøgh, ed., *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 169-83

Michele Salzman, 'Aristocratic women: conductors of Christianity in the fourth century?', *Helios* 16 (1989), 207-20

Michele Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002)

Hagith Sivan, 'Anician women, the *Cento* of Proba, and aristocratic conversion in the fourth century', *Vigiliae Christianae* 47 (1993), 140-57

Anne Yarbrough, 'Christianisation in the fourth century: the example of Roman women', *Church History* 45 (1976), 149-64

Essay 8: To what extent did conversion to Christianity entail the rejection of classical culture?

Peter Brown, *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, 1992), esp. ch. 2

Alan Cameron, 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2015), 173-205

Averil Cameron, *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley, 1991), esp. ch. 4

Averil Cameron, 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22

Susanna Elm, 'Hellenism and historiography: Gregory of Nazianzus and Julian in dialogue', *Journal of Medieval and Early Modern Studies* 33.3 (2003), 493-515

Jaś Elsner, *Imperial Rome and Christian Triumph: The Art of the Roman Empire AD 100-450* (Oxford / New York, 1998), esp. ch. 8

Maijastina Kahlos, *Debate and Dialogue: Christian and Pagan Cultures c. 360-430* (Aldershot, 2007), esp. chs 1, 2 and 3

Robert Markus, *The End of Ancient Christianity* (Cambridge, 1990), esp. chs 1 and 3

Jaroslav Pelikan, *Christianity and Classical Culture: the Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (Yale, 1993), esp. chs 1 and 11

Helen Saradi-Mendelovici, 'Christian attitudes towards pagan monuments in late antiquity and their legacy in later Byzantine centuries', *Dumbarton Oaks Papers* 44 (1990), 47-61

Jan Stenger, 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories', in Peter Gemeinhardt et al. (eds), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

Essay 9: How and why did Christians in late antiquity work to 'desacralize' the Roman landscape?

Douglas Boin, *Ostia in Late Antiquity* (New York, NY, 2013)

Beat Brenk, *The Christianization of the Late Roman World: Cities, Churches, Synagogues, Palaces, Private Houses, and Monasteries in the Early Christian Period* (London, 2005)

Béatrice Caseau, 'Sacred Landscapes', in Glen Bowersock, Peter Brown and Oleg Grabar, eds, *Interpreting Late Antiquity: Essays on the Post-Classical World* (Cambridge MA, 2001), 21-59

Garth Fowden, 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78

John Howe, 'The conversion of the physical world: the creation of a Christian landscape', in James Muldoon, ed., *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 63-80

Ora Limor, 'Conversion of space', in Ira Katznelson and Miri Rubin, eds, *Religious Conversion: History, Experience and Meaning* (Farnham, 2014), 31-60

Jan Willem Drijvers, 'The conversion of Aelia Capitolina to Christianity in the fourth century', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 283-98

Johnannes Hahn, Stephen Emmel, Ulrich Gotter, eds., *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), esp. chs 1, 4-7, 9-10, and 12

Eberhard Sauer, *The Archaeology of Religious Hatred in the Roman and Early Medieval World* (Stroud, 2003)

Michele Salzman, 'The Christianization of sacred time and sacred space', in William Harris, ed., *The Transformations of Urbs Roma in Late Antiquity* (Portsmouth, RI, 1999), 123-34

Christine Shepardson, 'Mapping a textured landscape', in her *Controlling Contested Places: Late Antique Antioch and the Spatial Politics of Religious Controversy* (Berkeley, 2014), 163-203

Essay 10: Was the violence involved in the Christianization of the Roman empire chiefly physical or rhetorical?

Peter Brown, 'Christianization and religious conflict', in Averil Cameron and Peter Heather, eds, *The Cambridge Ancient History*, vol. 13 (The late empire, AD 337-425) (Cambridge, 2008), 632-64

Janet Davis, 'Teaching violence in the schools of rhetoric', in Harold Drake, ed., *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), 197-204

Paula Fredriksen and Oded Irshai, 'Christian anti-Judaism: polemics and policies', in Steven Katz, ed., *The Cambridge History of Judaism*, vol. 4 (The late Roman /rabbinic period) (Cambridge, 2006), 977-1034

Michael Gaddis, *There is no Crime for Those who have Christ: Religious Violence in the Christian Roman Empire* (Berkeley, 2005), esp. chs 2, 5 and 6

M. Kahlos, *Forbearance and Compulsion: Rhetoric of Tolerance and Intolerance in Late Antiquity* (London, 2009), esp. chs 4-8

Christopher Kelly, 'Narratives of violence: confronting pagans', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 143-

Ramsay MacMullen, *Christianizing the Roman Empire AD 100-400* (Yale, 1984), esp. ch. 10

Michele Salzman, 'Rethinking Pagan-Christian violence', in Harold Drake, ed., *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), 265-85

Tom Sizgorich, *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, 2009), esp. chs 1-4

Robert Wilken, *John Chrysostom and the Jews: Rhetoric and Reality in the Late Fourth Century* (Eugene, 1983), esp. ch. 4

Essay 11: In what contexts and for what reasons did people convert away from Christianity in late antiquity?

Polymnia Athanassiadi, 'Christians and others: the conversion ethos of late antiquity', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 23-48

Zeba Crook, 'Agents of apostasy, delegates of disaffiliation', in Birgitte Secher Bøgh, ed., *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 119-134

Neil McLynn, 'Poetry and pagans in late antique Rome: the case of the senator "converted from the Christian religion to servitude to the idols"', in Michele Salzman et al. (eds), *Pagans and Christians in Late Antique Rome: Conflict, Competition and Co-existence in the Fourth Century* (Cambridge, 2015), 232-50

Mar Marcos, 'He forced with gentleness: emperor Julian's attitude to religious coercion', *Antiquité Tardive* 17 (2009), 191-204

Wolfram Kinzig, 'Trample upon me...': the sophists Asterius and Hecebolius: turncoats in the fourth century AD', in Lionel Wickham and Caroline Bammel (eds), *Christian Faith and Greek Philosophy in Late Antiquity* (Leiden, 1993), 92-111

Oliver Nicholson, 'The "pagan churches" of Maximinus Daia and Julian the Apostate', *Journal of Ecclesiastical History* 45 (1994), 1-10

Jeremy Schott, "'Living like a Christian, but playing the Greek": accounts of apostasy and conversion in Porphyry and Eusebius', *Journal of Late Antiquity* 1.2 (2008), 258-77

Rowland Smith, *Julian's Gods: Religion and Philosophy in the Thought and Action of Julian the Apostate* (London, 1995), esp. ch. 7

Robert Wilken, *The Christians as the Romans Saw Them* (New Haven, 1984), esp. ch. 7

Stephen Wilson, *Leaving the Fold: Apostates and Defectors in Antiquity* (Minneapolis, 2004)

## PAPER A5 – THE QUESTION OF GOD

### Paper Coordinator:

TBC

### Supplementary Regulation

This paper will introduce some of the major themes and disciplines of Christian theology through a focus on God, considered both as a theological topic in itself and in relationship to all that is not God, including the world (the doctrine of creation) and evil (the problem of theodicy). 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.

### Course Description

As theology means 'talk about God', an introduction to the discipline will naturally introduce students to the basic parameters of Christian God-talk. The course accomplishes this end by examining the topic of God from three different perspectives, corresponding to the three sections into which the course is organised. Each section seeks to give clarity to what Christians mean by 'God' by juxtaposing God with that which is not God, as follows: 1) the meaning of the claim that there is a God, in dialogue with various objections to this claim (i.e., the defense of talk about God over against the assertion that there is *not a God*); 2) God's relationship with the world (i.e., everything that is *not God*, but is nevertheless from God); and 3) God's relationship with evil (i.e., everything that is *not God* and is not from God).

In the context of the Tripos this course connects with others in Part I on scripture, history, philosophy and the study of religion. In Part IIA it leads into Paper B6 - Belief and Practice in the Early Church, Paper B8 – Great Christian Theologians, and it is also a preparation for Paper B10 - Philosophy of Religion, Paper B11 - Ethics and Faith, and Paper B13 – Theology and Literature.

### Form and Conduct of Examination

The examination will consist of a three-hour written paper, with questions grouped in three sections, corresponding to the three sections of the course. Candidates will be required to answer **three questions** from a choice of at least twelve questions, **and at least one question from each of the three sections of the exam**. Each of the three

sections relates to each of the three units of the course (and its associated texts for supervision).

### **Teaching**

As noted above, the course is organised into three sections of lectures, which take place in the Michaelmas and Lent terms. Please note that in Michaelmas there will be one lecture scheduled per week, and in Lent two lectures per week.

The sequence of three units is bracketed by an introduction and conclusion, each consisting of a single one-hour lecture. The first unit consists of eight one-hour lectures, and the second and third units of seven one-hour lectures. Within each unit, a variety of texts are studied and the contemporary importance for Christian theology of the diverse issues considered is explored.

In 2019-20 the curriculum includes the following units:

Introduction – An Introduction to Theology as a Field of Study

Section 1 – God as a Question

Section 2 – God and the World: The Question of Creation

Section 3 – God and Evil: The Question of Theodicy

Conclusion – Reflections on Theology, Belief, and Disbelief

### **Aims**

The paper is designed to help students consider theological questions through exploration of the concept of God. In particular the paper aims to:

- give students confidence in approaching classical theological texts and questions
- introduce different genres of theological texts: e.g. scriptural, devotional, hagiographical, academic
- help students understand and evaluate critically current scholarship on these texts
- show the interlocking nature of different doctrinal loci in Christian theology
- introduce students to reflection upon the nature of theological method
- show students how theologians engage with objections to traditional Christian claims raised both inside and outside the church

### **Learning Outcomes**

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

(a) Knowledge of:

- the distinction between apophatic and cataphatic theology
- objections to knowledge of God raised by F. Nietzsche, S. Freud, and D. Hampson
- F. Schleiermacher's and K. Barth's accounts of knowledge of God

- the doctrine of creation from nothing
- the doctrine of providence, including theories of divine action in the world
- the relationship between the doctrines of creation and incarnation
- the compatibility of creation from nothing with contemporary scientific cosmology
- the compatibility of creation from nothing with contemporary evolutionary biology
- theological objections to creation from nothing raised by process thought
- the so-called Epicurean trilemma
- the understanding of evil as *privatio boni* and theodicy in the Augustinian tradition
- theodicy in process theology
- debates over the appropriateness of theodical attempts to 'justify the ways of God'

(b) The ability to:

- evaluate the arguments in classic theological texts
- distinguish and assess critically conflicting interpretations of these texts in secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

## **Texts Prescribed for Special Study**

### Introduction

Lecture 1: Theology and Accountability

Rowan Williams, 'Theological Integrity', in *On Christian Theology* (Oxford: Blackwell, 2000), 3-15.

### Section 1: God as a Question

Lecture 1: Is God Real?

John Updike, *Roger's Version*, chs. 1-3, 5

Lecture 2: Suspicion of God 1 - God as Bad Science

Sigmund Freud, *The Future of an Illusion*

Lecture 3: Suspicion of God 2 - God as a Means of Social Control

Friedrich Nietzsche, *The Genealogy of Morals*, First Essay

Lecture 4: Suspicion of God 3 - God and the Problem of Authority

Daphne Hampson, 'On Autonomy and Heteronomy', in *Swallowing a Fishbone: Feminist Theologians Debate Christianity*



Lecture 5: The Difficulty of Knowing God  
Thomas Aquinas, *Summa Theologiae*, I.3-4

Lecture 6: The Difficulty of Talking About God  
Dionysius the Areopagite, *The Divine Names*, chs. 1, 5-7 and *The Mystical Theology*

Lecture 7: Encountering God 1: Revelation and Human Experience  
Friedrich Schleiermacher, *On Religion*, Speeches 1-2

Lecture 8: Encountering God 2: Revelation as Divine Address  
Karl Barth, *The Epistle to the Romans*, Introduction

### **Lent Term**

#### **Section 2 – God and the World: The Question of Creation**

Lecture 1: The Meaning of Creation

Genesis 1:1-2:3

Ecclesiastes 1:1-11, 3:1-22

Lecture 2: Creation from Nothing 1 – God as Transcendent Source  
Augustine, *Confessions*, Book 11.1-16  
Thomas Aquinas, *Summa contra Gentiles*, 2.16-19, 21-25, 38

Lecture 3: Creation and Science 1: Cosmology

Wolfhart Pannenberg, *An Introduction to Systematic Theology*, ch. 3

Andrew Davison, 'Scientific Cosmology as Creation Ex Nihilo Considered "from the Inside"'. In *Creatio Ex Nihilo: Origins and Contemporary Significance*, edited by Markus Bockmuehl and Gary Anderson, 367–89. Notre Dame: University of Notre Dame Press, 2017.

Lecture 4: Creation and Providence

Julian of Norwich, *Revelations of Divine Love*, chs. 5-11, 32, 40-41, 86

Lecture 5: Creation and Science 2: Evolutionary Thought

Daniel Dennett, *Darwin's Dangerous Idea*, chs. 1-3

Lecture 6: Creation, Christology and Process Thought

Kathryn Tanner, *Jesus, Humanity and the Trinity*, ch. 1

Catherine Keller, *On the Mystery: Discovering God in Process*, chs. 3, 7

Lecture 7: Creation and Science 3: Ecology and the Environment

Annie Dillard, *Pilgrim at Tinker Creek*, chs. 1-2, 10

### Section 3 – God and Evil: The Question of Theodicy

Lecture 1: The Problem of Evil

Proverbs 1: 1-19

Job 1:6-2:10

Toni Morrison, *Beloved*, pp. 1-23, 34-51, 60-68, 134-146, 174-185, 234-243, 281-309

Lecture 2: Locating Evil 1 – Personal Sin

Origen, *On First Principles*, Book 1

Augustine, *The City of God*, Book 14

Lecture 3: Locating Evil 2 – Superhuman Forces

Walter Rauschenbush, *A Theology for the Social Gospel*, chs. 4-9

Lecture 4: Approaches to Evil 1 - God Permits Evil

Thomas Aquinas, *On Evil*, 1.1-3, 3.1-5

Lecture 5: Approaches to Evil 2 - God Resists Evil

Karl Barth, 'God and Nothingness', in *Church Dogmatics*, III/3, §50 (large print only)

Lecture 6: Approaches to Evil 3 - God Maximises the Good

David Ray Griffin, *God, Power, & Evil: A Process Theodicy*, ch. 18

Lecture 7: The Problem of Evil

Karen Kilby, 'Evil and the Limits of Theology', in *New Blackfriars*, 84/983 (January 2003), 13-30.

### Conclusion

Lecture 1: Belief and Disbelief: Theological Accountability Revisited

Christopher Morse, *Not Every Spirit: A Dogmatics of Christian Disbelief* (New York: Continuum, 2009), chs. 1, 3, 10.

### **Supplementary Reading:**

#### Introduction

Ford, David F. *Theology: A Very Short Introduction*. Oxford: Oxford University Press, 1999.

Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*, 2<sup>nd</sup> ed. Grand Rapids, MI: William B. Eerdmans, 2004, Chapter 1.

### Section 1

Cobb, John B. and D. Griffin. *Process Theology: Introductory Exposition*. Philadelphia: Westminster John Knox, 1977.

Feuerbach, Ludwig. *The Essence of Christianity*. New York: Harper & Row, 1957.

Flew, Anthony, R. M. Hare, and Basil Mitchell. 'Theology and Falsification: A Symposium', in *The Philosophy of Religion*. Ed. Basil Mitchell. London: Oxford University Press, 1971.

Hick, John. *An Interpretation of Religion: Human Responses to the Transcendent*, 2<sup>nd</sup> ed., chs. 13-14

DiNoia, J. A.. *The Diversity of Religions: A Christian Perspective*. Washington, DC: Catholic University of America Press, 1992.

Lash, Nicholas. *Holiness, Speech and Silence: Reflections on the Question of God*. Aldershot: Ashgate, 2004.

McCabe, Herbert. *God Matters*. London: Continuum, 2000 [1987].

McFague, Sallie. *Metaphorical Theology: Models of God in Religious Language*. Philadelphia: Fortress, 1982.

Miller, Vincent. *Consuming Religion: Christian Faith and Practice in a Consumer Culture*. New York: Continuum, 2008.

Newlands, G. *God In Christian Perspective*. Edinburgh: T&T Clark, 1994.

Placher, William C. *The Domestication of Transcendence: How Modern Thinking about God Went Wrong*. Louisville, KY: Westminster John Knox Press, 1999.

Soskice, Janet Martin. *Metaphor and Religious Language*. Oxford: The Clarendon Press, 1987.

Tillich, Paul. *Dynamics of Faith*. New York: Harper & Row, 1957.

### Section 2

*Creatio Ex Nihilo: Origins and Contemporary Significance*. Ed. Markus Bockmuehl and Gary Anderson. Notre Dame, IN: University of Notre Dame Press, 2017.

*Creation and the God of Abraham*. Ed. David B. Burrell, et al. Cambridge: Cambridge University Press, 2010.

Peter Bouteneff, *Beginnings: Ancient Christian Readings of the Biblical Creation Narratives*. Grand Rapids, MI: Baker, 2008.

Burrell, David B., *Freedom and Creation in Three Traditions* (Notre Dame, IN: University of Notre Dame Press, 1994)

Clough, David L. *On Animals: Systematic Theology*. London: Bloomsbury Publishing, 2012.

- Dodds Michael J. *Unlocking Divine Action: Contemporary Science & Thomas Aquinas*. Washington, DC: Catholic University of America Press, 2012.
- Ferguson, Kitty. *The Fire in the Equation: Science, Religion and the Search for God*. Grand Rapids, MI: Eerdmans, 1995.
- Fergusson, David. *Creation*. Grand Rapids, MI: William B. Eerdmans, 2014.
- . *The Providence of God: A Polyphonic Approach*. Cambridge: CUP, 2018.
- Gilkey, Langdon. *Creator of Heaven and Earth: A Study of the Christian Doctrine of Creation*. Garden City, NY: Doubleday, 1959.
- Gunton, Colin. *The Triune Creator: A Historical and Systematic Study*. Edinburgh: University of Edinburgh, 1998.
- The Cambridge Companion to Science and Religion*. Ed. Peter Harrison. Cambridge: Cambridge University Press, 2010.
- Jantzen, Grace. *God's World, God's Body*. Philadelphia: Westminster, 1984.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- Gwynne, Paul D. *Special Divine Action: Key Issues in the Contemporary Debate (1965-1995)*. Rome: Gregorian University Press, 1996.
- Keller, Catherine. *Face of the Deep: A Theology of Becoming*. New York: Routledge, 2003.
- Kelsey, David H. "The Doctrine of Creation from Nothing," in *Evolution and Creation*. Edited by Ernan McMullin. Notre Dame, IN: University of Notre Dame Press, 1985, 176-196.
- May, Gerhard. *Creation Out of Nothing*. Edinburgh: T & T Clark, 1984.
- McFarland, Ian A. *From Nothing: A Theology of Creation*. Louisville, KY: Westminster John Knox, 2014.
- Miller, Kenneth R. *Finding Darwin's God: A Scientist's Search for Common Ground between God and Evolution*. New York: HarperCollins, 2000.
- Moltmann, Jürgen. *God in Creation: A New Theology of Creation and the Spirit of God*. Translated by Margaret Kohl. New York: Harper & Row, 1991 [1985].
- Oliver, Simon. *Creation: A Guide for the Perplexed*. London: Bloomsbury, 2017.
- Peacocke, Arthur. *Paths from Science Towards God: The End of All Our Exploring*. Oxford: Oneworld, 2001.
- Polkinghorne, John. *Science and Providence: God's Interaction with the World*. London: SPCK, 1989.
- Saunders, Nicholas. *Divine Action and Modern Science*. Cambridge: Cambridge University Press, 2002.
- Schwarz, Hans. *Creation*. Grand Rapids, MI: William B. Eerdmans, 2002.
- Sherman, Jacob H. 'A Genealogy of Participation', in *The Participatory Turn*. Ed. Jorge N. Ferrer and Jacob H. Sherman. Albany, NY: State University of New York Press, 2008.
- Soskice, Janet Martin. *The Kindness of God*. Oxford: Oxford University Press, 2007, Chapter 3.

- Stannard, Russell. *Doing Away with God? Creation and the Big Bang*. London: Faber & Faber, 1993.
- Tanner, Kathryn. *God and Creation in Christian Theology: Tyranny or Empowerment?* Oxford: Basil Blackwell, 1988.
- Tracy, Thomas F., ed. *The God Who Acts: Philosophical and Theological Explorations*. College Station, PA: Pennsylvania State University, 1994.
- Webster, John. "'Love Is Also a Lover of Life': Creatio Ex Nihilo and Creaturely Goodness', *Modern Theology* 29, no. 2 (2013): 156–71.
- Williams, Rowan. *Christ the Heart of Creation*. London: Bloomsbury, 2018.

### Section 3

- Adams, Marilyn McCord. *Christ and Horrors*. Cambridge: Cambridge University Press, .
- . *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell University Press, 1999.
- Braiterman, Zachary. *(God) After Auschwitz: Tradition and Change in Post-Holocaust Jewish Thought*. Princeton: Princeton University Press: 1998.
- Burrell, David. *Deconstructing Theodicy: Why Job Has Nothing to Say to the Puzzle of Suffering*. Grand Rapids: Brazos Press, 2008.
- Case-Winters, Anna. *God's Power: Traditional Understandings and Contemporary Challenges*. Louisville, KY: Westminster/John Knox Press, 1990.
- Chopp, Rebecca S. *The Praxis of Suffering*. Maryknoll, NY: Orbis, 1986.
- Cohen, Arthur A. *The Tremendum: A Theological Interpretation of the Holocaust*. New York: Continuum, 1993.
- Cone, James H. *The Spirituals and the Blues*. San Francisco: Harper & Row, 1972, ch. 4
- Davies, Brian. *Thomas Aquinas on Good and Evil*. Oxford: Oxford University Press, 2011.
- Farley, Edward. *Good and Evil: Interpreting a Human Condition*. Minneapolis, MN: Fortress Press, 1990.
- Farley, Wendy. *Tragic Vision and Divine Compassion: A Contemporary Theodicy*. Louisville, KY: Westminster John Knox Press, 2004.
- Hart, David Bentley, 'The Devil's March: *Creatio ex nihilo*, the Problem of Evil, and a Few Dostoyevskian Meditations.' In *Creation ex nihilo: Origins, Development, Contemporary Challenges*. Ed. Gary A. Anderson and Markus Bockmuehl. Notre Dame: University of Notre Dame Press, 2018.
- Hick, John. *Evil and the God of Love*. New York: Harper & Row, Publishers, 1966.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- Krötke, Wolf. *Sin and Nothingness in the Theology of Karl Barth*. Princeton, NJ: Princeton Theological Seminary, 2005.

- Levenson, Jon. *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*. San Francisco: Harper & Row, 1988
- Rubenstein, Richard L. *After Auschwitz : History, Theology, and Contemporary Judaism*. Baltimore: Johns Hopkins University Press, 1992.
- Sands, Kathleen. *Escape from Paradise: Evil and Tragedy in Feminist Theology*. Minneapolis, MN: Fortress Press, 1994.
- Solle, Dorothee. *Suffering*. Trans. Everett R. Kalin. Philadelphia: Fortress, 1975.
- Surin, Kenneth. *Theology and the Problem of Evil*. Oxford: Basil Blackwell, 1986.
- Swinton, John. *Raging with Compassion: Pastoral Responses to the Problem of Evil*. London: SCM, 2016 [2007].
- Thiel, John. *God, Evil and Innocent Suffering: A Theological Reflection*. New York: Crossroad, 2002.
- Tilley, Terrence W. *The Evils of Theodicy*. Eugene, OR: Wipf and Stock, 2000.
- Williams, Rowan . 'Redeeming Sorrows: Marilyn McCord Adams and the Defeat of Evil'. In *Wrestling with Angels: Conversations in Modern Theology*. Ed. Mike Higton. Grand Rapids: Eerdmans, 2007, pp. 255-274.

## **PAPER A6 – UNDERSTANDING CONTEMPORARY RELIGION**

### **Paper Coordinator:**

Dr Joseph Webster

### **Course Aim**

To introduce students to the ways in which social scientists analyse and account for religion as a social force in the contemporary world, including the interactions of religious life with social, political, familial, national and global structures.

### **Course Objectives**

In particular, to enable students to acquire a broad familiarity with key theoretical debates surrounding the social scientific study of religion. To develop students' skills in detailed, analytical reading of case-studies and ethnographies. To encourage students to assess and interpret empirical evidence in the light of theoretical scholarship. This introduction to the social scientific study of religion will provide a foundation for the study of religion papers in the second (B7, James Gardom's paper on World Christianities) and third years (D2b, Dr Webster's paper on Apocalypticism, and D2e, Dr Lee's paper on World Christianities).

### **Set Texts**

There are no set texts for this paper.

### **Form and Conduct**

The paper will be assessed by a three-hour written examination. Candidates will be required to answer four questions from a choice of ten.

**Term 1- 8 Lectures and Readings on Key Theorists and Debates in the Study of Religion (Dr Joe Webster):**

**1. *Approaching the Subject:*** This lecture will introduce students to the key aims and objectives of the course, emphasizing the importance of case studies and outlining the relation between the content covered throughout the course of Terms 1 and 2.

Reading:

- Victor Turner (1970) *The Forest of Symbols: Aspects of Ndembu Ritual*. Introduction, and Chapters I, II, IV. New York: Cornell University Press.
- Maya Mayblin (2010) *Gender, Catholicism, and Morality in Brazil: Virtuous Husbands, Powerful Wives*. New York, Palgrave Macmillan.

**2. *Sacred and Profane:*** Drawing upon the French sociologist Emile Durkheim's distinction between the 'sacred' and the 'profane', this lecture will outline a key distinction in the social scientific study of religion and discuss a case study in the light of Durkheim's theory. Reading:

- Emile Durkheim (1995) *The Elementary Forms of the Religious Life*. Introduction, Chapter I, Conclusion.
- Judith Okely (1983) *The Traveller Gypsies*. Cambridge, Cambridge University Press. Preface, Chapters 1, 6, 12, and Concluding Remarks.
- Mary Douglas (1966) *Purity and Danger*. Introduction and Chapters 1 and 3. London: Routledge and Kegan Paul.

**3. *Salvation and Work:*** Max Weber's discussion of ascetic Protestantism and its relation to Western market-driven capitalism has shaped the sociological study of religion. This lecture explores the relationship between 'salvation' and 'work' in this classic monograph. Reading:

- Max Weber (2009), *The Protestant Ethic and the Spirit of Capitalism*, Norton Critical Edition.
- Simon Coleman (2000), *The Globalisation of Charismatic Christianity*. Cambridge, Cambridge University Press. Introduction, Chapters 1, 8,



and 10.

**4. *Belief, False Consciousness, Neurosis*:** Karl Marx's claim that religious beliefs produce an anti-materialist false consciousness and Freud's claim that religious belief is a kind of neurosis have both been central to social scientific approaches to the study of religion. This lecture will examine the relationship between 'the real' and 'illusion' from these perspectives, and will do so through the use of ethnography. Reading:

- Michael Taussig (1977), 'The Genesis of Capitalism amongst a South American Peasantry: Devil's Labor and the Baptism of Money' in *Comparative Studies in Society and History* 19(2): 130-155.
- Gananath Obeyesekere (1984), *Medusa's Hair: An Essay on Personal Symbols and Religious Experience* (Part One: Pages 12-52). Chicago, University of Chicago Press.

## **Term 2 – 8 Lectures on Selected Topics in the Contemporary Study of Religion**

Topics subject to change from year to year. Examples from previous years are below:

**1. *Miracles and Images*:** Building on themes from the first term, we will consider the place of miracles and images in 'modern' life, focussing on contrasting views on these subjects between Christians of different traditions in Eastern Europe.

**2: *Science and Religion: debates about creation and evolution*:** We examine the perceived clash between scientific and religious outlooks, focussing on the controversial ideas of Creation as compared to Evolution.

**3: *The West and the Rest: colonialism and comparative religion*:** this lecture addresses how context and culture affect the way we understand religion and, in particular, the dominance of western viewpoints.

**4: *Secularisation*:** The Enlightenment promoted the retreat of religion from the public sphere. We examine how contemporary scholarship challenges that idea, and seek to understand how religion and secular thought interact.

**5: *Political Religion:*** We examine two case studies of the place of religion in politics, the first concerning political Islam in Sudan, the second, in contrast, an examination of the place of religion in public life in the UK.

**6: *Religion and Tolerance: sexuality and gender:*** Conservative religious groups are often associated with opposition to LGBTI rights and to equality for women. We will examine such attitudes in detail, to understand better how people negotiate their conservative beliefs and their participation in society, with reference both to conservative Christian communities (in the UK) and to Feminists in Islam (in Egypt, The UK, Holland and South Africa).

**7: *Religion, Migration and Transnationalism:*** This lecture examines the way in which significant migration of religious communities has extended their influence across borders and oceans and how migrant communities relate both to their original and their new homes.

**8: *Religion and New Media:*** Modern technology has changed the possibilities of getting a message across, crossing conventional boundaries and eluding censure, and these have had a major impact on how religion is communicated and practiced. We examine these trends with reference to Muslims and Christians in Egypt and Pentecostals in the Democratic Republic of Congo.

## **PAPER A7 - : INTRODUCTION TO JUDAISM, ISLAM, HINDUISM AND BUDDHISM.**

### **Paper Coordinator:**

Dr Jörg Haustein

### **Supplementary Regulation**

This paper will introduce students to the comparative study of religions and guide their scholarly engagement with at least two major religious traditions of their choice.

### **Aims**

- to provide an historical and theoretical orientation for understanding the concept of 'world religions'
- to explore how Islam, Judaism, Christianity, Hinduism, and Buddhism have engaged with globalisation, colonialism, and scholarship since the nineteenth century
- to trace the influence of Perennialism and inter-religious engagements that have shaped the concept of 'religion' since the nineteenth century
- to show how academic scholarship has contributed to shaping and problematizing the very idea of 'world religions'

### **Learning outcomes**

- students will be able to demonstrate and apply the necessary foundational knowledge and epistemological competencies for the critical study of global religious traditions
- students will acquire in-depth knowledge of at least two religious traditions among Hinduism, Buddhism, Islam, Judaism, and World Christianity.
- students will be able to offer intellectual reflection on their own perspective on inter-religious dialogue and the study of religions.
- students will be able to engage critically introductory textbooks to religious traditions.

### **Prescribed Texts**

There are no prescribed texts for this paper.

## **Form and Conduct of Examination**

The examination will consist of the submission of two essays, each focused on one religious tradition and not more than 3,000 words in length.

The first essay will analyse in critical comparison two introductions to one religious tradition from different historical times, chosen from a list of works provided by the paper co-ordinator. The second essay will address aspects of doctrinal or ritual plurality and unity within another religious tradition, based on an essay question selected from a list provided by the lecturer for the chosen religious tradition.

Students are expected to attend all seminar sessions for the two religious traditions they choose for their essays.

### **Essay 1 – Sample questions**

- Compare and contrast David S. Margoliouth, *Mohammedanism* (London, 1911) with Daniel Brown, *A New Introduction to Islam* (Chichester, 2017).
- Compare and contrast Robins, *History of Christian Missions* (Edinburgh 1915) with Adrian Hastings, *A World History of Christianity* (Cambridge, 1999).
- Compare and contrast Compare and contrast Monier Monier-Williams, *Brahmanism and Hinduism* (New York, 1891) and Hillary Rodrigues, *Introducing Hinduism* (New York, 2006).
- Compare and contrast Eugene Burnouf, *Introduction to the History of Indian Buddhism* (Chicago, 2015, orig. 1844) with John Strong, *Buddhisms: An Introduction* (London, 2015).
- Compare and contrast Leo Baeck, *The Essence of Judaism* (Frankfurt am Main, 1936, orig. 1905), with Melanie Wright, *Understanding Judaism* (Cambridge, 2003).

### **Essay 2 – Sample questions**

- How adequate is it to speak of Islam in the singular, given its diversity of sects, legal schools, and religious practices?
- Is Sufism a form of 'mysticism'?
- How central are Vedic socio-religious imaginations to a Hindu's self-identity?
- What types of scriptural motifs have been, or can be, resourced to represent Hinduism as a universalist, egalitarian, and socially engaged religious tradition?
- The making of World Christianity is a form of Western Imperialism. Discuss.

- What are the achievements and shortcomings of the ecumenical movement?
- Did the Buddha teach a religious way of life?
- Is it more accurate to talk about 'Buddhisms' than 'Buddhism'?
- Is Judaism a religion?
- Discuss the relation between shared texts and competing interpretations in Judaism.

### **Sample Lecture Topics**

1. Introduction I: Insiders vs. Outsiders? Positionality, Neutrality, and the study of religions (JH)
2. Introduction II: What is the problem of 'religion'? (JH)
3. Scholarship I: The emergence of religious studies from theology (JH)
4. Scholarship II: Islam and European Orientalism from Enlightenment to Renan (TW)
5. Scholarship III: Philology and the canonisation of sacred texts from the East (AB)
6. Scholarship IV: The emergence of Jewish Studies (DW)
7. Globalisation I: Christian missions and indigenous religions (JH)
8. Globalisation II: Colonialism and Reformist Brahmins (AB)
9. Globalisation III: Colonial rule and Islamic reform (TW)
10. Globalisation IV: The rise of global Jewish identity (DW)
11. Dialogue I: Perennialism and Indian religions (AB)
12. Dialogue II: Sufism and the globalisation of mysticism (TW)
13. Dialogue III: Judaism, Christianity, and 'the other within'. (DW)
14. Dialogue IV: Christian theologies of religions (JH)
15. Conclusion I: The problem of comparativism (JH)
16. Conclusion II: The study of world religions today (JH)

### **Teaching**

The lectures are designed to give students an initial orientation over the critical study of religions, drawing on a global history of the idea of 'world religions'. The paper also includes seminars, which unpack essential themes with regard to a

particular religion, based on the discussion of foundational readings. These will be offered in sets of three seminars each for Judaism, Islam, Hinduism, Buddhism, and World Christianity. Students attend six of these, three for each of the two religions they choose to focus their essays on.

### **Sample Bibliography**

- Asad, T. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore, MD, 1993.
- Baker, Cynthia. *Jew*. New Brunswick, 2017.
- Boyarin, Daniel. *Judaism: The Genealogy of a Modern Notion*. New Brunswick, 2019.
- Brown, D. *A New Introduction to Islam*. Oxford, 2017.
- Chidester, D. *Christianity: A Global History*. London, 2000.
- Chidester, D. *Empire of Religion: Imperialism & Comparative Religion*. Chicago, IL, 2014.
- Connolly, P. *Approaches to the Study of Religion*. London, 1999.
- De Lange, N. *An Introduction to Judaism*. Cambridge, 2000.
- Demiri, Lejla (ed.). *A Common Word: texts and reflections*. Cambridge, 2010.
- Denny, F. *An Introduction to Islam*. London, 2015.
- Deutsch, Yaacov, *Judaism in Christian Eyes: Ethnographic Descriptions of Jews and Judaism in Early Modern Europe*. New York, 2012.
- Esack, Farid. *Qur'an, Liberation and Pluralism*. Oxford, 1998.
- Fitzgerald, T. *The Ideology of Religious Studies*, Oxford, Oxford University Press, 2000.
- Gethin, R. *The Foundations of Buddhism*. Oxford, 1998.
- Hallaq, Wael. *Sharia: Theory, Practice, Transformations*. Cambridge, 2009.
- Harvey, P. *An Introduction to Buddhism: Teachings, History and Practices*. Second Edition. Cambridge, 2013.
- Harvey, P. *An Introduction to Buddhism*. Cambridge 1990.
- Heck, Paul. *Common Ground: Islam, Christianity and Religious Pluralism*. Georgetown, 2009.
- Heschel, Susannah. *Abraham Geiger and the Jewish Jesus*. Chicago, 1997.
- King, R. *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'*. London, 1999.
- Kippenberg, H. G. *Discovering Religious History in the Modern Age*. Princeton, NJ, 2002.

- Lewis, T. (ed.) *Buddhists: Understanding Buddhism Through the Lives of Practitioners*. Malden, MA, 2014.
- Lipner, Julius J. *Hindus: their religious beliefs and practices*. 2<sup>nd</sup> ed London, 2010.
- Llewellyn, J. *Defining Hinduism: a reader*, London, 2005.
- Masuzawa, T. *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago, IL, 2005.
- McCutcheon, R. T. *Critics, Not Caretakers: Redescribing the Public Study of Religion*. New York, 2001.
- McCutcheon, R. T. *The Discipline of Religion: Structure, Meaning, Rhetoric*. London, 2003.
- McCutcheon, R.T. *The Insider/Outsider Problem in the Study of Religion: A Reader*. London, 1999.
- Murata, Sachiko, and Chittick, William C. *The Vision of Islam*. London and New York, 1996.
- Orsi, R. A. *The Cambridge Companion to Religious Studies*. Cambridge, 2012.
- Pals, D. *Seven Theories of Religion*. Oxford, 1996.
- Ramadan, T. *Radical Reform: Islamic Ethics and Liberation*. Oxford, 2008.
- Saddhatissa, H. *Buddhist Ethics*. London, 1970.
- Smart, Ninian, and Thakur, S. *Ethical and Political Dilemmas of Modern India*. London, 1993.
- Smith, Wilfred Cantwell. *The Meaning and End of Religion*. New York, 1962.
- Stanley, B. *Christianity in the Twentieth Century: A World History*. Princeton, NJ, 2018.
- Stanley, B. *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*. Leicester, 1990.
- Stanley, B. *The World Missionary Conference, Edinburgh 1910*. Grand Rapids, MI, 2009.
- Strong, J. *Buddhisms: An Introduction*. London, 2015.
- Taylor, Mark (ed.), *Critical Terms for Religious Studies*. Chicago, 1998.
- Waardenburg, J. (ed.). *Muslim Perceptions of Other Religions*. New York, 1999.
- Waardenburg, J. *Classical Approaches to the Study of Religion: Aims, Methods and Theories of Research*. Berlin, 1999.
- Waines, D. *An Introduction to Islam*. Cambridge, 1995.

- Walls, A. *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*. New York, 2002.
- Walls, A. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. New York, 1996.
- Wiese, Christian. *Challenging Colonial Discourse: Jewish Studies and Protestant Theology in Wilhelmine Germany*. Leiden, 2005.
- Winter, T. *The Cambridge Companion to Classical Islamic Theology*. Cambridge 2008.
- Melanie Wright, *Understanding Judaism*. Cambridge, 2003.
- Wynne, A. *Buddhism: An Introduction*. London, 2014.



## **PAPER A8 - PHILOSOPHY OF RELIGION**

### **Paper Coordinator:**

Professor Douglas Hedley

### **Supplementary Regulation**

This course aims to introduce first year undergraduates to the major interconnected problems for language, knowledge and being which arise at the intersection between philosophy and theology, through a close study of canonical sources and themes.

### **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**

This paper is designed to introduce techniques of engagement in critical analysis of primary sources, and to help students gain skills in the identification and understanding of fundamental problems associated with the study of philosophy of religion, arising from the sources and themes being studied. The paper's aims include helping students to understand and evaluate current scholarship, as well as debates concerning the main issues of philosophy of religion.

As a result of taking this course, students will learn to:

- evaluate central questions in philosophy of religion
- gain understanding of primary sources within the canon of the Western tradition of philosophy of religion
- examine principal ideas and frameworks which underpin current scholarly debates in the field
- assess sources from a range of metaphysical and religious traditions, and explore how they fit together
- develop transferable skills of analysis of texts, critical reasoning, synthesis, and communication

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

The examination will take the form of a three-hour written examination paper. This will be divided into two sections and will contain at least sixteen essay-type

questions. Candidates must answer **four** questions and at least **one** question from each section.

## Teaching

The course will be taught by a combination of sixteen lectures by a range of subject specialists, and will be variously convened by Professor Pickstock and Professor Hedley; as well as six supervisions organised by your Director of Studies. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms at the Faculty of Divinity, West Road. The lectures are designed to introduce the major themes of the course and explore their implications, and will refer to the recommended texts and certain additional related texts.

**Section A** of this paper, though focussed centrally on the Western metaphysical tradition, shows (1) how part of this tradition's conceptuality lies in pagan tradition, early and late; (2) how it was shaped in the Middle Ages through mutual intellectual exchange and engagement with philosophical thinkers from Jewish and Islamic traditions. In the case of sources stretching from Plato to Aquinas, it will be shown how debates concerning speech about the One, Good or God are intertwined with debates concerning the fundamental nature of being or reality. The course continues into early modernity where it considers (1) Nicholas of Cusa, who sustains a long tradition, with a new awareness of natural and human change and relativity of perspective in mind; secondly, (2) Descartes's *Meditations*, which reinstates the tradition of speaking about God in such a way as to attempt to offset new Renaissance uncertainties (as seen, for example, in Cusa), and who, in doing so, articulates a new ontology and bias towards epistemology; (3) Anne Conway, who is a representative of a later revived Renaissance response to the Cartesian counter-renaissance, which sustained an alternative and arguably more traditional way 'to be modern', which was to enjoy later continental influence on Leibniz and others. The sources in Paper A8 invite us to assess *how much of this long and complex tradition we can still embrace today*. This paper feeds especially into Papers B10 and B11, and then to Paper C11, but see more comprehensive list of linked Papers in previous section.

**Section B** of the paper is organised around six foundational topics in philosophy of religion that will give students an opportunity to examine a constellation of specific problems through a historically informed and conceptually rigorous philosophical prism. Why is there something rather than nothing? If God is that 'something,'

what implications does this have for the hope of post-mortem existence? And, given the extent of horrendous evils in the world, why suppose that this 'something' is God as classically conceived within the philosophical traditions of Abrahamic monotheism? Could it ever be rational to hold such a belief, or to claim that some experiences of the divine are veridical, in the absence of a strong degree of evidential support? The many and various connections that weave the themes animating these questions together with the texts in Section A will help students to grasp philosophy of religion's remarkably comprehensive scope and intricately interconnected character as a sub-discipline, especially when compared to other areas in academic philosophy. The aim of this part of the paper is to enhance and enliven each student's understanding of crucial contemporary debates in metaphysics and epistemology both within the academy and in the wider public square.

## **PAPER A9 – ETHICS**

### **Paper Coordinator:**

Dr James Orr

### **Supplementary Regulation**

The paper will study questions concerning the nature and form of goodness and moral judgment in the Western intellectual tradition with special regard to the ways in which these topics relate to the nature and existence of God.

### **Core Texts**

The core texts for this paper are as follows:

- Plato, *Republic*, Book I and Book VII
- Aristotle, *Nicomachean Ethics*, Book I and Book VII
- Augustine, *On the Free Choice of the Will*
- Aquinas, *Summa Theologiae*, IaIIae, Questions 1-5
- Shaftesbury, *Characteristics of Men, Manners, Morals, Times*
- Hume, *Enquiries Concerning Human Understanding & The Principles of Morals*
- Kant, *Critique of Practical Reason*
- Murdoch, *The Sovereignty of Good*

In addition to the items listed under Background Reading (Section 2.2) and Course Summary (Section 3), a reading list of core texts with accompanying literature will be available in the Faculty Office and online before the beginning of the Michaelmas Term.

### **Course Aims**

This course aims to introduce students to ancient and contemporary debates concerning the nature of the good (axiology) and the right (deontology) as these have arisen in the Western philosophical and theological traditions. This paper is considered to be an excellent partner for Paper B10 and a useful preparation for Paper C11 and the MPhil in Philosophy of Religion. The paper is designed to introduce techniques of engagement in critical analysis of primary sources and to help students in the identification and understanding of fundamental problems

associated with the study of meta-ethics. The paper's aims include helping students to understand and evaluate current scholarship and debates concerning the main issues in meta-ethics concerning the nature of the Good.

### **Learning Outcomes**

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

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

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

Assessment is by a three-hour examination. The examination will contain two questions on each of the eight authors. Candidates will be required to answer four questions and will be permitted to answer no more than one question on a single author.

### **Course Delivery**

The course will be taught by a combination of sixteen lectures and about six supervisions. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms (times to be announced) at the Faculty of Divinity. The lectures are aimed to introduce the major themes of the course, explore their implications, and refer to the curriculum of recommended texts. Depending on numbers, there may be opportunity in the lectures to study the texts in closer detail, make presentations, discuss issues with the group, raise questions and examine related but not necessarily prescribed texts.

### **Lectures and Classes**

## Michaelmas Term

Lecture 1	Plato I	Ethics and Faith: A Platonic Introduction
Lecture 2	Plato II	Goodness Beyond Being
Lecture 3	Aristotle I	The Character of Virtue
Lecture 4	Aristotle II	Contemplating Divine Goodness
Lecture 5	Augustine I	<i>Volo Ergo Sum</i>
Lecture 6	Augustine II	Desiring Good, Desiring God
Lecture 7	Aquinas I	Participating in Divine Goodness
Lecture 8	Aquinas II	First Principles and Final Ends

## Lent Term

Lecture 9	Shaftesbury I	Passions and Platonism
Lecture 10	Shaftesbury II	Sense and Sentimentality
Lecture 11	Hume I	The Humean Condition
Lecture 12	Hume II	Human and Divine Feeling
Lecture 13	Kant I	From Goodness to Rightness
Lecture 14	Kant II	Duty and Divinity
Lecture 15	Murdoch I	From the Fire to the Sun
Lecture 16	Murdoch II	The Sovereignty of Go(o)d

## Easter Term

Revision classes will be scheduled shortly before the beginning of the Easter Term.