

M.Phil. Handbook
2017/2018

General Regulations for 2017/2018

1. The scheme of examination for the one-year course of study in Theology and Religious Studies for the degree for Master of Philosophy shall consist of:

(a) a thesis of between 15,000 and 20,000 words in length, including footnotes and appendices but excluding bibliography, on a subject approved by the Degree Committee for the Faculty of Divinity;

and

(b) two pieces of submitted work, each of which shall be an essay, of not more than 5,000 words in length, excluding bibliography and bibliographical footnotes, or an equivalent exercise, at least one of which must fall within the same subject area as the candidate's thesis or otherwise suitably related to it;

and

(c) either (i) one paper of three hours' duration on a language chosen from a list of languages published by the Degree Committee,

or (ii) one exercise on a subject chosen from a list of subjects for exercises approved by the Degree Committee,

or (iii) an alternative exercise within the candidate's chosen subject area, if one has not already been taken under (b).

The mode of examination for (ii) and (iii) shall be approved by the Degree Committee.

2. A candidate's choice of written work shall be made with the approval of the Degree Committee and in the light of the prerequisites for a thesis in the primary area and of the coherence of the candidate's programme, by the end of the Michaelmas term.

3. The subject areas available for examination and the dates for submission of the written work shall be announced by the Degree Committee no later than the end of the Easter term preceding the academic year next following.

4. The examiners may at their discretion request an oral examination in any aspect of the work submitted by the candidate.

Schedule of Dates and Deadlines 2017-2018

Choice of essays, exercises, languages and thesis title	Friday, 3 rd November 2017
Approval of choices by Degree Committee	Thursday, 9 th November 2017
Submission of first module (1b)	Friday, 1 st December 2017
Final confirmation of thesis title	Monday, 12 th February 2018
Choice of second essay/exercise	Friday, 16 th February 2018
Submission of second module (1b)	Friday, 16 th March 2018
Submission of exercises assessed by written work (c(ii) or c(iii))	Wednesday, 25 th April 2018
Three-hour language examination ⁽¹⁾ (c(i))	Wednesday, 25 th April 2018
Final deadline for minor changes to the wording of thesis title	Thursday, 26 th April 2018
Submission of thesis	Wednesday, 30 th May 2018
<i>Viva voce</i> examinations, if required ⁽²⁾	Wednesday, 4 th July 2018
Final examiners' meeting	Wednesday, 4 th July 2018

- (1) This date is provisional and indicative only. Scheduling of examination is the responsibility of the Student Registry. Candidates will be notified as soon as possible of precise date, time and place.
- (2) The dates of *viva voce* examinations (if required) will be held on the morning of the final examiners' meeting. Please let the Faculty Office have your contact details of where you will be in the first week of July.

Requirements for passing the M.Phil.

In order to qualify for the award of the M.Phil. in Theology in Religious Studies, candidates must pass both parts of the examination. The portfolio of essays and exercises and language examinations forms the first part and the thesis forms second part.

The weighting of marks for the first part means that outright failure in any of the exercises or essays can make it extremely difficult to pass the exam as a whole. Candidates who receive a fail mark for their first essay will be advised of this as soon as possible. While such candidates may continue with the programme if they wish, it may be in their interests to consider withdrawing from the course. Any candidate receiving a fail mark will be advised to discuss their position with the M.Phil. Director and with their College Tutor.

M.Phil. Marking Scheme

The M.Phil. has the following marking ranges:

- Distinction – 75 to 100
- Pass – 60 to 74
- Fail – 0 to 59

The MPhil degree is split into two parts, each accounting for 50 per cent of the final mark:

- three pieces of work (Essays, Exercises and Language Papers, in various possible combinations), and
- a thesis.

Both parts must be passed for the Degree to be awarded, except that a marginal fail in Part (i) may be compensated by a high mark in the thesis. In order to awarded a distinction the candidate must achieve a mark of 75 or above for their thesis and achieve a distinction in Part (i).

Seminars and Subject Areas for 2017/2018

Michaelmas Term Seminars

Anglican Studies: History of Anglicanism

Christian Theology: The Christian God

New Testament and Early Christianity: Exegesis and Method in New Testament

Old Testament: The Formation of the Hebrew Bible

Philosophy of Religion: Philosophy of Religion I

Religions of Late Antiquity: Christians in Late Antique Alexandria

Study of World Religions: Law for the Gentiles?: Universalism and ritual purity in Judaism, Christianity and Islam

Lent Term Seminars

Anglican Studies: Theology of Anglicanism

Christian Theology: Gesture, Perception, Event **or** Theology and Literature: Tragedy **or** Theology and the Natural Sciences: Materiality and Embodiment

New Testament and Early Christianity: Themes in the New Testament and Early Christianity

Old Testament: The Biblical Wisdom Literature: definition, classification, social context and theology **or** The Significance of the Septuagint

Philosophy of Religion: Philosophy of Religion II **or** Theology in the Anthropocene

Study of World Religions: Anthropology of Islam in Contemporary Europe **or** Before the Qur'an: Texts, monuments, perceptions

Additional paper offered by the Department for International Development:
Theology, Religion and International Development

Course Outlines (including prescribed texts)

Anglican Studies

Course Coordinator: Dr Jeremy Morris, jnm20@trinhall.cam.ac.uk and Dr Jamie Hawkey, jdth2@cam.ac.uk

The purpose of the pathway in Anglican Studies is to offer students the opportunity to pursue advanced study and introductory research into the history and theology of Anglicanism. Cambridge provides an unsurpassed environment for study and research in this field. As the *alma mater* of so many of the leading figures in the history of the Church of England, not least in the era of the English Reformation, it has itself played a crucial role in the story. The research resources of the University Library are supported by excellent libraries and special collections in the colleges, and the human resources of the Faculty of Divinity are supplemented by additional expertise in the Cambridge Theological Federation, particularly in the Anglican colleges of Ridley Hall and Westcott House.

The pathway has two modules. The background module, in the Michaelmas Term, provides an introduction to the Anglican tradition by examining four crucial epochs in its history: its origin in the English Reformation; the crisis of the seventeenth century which saw the abolition and restoration of the Church of England; the revivals of the nineteenth century; and the ecclesiastical dimension of the twentieth-century process of Decolonisation, which led to the emergence of global Anglicanism, or Anglicanisms, from the imperial or commonwealth diaspora of the Church of England.

In the Lent Term, the focus will turn more closely to the self-understanding of the Church of England and the Anglican tradition. Each of the seminars in the theological module will focus on one or two key figures who reflected in an explicit way on the nature of the Church in general and of the Church of England or the Anglican churches in particular.

The authors and readings chosen for the modules may vary from year to year, and will be confirmed by the end of the Easter Term preceding a student's commencement on the course. The authors selected for the seminars in the first year of the programme will be as follows:

History of Anglicanism: Michaelmas Term 2017

- Defining and Defending the Church of England: John Jewel and Thomas Stapleton

- The Crucible of Anglicanism: Richard Baxter and Jeremy Taylor
- The Age of Revivals: the Evangelical Revival and the Oxford Movement: Hannah More and John Keble
- Decolonisation and the Emergence of Global Anglicanism: Samuel Azariah and Janani Luwum

Theology of Anglicanism: Lent Term 2018

- Richard Hooker: between Rome and Geneva
- William Wake: Anglicans and Gallicans
- William Wilberforce and F.D. Maurice: the Nature of the Church
- William Temple and Michael Ramsey: Church and Gospel in Modernity

Study and Examination Requirements

Students accepted for the pathway in Anglican Studies will be expected to participate in both modules of study and to offer two essays from the list of essays that will be set each year. Essay topics will include but will not be restricted to the authors and texts discussed in the seminars. It would be usual (though not compulsory) to offer one essay from the 'History' list and the other from the 'Theology' list, but it will be permissible to offer both essays from the same list. Students will be expected to offer their thesis on some aspect of the Church of England, of one or more churches in communion with it, or of the Anglican tradition. No particular exercise or language is prescribed for the Anglican Studies pathway. Students will be expected to select a language or exercise from those available under the aegis of the M.Phil. in Theology and Religious Studies. Introductory German or Latin, Theological Methods, or early modern palaeography may be appropriate choices.

Additional study opportunities

Students will be welcome to attend senior research seminars in the Divinity Faculty and cognate faculties. Within the Divinity Faculty, the seminars in the History of Christianity, Christian Theology, and the 'D Society' series are likely to be of particular interest. But religion is studied under various aspects in several other faculties and departments (such as English, POLIS, etc), which can provide further opportunities for broadening perspectives and deepening knowledge at research seminars. In addition, students will be encouraged to attend relevant undergraduate lectures and lecture courses in the Divinity Faculty and the neighbouring History Faculty.

What prerequisites are required to take this course?

A first-class or strong II.1 degree in Theology, Religious Studies, History, or a cognate discipline in the humanities involving textual and contextual study.

Will you accept students on the Lent Term module who have not taken MT module?

Yes. Students pursuing other pathways within the M.Phil. will be welcome to participate in the Anglican Studies seminar in either term.

Supervisor of essays and thesis

It is hoped that there will be opportunities for NUTOs to supervise students in this pathway. Dr Morris and Dr Hawkey will be available to supervise students within their areas of expertise, but in such a broad field it will often be best to involve other scholars working in the University and Federation.

Essay Questions

History of Anglicanism

Was More's concept of 'Practical Piety' characteristically Anglican?

Why was Hannah More's call for the reform of public morality so popular?

Is it convincing to argue that popular religious writers such as Hannah More were more important in the history of Evangelical Anglicanism than were Evangelical theologians?

What is the role of Romanticism in Keble's understanding of Anglicanism?

Why was Keble never tempted to become a Roman Catholic?

How significant was Keble's view of Church of England for the subsequent history of Anglicanism?

How central were the categories of race, caste and nationality to the episcopal understanding of Samuel Azariah?

Did Samuel Azariah's career demonstrate the incompatibility of Christianity and Indian nationalism?

Assess Samuel Azariah's importance in the modern history of Anglicanism.

A classic case of the conflict of Church and State – is this a fair reading of the significance of Janani Luwum?

Assess the importance of the East African revival in the response of the Ugandan Church to Idi Amin.

How significant was the life and reputation of Janani Luwum in the shaping of Anglicanism in Africa at the end of the twentieth century?

Theology of Anglicanism

How successfully does Wake defend the Church of England against Bossuet's arguments?

'The mean thy glory is': could Wake have applied George Herbert's words to his understanding of the Church of England?

Reformed or Catholic – which epithet suits Wake's view of the Church of England best?

'A church within a church': Was this a necessary consequence of William Wilberforce's view of the prevailing religious system?

'Evangelical piety did not depend on evangelical doctrine'. Discuss with reference to William Wilberforce's understanding of the Established Church.

What was William Wilberforce's significance for the shaping of modern Anglicanism?

'Strong on ideal, weak on history' – is this a fair assessment of F.D. Maurice's view of the Church of England?

Discuss the relative positions of the Bible and philosophy in F.D. Maurice's ecclesiology.

Was Maurice the fountainhead of Anglican social theology?

How important was the concept of the 'national church' for William Temple's understanding of Anglicanism?

Was the Church of England, in William Temple's understanding, a social movement as well as a community of belief?

Some have argued that Temple's view of the Church of England was an analogical correlate of the Welfare State. Is this true, or was it the other way round – or neither?

What is the significance of *The Gospel* and the *Catholic Church* in modern Anglicanism?

How successfully does Michael Ramsey marry Biblical theology and High Church ecclesiology?

What was the ecumenical significance of Michael Ramsey's understanding of Anglicanism?

Christian Theology

Description of Course

Each module of the Christian Theology course is taught through four fortnightly two hour seminars and is assessed through a 5,000 word essay due at the end of term. Students who wish to write a thesis in the area of Christian Theology are required to attend the seminars during Michaelmas Term and complete The Christian God assessed essay. It is recommended that students continue on to the Lent Term modules but it may be possible in certain cases for students to audit these modules to allow them to undertake a module in another subject in the Lent Term. Students wishing to do this must consult with the Course Coordinator as early as possible.

Michaelmas Term – The Doctrine of God

Course Coordinators: Professor Ian McFarland, iam33@cam.ac.uk and Dr Elizabeth Powell, erp34@cam.ac.uk

The seminars in this module study key texts in the Christian doctrine of God. Texts studied in 2017 include writings by Athanasius, John of Damascus, Friedrich Schleiermacher and Karl Barth.

The **module aims** to study the Christian doctrine of God in different periods, through the close study of theological texts.

The **module objectives** are to enable students to develop their understanding of the doctrine of God by analyzing and discussing theological texts in their contexts, by thinking through ways in which these texts contribute to the discussion of major issues in the Christian doctrine of God, and by writing a substantial essay demonstration such understanding and skills.

Seminar Timetable

Michaelmas Term 2017

Seminars in this term will be led by Professor McFarland and Dr Powell. All seminars are at 2.30 – 4.30 pm in Room 7, Faculty of Divinity.

Wednesday 18 th October	Athanasius of Alexandria
Wednesday 1 st November	John of Damascus

Wednesday 15th November

Friedrich Schleiermacher

Wednesday 29th November

Karl Barth

Michaelmas Term – The Christian God – Assessment

This module is assessed through a 5,000 word essay. Students may select an essay subject from the list below, or may write on a suitable topic agreed in consultation with the course co-ordinator. In either case essay subject needs to make special reference to the theology Athanasius, John of Damascus, Friedrich, Schleiermacher or Karl Barth. Approval of a given topic will be dependent on the availability of appropriate supervision, and all students should be aware that they may not choose in the Lent Term an essay subject which substantially overlaps with the subject pursued in the Michaelmas Term.

Suggested Essay Subjects

Naming God

The relationship between the doctrine of the Trinity and Christology

The nature of knowledge of God, for instance what it means for knowledge of God to be either 'natural' or God or 'scientific'

Divine, transcendence and immanence (with special reference to the incarnation)

Mystical theology

Apophaticism

Theology and literature

Religious language

Time, eternity and revelation

Political thought and Christian theology

'Universalism' in modern theology

The doctrine of the *imago Dei*

Creation, incarnation and aesthetics

Christ and the Church

Christology and the Eucharist

Church, liturgy and sacramental theology

Divine sovereignty and human freedom

Lent Term – Gesture, Perception, Event

Course co-ordinator: Dr Elizabeth Powell, erp34@cam.ac.uk

Whilst the Middle Ages were influenced by certain Greek philosophical traditions which regard truth and science as an abstraction from matter, time, body and contingency, at the same time, however, the central doctrine of Christianity, that of

the Incarnation, suggested that truth has been fully manifested in one particular time, as one particular embodied person. Here, truth is as much a performative manifestation as it is a theoretical indication of the universal. It also consists in Christ's deeds and gestures (for example, on Maundy Thursday) as much as in his words. Later Christian thought tended to resolve this tension in terms of a sharp distinction between natural and supernatural levels of understanding. But this was much less true of earlier Christian thought which made no abrupt distinction between philosophy and theology, as between the physical senses and metaphysics. Hence, the Greek pagan and Biblical traditions tended to be seen as mutually interfering. Furthermore, the notion of a ritual and performance dimension to truth was not wholly alien to the former tradition. Our project would seek to investigate this mutual interference in the High to Late Middle Ages. Seminars will focus on a selection of Latin, Italian and English primary sources that range between 'literary', 'devotional', or 'theological' modes as a main focus, with associated readings, except for the first two sessions which introduce the main research questions under consideration in the course as a whole.

Teaching provision: 4 x 2 hour seminars (attendance at the first two seminars is required whilst the other two may be chosen).

Prerequisites: A Michaelmas term module from either the Christian Theology or the Philosophy of religion track.

Seminar Topics

1. The Gestures and Postures of Prayer in Medieval Europe
2. The Gestures of Dante's *Comedy* I
3. Perception and Revelation in Dante
4. Perception and Revelation in Julian of Norwich
5. Catherine of Sienna: Performing the Passion; Performing Compassion
6. Nicholas of Cusa's *On the Vision of God*

Module aims: This seminar would allow extension of ongoing research collaborations into teaching, and provide an institutional framework for the exploration of questions that are relevant to the study of medieval texts but which transcend the boundaries of specialism of any one lecturer or faculty.

Description of Assessment: This module is assessed through a 5,000 word essay. Students may select a subject from the list below, in consultation with the module co-ordinator. Alternatively, students may formulate their own title on a suitable topic, in discussion with the module co-ordinator, within the area of the module. Titles are subject to the approval of the module co-ordinator and the Degree Committee. In

either case, the choice of essay subject will be dependent on the availability of appropriate supervision.

Coursework: Students will be expected to present at least once per term. Oral presentations will be agreed with module co-ordinator and will be 10-20 minutes in length. Students not presenting at a given seminar will be expected to contribute a critical reflection paper, of two doubled-spaced sides, for each seminar. These should be submitted not later than 4 pm the day before the class.

Sample Questions

Any of the following may be discussed in relation to one or more of the set readings:

“And thus I saw him and sought him ...And this is, and should be, our common working in this life, as to my sight” (Julian of Norwich). What does it mean to see God as part of ‘our common working’ in this life?

In what sense is the body “a substantial advantage” (Thomas Aquinas)?

How does “that Divine Artefacture which we call the Incarnation” shape gesture and/or perception?

“By love of a thing seen we may be drawn to love what is unseen.” How is this meditative ascent variously embodied and performed?

“For through the mystery of the Incarnate Word, the light of thy *claritas* has shone anew into the eyes of our mind” (Preface of the Christmas Mass). What is the relation between Incarnation and illumination?

“Love was his meaning.” In what ways is love the hermeneutical key for these writers?

“An art work’s ‘fidelity to nature’ consists in its being fidel to ‘super-nature’ in some way.” (David Jones) How are the natural and supernatural related in these works?

“In seeing me you, who are the hidden God, give yourself to be seen by me.” (Nicholas of Cusa) Of what does God’s vision consist?

Lent Term – Theology and Literature: Tragedy

Course co-ordinator: Giles Waller, gew25@cam.ac.uk

Tragedy is the art form that raises and processes some of the most painful and perplexing questions of human life, and over the last two centuries has become a focal point for philosophical, ethical, theoretical and theological discussions. This module explores the relationship between tragedy and Christian theology through five seminars. The first two seminars focus on philosophical and doctrinal questions in the works of major 20th century theologians for whom tragedy determinatively shaped their understanding of Christian doctrine: Donald MacKinnon (on ethics and Christology) and Hans Urs von Balthasar (on the Crucifixion and the doctrine of the

Trinity). The third seminar explores theological questions through the close reading of a literary text, examining the theme of tragedy and the theology of sacrifice through T.S. Eliot's *Murder in the Cathedral*. The final two seminars explore Shakespearean drama, focusing on the 'absolute tragedy' of *King Lear*, and the theological move 'beyond tragedy' in the late Romances, focusing on *The Winter's Tale*.

The **module aims** to introduce students to interdisciplinary study of religion and literature from a theological perspective closely examining the work of major theologians who have engaged with tragedy, and engaging with theological questions that arise from the close reading of literary texts.

The **module objectives** are by the end of the course, students should be equipped with skills of close analysis of both theological and literary texts. Students should be able to engage both in close reading of literary texts, while also tackling broader theoretical and speculative issues that arise from these texts. They should have developed an understanding of the various literary, philosophical and theological issues raised by tragedy.

Seminar topics

Seminar 1 – Metaphysics, Ethics and the Cross: Donald MacKinnon and tragedy

Seminar 2 – Hans Urs von Balthasar: Tragedy and the Doctrine of the Trinity

Seminar 3 – *Murder in the Cathedral*: Sacrifice and Christian Tragedy

Seminar 4 – *King Lear*

Seminar 5 – Beyond Tragedy? *The Winter's Tale*

Description of assessment

This module is assessed through a 5,000 word essay. Students may formulate their own title on a suitable topic, within the area of Christian Theology, subject to the approval of the course coordinator and the Degree Committee. Students will not be permitted to write on a subject which substantially overlaps with that pursued in the Michaelmas Term.

Suggested Essay Topics

Essay titles must be agreed with the supervisor and approved by the course coordinator and Degree Committee. The following are only intended as a guide for students when approaching the module.

'Only there is no escape from contingency.' (Donald MacKinnon) What are the theological implications of construing contingency as tragic?

Does an understanding of Christ's Passion in tragic terms necessitate compromising divine impassibility?

'His blood given to buy my life/My blood given to pay for His death/My death for His death' (*Murder in the Cathedral*). Does tragedy transcend or reinforce the logic of sacrifice?

'Christianity is anti-tragic, modernism is anti-Christian.' Does Eliot's *Murder in the Cathedral* succeed as Christian tragedy?

Is 'Christian tragedy' an oxymoron?

'Tragedy enjoins resignation.' Discuss

'To be worst,/ The lowest and most dejected thing of fortune,/ Stands still in Esperance, lives not in fear./ The lamentable change is from the best;/ The worst returns to laughter.' (*King Lear*, IV.1) Discuss.

'Oh, I have ta'en,/ Too little care of this! Take physic, pomp./ Expose thyself to feel what wretches feel,/ That thou mayst shake the superflux to them,/ And show the heavens more just.' (*King Lear*, III.4) What is the relation between *kenosis* and justice in *King Lear*?

Lent Term – Theology and the Natural Sciences: Materiality and Embodiment

Course Coordinator: Dr Andrew Davison, apd31@cam.ac.uk

This module considers a particular topic in the relation between theology and natural science, namely the nature of materiality and embodiment. Particular attention will be given to how matter and the body are conceptualized philosophically – both explicitly and implicitly – in scientific and theology discussions.

The **module aims** to study understandings of materiality and embodiment from a broad range of perspectives, as well as attitudes towards matter and the body.

The **module objectives** are to recognise and analyse how philosophical assumptions, of both an explicit and implicit nature, underlie work in both theology and science. To identify and contrast particular examples of these assumptions and their consequences. To appreciate how intellectual understandings of materiality and embodiment relate to broader attitudes towards matter and the body. To place recent and contemporary writing in science and theology within a longer intellectual lineage. To develop skills in academic research and writing. To develop an understanding of relations between historical and constructive modes of theological engagement and study.

Description of Assessment

This module is assessed through a 5,000 word essay. Students may select an essay subject from the list below, in consultation with the course coordinators.

Alternatively, students may formulate their own title on a suitable topic, in discussion with the course coordinators, within the area of the module. Titles are subject to the approval of the course coordinators and the Degree Committee. In either case, the choice of essay subject will be dependent on the availability of appropriate supervision.

Suggested Essay Subjects

An account and theological analysis of explicit and implicit accounts of materiality *or* embodiment in one prominent writer in science and religion from the past four decades.

An account and theological analysis of explicit and implicit accounts of materiality *or* embodiment in one or more prominent work or works of recent contemporary culture. The relevance and application of one pre-modern theological or philosopher for theological understandings of one prominent dimension or discussions of materiality *or* embodiment today.

Emergence as a theological paradigm.

Embodiment and materiality in the relation of the Incarnation to non-human creatures (on Earth or elsewhere in the cosmos), and its consequences.

The theological meaning of 'flesh'.

The scope and meaning of 'the body' as a theological metaphor.

Materiality in relation to time *and/or* space

The application of hylomorphic accounts of materiality to a topic of theological interest.

The relation of matter to form.

Matter and the *Logos*.

Matter and panpsychism.

Coursework

Students will be expected to contribute a critical reflection paper, of two double-spaced sides, for each seminar, showing evidence of critical analysis of seminar papers. These should be submitted not later than 4 pm the day before the class.

New Testament and Early Christianity

Course Co-ordinator: Dr James Carleton Paget, (jncp1@cam.ac.uk)

Prerequisites for study

Students should have a degree in Theology with a strong New Testament component and at least two years' study of New Testament Greek. Students who wish to do a thesis in New Testament must do the Michaelmas Term module (Method and interpretation in New Testament studies) and may choose a second module, after discussion with their supervisor, from either the Lent Term module in New Testament or an appropriate module from another subject area. They will also be required to do an approved language or skill. Students who are doing an M.Phil. in another subject area may take a New Testament module, if they can demonstrate that they have studied New Testament Greek for at least two years.

Course

Students who have undertaken two years of New Testament Greek study are expected to attend the undergraduate Advanced Greek (C1b). All students are expected to attend the M.Phil. textual criticism classes and the Advanced Greek seminar even if not taking one of these for examination as a skill.

Seminars

Module 1: Michaelmas Term: Methods and interpretation in the New Testament (Galatians). Students are also to attend the classes in Advanced Greek.

Purpose:

The focus of this module will be on Paul's letter to the Galatians. We will engage in close textual analysis of the Greek text, discussing it from (among others) text-critical, rhetorical and theological points of view. There will also be emphasis in the discussion on the history of, and current trends in, New Testament interpretation. The study of Galatians will then become a way of exploring the whole process of studying New Testament texts more widely.

Assessment:

There will be 4 classes of 1.5 hours on Galatians for which candidates will be expected to prepare approximately a chapter of Greek. Candidates will be required to write an extended essay on the epistle based upon one of the following subjects:

Paul's use of scripture in the Epistle to the Galatians
Reconstructing the debate in Galatia
Galatians and Apocalyptic

Module 2: Lent Term: Issues in the study of early Christianity. Students are also to attend the classes in Advanced Greek.

Purpose:

The module will seek to explore a number of major issues in the study of early Christianity, making use in particular of early Christian texts outside the New Testament canon, including works of the so-called Apostolic Fathers, the apocryphal New Testament, and the apologists. It will also explore a variety of methods of study.

Assessment:

There will be 4 seminars of 1.5 hours each on the following subjects. Students will be expected to undertake prior reading of both primary sources and secondary literature for these seminars:

The parting of the ways
Early Christianity and women
Early Christianity and the state
Difference and diversity

Candidates will be assessed by an extended essay of 5,000 words on one of the themes covered. A precise title for the essay will be decided by the candidate and his or her supervisor by the second week of term.

Skills:

Students undertaking a thesis in New Testament are required to take EITHER a language paper OR a skills paper. They should make their decision in discussion with their thesis supervisor.

(A) Languages: students for the New Testament M.Phil. may either
(i) take any language except Elementary Greek or Intermediate Greek from the list provided below (e.g. Hebrew, Latin, German), or
(ii) take Advanced Greek, covering the texts studied in the M.Phil. 'Advanced Greek' seminars. This will be examined by a paper involving exegetical comment as well as seen and unseen translation.

(B) Skills: It is anticipated that an exercise in New Testament textual criticism will be available in 2017-18, subject to confirmation.

Old Testament

Michaelmas Term 2017

The Formation of the Hebrew Bible

Course Coordinator: Dr James Aitken (jka12@cam.ac.uk)

The course seeks to equip students with advanced tools for the study of the Hebrew Bible and to acquaint them with textual resources that they may not have encountered during their undergraduate education. The emphasis will be on demonstrating methodological and theoretical issues through hands-on experience and concrete examples. How the Bible came about and how it is represented in our ancient evidence are highly debated fields of study. We will trace the Bible from the earliest moments of its being written down to the copying and transmission of texts. Students will be equipped to understand better the textual diversity for the ancient witnesses and to appreciate each witness on its own terms. The implications for exegesis and biblical interpretation will then be addressed.

Prerequisites: A reading knowledge of Hebrew is expected. Anyone interested in participating should consult the course coordinator, who will determine whether you have sufficient language experience.

Michaelmas Term Seminars

1. Writing in ancient Israel

The first seminar will begin with some introductory issues on the Masoretic text before examining the discussion of scribalism and the origins of writing in connection with biblical Israel. The vital contribution of inscriptions for the history of the Bible will be examined. Recent debates regarding scribes and scribal practice will then be considered.

2. The Layers of Biblical Hebrew

Dating of biblical texts has become an area of heated debate, bolstered by linguistic evidence that is itself subject to much discussion. The arguments and reasons for the diverse opinions will be considered, and some of the methods for delineating layers of biblical Hebrew will be presented.

3. Qumran and the History of the Biblical Text

The third class will examine the biblical texts among the Dead Sea Scrolls, which throw light on the early history of the text. A careful examination of the editions will be undertaken. Students will thus see a form of the text in the Scrolls that will shed light on redaction history, but also be introduced to ways in which traditions can develop.

4. The Septuagint and the Biblical Text

The final class will focus on the Septuagint, seeing how it relates to the Dead Sea Scrolls and the MT, a topic that has attracted some attention in recent scholarly discussions. Other methods of examining the Septuagint will also be introduced.

Coursework

An essay according to the length specified in the regulations on one of the following subjects. The focus is to be agreed upon in discussion with the course coordinator.

Is scribalism a helpful concept for understanding the formation of the biblical text?

Can we speak at all of the periodisation of biblical Hebrew?

Is it fair to speak of a plurality of biblical texts in antiquity?

How does Qumran or the Septuagint illuminate our understanding of the biblical texts?

M.Phil. Old Testament Core Subject, Michaelmas 2017

This course is compulsory for those writing a thesis in the field of Old Testament.

Lent Term 2018

The Biblical Wisdom Literature: definition, classification, social context and theology

Course Coordinator: Dr Katharine Dell (kjd24@cam.ac.uk)

4 seminars, Wednesdays 2.30 pm in alternate weeks to the OT seminar

1. Questions of definition, scope and classification – wider wisdom options.
2. Proverbs – oral/written; social context; theology of creation/order/retribution and reward.
3. Job – wisdom?, literary character, theology, relationship with the lament psalms.
4. Ecclesiastes – Solomonic connections, canonical issues, social context, theology.

This course will examine the question whether there is indeed a wisdom tradition within the Old Testament canon and which books make this up. Questions of definition, scope and classification will consider the character of each of the three main wisdom books, but also look at other contenders from across the canon and consider criteria for inclusion. Then each of the main wisdom books will be examined in turn with regard to such questions of classification but also in relation to the social context and theology of each. Particular issues raised by each book will be looked at, notably the question of whether an oral or written culture led to the production of Proverbs or whether the literary character of Job allows it to be seriously considered a mainstream

wisdom book, or how to evaluate the Solomonic connections of Ecclesiastes (and Proverbs) and their canonical implications. Current scholarship on these books will be evaluated and there will be a look at the history of interpretation and different hermeneutical perspectives. Familiarity with the text and themes of each of the three books will also be expected.

Coursework

A 5,000 word essay from one of the following:

How far do debates on literacy and orality affect our understanding of the formation of biblical texts? Answer with special reference to one of the biblical wisdom books.

What social context (or contexts) are reflected in the Wisdom literature and the Wisdom worldview?

What theology (or theologies) are reflected in any ONE of the biblical wisdom books?

Can Job and/or Ecclesiastes be usefully categorised as 'Wisdom in Revolt'?

The Significance of the Septuagint

Course Coordinator: Dr James Aitken (jka12@cam.ac.uk)

The study of the Septuagint is a diverse field today. The Septuagint remains an important witness to the text and interpretation of the Hebrew Bible in antiquity. Questions continue to be raised regarding the social status of the translators, their competence and their theological intent, all dependent upon one's understanding of the translation technique. The course will introduce and examine the evidence and methods traditions in the so-called "Recensions". The course will introduce students to the issues and methods in Septuagint study, including the diverse textual history as well as the analysis of the language and vocabulary as a means for evaluating the Septuagint text and context.

Prerequisites: A reading knowledge of Greek. Hebrew knowledge is preferable but not essential. Anyone interested in participating should consult the course coordinator, who will determine whether you have sufficient language experience.

Lent Term Seminars

1. Theories of the Septuagint

What is the Septuagint? The first class will introduce classical and recent theories of the Septuagint, and seek to understand better the nature of the text as a document. Ancient accounts will be examined (Aristeas, Sirach Preface), and

recent theories based on the likely locations, styles, and language of the Septuagint as well as understanding the Jewish community in Egypt will be evaluated.

2. Ancient Translation and Septuagint Translation Technique

The bedrock of the Septuagint is the translation technique. This class will introduce ways of examining the translation technique and demonstrate the differences between individual translations. It will also show how the translation technique has been viewed in the wider context of ancient translation and modern translation theory.

3. The Language of the Septuagint

The third seminar will examine the debates regarding the language of the Septuagint. It will show how a linguistic approach can inform the interpretation of the Septuagint and its purpose. It will also demonstrate how recent research drawing upon documentary evidence and the history of Greek provides a surer ground from which to develop one's theories.

4. Revisions and Recensions

The complex array of revision layers in the Septuagint text history will be explained. These will be related to the later revisers known from tradition. The revision process will be put into the context of biblical text history, including the evidence from the Qumran scrolls. It will also be examined in the light of debates regarding grammatical history, sanctity of Hebrew, and the scurrility of a written text.

5. Texts, Tools and Editions

The final seminar will examine various tools to be used in Septuagint research as well as provide practical experience in research using database.

Coursework

An essay according to the length specified in the regulations on one of the following subjects. The focus is to be agreed upon in discussion with the course coordinator.

How far are internal features to the Septuagint relevant for explaining the origins of the translation?

How does the translation technique reveal an exegetical approach by any **one** translator?

Can linguistic evidence be best explained in the context of the history of the Greek language?

How far can any **one** of the revisions be said to have an ideological agenda behind it?

M.Phil. candidates may attend the Lent Term course from other subject areas if they have done at least one year of elementary Hebrew.

Philosophy of Religion

Michaelmas Term 2017

Philosophy of Religion I

Course Coordinator: Professor Sarah Coakley (sc545@cam.ac.uk)

Prerequisites: formal acceptance into the Philosophy of Religion strand of the M.Phil. is the normal requirement.

6 lectures (Thursday, 12 noon tbc), and an introductory session followed by 4 seminars (on Friday, 2 pm – 4 pm, in alternate weeks to the D Society, the senior seminar in Philosophy of Religion).

This foundation term in graduate Philosophy of Religion provides an introduction in 6 lectures ('The Very Idea of Philosophical Theology') to the different contemporary competing 'schools' of 'Philosophy of Religion' and 'Philosophical Theology' in the West ('analytic', 'continental', 'Thomist', 'process', and post-Kantian Jewish) and an aetiology of their relation. 4 correlated seminars provide focussed readings for discussion and the opportunity by the end of term to develop a short critical research paper potentially suitable for a conference presentation. During the term students undertake several small preparatory pieces of work which develop particular graduate-level research skills, and feedback is provided from early in the term.

Michaelmas Term Seminars

Introductory meeting, with practical arrangements and bibliographic advice

Seminar 1, The questions of God at the origins of analytic philosophy of religion

Seminar 2, The Heideggerian attack on 'onto-theology' and its reception in continental philosophy of religion

Seminar 3, Divine 'Being' and revelation in 20th century Thomist philosophy of religion

Seminar 4, Ethics as 'first philosophy' in 20th century Jewish philosophy of religion

Supervisors and assistance with preparing seminar presentations, etc., will be arranged to be held during the term.

Michaelmas Term Coursework:

2 x critical reflection papers for seminars (approx. 2 pp. double-spaced, 500 words each), evidencing critical philosophical analysis of seminar readings.

These will each garner 10% of the term's mark.

1 x presentation at a seminar, with an appropriate 1 p. handout for the class.
10% of term's mark.

1 x bibliographic search prepared in advance for the end-of-term paper. 10% of term's mark.

1 x short (3,000 word, approx. 10 pp. double-spaced) final paper, on a negotiated topic relating to the term's seminar readings, written as for a succinct conference presentation. 60% of the term's mark.

Lent Term 2018

Philosophy of Religion II

Course Coordinator: Professor Sarah Coakley (sc545@cam.ac.uk)

Prerequisites: Philosophy of Religion I is the normal requirement

The Lent Term course continues with 4 seminars on varying contrasted theories of religious language in contemporary Philosophy of Religion (with continuing reference to the different traditions introduced in Philosophy of Religion I), leading to an original research paper of 5,000 words, chosen from the topics set below.

Lent Term Seminars

Seminar 1, Philosophy of language and divine discourse in analytic philosophy of religion

Seminar 2, Analogy, univocity and equivocity in Maimonides and Aquinas, and in their contemporary defenders and critics

Seminar 3, Language, 'apophasis' and 'mysticism' in continental philosophy of religion

Seminar 4, Metaphor and religious language; vying theories

Lent Term Coursework:

Choose one from the topics given here and write an original essay of 5,000 words, with appropriate footnotes and bibliography. The scope of your essay and reading for it will be discussed and pre-negotiated with your supervisor.

1. Can one speak literally of God?
2. Is God-talk ineluctably metaphorical?
3. Is Thomas Aquinas's theory of analogy philosophically coherent?
4. Is onto-theology a grammatical problem?
5. How is apophatic speech different (if at all) from nonsense?
6. Is there a distinct problem of divine speech as opposed to speech about the divine?
7. How can God be both 'ineffable' and also knowable through revelation?

Theology in the Anthropocene

Course Coordinator: Dr Hjördis Becker-Lindenthal, hb462@cam.ac.uk and Dr Simone Kotva, sak54@cam.ac.uk

The Anthropocene is the name recently given by scientists to mark a new epoch in which human beings have become the earth's primary geological agents. The concept of the Anthropocene has put humanity back into planetary history, confronting her with collective responsibility, but also culpability, for the earth and its future. These (often) unacknowledged debts to theology pose as both challenge and invitation. Should the Anthropocene's anthropocentrism encourage a reactionary turn to the post-human or a critical recuperation of Christian humanism? How does the dizzying scale of geological time contrast with environmental theology's concurrent tendency to favour smaller-scale paradigms of an 'incarnated' present? The module will study the Anthropocene as an emergent concept, approaching it critically from the perspective of environmental theology. Following an introductory seminar, four classes will address the Anthropocene through the following themes: sin, creation, afterlife, and apocalypse.

Prerequisites: A Michaelmas Term module from either the Christian Theology or the Philosophy of Religion track.

Teaching provision: Five seminars of one and a half hours each.

Seminar Topics:

1. Introducing theology in the Anthropocene
2. Sin
3. Creation
4. Afterlife

Module aims: The module aims to study understandings of environment, eschatology and ethics in relation to the conceptual and geological framework of the Anthropocene.

Description of assessment: The module is assessed through a critical research paper of 5,000 words. Students may formulate their own essay question in consultation with the course coordinators, or they may select one questions from the list below:

1. Discuss the claim that the Anthropocene is secularity's new theology.
2. 'Earth felt the wound, and nature from her seat/sighing through all her works gave signs of woe' (Milton). Does a theology of climate change depend upon the idea of sin?
3. How does ecological theology relate to the doctrine of creation as process?
4. 'If *memento mori* is sauce for the individual, I do not know why species should be spared the taste for it' (C.S. Lewis). Discuss the significance of 'remembering death' for Anthropocene ethics.
5. What is the significance, for theology, of the claim that in order to change the planet we must re-imagine it?

Religions of Late Antiquity

Michaelmas Term 2017

Christians in Late Antique Alexandria

Course Coordinator: Dr Thomas Graumann, tg236@cam.ac.uk

In late antiquity, the city of Alexandria was, and had long been, a crucible of religious traditions. It also developed into one of the most important centres of Christian social and cultural life, and theological reflection. The emergence of Christianity as a leading social, cultural and intellectual force – in conversation and conflict with other religious and social groups, and intellectual traditions – between the late third and fifth centuries is the main focus of Classes in 2017/18. Through the prism of the city and some of her major thinkers central themes in the history of late ancient Christianity may be studied in exemplary fashion.

These concern (among others) questions of theological dispute and the shaping of orthodoxy; distinct theological topics of lasting relevance, esp. the Trinity and Christology; the cultural and institutional development of ‘theology’ as a system of knowledge; the importance of rivalries and alliances between major Christian centres and their leaders, classical educational, rhetorical and philosophical traditions and their reception, accommodation and rejection by Christians; competition and violence between Christians and non-Christians, and between Christian factions; and many more. With these and related themes the study of Christianity in Alexandria, in its interaction with other religions and traditions, serves up a rich menu of both specialist and general interest that allows students to develop and focus on a distinct topic for their research, while gaining insights into the wider late antique socio-cultural and intellectual context, and encountering a range of research questions, methodologies and approaches.

Classes 2017

1. Origen: Scripture, Theology and the emergence of an ‘Alexandrian’ tradition
2. Athanasius: The Theology and Politics of Nicene Orthodoxy
3. Theophilus-Cyril-Dioscorus: Christology, Authority and Power
4. Synesius: Philosopher – Bishop

Possible essay topics

Candidates will write an essay in one of the general areas listed below. Specific essay title must be decided in consultation with supervisors, and approved by the course

director(s), and the degree committee. Each essay must include close engagement with (at least) one primary source:

- Orthodoxy and power;
- Religious competition and violence;
- Religious identity and conversion;
- A topic in the Alexandrian theological tradition;
- Christian thought and the philosophical/classical tradition;
- Genres of Christian literature – composition and circulation;
- Reading, reception and refutation: the (textual and intellectual) relationship between two major Alexandrian thinkers;
- Institutional, social and cultural characteristics of the Alexandrian Church;
- Alexandria and its relationship to another major centre of Christianity (e.g. Rome, Constantinople, Antioch) in the fourth and fifth centuries.

Study of World Religions

Michaelmas Term 2017

Law for the Gentiles?: Universalism and ritual purity in Judaism, Christianity and Islam

Course Coordinators: Dr Holger Zellentin (hmz23@cam.ac.uk) and Dr Daniel Weiss (dhw27@cam.ac.uk)

Is the Hebrew Bible truly the particularist, tribal heritage of Israel, which is then universalized by Christianity or Islam? This paper will explore universalist approaches to humanity and to ritual purity first sketched in the Pentateuch and in the prophetic literature, and trace its development in the New Testament, the rabbinic corpus, and in the Qur'an. We will study the question of which laws each of the three major Abrahamic traditions presented as incumbent on all of humankind, assessing the degree to which the universalist tendencies of these three traditions were intertwined and developed in dialogue with each other, and how their similar yet distinct notions of "laws for the gentiles" may present a new opening for a comparative understanding of Judaism, Christianity and Islam.

Among the topics and questions that the seminars will explore are:

In what ways do the Pentateuchal laws incumbent on 'the resident' (*ha-ger*) prefigure later "Abrahamic" views of universal salvation and universal law?

How do competing dynamics within the New Testament with regard to 'law for the gentiles' (eg in the Letters of Paul and in the Book of Acts) relate back to Pentateuchal specifications?

Does rabbinic literature's conceptualization of 'ger' as proselyte mark a major departure from the biblical notion of 'ger' as resident?

How do the rabbinic concept of the 'sons of Noah' (*bnei noach*) relate to the notion of a 'universal' covenant?

How do Qur'anic presentations of Islamic purity law relate to Biblical, Jewish and Christian views of 'laws for the gentiles'?

How does the *Decree of the Apostles* relate to rabbinic notions of the 'Noahide Laws' and to Islamic law?

Seminar Topics

1. The Hebrew Bible
2. New Testament
3. Classical Rabbinic Literature
- 4 The Qur'an

Module Objectives

The aim of the module is, firstly, to enable students to develop their skills of textual analysis and of hermeneutic of scriptural and legal reception in early Christian, rabbinic, and Qur'anic traditions. Secondly, the module aims to provide M.Phil. students with tools for comparative cross-traditional textual and conceptual analysis. Thirdly, the module seeks to enable students to draw connections between analysis of concrete legal topics (in this case, that of ritual purity) and broader conceptual-theological themes (eg, universalism and humanity) within the three scriptural traditions under consideration. In addition, in terms of comparative historical content, students should develop a clear sense of the importance and development of 'ritual law for gentiles' in Early Christianity, rabbinic Judaism and Islam.

Prerequisites

All texts will be presented in translation as well as in the original languages, primarily Hebrew, Greek, and Arabic. There are no specific language prerequisites, but students are encouraged to prepare and engage texts in original languages that they know.

Mode of Assessment

Assessment for the module will take the form of a submitted 5,000-word essay. Each student will choose a topic for the essay in consultation with the coordinators of the M.Phil. module.

Sample Essay Questions

How do two (or all three) of the three traditions studied in the module deal with and reinterpret the heritage of the Hebrew Bible?

What is the relationship between purity laws for Jews and non-Jews in the Hebrew Bible in two (or all three) of the traditions studied in the module?

What role does the discourse about Jewish ethnicity play in two (or all three) of the three traditions studied in the module?

What is the historical impact of Paul's letters on Christian discourse concerning the "Noahide laws"?

How do the Noahide laws develop from Tannaitic to Amoraic Judaism?

How can we understand the shift towards treating blood as a factor of impurity, for gentiles, within the Hebrew Bible?

How is our understanding of the concept of 'universalism' affected by examining the conceptuality of purity laws for gentiles within two (or all three) of the three traditions studied in the module?

Essay titles must be agreed with the course coordinators, and subsequently by the Degree Committee.

Lent Term 2018

Anthropology of Islam in Contemporary Europe

Course Coordinator: Mr Chris Moses (cjm3@cam.ac.uk)

This is a non-specialist module within the Study of World Religions pathway, which takes a broadly anthropological approach to the study of Islam and Muslims in contemporary Europe.

Lived Islam in Europe is dynamic, varied, and complex. This M.Phil. module will explore some key areas of academic and wider interest in the subject area. Drawing on a number of excellent case studies, it seeks to tackle the subject in depth and breath.

There will be four fortnightly seminars. The seminar topics are listed below: topic 1 is compulsory, and students will then choose any three of the remaining four. There will also be some flexibility regarding which areas students would like to focus upon within a particular seminar.

1. Methodology and Reflexivity
Example foci: terminological debates, theory, academic reflexivity
2. Constructing Identity
Example foci: practice, ethnicity, transnationalism, inter-religious relations
3. Structuring Community
Example foci: authority, institutions, education, rituals
4. Culture and Society
Example foci: gender, youth, dress
5. Political Engagement
Example foci: state-religion relations, secular liberalism, public sphere

Students will be set readings in advance of each class. Before the meeting, students will send an A4 page offering a critical analysis of the readings to the coordinator. In class, students will take turns to present readings and lead group discussion.

Aims: This module aims to develop students' knowledge and understanding of Muslim and Islam in Europe from a social science perspective through reading, analysing and discussing texts, and writing a substantial essay on this subject.

Objectives: Students will; (1) read and analyse a series of texts exploring a series of issues of academic and wider interest pertaining to Islam and Muslims in Europe, (2) develop their presentational skills in a seminar setting, (3) develop their academic writing skills, (4) explore the diversity and complexity of Muslim experiences in Europe, (5) analyse the contested nature of particular concepts within their field of study, (6) evaluate the strengths and weaknesses of anthropological approaches to their object of study, (7) consider the wider significance of the understanding they have gained from the course for related areas in the fields of anthropology and religious studies, and (8) develop an understanding of the role of research for their object of study.

Description of assessment

Coursework essay of 5,000 words. Students may wish to select an essay from the list below, in consultation with the course coordinator. Any alternative essay title will need the approval of the course coordinator, and subsequently the approval of the degree committee. Alternatively, they may wish to formulate their own title, subject to the approval of the course coordinator and the Degree Committee. The latter option has proved popular with students thus far, often wanting to develop their interest in a specific area. Students wishing to pursue this option are recommended to discuss their plans at an early stage with the Module Coordinator, who will be happy to advise.

Suggested Essay Titles

- 1 Does it make sense to speak of 'European Islam'?
- 2 What is Muslim identity?
- 3 What structures Muslim 'community'?
- 4 Among European Muslims, what is the significance of national context for any of the following? (i) Gender; (ii) Youth; (iii) Dress.
- 5 What, if anything, is unique about the political engagement of European Muslims?
- 6 'Muslims are present in Europe and yet absent from it.' (Talal Asad) Discuss.
- 7 '... it seems obvious that there is hardly anything except Islam that could constitute a common denominator for Eastern and Western European Muslims.' (Katarzyna Górak-Sosnowska) Discuss.
- 8 What are the strengths and weaknesses of 'Muslim' as an analytical lens?
- 9 Can the anthropological study of Islam in Europe generate any theological insight?

10 What is at stake in the academic study of European Muslims?

Before the Qur'ān: Texts, monuments, perceptions

Course Coordinator: Professor Garth Fowden (glf34@cam.ac.uk)

An approach to the Qur'ān at the moment of its conception, as texts arising from a late antique socio-historical context. What is the evidence that permits us to enter this context, and what are the researcher's preferred methods? How was the pre-Qur'anic world filtered for early Muslim consumption? Four main types of evidence are addressed: pre-Islamic Arabic poetry; architecture, art and epigraphy; the Qur'ān itself; and the biographical literature. The poetry evokes the world the Qur'ān rejected: hunters, warriors and lovers, with no thought of an afterlife. The material evidence, thanks to Saudi Arabia's recent, cautious opening to archaeology, is transforming our picture of pre-Islamic politics and religion. The Qur'ān turns a vastly varied scene into a single Muslim narrative, while preserving echoes of dialogue with Jews and Christians. The biographical and historical narratives are copious for Muhammad, less so for his rivals.

Module objectives: Participants in the seminar will consider (1) the evolution and adequacy of the *instrumenta studiorum* and the modern bibliography; (2) how to deduce historical narrative from sparse and disparate sources requiring various disciplines for their analysis; (3) how socio-historical contexts impact the formulation of religious teachings; (4) how scriptures and their exegetes promote their uniqueness by (re)constructing historical narratives.

Specimen Seminars

1: 'Poets wandering in every valley, saying that which they do not': The Qur'ān and poetry

What can pre-Islamic poetry tell us about the socio-cultural environment of Arabia, and the jāhiliya mindset which the Qur'ān attacks? How were the texts transmitted, and they be dated?

2: 'You hew the mountains into houses': Architecture, art and epigraphy

Why does the Qur'ān so frequently refer to monuments of times past? Is archaeology able to elucidate these references? Can epigraphy help us understand the Qur'anic text? What picture of pre-Islamic Arabian religion and politics emerges from the material evidence?

3: History from the Qur'ān?

What didactic use does the Qur'ān make of precedent/exemplum from history? Can the scripture also be seen as an historical source? Does the Qur'ān's engagement with Judaism and Christianity reflect the situation in 6th-/early -7th c. Arabia?

4: Prophetic biographies: Muhammad, Musaylima and others

What is the value of Ibn Ishāq's *Life of the Prophet* as a source for pre-Islamic Arabia, given its teleological Muslim narrative? Why was Ibn Ishāq's pre-Islamic narrative so truncated by his editor Ibn Hishām, and what contribution did his *Life* make to Tabarī's eventual historical synthesis? What evidence is there for other prophets in Muhammad's Arabia, and how has it been treated?

Description of assessment

There will be four ninety minute seminars. Students will be required to write an essay of not more than 5,000 words and a seminar presentation of 1,000 words.

Suggested Essay Titles

Essay titles must be agreed with the course coordinator and subsequently by the degree committee.

Does 'pre-Islamic' poetry anticipate, or explain, or even (given the process of its transmission) reflect the Qur'anic world view?

How has study of Arabian epigraphy changed our understanding of the religious context of sixth- and seventh-century Arabia?

Consider the symbolism of built structures in pre-Islamic poetry and the Qur'ān.

What is the evidence for 'Judeo-monotheism' and Judaism in pre-Islamic Arabia?

Account for the divergences between the Qur'ān's perception of Christianity and that which we derive from our Greek and Syriac sources.

Compare the involvement in pre-Islamic Arabia of the three neighbouring empires: Iran, Aksum and East Rome.

'Classical Arabic historians and contemporary Wahhabi ideologues have similar reasons for cultivating the impression of an empty pre-Islamic Hijāz.' Discuss.

Theology, Religion and International Development

Course Coordinator: Dr Michael Tai (hct22@cam.ac.uk)

Three centuries after being consigned to the ash heap history by the European Enlightenment, religion is back. The Enlightenment thinkers elevated reason to be the primary source of authority and legitimacy, and faith came to be seen not only as incompatible with science but irrelevant to human development, peace and prosperity. It was believed that humanity armed with reason alone would march forward making sure progress toward Utopia; there was no problem that human ingenuity could not solve. This faith in humanism was badly shaken by two devastating world wars but continued to be the guiding light in the era of capitalist globalization. Meanwhile, economics became a discipline that relied heavily on mathematical models in which ethics play little or no part at all, and where man in society is treated essentially as *homo economicus* who makes rational choices based on price alone. The logic of globalization advanced into every corner of the world with seemingly little resistance from local religious beliefs and practices. But deepening wealth and income inequality, financial crisis and global warming have debunked many orthodox economic theories and called into question the legitimacy of capitalist modernity. At the same time, Hindu nationalism and political Islam are on the rise along with rapid growth of Christianity in many parts of the Global South. The Chinese too are revisiting their own Confucian tradition as a possible remedy to the money worship that has sprung up in the transition to free markets. Some see the religious resurgence as a reaction against globalization, fuelling debate about the role of religion in society, politics and economics.

But what do religious beliefs contribute to debates on economic development? And what kind of a response do religious traditions offer to dominating paradigms of globalization and deepening injustice? This course will examine in what ways, and to what extent, religious beliefs affect development and how secular institutions devoted to development engage with religious issues and faith-based actors. It is organized around topics representing dimensions of development debates (eg poverty alleviation, environmental concerns, migration, conflict and reconstruction) which will stimulate discussion on what/how religious traditions and religious groups can contribute conceptually and practically. Each lecture will discuss a theme, where appropriate taking a particular religious tradition or traditions as a case study. This will allow students to contribute to the discussion from their own cultural contexts or their own faith tradition (if they have one). The class will discuss ethical issues arising from technology, explore the relationship of religion to human development and consider to what extent religious values are relevant to policy decisions. It will focus on justice, participatory freedom, and economic development, and consider such environment principles as resource sustainability, environmental protection, and respect for all forms of life. It will look at what religion commends for agricultural

technology, energy policy, global climate change, financial crisis and war, and whether it can provide alternative visions of the good life in the ae of globalization.

As a course shared between the Department for International Development and the Faculty of Divinity, students bring to topics different methodological approaches, as well as different skills and expertise. In an opening session some of the methodological differences of approach to issues in development are drawn out and made available for scrutiny and discussion. At the point of assessment both essay titles and supervision take account of the different points of approach.

Course Structure

The paper will comprise 8 lectures of two hours each covering topics such as:

1. Introduction to religion and development
2. Islam and Development
3. Christianity and Development
4. Buddhism, Hinduism and Development
5. Confucianism and Development
6. US foreign policy and religions
7. Faith and Energy
8. Political theology and social justice

Assessment

This module is assessed through a 5,000 word essay. Students may formulate their own title on a suitable topic subject to the approval of the supervisor, course coordinator and the Degree Committee. Students will not be permitted to write on a subject which substantially overlaps with another module or thesis.

The following essay topics are intended as a guide for students when approaching the module.

1. 'The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else. ...it is ideas, not vested interests, which are dangerous for good or evil.' Discuss.
2. What, if anything, is distinctive about Christian, Muslim, Hindu, Buddhist, Confucianist (choose one faith tradition) approaches to development?
3. Is the distinction between 'faith-based development organizations' and 'secular development organizations' justified? Discuss.

4. There is a dramatic contrast between the idea that useful knowledge is that which permits the creation of wealth (human capital, human resources, human labour as an input to the production of wealth) and the idea that useful knowledge is that which enters the heart. Discuss.
5. Religious environmentalism is a romantic and post-materialist construction which has little to contribute toward sustainable development. Discuss.
6. In what ways might religious traditions of beliefs support the link between development and environmental conservation? Illustrate with one or more case studies.
7. Critically examine the theoretical and practical response to environmental issues by one of the major world religions.
8. 'More science and technology are not going to get us out of the present ecological crisis until we find a new religion, or rethink our old one.' Discuss.
9. Certain Confucian values may be found in China's political system and approach to economic management. Should these be credited with producing the country's spectacular economic growth in the last 35 years? (Among your references should be TED talks by Eric Li "A Take of two political systems" and Yasheng Huang "A Critique of Eric Li".)
10. What were the historical roles of large conglomerates in Japan (*zaibatsus/keiretsus*) and *chaebols* of South Korea in economic development? Are the cultural values underlying these conglomerates still relevant today?
11. 'The constitutional principle of the separation of church and state does not imply that the state may not enlist the resources of religion in public policy.' How useful is this statement for an assessment of US foreign assistance policy?
12. Evaluate the arguments for and against the development, within US foreign assistance policy, of a distinct religious freedom track alongside a broader human rights track.

Languages

(M.Phil. Regs. 1 (c) (i))

All assessed by three-hour examination.

- A. Latin (elementary)
- B. Latin (advanced)
- C. German (elementary)
- D. Hebrew (elementary)
- E. Hebrew (advanced)
- F. Greek (elementary)
- G. Greek (intermediate)
- H. Sanskrit
- I. Quranic Arabic
- J. Elementary Persian

A Latin (elementary)

Candidates will be required to translate one from a choice of two passages from the set texts, to translate one unseen passage, and to answer questions on the grammar and syntax of the passages translated. Candidates will also be required to summarise a longer passage of Latin. Use of Latin-English dictionary, a grammar and grammatical notes is permitted.

Set text: Psalms 1, 2 and 22; 'Stabat Mater' (*Oxford Book of Med. Lat. Verse*, No. 285); and Daniel, Ch. 5.

Teaching: Attend Latin for Beginners class with Dr N Wright.

Tuition in Latin is provided by **Dr Neil Wright** (email: nw203@cam.ac.uk). He is based in the History Faculty, where notes can be left for him. Dr Wright provides parallel classes for students from more than one Faculty. One stream is for beginners, the other for advanced students. Each stream receives two classes a week, usually in the early evening. Precise arrangements may vary from year to year, but the classes are almost always offered in **Room G 19** in the **Classics Faculty**. **A preliminary meeting to allocate students to classes is always held in that room at 5.00 pm on the first Thursday of Full Term** (the first day of lectures). **It is imperative that students wishing to offer elementary Latin attend this meeting.**

B Latin (advanced)

Candidates will be required to translate two from a choice of three passages of Latin and to answer questions on the grammar and syntax of the passage translated. Candidates will also be required to summarise a longer passage Latin. Use of Latin-English dictionary, a grammar and grammatical notes is permitted.

Teaching: Attend Consolidated course in Latin with Dr N Wright.

Set text: To be announced.

Tuition in Latin is provided by **Dr Neil Wright** (email: nw203@cam.ac.uk). He is based in the History Faculty, where notes can be left for him. Dr Wright provides parallel classes for students from more than one Faculty. One stream is for beginners, the other for advanced students. Each stream receives two classes a week, usually in the early evening. Precise arrangements may vary from year to year, but the classes are almost always offered in **Room G 19** in the **Classics Faculty**. **A preliminary meeting to allocate students to classes is always held in that room at 5.00 pm on the first Thursday of Full Term** (the first day of lectures). **It is imperative that students wishing to offer advanced Latin attend this meeting.**

C German (elementary)

The aim of the *Academic Reading Courses in German* at all three levels of proficiency is to help postgraduate student from all branches in Divinity to cope with reading specialist literature. There is a particular need for advanced student to have reading knowledge of German, because of the major role of German scholarship in Divinity. The course is open to all postgraduate students of the Faculty but will particularly prepare M.Phil. students for their language exam (option C). The course runs from October 2016 until March 2017 during term time. There are three levels of proficiency to choose from:

Basic, Intermediate 1, Intermediate 2.

The course will consist of 15 classes of 90 minutes and will be taught at the Language Centre, Downing Place, Cambridge, CB2 3EL.

IMPORTANT: The language exam for M.Phil. students (option C) is only available at the BASIC level.

In Michaelmas Term students can choose from the following options:

BASIC: Mondays, 3.30 – 5.00 pm

BASIC: Tuesdays, 11.30 – 1.00 pm

INTERMEDIATE 1: Mondays, 2.00 – 3.30 pm

INTERMEDIATE 2: Thursdays, 11.30 – 1.00 pm

In Michaelmas Term tuition will take place in mixed groups of postgraduate student from different Arts and Humanities faculties. In Lent Term M.Phil. students of the Faculty of Divinity having taken the *Elementary German* option will be taught separately, with the emphasis placed on preparing the set texts for the language examination (option C) in April 2015.

For any further questions on the course and the exams please contact Paul Hoegger, Coordinator for German at the University of Cambridge Language Centre, (pah38@cam.ac.uk), who will be teaching the course.

Course structure and content:

The first 90-minute session will be devoted to academic reading skills in general, with tasks to develop an insight into the reading process, as well as to particular issues concerning reading in German. After that each session will be split as follows:

The first 45 minutes will be devoted to teaching general language skills, that is to say basic grammar relevant to reading academic texts. It will include working on vocabulary, structures of written academic German, comprehension exercises, academic conventions, abbreviations etc.

In the second part we will be reading academic texts in German. Here vocabulary and terminology specific to the scholarship will be practised and we will translate German texts into English. We will examine the changes to vocabulary, grammar and print which the German language has undergone. The typical features of academic style will be analysed in order to enable students to work out sentence-structure and so to promote fast-reading skills. We will also be practising close-reading of material in word-by-word detail. The subject matter of the texts used will be drawn from material relevant to the faculty's scholarship, and will be varied, so that students can get to know the terminology of their specific field. Depending on the size of the group, help will be given to individuals with the specific texts on which they are working.

Form and Conduct of Examination

Candidates will be required to translate two passages (one from the set texts, the other entirely unseen) into English and answer questions on grammar and syntax. Candidates will also be required to summarise a previously unseen passage of German in English. The use of a German-English dictionary and a previously circulated grammar sheet is permitted. Set texts: To be announced.

D Hebrew (elementary)

The teaching grammar used in this course is T Lambdin, *Introduction to Biblical Hebrew*, London: DLT, 1971 should be used by students from the end of the Lent term. 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 C.L. Seow, 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

This paper will contain (a) questions on Hebrew grammar, and (b) passages for translation, linguistic comment, pointing, and retranslation from a portion or portions of the Old Testament prescribed by the Degree Committee. Candidates will be required to translate two out of three passages from Hebrew, giving linguistic comment where instructed, to point one passage from Genesis 37, 40 and 41, to answer two grammatical questions and to translate five sentences from English into Hebrew. The grammatical questions will consist of (i) six words for parsing; (ii) a question requiring 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 will carry 50% of the marks, the translation into Hebrew 20% and the remaining questions 10% each.

Set texts: Genesis 37, 40 & 41.

Teaching: Attend the class for Tripos students given by **Dr Peter Williams** and **Dr Kim Phillips** in the Faculty of Divinity.

E Hebrew (advanced)

The paper is concerned with a selection of texts, and is designed (apart from their intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism, grammatical features, imagery) and also to text-critical and lexicographical problems of Hebrew generally. Throughout the course lectures and private study are expected. The lectures will focus mainly on linguistic aspects of the texts, but their theological and literary aspects will be explored in some classes.

Students are expected (a) to have developed their understanding of Hebrew to an advanced level, involving familiarity with the special features of Hebrew poetry; (b) to have acquired a knowledge of some major aspects of the content of the set texts; (c) to have developed linguistic and text-critical skills to comment in depth on the set texts; (d) to be proficient in handling BHS and its apparatus.

Form and Conduct of Examination

Candidates will be required to translate five passages out of seven from the set texts, including one (out of two) without vowel points, to comment on points of linguistic and exegetical interest in these passages and three out of six shorter passages, and to translate a short passage from English into pointed biblical Hebrew

Set texts: To be announced.

Teaching: Consult Dr Aitken (jka12@cam.ac.uk) in the Faculty of Divinity

F Elementary Greek

Prescribed Text:

John 1-4

Course Description

It is not an absolute requirement that students attend this course, but it is strongly recommended. Students take a short grammar test, for which no preparation is needed. They receive ten hours teaching over five days. 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 exegetical 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.

Candidates will be required to answer all three questions.

G Intermediate Greek – Set Text Mark 1-5 in Greek

Learning Outcomes

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

Form and Conduct of Examination

The examination will consist of three parts, each of which will carry equal value. Part I will require students to translate and expound four short gobbets from the prescribed texts in Greek (out of six). Part II will ask for translation and comment of one longer passage from Mark (out of two). Part III will ask for translation and comment of one longer passage from Galatians (out of two). Copies of the New Testament in Greek will be provided for the use of candidates.

Teaching

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

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

Teaching is given by Dr Jonathan Linebaugh and Dr Jane McLarty in the Faculty.

H Sanskrit

This paper will contain four questions, each to be marked out of 25, some of them including small comment-type questions (where the marks will be divided 20 + 5). The first three questions will be on set texts, the fourth will be an unseen text.

Set texts: Mahabharata 2.66-68 (BORI edn., Poona, 1933-66); Hitopadesa, extracts 2-11 (C.R. Lanman, *A Sanskrit reader*; pp:16-35); Bhagavadgita, chs. 3-4 (ed. by S.K. Belvalker, BORI, Poona, 1968).

Teaching: M.Phil. students attend the course for undergraduate beginners taught by **Dr Vergiani** (vv234@cam.ac.uk) in the Faculty of Asian and Middle Eastern Studies.

I Elementary Qur'anic Arabic

This paper will contain (a) questions on Arabic grammar and (b) passages for translation, linguistic and exegetical comment and vocalisation from a portion or portions of the Qur'an and Hadith. Candidates will be required to translate four passages from Arabic, giving linguistic comment where instructed, to vocalise a Hadith passage, and to translate four sentences from English into Arabic. The sentences for translation will be designed to test knowledge of common grammatical forms.

Set texts: The Qur'an 1: 1-7, II: 1-23, IV: 93-100, LIII: 1-40; al-Bukhari, *al-Jami al-Sahih* (Cairo, 1313AH), Vol. 1. pp. 1-10.

Teaching: Attend classes given by **Mrs Auty** (na10002@hermes.cam.ac.uk) in the Faculty.

J Elementary Persian

Paper Convenor and Instructor: **Dr Mahbod Ghaffari** (mg695@cam.ac.uk)

Description of the Paper:

This paper introduces the students to contemporary Persian language through a series of grammar, reading, listening, speaking, and writing exercises. During the first couple of weeks, students are exposed to the Persian alphabet and learn the basic vocabulary, Persian sentence structure, and basic grammar through visual aids and online programmes. The course covers all main grammatical notions and structures. The clear distinction between modern standard written Persian and spoken will be emphasized. Students learn to hold conversations and participate in role plays in simple spoken Persian.

The class material includes a series of course books, reading passages and vocabulary sheets that gradually enhance the students' proficiency. In addition to this, the students read a variety of texts in modern Persian as language exercises, for translation and building vocabulary and they are trained in simple writing tasks. As the year goes on the portion of Persian will be increased gradually as the language of interaction and instruction to run the class.

Teaching Arrangements: 4 one-hour sessions. Tuesdays (1:00 to 2:00 pm), Wednesdays (1-2 pm) and Thursdays (12 – 2 pm).

Form and Conduct:

This paper will consist of a written examination divided into three sections: Section A will contain passages of Persian for translation into English, Section B will contain a choice of topics for a composition of about 100 words in Persian and Section C will contain questions on Persian grammar.

Essential Introductory Reading:

Thackston, W.M., *An Introduction to Persian* (Bethesda: IBEX, 1993)

M. Ghaffari, et al. *Farsi Biyamuzim* (Let's Learn Persian) level 1 (Tehran: Madrese Publications)

M. Ghaffari, et al. *Farsi Biyamuzim* (Let's Learn Persian) level 2 (Tehran: Madrese Publications)

Exercises

(M.Phil. Regs. 1 (c) (ii))

All assessed by essay or other written exercise of not more than 5,000 words, unless otherwise indicated.

- A Greek Epigraphy
- B Textual Criticism of the New Testament
- C Latin Palaeography (assessed by a three-hour examination)
- D Early Modern English and Scottish Palaeography
- E Social Study of Religion
- F Christian Theology – Theological Method

A Greek Epigraphy

Greek epigraphy is taught under the auspices of the Classics Faculty. This exercise will be assessed by a submission of 4,000 word essay using the type of data (eg coins, inscriptions) which will be studied in one of the 'specialist skills classes'.

Teaching is given by **Dr Joyce Reynolds** in the Faculty of Classics. Consult the M.Phil. Director.

B Textual Criticism of the New Testament

In this exercise weekly seminars will examine the history, method, materials and particular passages in relation to the New Testament text. This exercise will be assessed by two 2,500 word essays on the textual problems of particular passages or manuscripts (normally one on each).

Teaching is given by Dr Dirk Jongkind in the Faculty.

C Latin Palaeography

Candidates will take the examination in Palaeography set for the Examination in Medieval History for the degree of Master of Philosophy in the Faculty of History, and the regulations for this paper of the Faculty of History will apply. This examination is held in the Lent Term. Candidates will be required to transcribe and identify the script type of three passages, two from prepared and one from unprepared texts, within the option chosen. Three options are available: Early Medieval Scripts; Central Medieval Hands; Late Medieval Hands.

Latin Palaeography is taught under the auspices of the History Faculty by Dr Tessa Webber (mtjw2@cam.ac.uk). Students attend 16 hours of background lectures on the history and development of Latin script, and attend one out of the three parallel practical courses (1 hour a week for 8 weeks) in early, central or late Medieval Latin Palaeography. The course is examined by a practical exercise under examination conditions.

D Early Modern English and Scottish Palaeography

Teaching for this course is provided under the aegis of the History Faculty's M.Phil. in Historical Studies. This exercise will require candidates to transcribe material from a specified manuscript in the University Library and to write a description and analysis of that manuscript. The word limit of 5,000 words includes the transcription.

E Social Study of Religion

Investigate and describe a social scientific method for gaining reliable knowledge concerning religious practices, eg the comparative method, sociological survey, anthropological fieldwork.

F Michaelmas and Lent Terms - Christian Theology Exercise Option – Theological Method

Set texts: Hans Urs von Balthasar, *Seeing the Form*, vol. 1 of *The Glory of the Lord: A Theological Aesthetics*; Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*; Wolfhart Pannenberg, *Systematic Theology*, vol. 1; Dmitru Staniloae, *The Experience of God: Orthodox Dogmatic Theology*, vol. 1.

Purpose

This exercise will give students a range of assessment components designed to train them in succinct, distilled prose writing in order to do critical reviewing, analysis of key disciplinary relationships (theology and philosophy, theology and biblical interpretation), and overall appraisal of approaches to theological method.

Teaching

There will be eight 2-hour classes, four of which will meet in Michaelmas Term and four in the Lent Term. In both terms the classes will meet from 11 am – 1 pm in Room 7.

The Michaelmas Term classes will discuss texts focusing on the theologians' statement of their methods, as follows, running:

13 October - Balthasar, *Seeing the Form*, pp. 17-127

27 October - Pannenberg, *Systematic Theology 1*, pp. 1-61, 119-136, 151-171, 189-257

10 November - Johnson, *She Who Is*, pp. 3-103, 191-245

24 November - Staniloae, *The Experience of God*, chs. 1-4

In Lent term the same theologians will be re-examined, this time focusing on the application (or not) of their methodological principles to Christology;

26 January – Balthasar, *Dramatis Personae: Persons in Christ*, pp. 13/56, 149-202

9 February – Pannenberg, *Systematic Theology 2*, pp. 325-397

23 February – Johnson, *She Who Is*, pp. 191-273

9 March – Staniloae, *The Experience of God 3*, chs. 1-4

Assessment

Candidates will be assessed on the following:

- 1 A critical review of 3,000 words offering a comparison and contrast of any two of the authors studied, based on the set texts, due at the end of Lent Term
- 2 A class presentation of 1,000 words on the character and role of philosophy in any one of the authors, based on the set texts
- 3 A class presentation of 1,000 words on the character and role of biblical interpretation in any one of the authors, based on the set texts.

The texts of the two 1,000-word presentations (which will be given in the Lent Term) are to be submitted as a portfolio at the end of the Lent Term, along with 3,000-word critical review.

Guidance on Supervisions for Essays, Exercises and Theses

Essays arising from the seminar course are normally taught via the course. There will be an opportunity within the seminar for students to present their work, and obtain feedback. Additional individual supervisions would be exceptional; though occasionally a single such supervision might be arranged.

Other essays will be supervised individually. The norm would be 2 hours of supervision (distributed between 2 or 3 meetings). Occasionally, in cases of special need, up to 3 hours might be provided.

For theses, the norm would be 3-4 hours of supervision, though that time would be distributed in various ways, and more supervision might occasionally be provided. The supervision would include giving feedback on the material submitted at the end of the Lent Term, and also giving feedback at a later stage on a complete draft.

Deferment of submission of essays, exercises and theses

Students should aim to meet the intermediate and final deadlines for the submission of all assessed work for the MPhil programme. However, it is recognised that, in exceptional circumstances (such as illness, bereavement, etc), it may be necessary for students to seek deferment of submission. The procedures for seeking deferments are as follows:-

1. All requests for deferments, of any duration, should be made or supported by the student's Tutor, with further documentation (e.g. doctor's letter) if appropriate.
2. Deferments of intermediate deadlines of up to two weeks may be granted by the MPhil Director, but should be reported to the Degree Committee.
3. Deferments of intermediate deadlines beyond two weeks may be granted by the Degree Committee, or by the Chairman and Secretary of the Degree Committee in agreement with the MPhil Director if an urgent decision is necessary.
4. Deferments of submission for the thesis of up to two weeks may be granted by the Degree Committee, or by the Chairman and Secretary of the Degree Committee in agreement with the MPhil Director if an urgent decision is necessary.
5. Deferments of submission for the thesis of more than two weeks must be referred to Student Registry for consideration by the Board of Graduate Studies. Supporting documentation is essential, and the case needs to be made by the student's Tutor (in consultation with the MPhil Director and, if necessary, with the Chairman and Secretary of the Degree Committee).

Students seeking to defer submission of their thesis are advised that this may prevent their work from being considered at the MPhil Examiners' Board that year, in which case they may have to wait until the next year's Board for their result.

Monitoring of Student Progress and Feedback to and from Students

Monitoring of Progress

The students' supervisors will submit reports on CGRS systems. Students will be able to read these once they have been approved by Student Registry. If you do not get any reports please let the Graduate Studies Co-ordinator know so she can arrange for these to be completed.

Feedback to Students

Provisional marks on each student's first essay (submitted at the end of the first term) will be released to students as soon as possible in the Lent Term. It must be emphasised that marks released at that stage are provisional (as they are subject to review and may be revised by the External Examiners) but not negotiable. Borderline or fail marks are referred to External Examiners as a matter of course, and any marks may be referred to External Examiners, or may be called for review by the External Examiners. The internal examiners' comments will be sent to both the student and their supervisor.

After the final Examiners' Meeting, its recommendations regarding whether the student has passed or failed will be discussed by the Degree Committee. The Degree Committee will approve or not the student for the M.Phil. degree and a letter confirming the result will be posted to the student. The student will also receive a letter giving them a breakdown of their marks.

Feedback from Students

Students are encouraged at any time to offer feedback or make comments about the course to their Supervisor or to the M.Phil. Director. It is expected that a student's first resort with any questions or problems will be to their Supervisor. However, the M.Phil. Director may also be approached.

Students are invited at the end of the course to complete and return a brief survey form on their experience of the course.

Examining, feedback, and confidentiality

At certain points within the MPhil programme, students will be informed of provisional marks awarded for elements in the Part I portfolio of work, and will be given feedback where possible and appropriate. This feedback should be delivered either by the MPhil Director (or by the Course Coordinator where relevant) or by the student's Supervisor. Students are reminded here, and should be reminded by teaching staff when information of this kind is communicated to them, that all marks reported remain **provisional** until they are confirmed by the formal meeting of the MPhil Examiners' Board at the conclusion of the programme. This is because examiners' marks and reports are all subject to review and moderation by the external examiners, who are members of and report to the MPhil Examiners' Board. It is possible for marks to change as a result of the external examining process, which is an essential element in the assurance of the quality of the programme.

All staff are reminded that a student's marks and reports are confidential. Marks and reports (whether provisional or final) are available only to relevant colleagues, the meeting of MPhil Examiners, and the Degree Committee (or, for other purposes, such as academic references, as authorised by the student). **Marks and reports should be discussed only with the student** (or, as appropriate, with other examiners or the Examiners' Board), and care should be taken in handling them (whether in electronic or paper form) to ensure that **confidentiality is maintained**. Marks and reports may be transmitted by **email** within the **@cam domain only**, but, even so, it is recommended that emails communicating such matters be deleted once the information has been received. **Examining matters should not be discussed or communicated by email outside the @cam domain** – except with the external examiners – as security levels outside the @cam domain are inevitably lower. At the close of the examining process, any records of provisional marks should be deleted or destroyed. All that should remain on record are the final marks as decided by the Examiners' Board. The texts of reports may also be retained, but without provisional marks.