



# THEOLOGY AND RELIGION

## SCHEDULE OF PAPERS

### FOR FHS AND PG DIP

# 2020

THIS DOCUMENT CONTAINS INDIVIDUAL DESCRIPTIONS FOR EACH PAPER AVAILABLE FOR EXAMINATION IN 2020.

IT IS RELEVANT FOR STUDENTS STUDYING THE FOLLOWING COURSES:

HONOUR SCHOOL OF THEOLOGY AND RELIGION

HONOUR SCHOOL OF PHILOSOPHY AND THEOLOGY

HONOUR SCHOOL OF THEOLOGY AND ORIENTAL STUDIES

POST GRADUATE DIPLOMA IN THEOLOGY AND RELIGION

The individual paper descriptions amplify, where appropriate, what is in the [Examination Regulations](#) for your course. The aims and objectives of the paper define the skills, knowledge and competencies that you should have acquired through its completion. The delivery is a summary of how the paper is taught. The lecture, class and tutorial descriptions are indicative and may vary from what is listed, in terms of timing, number and content. Specimen examination papers, book lists, notices, forms and other useful resources for each paper listed as available can be found on [WebLearn](#).

The details, including set texts for some papers may alter from year to year. The set texts for the 2020 examination of 2### papers (for the first year of FHS) have been confirmed and are specified in this document. However, please note that information for the 2020 examination of 3### papers is yet to be confirmed and details specified for 3### papers in this document are, therefore, not yet binding on the 2020 examination. This Schedule of Papers will be reissued with confirmed 3### paper details including set texts in Hilary 2019.

| Version | Purpose/Change   | Date       |
|---------|--|------------|
| 1       | 2020 Edition   | 25.04.18   |
| 2       | Updated to reflect changes to Examination Regulations, prescribing the online submission of work and a deadline change for 3110 and 3406. Recommended Patterns of Teaching Table and course descriptions for 2306 and 2403 amended. A note on progression between papers in the first and second year of the Honour School has been added. | 19.08.2018 |
| 2.1     | Set texts for 2101 updated – 2 Kings 17-23 removed, 2 Chronicles 36 added. Hebrew set chapters transferred from chs. 1-4 to chs 6-8 of Genesis.  | 01.10.2018 |

**This is version 2.1 of the Theology and Religion Schedule of Papers for FHS and PG Dip for examination in 2020.**

**Summary of changes in version 2**

Updates to reflect new electronic submission for papers **3000, 3110, 3303, 3305, 3306, 3307, 3308, 3404** and **3406**.

Deadline for submission of work for **3310** and **3406** updated.

Recommended patterns of teaching grid amended for paper **3110**. Lectures and classes will be delivered in Michaelmas Term, not Hilary Term.

The phrase “in their second year” has been corrected to “in the first year of the Honour School” in the descriptions for **3305, 3306, 3307** and **3308**.

Course Descriptions for **2306** and **2403** have been corrected in line with the Recommended Patterns of Teaching Table to include the 16 shared lectures on Foundations of Buddhist Thought in the paper delivery.

A note on progression between papers in the first and second year of the Honour School has been added.

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## PAPERS IN THE FIRST YEAR OF THE FINAL HONOUR SCHOOL

### 2101 THE NARRATIVE WORLD OF THE HEBREW BIBLE

#### Description

This second-year paper explores the rich and diverse world of biblical narrative, particularly in light of various methods of approaching narrative, coping with divergent sources behind narratives, investigating the often loaded way in which language and quotations are used in narratives, exploring aspects of cultural borrowing within narratives, and look at multiple narratives in multiple genres within the exilic and post-exilic periods.

#### Set Texts

These focus on the stories of primeval times that were seen as shaping the world (Genesis 1–11) and on the accounts of the last days of the kingdoms of Israel and Judah (2 Kings 24–25; 2 Chronicles 36). Examination gobbets will come from these chapters, and there will also be an opportunity to comment on the Hebrew text of Genesis 6-8.

#### Aims

To develop and refine students understanding of the various ways in which narratives operate in terms of sources, editing, and cultural borrowing and to equip students with a range of heuristic lenses through which to understand and contextualise biblical texts.

#### Objectives

Students who successfully complete this paper will:

- Have developed a refined, critical awareness of the numerous ways in which biblical narrative can be contextualised.
- Have developed a deep knowledge of the history of the exilic and post-exilic periods through examining primary biblical and non-biblical material.
- Understand the pertinent critical issues currently debated among scholars concerning each of the texts and periods specified.
- Be able to write intelligently on the selected texts and topics in dialogue with both primary material and scholars.

#### Delivery

12 - 16 lectures; 8 Tutorials; 2-6 Text Tutorials

*Students should attend 8 lectures on Introduction to the Hebrew Bible (shared with paper 2102) and 4 lectures on Narrative World of the Hebrew Bible with 4 recommended lectures on Poetic World of the Hebrew Bible (core for 2102). Students have 8 regular tutorials, supplemented by further tutorials on the set texts and answering gobbets, either 2 on English texts or 6 on the Hebrew texts. Text tutorials may be taken in the same or a different term and may take a variety of formats.*

*Hebrew set text tutorials are strongly recommended for students who intend to take paper 3101 Hebrew of the Hebrew Bible in their final year.*

#### Assessment

2020 Version 2.1 – 01.10.2018

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2102 THE POETIC WORLD OF THE HEBREW BIBLE

### Description

This paper investigates the poetic traditions of the Old Testament, including prophetic, liturgical, and wisdom literature. Consideration is given to such topics as the nature of Hebrew poetry, prophecy and particular prophets, psalmody and the Psalms, wisdom and the wise, the relation of these writings to ancient Near Eastern culture, and the reception of the biblical poems and songs in Jewish and Christian traditions.

### Set Texts

The textual focus is on the Book Four of the Psalter (Psalms 90-106) and the poems/songs of 'Second Isaiah' (Isaiah 40–55). Examination questions will come from these chapters, and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

### Aims

To enable students to acquire a knowledge of the poetic traditions in the Old Testament, and to develop critical understanding by introducing them to basic issues of method, with particular reference to the study of two major Old Testament texts.

### Objectives

Students who successfully complete this paper will:

- Have gained knowledge about and understanding of the poetic traditions within the Hebrew Bible/Old Testament;
- Have gained a close knowledge of two particular poetic texts set for special study in English, with the option of having studied a section of one of these in Hebrew;
- Have explored the possible historical, literary and theological backgrounds to these writings and the trajectories of interpretation to which they gave rise.

### Delivery

12 - 16 lectures; 8 Tutorials; 2-6 Text Tutorials

*Students should attend 8 lectures on Introduction to the Hebrew Bible (shared with paper 2101) and 4 lectures on Poetic World of the Hebrew Bible with 4 recommended lectures on Narrative World of the Hebrew Bible (core for 2101). Students have 8 regular tutorials, supplemented by further tutorials on the set texts and answering questions, either 2 on English texts or 6 on the Hebrew texts. Text tutorials may be taken in the same or a different term and may take a variety of formats.*

*Hebrew set text tutorials are strongly recommended for students who intend to take paper 3101 Hebrew of the Hebrew Bible in their final year.*

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.



## 2103 THE GOSPELS

### Description

The Gospels paper will introduce students to foundational understanding of the Gospels of Matthew and John as exemplifying early Christianity's two most influential normative expressions of the Jesus tradition. While offering an introduction to the backgrounds and origins of the gospels, and to leading scholarly theories about literary relationships between them, the primary aim will be to develop familiarity with the historical, critical, theological and interpretative issues raised by the Gospels of Matthew and John in their canonical form. Teaching for this paper will also aim at least selectively to illustrate the gospels' place within the wider biblical context, and to show how their exegesis and/or reception bears on issues of Christian history, doctrine, and relations with other religious traditions.

### Set texts

(in English and/or Greek):

Matthew 2-3, 5-9, 17, 26-28

John 1, 5-6, 8, 11, 17, 19-20

### Aims

The paper aims to provide foundational understanding of the Gospels of Matthew and John as exemplifying early Christianity's two most influential normative expressions of the Jesus tradition. The primary aim will be to develop familiarity with the Gospels of Matthew and John in their canonical form and setting.

### Objectives

Students who successfully complete this paper will:

- Have gained a close familiarity with the text and meaning of the Gospels of Matthew and John;
- Be able to give an account of their historical origin and setting;
- Have a thorough grasp of the main historical, critical and theological issues raised by these texts;
- Be able to exegete and comment on particular texts assigned for special study, and to illustrate how selected passages bear on matters of ancient and/or contemporary interpretation.

### Delivery

12 lectures; 8 classes; 8 tutorials.

*The 6 lectures each on Matthew and John provide a general framework for understanding, followed by EITHER 8 English text classes (4 on Matthew, 4 on John) OR 8 Greek text classes (4 on Matthew, 4 on John).*

*Candidates who chose this paper must at the same time indicate whether they intend to take English or Greek text classes.*

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2202 ETHICS I: CHRISTIAN MORAL REASONING

### Description

This paper is designed to introduce students to Christian ethics—its concepts, its variety, its history, its major figures, some of its classic texts and its practical significance.

### Aims

The aim of the *Christian Moral Reasoning* paper is to develop a capacity for moral reasoning, specifically in terms of the Christian moral tradition. Candidates are invited to criticize what they find in this tradition, but they are advised to do so only after they have first acquired a sound understanding of it. *Candidates are, of course, always free to advance their own convictions.*

### Objectives

Students who successfully complete this paper will be able to demonstrate understanding of:

- Principal concepts and methodological issues in Christian moral thought
- Concrete issues *in the light of* Christian moral concepts and *in relation to* Christian moral sources
- How to marshal material from the Hebrew bible, the New Testament, classic texts and other relevant sources in support of an argument
- In the course of demonstrating the above, the course also aims to enable candidates, secondarily, to demonstrate some understanding of:
  - The moral thought of relevant major figures in the history of Christian ethics—e.g., Augustine, Aquinas, Luther, Calvin, Kierkegaard, Bonhoeffer, Barth
  - The variety of Christian traditions of ethics—e.g., Thomist, Lutheran, Calvinist, Anglican, Catholic, Anabaptist
  - The relation of Christian moral thinking to major schools of moral philosophy (e.g., those of Aristotle, Kant, and Utilitarianism) and to current intellectual trends (e.g., political liberalism, feminism, postmodernism, human rights discourse)
  - The practical significance of Christian moral thinking to present-day debates, controversies and issues around the world

### Delivery

8 lectures; 8 classes; 8 tutorials.

*The course aims to cover a large amount of theoretical, practical, and historical territory. Candidates will be prepared for the examination paper by 4 tutorials on methodological issues and concepts such as love, natural and revealed law, the supreme good, divine command, freedom, conscience, virtues, justification, faith and grace; and 4 tutorials on concrete moral issues in sexual ethics, healthcare ethics and political ethics.*

*These tutorials will be supported by a series of 8 introductory lectures on “A Christian Vision of Moral Life”, and by 8 classes on concrete moral issues concerning sexual ethics, healthcare ethics and political ethics the following term. The lectures and classes will incorporate modes of Christian moral reasoning which will constitute preparation for progression to Ethics II: Religious Ethics.*

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

The examination paper will consist of four sections: 1. Christian Moral Concepts and Methods; 2. Sexual ethics; 3. Healthcare ethics; 4. Political Ethics. Candidates will be required to answer three questions, of which at least one question must be answered from section 1, and at least one from another section.

In answering questions, candidates are encouraged to show an intelligent and critical grasp of relevant classic texts, including papal encyclicals and those by such authors as Augustine, Aquinas, Luther, Calvin, Kant, Kierkegaard, Bonhoeffer and Barth.

## 2203 THEMES IN 19<sup>TH</sup>-CENTURY THEOLOGY & RELIGION

### Description

The paper addresses key themes in theological thinking and the study of religion in Europe and North America during the long nineteenth century. These include Biblical interpretation, the nature of authority, faith and reason, ecclesiology, Christology, romanticism, literature and imagination, spirit and history, secularization, reductionism, religious experience, and the encounter with world religions and the natural sciences. The topics will be addressed through seminal or representative texts. Kant, Hegel, Schleiermacher, Kierkegaard, Nietzsche, Newman and Coleridge are especially significant thinkers whose work or influence will normally be represented. Four main topics with prescribed texts will be published for each year. Students are not expected to become familiar with all of these texts, but, in consultation with tutors, will focus on two or three of the prescribed texts as well as preparing one or more essays on more general issues.

### Set Texts

The themes and texts specified for study in 2017-2018 and examination in 2019 are as follows:

#### 1) Spirit and History

G.W.F. Hegel, "The Consummate Religion," Part III in *Lectures on the Philosophy of Religion*, One-Volume Edition: The Lectures of 1827, ed. By Peter C. Hodgson (Berkeley: University of California Press, 1988)

Søren Kierkegaard, *Philosophical Fragments*, ed. By Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1985)

Charles Gore, "The Holy Spirit and Inspiration," Chapter 7 in *Lux Mundi: A Series of Studies in the Religion of the Incarnation* (London: John Murray, 1889)

#### 2) Reductionism

Ludwig Feuerbach, *The Essence of Christianity* [1841], trans. By George Eliot (New York: Harper & Row, 1957)

Karl Marx, *Marx on Religion*, ed. By John Raines (Philadelphia: Temple University Press, 2002): "On the Jewish Question" [1843]; "Critique of Hegel's Dialectic and General Philosophy" [1844]; "Critique of Hegel's Philosophy of Right" [1844]; "Concerning Feuerbach" [1845]; "Social Principles of Christianity" [1847]

Friedrich Nietzsche, *On the Genealogy of Morality* [1887], ed. By Keith Ansell-Pearson and trans. By Carol Diethe (Cambridge: Cambridge University Press, 1997)

#### 3) Religious Experience

Friedrich Schleiermacher, *On Religion: Speeches to its Cultured Despisers* [1799], trans. By Richard Crouter (Cambridge: Cambridge University Press, 1988)

William James, *The Varieties of Religious Experience* [1902] (London: Penguin Classics, 1985)

Rudolf Otto, *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and its Relation to the Rational* [1917], trans. By John W. Harvey (Oxford: Oxford University Press, 1958)

#### 4) Literature and Religion

Nathaniel Hawthorne, *Selected Tales and Sketches*, ed. By Michael J. Colacurcio (London: Penguin Books, 1987): “Young Goodman Brown” [1835]; “The Minister’s Black Veil” [1836]; “Sunday at Home” [1837]; “The Celestial Railroad” [1843]; “Ethan Brand” [1850]

George Eliot, “Janet’s Repentance,” in *Scenes of Clerical Life* [1857], ed. By Jennifer Gribble (London: Penguin Books, 1998)

Fyodor Dostoevsky, *The Brothers Karamazov* [1881], trans. By Richard Pevear and Larissa Volokhonsky (New York: Vintage, 1992): “Rebellion” (Book V, chapter 4); “The Grand Inquisitor” (Book V, chapter 5); and “The Russian Monk” (Book 6)

#### **Aims**

- To build on the student’s knowledge of theology and the history of religion
- To understand some of the key intellectual developments in the long nineteenth century that have proved significant for the history of Christianity, the emergence of the academic study of religion, and for modern society more generally
- To analyse and evaluate the relative merits and deficiencies of arguments concerning theology and religion as considered under various thematic rubrics
- To become familiar with the reception history of such arguments through engagement with substantive secondary resources

#### **Objectives**

Students who successfully complete this paper will have:

- A good knowledge of some of the most influential and representative texts and thinkers of the period
- The ability to contextualize representative texts and thinkers with respect to the larger religious, social, and political movements of the period
- Skills important for the historical study of religion generally, and for the history of Christianity and historical theology specifically, by assessing different sorts of historical materials, and by analysing the broader context of the period

The capacity to think theologically, holding in view classic texts from the tradition

#### **Delivery**

16 lectures; 8 tutorials; 4 revision classes

*The lectures offer thematic coverage and historical contextualization of the complex intellectual developments in theology and religion across the period; the tutorials enable students to explore and interrogate these themes in greater depth through supervised personal engagement with primary and secondary literature; and the 4 classes (led by graduate students and supervised by the post-holder in the area) help students to consolidate their knowledge of the material in preparation for assessment.*

#### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

The examination paper is split into two parts. One part requires comment on the set texts and the other offers more general questions. Students will be required to answer 3 questions, at least one from each part.

## 2204 KEY THEMES IN SYSTEMATIC THEOLOGY

### GOD, CREATION, CHRIST, AND CHURCH

#### Description

It will develop the student's knowledge in and understanding of, four key areas of Christian doctrine introducing sources, fundamental ideas, methods, controversies and major historical as well as contemporary positions:

1. The Triune God
2. Creation and Anthropology
3. Christology and Soteriology
4. Pneumatology and the Church.

The paper will also explore their interrelatedness and thereby introduce students to the ordering and arrangement of the key doctrines in theological systems or *summae*, the reason for such an ordering, and its theological implications. In this way, students will learn the craft of theological thinking.

#### Aims

- To deepen students' knowledge and understanding of main elements of Christian doctrine.
- To develop the engage students' awareness of the systematic interrelationship between the key doctrines.
- To engage students with classic as well as contemporary expositions of key doctrines.
- To develop the student's awareness of doctrinal debate and controversy including disagreements between the historic churches.
- To develop the student's ability to think theologically and critically about doctrine.

#### Objectives

Students who successfully complete this paper will have:

- A good knowledge and understanding of systematic theology.
- Developed an ability to think theologically with an awareness of the theological implications across a system for a particular emphasis and interpretation of one key doctrine.
- An awareness of different theological traditions, their commonalities and disagreements.
- Knowledge of and ability to engage with, important theological texts regarding the four doctrinal *loci*.

#### Delivery

16 lectures; 8 classes; 8 tutorials.

*The 16 lectures introduce students to each of the four doctrinal loci within their historical, confessional, and systematic contexts. They will map out for the candidates how these doctrines have been articulated, what their conceptual potential and challenges are and how they relate systematically to one another. Attention will be drawn to where theological incoherencies can occur. The broad sweep of the lecture course will enable students to contextualise the in-depth analyses of specific texts to be covered in classes. The written exam will*

*be based both on the broader issues introduced in the lectures and the more specific approaches encountered in the prescribed texts.*

The prescribed texts for 2019 are as follows:

1. Trinity:

Week One: Walter Kasper – The God of Jesus Christ, Part Three, 2, pp.264-314.

Week Two: David Bentley Hart, The Beauty of the Infinite Part Two, 1, pp.155-210

2. Creation and Anthropology

Week Three: Rosemary Radford Ruether: 'Ecofeminism: First and Third World Women' in Theology and Feminism ed. Diana Lipton and Janet Soskice

Week Four: Wolfhart Pannenberg: What is Man? Contemporary Anthropology in Theological Perspective.

3. Christ and Salvation:

Week Five: Sergei Bulgakov, pp.342-410 on the work of Christ, The Lamb of God

Week Six: Kathryn Tanner, Christ the Key, 'Death and Sacrifice', pp.247-73 and Graham Ward, Christ and Culture, 'Christology and Mimesis', pp.29-59.

4. Pneumatology and Church:

Week Seven: Lumen Gentium and Gaudium et Spes, Vatican II documents.

Week Eight: Stanley Hauerwas, The Peaceable Community, 'The Servant Community', pp.96-115 and John Milbank, Theology and Social Theory, 'The Other City', pp. 382-442.

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

The exam paper will be divided into four parts according to the four doctrinal *loci*. Candidates will be asked to answer three questions from two different parts.

## 2301 HISTORY AND THEOLOGY OF THE EARLY CHURCH (64-337 A.D.)

### Description

Students taking this paper will be able to observe the evolution of Christianity from a community of disciples to an organized Church which spanned the whole of the Mediterranean world. For convenience, the term “Church” in the present rubric embraces all professing Christians in the period from 64 to 337 A.D. though it is expected that students will become aware of the difficulties which attend the use of this term.

Part A consists of the history of the Church as an institution, and of its relations to the Roman Empire, from the death of St Paul (c. 64 A.D.) to the death of Constantine in 337 A.D. Questions will be set on some but not necessarily all of the following: the growth of the church and the meaning of conversion; the relation of Christianity to Judaism; the diversity of early Christian communities; the causes, scope and effects of persecution; patterns of Christian ministry (including the origins of the threefold hierarchy and of the title Papa or Pope); ecclesiastical discipline and the beginnings of monasticism; schisms caused by Judaizers, Gnostics, Montanists, Novatianists and Donatists; the development of orthodoxy and synodical government; the evolution of the biblical canon; the role of Christianity in the Constantinian Empire.

Part B consists of the speculative and dogmatic theologies of this period. Questions will be set on some, but not necessarily all, of the following: Ignatius of Antioch; the Gnostic understanding of creation and redemption; Justin Martyr; Athenagoras; Theophilus of Antioch; Irenaeus of Lyons; Tertullian of Carthage; Clement of Alexandria; Hippolytus of Rome; Origen; Cyprian of Carthage; Novatian; Dionysius of Alexandria; Eusebius of Caesarea; Lactantius; Arius; the Nicene Creed; Athanasius of Alexandria. Candidates will be expected to show some knowledge of a theologian’s intellectual background and the historical conditions which prompted and shaped his activity as a theologian.

### Aims

- To communicate knowledge of the formative period of Christian history;
- To impart to students an understanding of historiographic method;
- To promote reflection on the relation between history and doctrine.

### Objectives

Students who successfully complete this paper will have:

- A clear outline narrative of events in the history of the church up to the death of Constantine;
- Pertinent knowledge of the history of the Roman empire during this period;
- Mastered principles of causal explanation in both political and intellectual history;
- Reflected on the teaching of at least one major theologian and on the genesis of his opinions.

### Delivery

8 Lectures; 8 Classes; 8 tutorials.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.



## 2302 MEDIEVAL RELIGIONS

### Description

This paper aims to introduce students to a number of major topics concerning the institutions, thought and practice of medieval Christianity as it interacted with Judaism and Islam. The course will study Christianity (including its confrontation with Paganism) in the framework of its encounters with Judaism and Islam in the medieval West. Students will be encouraged to explore areas of similarity in the thought of the three Abrahamic religions, while recognising the distinctiveness of each. In considering how the adherents of different religions identified themselves, they will address the extent to which religious intolerance and persecution related in medieval societies to fear of 'the other'. Treatment of the religions will interlock in order to demonstrate the many facets of the various interactions between Christians, Muslims and Jews in the Middle Ages.

### Aims

- To make students aware of the fact that Christianity was not the sole religion of medieval Western Europe and to introduce students to the many facets of interactions between Christianity, Judaism and Islam.
- To introduce students to important topics in a formative period in the development of the Western Church
- To teach students to distinguish between the institutions of the medieval Church and its teachings, as well as to distinguish between learned theology of the elite and religious expression of the laity.
- To introduce students to an exciting period of intellectual growth and to study its impact on the doctrinal and institutional developments of the Church.
- To be introduced to the work of a number of major Christian, Jewish, and Muslim medieval thinkers.

### Objectives

Students who successfully complete this paper will:

- Have a sound overview of the major developments of the medieval western Church
- Understand the importance of the Middle Ages for the development of the doctrines and institutions of the Western Church
- Understand the importance of studying the interactions between Christians, Jews and Muslims to gain an understanding of the history of medieval Europe, and the attitudes of Christians towards those they described as Pagans
- Understand the importance of the medieval encounter between Christians, Jews and Muslims for subsequent attitudes in Christianity, Judaism and Islam concerning the religious self in relationship to the religious other.

### Delivery

16 lectures; 6 classes; 8 tutorials.

| Lecture Subject |   | Lecture Themes  |
|-----------------|---|---|
| 1               | Carolingian Church  | Paganism (Saxons, Vikings, Magyars)   |
| 2               | Carolingian Church  | Role of Papacy  |
| 3               | Muslims, Christians, and Jews in Iberia, 711-c. 1300                | Conquest of Islam; Cordoban Caliphate; Convivencia; New Christian kingdoms; Almoravids and Almohads               |
| 4               | Jews in Medieval Christian Society, C. 1000 - C. 1300               | Demography; Centres of Judaism; Christian attitudes to Jews   |
| 5               | Gregorian Reform  | The year 1000; 'Peace and Truce of God'; Purity and reform; Gregory VII; The Investiture Controversy              |
| 6               | Monastic Reform   | Hermits and the search for perfection; Bernard of Clairvaux; The Cistercian Order; Other monastic orders          |
| 7               | Twelfth-century Renaissance: Monastic and cathedral schools         | Learning and labour; Monastic libraries; Cathedral schools; Salerno, Bologna, Paris                               |
| 8               | Twelfth-century Renaissance: medieval humanism                      | Challenge of <i>ratio</i> (reason); issue of the Eucharist; John of Salisbury; Herrad of Hohenbourg               |
| 9               | Twelfth-century Renaissance: Anselm of Canterbury/Bec               |   |
| 10              | Twelfth-century Renaissance: Peter Abelard                          |   |
| 11              | Universities of Paris and Oxford: Aquinas                           |   |
| 12              | Universities of Paris and Oxford: Duns Scotus and William of Ockham | Conciliarism  |
| 13              | Averroes and Maimonides   |   |
| 14              | Heresy  | Cathars; Waldensians; Inquisitions  |
| 15              | Friars  |   |
| 16              | 1492: The Fall of Granada and the Expulsion of the Jews from Spain  |   |
| Class Subject   |   | Class Themes  |
| 1               | Benedictine monasticism; Cluny                                      | The era of <i>regula mixta</i> ; the Carolingians and the Rule of St Benedict; the St Gall Plan; Cluny and reform |
| 2               | Twelfth-century Renaissance: Study of the Bible:                    | <i>Glossa ordinaria</i> ; School of Rashi; Christian Hebraists  |
| 3               | Canon Law   | Evolution of Gratian's <i>Decretum</i> ; Lateran IV and programme of Innocent III; Gregorian Decretals            |
| 4               | Crusades  | Link to Reform movement; Pilgrimage; Holy war; Jews and Muslims   |
| 5               | Heresy, mysticism, gender   |   |
| 6               | Popular religion  | Religion/religiosity; Christian lay piety; Jewish lay piety   |

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2303 EARLY MODERN CHRISTIANITY 1500-1648

### Description

The paper requires an understanding of the late-medieval Church, the work and thought of the leading reformers – particularly Luther, Zwingli, and Calvin – together with the radicals, and the impact of the Reformation on European society. Students will also be introduced to varieties of renewal and reaction in the Roman Catholic Church, and to the religious changes in England from the Henrician reforms to the reign of Charles I and the civil wars in his kingdoms.

### Aims

- To gain an integrated view of the historical and doctrinal developments which led to ruptures in the Western Latin Church.
- To sample the full range of the period which extended from the last decades of the undivided Western Church through to the wars in Europe in the early seventeenth century,
- To appreciate the extent to which these wars were related to religious conflict.

### Objectives

Students who successfully complete this paper will have:

- Have a clear understanding of why the Western Latin Church proved vulnerable to calls for reform
- Be familiar with the work and thought of the leading magisterial Protestant reformers, and be able to identify what constituted radical theological alternatives
- Have been introduced to the impact of the Reformation on European society
- Be aware of the reforming movements within and responses to the Protestant separation from the Roman Catholic Church
- Have gained a sense of the slow and untidy evolution of confessional identities up to the end of the Thirty Years' War (1648). They will be able to explain how confessional tensions interacted with political interests
- Have been introduced to the course of religious change in England from the reforms and legislative acts of Henry VIII up to the downfall of Charles I, and to see how religious disputes shaped the conflicts which (temporarily) destroyed the monarchy in the Stuarts' three kingdoms. They may choose to study the English Reformation in greater or lesser depth, in balance with the wider European picture.

### Delivery

16 lectures; 8 tutorials

*Two lecture series spanning two terms are core to this paper: The Reformation in Europe and The English Reformation.*

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates will be required to answer three essay questions.

## 2304 FORMATION OF RABBINIC JUDAISM

### **Description**

An analysis of the origins and development of rabbinic Judaism from the first century CE to the early modern period.

### **Aims**

The course aims to acquaint students with the main evidence for the development of rabbinic Judaism in this period and the main factors which influenced that development.

### **Objectives**

Students who successfully complete this paper will:

- Be aware of the nature and origin of key rabbinic texts from this period
- Be able to relate the ideas and attitudes expressed in these texts to the religious lives of Jews in these centuries.

### **Delivery**

16 lectures; 8 tutorials.

*Lectures provide an overview of the issues and evidence; tutorials require students to come to grips with key texts and problems of interpretation.*

*8 lectures, entitled 'Formation of Rabbinic Judaism', are delivered in Michaelmas or Hilary Term each year. 8 lectures, entitled 'The Jews of Medieval Ashkenaz and Sepharad', are delivered in Michaelmas Term each year. Students on this course are also encouraged to attend the 8 lectures on 'Varieties of Judaism in the late Second Temple period' delivered in Hilary Term each year.*

*Students taking this course are strongly encouraged to have attended the lectures on 'Formation of Rabbinic Judaism' before the tutorials provided for this paper.*

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2305 ISLAM IN THE CLASSICAL PERIOD

### Description

The paper covers the historical origins and development of the theology, law and mysticism of Islam, from the seventh to the fifteenth centuries. It will consist of questions on the Prophethood of Muhammad; the Qur'an; the Hadith; Shi'ism; Islamic theology (*kalam*); Islamic law (*shari'a*); Sufism (*tasawwuf*); and classical Muslim authorities. Candidates should be aware of the various interpretative methods relating to Muslim Scripture, the main debates and historical controversies of the Islamic tradition, and of contemporary methodologies in philosophy of religion. References to other religious traditions may be included.

### Aims

The paper aims to cover the historical origins and development of the theology, law and mysticism of Islam, from the seventh to the fifteenth centuries.

### Objectives

Students who successfully complete this paper will have:

- Studied questions on the prophethood of Muhammad; the Qur'an; the Hadith; the nature of Shi'ism; Islamic theology (*kalam*); Islamic law (*shari'a*); Sufism (*tasawwuf*); and the relationship of Islam with other religions, in particular, Christianity.
- Had the opportunity to learn about the theologies of the Mu'tazilas, Ash'aris and Hanbalis; the Sunni law schools of the Hanafis, Malikis, Shafi'is and Hanbalis; and the major Sufi orders.
- Had the occasion to learn about the various classical Muslim authorities from among the theologians (*mutakallimun*), jurists (*fuqaha'*), Sufi masters (*mutasawwuf*) and Peripatetic philosophers (*falasifa*).
- Had an awareness of the various interpretative methods relating to Muslim Scripture, the main debates and historical controversies of the Islamic tradition, and of contemporary methodologies in philosophy of religion and comparative theology as applied to Islam.

### Delivery

8 lectures; 8 tutorials.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2306 FOUNDATIONS OF BUDDHISM

### **Description**

The paper deals with the main doctrines and practices of mainstream (pre-Mahāyāna) Buddhism, as reflected by the surviving literature of the various schools. Tutorials will enable students to further discuss and analyse the main topics dealt with during the course, thus representing an ideal complement to the lectures. It is hoped that in this way the students will be able to develop a critical perspective on the subject of the paper and the relevant scholarship.

### **Aims**

To introduce students to the ideas of early Buddhism in a way which stimulates thought and relates to any knowledge they may already have of other religions.

### **Objectives**

Students who successfully complete this paper will:

- Have a basic knowledge of mainstream Buddhism and its doctrines.
- Have a basic knowledge of the major trends in modern scholarship on the subject.
- Have written a series of coherent essays on topics central to the subject.

### **Delivery**

24 lectures; 8 tutorials.

16 Lectures on Foundations of Buddhist Thought are shared with paper 2403.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2307 HINDUISM: SOURCES AND FORMATIONS

### **Description**

This paper offers a thematic and historical introduction to the sources and development of Hindu traditions from their early formation to the medieval period. We will explore the formation of Hindu traditions through textual sources, such as the Vedas, Upaniṣads and Bhagavad Gītā, along with the practices and social institutions that formed classical Hindu traditions. The lectures will include an introduction to Hindu philosophy. Lectures describe the history of the development of Hinduism, while tutorials follow the general historical trajectory of the lectures, focussing in more depth on specific topics.

### **Aims**

To present the history of Classical Hinduism.

### **Objectives**

Students who successfully complete this paper will have:

- Knowledge of the sources and development of Hinduism
- Knowledge about key classical texts
- Be able critically to assess scholarly debates about the origins and development of Hinduism.

### **Delivery**

8 lectures; 8 tutorials.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2401 MODERN JUDAISM

### Description

This paper aims to acquaint students with some of the self-understandings of Judaism that have emerged during its critical passage into the Modern world and beyond. A selection of the different theological responses that have developed in Modern Judaism will be studied focusing on the theological and practical implications for Jews and Judaism of such topics as: individual autonomy, religious authority, revelation, gender, the Holy Land, and the Shoah. By the end of the course, students should have developed the skills critically to assess the theological development of contemporary Judaism. While the tutorials require students to undertake independent research and provide an opportunity for a focused examination of the various topics under consideration, the lectures offer more of an historical overview and a chance for the study of selected primary texts, including the writings of certain prominent Jewish thinkers from the late eighteenth century onwards

### Aims

This paper aims to give students some insight into the development of Modern Judaism. It aims to demonstrate how Judaism adapted to relate to the surrounding cultures with which it came to experience increasing contact and especially how it has responded to the challenges associated with ideas linked to modernity and postmodernism. It seeks to help students to develop a conceptual understanding of the thought and practice that underpin the Jewish worldview and acquire an understanding of Judaism as the historic and evolving religious expression of the Jewish people.

### Objectives

Students who successfully complete this paper will:

- Acquire an understanding of Judaism as a living religion, in a constant state of development as it responds to changing social and intellectual perspectives. Students should have become aware of the complexities of contemporary Judaism encompassing a broad range of affiliations, beliefs, and practices.
- Be aware of the theological development of Judaism from around the time of the French Revolution onwards and have attained an understanding of the different religious movements that have emerged in Modern Judaism.
- Attain an understanding of the differing theological viewpoints of some of the major religious leaders associated with the modern religious movements of Judaism, including the work of key contemporary scholars. They should also have become acquainted with and analysed the contents of major historical documents such as the Answers to Napoleon of the Jewish Assembly of Notables (1806), the rabbinic critique of nascent Reform *These are the Words of the Covenant* (1819), and the various Platforms of the Central Conference of American (Reform) Rabbis.
- Have considered the impact of the Shoah (Holocaust), Zionism and the creation of the State of Israel, and issues such as feminism and environmentalism on contemporary Jewish thought.

### Delivery

8 lectures; 8 tutorials.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.



## 2402 ISLAM IN CONTEMPORARY SOCIETY

### Description

The paper examines Islam against the background of recent history, including such topics as: Islamic reformism in the nineteenth to the twenty-first centuries; various Islamic movements including the anti-Hadith faction and Wahhabism; women and Islam; democracy and Islam; violence and war in Islam; and various modern Muslim thinkers.

### Aims

The paper aims to examine Islam against the background of recent history and contemporary society, from the nineteenth century to the present day, with a particular focus on how Muslims have responded to the challenges of the modern world.

### Objectives

Students who successfully complete this paper will have:

- Studied the impact of colonization on Muslim religious discourse and Islamic reformism in the nineteenth century and beyond.
- Had the opportunity to be acquainted with various modern Muslim thinkers and a range of topical debates, including the anti-Hadith controversy; the nature of Wahhabism; the ethics of war and/or *jihad*; the Muslim discourse on feminism; the Islamic discourse on politics, state and democracy; and the anti-Sufi trend.
- Had an awareness of the various Islamic movements in the modern world and their respective counterparts in the classical period, and the diversity of religious developments in contemporary Muslim societies.

### Delivery

8 lectures; 8 tutorials.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2403 BUDDHISM IN SPACE AND TIME

### **Description**

This paper deals with Buddhism as it developed and changed in space and time. The first part of the course will be devoted to the main doctrines and schools of Mahāyāna (Great Vehicle) Buddhism. The second part will discuss the transmission and transformation of Buddhism in some of the main areas where it continues to exist in the modern world. The tutorials will enable students to further discuss and analyse the main topics dealt with during the course, thus representing an ideal complement to the lectures. It is hoped that in this way students will be able to develop a critical perspective on the subject of the paper and the relevant scholarship.

### **Aims**

To give students some appreciation of the various forms that Buddhism has taken during its transmission throughout Asia.

### **Objectives**

Students who successfully complete this paper will:

- Have a sense of the ways in which Buddhism has varied in space and time.
- Have a basic knowledge of Buddhism as a phenomenon in world history.
- Have a basic knowledge of the major trends in modern scholarship on the subject.
- Have written a series of coherent essays on topics central to the subject.

### **Delivery**

24 lectures; 8 tutorials.

16 Lectures on Foundations of Buddhist Thought are shared with paper 2306.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2404 MODERN HINDUISM

### **Description**

Taking up from where Classical Hinduism left off, this paper traces the development of Modern Hinduism from the medieval period through to modernity. The course will examine Hindu scholasticism, devotional and tantric traditions, and modern Hindu thought and practice..

### **Aims**

To develop the history of Modern Hinduism.

### **Objectives**

Students who successfully complete this paper will have:

- Knowledge of how Modern Hinduism developed.
- Be able critically to assess the development of religious, philosophical and social ideas.
- Familiarity with key texts, schools of thought, and traditions of practice.

### **Delivery**

8 lectures; 8 tutorials.

The lectures describe Modern Hinduism and follow on from Paper 2307, Hinduism: Sources and Formations. The tutorials follow the general historical trajectory of the lectures, focusing in more depth on specific topics.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 2405 SCIENCE AND RELIGION

### **Description**

There is presently considerable interest in the relation of science and religion in the academy, church, and wider culture. The first set of eight lectures focus on the historical interaction of Christian theology and the natural sciences, while the second eight consider more recent debates, including some arising from the New Atheism – such as the role of evidence in determining beliefs in science and religion, and the place of science in contemporary culture, as well as issues raised for theology by cosmology, evolutionary theory, and the cognitive science of religion.

### **Aims**

The course aims to develop a rigorous and critically informed understanding of historical debates in the field, as well as of contemporary discussions of issues of major importance, including models and narratives for relating science and religion.

### **Objectives**

Students who successfully complete this paper will:

- Have acquired a critical understanding of the different models routinely used to relate scientific knowledge and practice to religious understandings of the world.
- Be able to discuss the rise of scientific naturalism and offer a balanced account of the problems it has raised for religious belief.
- Have an understanding of major scientific developments such as Darwin's theory of evolution by natural selection and contemporary cosmology and the questions they have raised for religious belief, as well as the impact of religion on the shaping of a scientific culture.
- Have an appreciation of the impact of philosophical issues and of historical contexts on the way in which the relationship between science and religion has been understood.

### **Delivery**

16 lectures; 8 tutorials.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## PAPERS IN THE SECOND YEAR OF THE FINAL HONOUR SCHOOL

### 3000 THESIS

All BA Theology and Religion candidates will be required to submit a thesis as one of their eight papers. This option is also available to candidates for the Honour School in Philosophy and Theology and candidates for the Honour School of Theology and Oriental Studies. Joint School candidates should note that the regulations governing theses in Theology are the same as those specified for theses in the [Regulations for the Honour School of Theology and Religion](#) and summarised below. Please check the appropriate [Exam Regulations](#).

The thesis must be submitted by noon on Monday of Week 9 of Hilary Term in the final year of the Honour School. The thesis must not exceed 12,000 words, inclusive of notes and appendices but excluding bibliography. The subject of the thesis need not fall within the areas covered by the papers listed in the Honour School of Theology and Religion. It may overlap any subject or period on which the candidate offers papers, but the candidate should not reproduce the content of his or her thesis in any answer to a question in the examination.

Prior approval of the title and subject of the thesis must be obtained from the Board of the Faculty of Theology and Religion. Such approval must be sought not later than 4pm on Friday of Week 3 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form found in the course handbook which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

Candidates shall be expected to have had a formal meeting or meetings with their College Tutor in Theology and Religion, and if necessary, an additional meeting or meetings with a specialized thesis adviser in the Hilary and Trinity Terms of their first year in the Honour School, before submitting the title of their thesis. While writing the thesis, candidates are permitted to have further advisory sessions at which bibliographical, structural, and other problems can be discussed. The total time spent in all meetings with the College Tutor and/or the specialized thesis adviser must not exceed five hours. A first draft of the thesis may be commented on, but not corrected in matters of detail and presentation, by the thesis adviser.

The Thesis should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the thesis has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No thesis shall be ineligible for examination because it has been or is being submitted for any prize of this University.

Further guidance on preparing the thesis and instructions on how it should be submitted can be found in the [FHS Theology and Religion Handbook](#).

## 3101 HEBREW OF THE HEBREW BIBLE

Candidates who take this paper should normally have taken 1002 *Biblical Hebrew* and at least one of 2101 *Narrative World of the Hebrew Bible* or 2102 *Poetic World of the Hebrew Bible* in the first year of the Honour School..

### Description

This paper consolidates and broadens the candidates' knowledge of biblical Hebrew. They will gain further competence in the language and an ability to independently read, translate, and grammatically understand biblical Hebrew prose and verse texts, thereby furthering their reading skills and gaining an in-depth understanding of the texts' morphological, syntactical and textual issues.

### Set Texts

The list of set texts will vary from year to year. The texts selected for examination in Trinity 2019 are:

Exodus 15:1-18

Numbers 5:11-31

I Samuel 1-2

Isaiah 6-8

### Aims

To increase the students' competence in the language and ability to read the Hebrew Bible, through the study of prose and verse texts from different biblical genres.

### Objectives

Students who successfully complete this paper will:

- Have a good grasp of biblical Hebrew grammar, syntax, and vocabulary.
- Be able to read most of the prose sections of the Hebrew Bible, as well as some verse sections.
- Be able to translate and point the set texts from the Hebrew Bible, and to comment intelligently on points of linguistic and textual interest.
- Be able to answer questions on biblical Hebrew grammar and syntax.
- Be able to translate English prose into vocalized, biblical Hebrew.

### Delivery

40 classes; 4 tutorials

Two classes per week in Michaelmas and Hilary Terms and in weeks 1-4 of Trinity Term. Tutorials offer more individualised support for learning grammar and reviewing the set texts.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3102 PAUL AND PAULINE TRADITION

### Description

This final year paper is intended to offer students the opportunity to engage in advanced undergraduate work in Pauline studies and to apply and refine the historical, literary and theological interpretive skills they have begun to learn.

### Set texts

which are taught in classes, for this paper are:

In Greek: Romans 5-8; 1 Corinthians 5-7; Ephesians 1-3.

In English: Romans 5-11; 1 Corinthians 1-7, 15 and Ephesians.

### Aims

To enable students to obtain a sound grasp of Paul's life and letters, a detailed knowledge of Pauline theology with special reference to Romans, 1 Corinthians and Ephesians, and to have a broader understanding of the theological, ethical, literary and historical problems raised by studying the Pauline corpus in the New Testament.

### Objectives

Students who successfully complete this paper will have:

- An awareness of the distinctive features of selected Pauline epistles.
- An ability to comment on selected texts in translation and also, optionally, in the original Greek
- Acquired knowledge about the relation of the prescribed texts with other biblical texts, particularly the other writings of the Pauline corpus (including Hebrews) and Acts, as well as some understanding of Pauline theology and of the theology of the other writings in the Pauline corpus.
- A basic knowledge of the historical contexts of the prescribed texts in Judaism and early Christianity, and of the social setting, organisation and ethical practices of the Pauline communities
- A basic knowledge of their contribution to later Christian theology.

### Delivery

8 lectures; 4 classes; 4 tutorials

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

The examination will require candidates to answer two essay questions and to comment on the set texts in English and/or Greek.

## 3103 BIBLICAL INTERPRETATION: PERSPECTIVES FROM SOCIAL SCIENCES

### **Description**

This paper explores, with scholarly examples, the use of the social sciences in Biblical interpretation. Students will gain knowledge of recent movements in the field and will develop a broad understanding of the methodological issues and critical issues at stake when utilizing the social sciences for Biblical interpretation. We will progress through a variety of Biblical texts and genres and will examine the merits of interdisciplinary scholarship in Biblical studies. Topics will include ethnicity, migration, marriage, rape, kinship, prophecy, physical and mental illnesses, shame and honour. 4 tutorials will consider the set texts, in Hebrew or English.

### **Set Texts**

Ezra 9-10

Judges 19, 21

Ruth

2 Sam. 11-14

### **Aims**

A central aim is to develop an understanding of the plurality of analytical approaches to the Biblical material and the ways in which the social sciences can be most effectively used in interpretation.

### **Objectives**

Students who successfully complete this paper will have:

Gained detailed knowledge about and understanding of particular topics in the study of the Old Testament;

Developed their interpretational skills and their awareness of the wider context of the Old Testament in the history of ideas;

Reflected upon the current state of Old Testament and cognate scholarship and future possibilities for research.

### **Delivery**

12 tutorials.

Including 4 tutorials on the set texts in either Hebrew or English.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.



## 3105 WORSHIP AND LITURGY IN THE HEBREW BIBLE

### ANCIENT ISRAEL'S RELIGIOUS LIFE AND ITS AFTERLIFE

Candidates who take this paper should normally have taken at least one of 2101 *Narrative World of the Hebrew Bible* or 2102 *Poetic World of the Hebrew Bible* in the first year of the Honour School.

#### Description

This paper will enable students to understand more about the Worship of the Hebrew Bible/ Old Testament. They will explore what the Torah teaches about sacrifice, priesthood, and festivals, and seek to trace some development of these aspects of worship throughout the biblical period. They will analyse the penitential portrayal of worship in Ezra and Nehemiah, Leviticus and Numbers, and compare this with the more exuberant portrayal of liturgy in the Chronicles and many of the Psalms. They will examine the word-centred view of worship as seen in the Psalms and compare this with the ritual-centred concerns in the Torah; and they will examine the critique of worship, both words and ritual, in the Prophets. They will give particular attention to psalmody, comparing the earlier so-called royal psalms with the later didactic psalms in order to understand something of the development of Israel's worship. They will look at the compilation of the Psalter as a book, and examine its possible relationship with the Temple through the role of the Levitical singers. There will be the opportunity to examine heterodox worship in later Judaism, paying particular attention to the Aramaic Papyri found at the Jewish colony in Elephantine. In short, this course will enable students to gain a broad overview of much of the literature and worship of the Hebrew Bible through the perspective of Israel's liturgical life.

#### Set Texts

Exodus 12-15; 20-24

Leviticus 1-7; 16

Deuteronomy 12-18

1 Kings 5-8

1 Chronicles 16

Psalms 1-2; 18; 24; 29; 46-49; 51; 68; 69; 72; 89; 95-100; 110; 113-118; 130-132; 145-150

A.E. Cowley, *Aramaic Papyri of the Fifth Century B.C.* (OUP, 1923, reprint 2005), nos. 21; 30-34

Among these the following may be offered in Hebrew:

Exodus 20

Deuteronomy 12

Leviticus 16

Psalms 24; 96; 130

### **Aims**

To enable students to deepen their knowledge of critical issues in the study of the liturgy in the Hebrew Bible, by offering a focus on particular topics such as festivals, sacrifice, priesthood, ritual and prayer. Students who have studied for this paper will have a detailed knowledge of the specific texts and be able to comment intelligently on short selected passages from them (optionally from the Hebrew text).

They will have a knowledge of the different representations of this subject in different parts of the literature of the Hebrew Bible, looking at the Law, the Prophets and the Writings.

They will have a more general knowledge of the distinctive features of worship in the Hebrew Bible and understand its influence on some early Jewish and Christian liturgical practices.

### **Objectives**

Students who successfully complete this paper will have:

Gained detailed knowledge about and understanding of particular topics in the study of the Old Testament;

Developed their interpretational skills and their awareness of the wider context of the Old Testament in the history of ideas;

Reflected upon the current state of Old Testament and cognate scholarship and future possibilities for research.

### **Delivery**

4 lectures; 12 tutorials.

*Including 4 tutorials on the set texts in either Hebrew or English.*

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3108 EARLY INTERPRETATION OF THE HEBREW BIBLE AND ANCIENT JUDAISM

There are no pre-requisites for this course. However, candidates who take this paper will benefit from taking 2016 Varieties of Judaism, 2101 *Narrative World of the Hebrew Bible*, and/or 2102 *Poetic World of the Hebrew Bible*.

Hebrew and/or Greek is not required. However, there is an option for students who would like to be examined on primary texts in the original language.

### **Description:**

This course explores the creative, innovative and dynamic ways in which the Hebrew Bible was read in its earliest centuries of reception. The 24 books of the Hebrew Bible, alongside the deuterocanonical texts and a large corpus of ancient Jewish interpretation attest to ongoing production of early biblical interpretation. How did these ancient Jewish writers think, read and teach? What did they believe, practice and pray? Students who take this course will develop a broader understanding of the literature and theology of Jewish Antiquity as well as an appreciation for the growth of the biblical text across centuries of composition, rewriting and editing. Some attention will also be paid to the translation of the Hebrew Bible into Greek and the interpretative dimension of translation across cultural and linguistic divides. This course will be of particular interest to students of religion in antiquity, especially Judaism and Christianity, for which the wider ancient Near Eastern, Hellenistic and Roman contexts are very important.

### **Set Texts**

Selections from the Hebrew Bible; Dead Sea Scrolls, Hellenistic Jewish Literature; Rabbinic Literature, any or all of which might be studied in their original language(s). For examination in 2019, selections will be made from these core texts (any changes to this selection will be published):

Deuteronomy 12-26; Deuteronomy 32-34; Nehemiah 8; Daniel 9;

Jubilees; The Temple Scroll; Songs of the Sabbath Sacrifice; The Great Psalms Scroll; Thanksgiving Hymns;

Writings from Philo of Alexandria; Wisdom of Solomon; Ben Sira; 4 Maccabees; Joseph and Asenath;

Mekhilta de Rabbi Ishmael; Sifrei Devarim; Bereshit Rabbah; Leviticus Rabbah; Heikhalot

### **Aims**

- To develop knowledge and insight concerning the emergence, and growth of early biblical interpretation in Jewish Antiquity.
- To understand the formation, emergence and growth of biblical and extra-biblical traditions in the earliest centuries of the reception of the Hebrew Bible.

### **Objectives**

Students who successfully complete this paper will have:

- Develop understanding of hermeneutical techniques across centuries of early biblical interpretation
- Understand the dynamic and sustained development of Judaism through interpretation.
- Consider the variegated and intricate ways in which ancient Jewish writings create new pathways for rethinking authority and textuality.

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**Delivery**

8 Lectures

8 Tutorials

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3110 STUDY OF A NEW TESTAMENT BOOK

### THE LETTER TO THE HEBREWS

Candidates who take this paper should normally have taken paper 2103 The Gospels in the first year of the Honour School, although this is not a formal prerequisite.

#### **Description**

This advanced New Testament paper takes as its focus a topic relating to the theology of the New Testament.

Relevant texts will be studied in both Greek and English. In 2018/19 the text will be the Letter to the Hebrews.

#### **Aims**

To enable students to gain in-depth understanding of a particular topic in the study of New Testament Theology, and to articulate this understanding in relation to the current state of scholarship. This will include textual criticism, translation and translation comparison, practical criticism, elements of exegesis, and reflection on issues of interpretation.

#### **Objectives**

Students who successfully complete this paper will have:

- Examined primary and secondary sources in depth
- Developed their exegetical skills
- Developed their awareness of the wider historical and theological context as well as of the particular topic's significance for the New Testament and early Christianity more generally.

#### **Delivery**

The course will run in Michaelmas term.

8 lectures, 4 classes, and 4 tutorials

| Week | Lecture   | Class                                    | Tutorial   |
|------|---|--|--|
| 1    | Introduction. Greek as the perfect language and the New Testament as a perfect text? Translation and context. | Translation and comparison               |  |
| 2    | Letter to the Hebrews, an introduction; Christology   |  | Hebrews and Christ   |
| 3    | Greek grammar, accidence 1  | Language and exegesis                    |  |
| 4    | Letter to the Hebrews and the OT (language and content)   |  | Relationship with Old Testament                                |
| 5    | Greek grammar 2, verbs  | Practical Criticism and forms of reading |  |
| 6    | Letter to the Hebrews: faith  |  | Hebrews and faith  |
| 7    | Letter to the Hebrews, earthly and heavenly cult  | Hebrews: a thematic seminar              |  |
| 8    | Reading Hebrews ethically, and latest thoughts  |  | Translating Hebrews: the historical and contemporary challenge |

### Assessment

All candidates will be assessed by both:

(i) An essay, which should not exceed 2,500 words, inclusive of notes and appendices but excluding bibliography, submitted no later than noon on Monday of Week 9 of Hilary Term in the final year of the Honour School. Students will decide the subject of the essay individually, in consultation with their subject tutor.

The essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

(ii) A two-hour written examination in Trinity Term of the final year of the Honour School.

## 3203 ANALYTIC PHILOSOPHY AND CHRISTIAN THEOLOGY

### Description

Does it make sense to say that God is both three and one? Or that Christ is both fully human and fully divine? How can God speak to human beings through scripture? And what's going on in the eucharist? In the history of Christian thought, questions like these are perennial, but the intellectual resources with which we try to address them constantly evolve. For this paper, students will draw on the methods of contemporary analytic philosophy to assess the meaning, coherence, and truth of key Christian doctrines and practices. No background in analytic philosophy is required, and students will also have an opportunity to consider whether analytic philosophy really is useful for theological reflection.

"Analytic" philosophy is a style of philosophy that prizes structured, logical reasoning and transparent arguments. It is sometimes distinguished from "continental" French and German philosophical traditions like phenomenology or deconstruction. Successful work will demonstrate familiarity with the tools and methods of contemporary analytic philosophy, as well as careful attention to the development of doctrine and the resources of the Christian tradition.

### Aims

To enable students, many of whom will not have had prior exposure to analytic philosophical theology, to reflect critically on main areas of Christian theology using some concepts and techniques of analytic philosophy.

### Objectives

Students who have studied for this paper will have:

- Have some detailed knowledge of main Christian doctrines.
- Have some detailed knowledge of some of the specified texts.
- Be able to reflect philosophically on the coherence and plausibility (or not) of major Christian doctrines.

### Delivery

8 lectures; 8 tutorials; 4 classes.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3204 ETHICS II: RELIGIOUS ETHICS

### **Description**

This course is designed to introduce students to some of the ethical traditions of religions other than Christianity, with a particular focus on the ethical teachings of Hinduism, Buddhism, and Confucianism, covering their key concepts, histories, major figures and classic texts, and to the comparison of these traditions amongst each other, as well as with other traditions of religious ethics.

The course aims to cover a great deal of systematic and historical material, as well as to introduce candidates to the comparative analysis of distinct ethical traditions.

### **Aims**

The aim of the Comparative Religious Ethics paper is to introduce students to the ethical traditions of religions other than Christianity, with a particular focus on the ethical teachings of Hinduism, Buddhism, and Confucianism, to the comparison of these traditions amongst each other, and to their comparison with other traditions of religious ethics.

### **Objectives**

Students who successfully complete this paper will demonstrate understanding of:

- Principal concepts, major thinkers of the ethical traditions of Hinduism, Buddhism, and Confucianism
- How to situate and analyse key source texts of the ethical traditions of Hinduism, Buddhism, and Confucianism in their historical context
- The internal variety of the ethical traditions of Hinduism, Buddhism, and Confucianism, how to relate concepts and theories of these traditions to each other and to other ethical traditions
- The relation of the ethical traditions of Hinduism, Buddhism, and Confucianism to major schools of Western moral philosophy

### **Delivery**

8 lectures; 4 classes; 4 tutorials.

### **Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.



## 3209 AUGUSTINE

### Description

The life and thought of the African bishop, St. Augustine of Hippo (354-430), stand at a watershed in the history of Western culture, between the world of the Roman empire and the world of Christian Europe, and have been a significant influence on the latter ever since. It is almost impossible to get away from Augustine in Western tradition, whether one wants to or not! He is one of the giants on whose shoulders we all, as theologians, sit.

Augustine's long life, prolific output and endless longing for the truth mean that his works are encyclopaedic. Focussing closely on selected texts this paper will examine the main features of Augustine's theological reflection in historical, philosophical, social, cultural and religious context, through the lens of his own account of his conversion and his exegetical, homiletic, pastoral teaching and practice.

### Set Texts

Confessions, Book 10, trans. M. Boulding, in *Works of Saint Augustine I/1* (New City Press, 2012)

City of God, Book 14, trans. H. Bettenson (Penguin Classics, 2003)

On Christian Doctrine, Book 1, trans. D.W. Robertson (Library of Liberal Arts/Bobbs-Merrill, 1958)

Sermon 341 (Dolbeau 22), trans. E. Hill, in *Works of Saint Augustine III/11* (New City Press, 1997)

### Aims

To develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

### Objectives

- Students who successfully complete this paper will:
- Have acquired understanding of selected texts of their chosen theologian and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- Have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Be aware of the inter-relation of doctrinal and historical study.

### Delivery

8 x 90 minute classes.

Students will produce a minimum of three pieces of written work on which they receive formal feedback.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3211 AQUINAS

### Description

Thomas Aquinas (1225-1274), Dominican friar and priest was one of the most influential philosophers, theologians and jurists of scholasticism. Having studied at the Schools in Paris, he was directed by the Dominican order to produce teaching materials that would synthesise the Christian intellectual traditions of the medieval West in the light of the writings of Aristotle, which had newly become available in Latin translation. His *Summa theologiae*, drawing much of his earlier work together, sought to provide an introduction to theology, putting things in a systematic order and helping the student to navigate through the complexities of contemporary theological study. Classes will focus on passages from the prescribed set texts, situating Aquinas' ideas in their historical context and in dialogue with other theologians.

### Set Texts

Ia., qq. 1–3, 13, 44–6; Ia.IIae., qq. 109–14; IIa.IIae., qq. 1–2, 23–7; IIIa., qq. 1–6, 46–9.

In the *Summa Theologiae* edited by Thomas Gilby: vols. 1, 2, 3, 8, 30, 31, 34, 48 and 54.

### Aims

To develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

### Objectives

Students who successfully complete this paper will:

- Have acquired understanding of selected texts by Aquinas and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- Have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Be aware of the inter-relation of doctrinal and historical study.

### Delivery

8 x 90 minute classes.

Students will produce a minimum of three pieces of written work on which they receive formal feedback.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3212 LUTHER

### Description

To understand the life and thought of Martin Luther (1483-1546), is to understand how theology can change history. This paper offers the opportunity to sample some of the most significant writings and controversies of this scholar-monk turned reformer, whose protest against teachings, practices and structures in the medieval Western Church sparked movements of dissent and renewal across sixteenth-century Europe. Its reverberations are felt today, as the widespread commemorations of the Luther event in 2017 have illustrated. This paper introduces the rich intellectual heritage which shaped Luther's thinking, and considers the nature and timing of his conversion. Students will examine Luther's "theology of the cross", his doctrine of the sacraments, his teachings on secular authority and ecclesiology, and his anthropology; as well as considering the theological framework for his practical reforms, among them the tremendous task of Bible translation, and the repudiation of the celibacy rule.

### Set Texts

E. Gordon Rupp and B. Drewery, *Martin Luther: Documents of Modern History* (Edward Arnold, series, 1970), pp. 1–10, 15–41, 54–82, 100–2, 107–19, 121–42, 145-49, 166-69, 173-79).

*Three Treatises*, second revised edition (Fortress Press, Philadelphia, 1970) (£9.99.)

### Aims

To develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

### Objectives

Students who successfully complete this paper will:

- Have acquired understanding of selected texts of their chosen theologian and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- Have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Be aware of the inter-relation of doctrinal and historical study.

### Delivery

8 x 90 minute classes.

Students will produce a minimum of three pieces of written work on which they receive formal feedback.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3214 KIERKEGAARD

### Description

Søren Kierkegaard (1813–1855) has been variously characterized as ‘the melancholy Dane’, ‘father of existentialism’, ‘the great anti-Hegelian’, ‘precursor to the theology of crisis’, and ‘prophet of postmodernism’, among many other things. He preferred to characterize himself as ‘a Christian poet and thinker’. Such catchphrases, however, merely gesture to dimensions of a searching philosophical and theological legacy that addresses an entire range of important topics, many of which remain salient in our own time. Kierkegaard’s sustained reflections on the deeper implications of Christianity’s central doctrinal claims stand today as some of the most penetrating in the theological tradition, and his thinking surfaces regularly in discussions concerning the relationship between faith and reason. Yet beyond such considerations, Kierkegaard also insisted that Christianity cannot be fully understood through its creeds and doctrines, but that faith is a response to an ‘existence communication’ enacted more in a way of life than in institutional affiliation, and this too remains relevant in an increasingly secular age. This paper addresses these matters and more, situating Kierkegaard’s writings both in their own context and in their history of reception, to enable a critical understanding of their potential significance for the contemporary era.

### Set Texts

Page references refer to the Princeton University Press (Kierkegaard Writings) editions:

Fear and Trembling – 27–53

The Concept of Anxiety – 155–162

Concluding Unscientific Postscript – 189–224

Two Ages – 68–96

Works of Love – 5–16

The Sickness Unto Death – 15–21

Practice in Christianity – 23–66

### Aims

To develop skills in detailed study of the texts of a major religious thinker in their historical and intellectual context.

### Objectives

Students who successfully complete this paper will:

- Have acquired understanding of selected texts of Kierkegaard, and the relation of those texts to their historical and cultural circumstances.
- Have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Be aware of the inter-relation of theological, philosophical, and historical study.

**Delivery**

8 x 90 minute classes.

Students will produce a minimum of three pieces of written work on which they receive formal feedback.

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3217 BARTH

**Description**

Why is Karl Barth (1886-1968) such a controversial and exciting theologian? His magnum opus the *Church Dogmatics* ranks amongst the greatest theological works of the twentieth century, and it is said that Pope Paul VI regarded him – a Reformed Christian – as the greatest theologian since Thomas Aquinas. Shocked by workers' conditions in his parish and by the support theologians such as Harnack gave to WWI, Barth turned from his early theological liberalism to discover 'The Strange New World Within the Bible'. His approach to the Christian faith put him amongst the radicals of his day, and the rejection of natural theology it entailed contributed to his opposition to Nazism when many went along with it. Yet Barth is not just a product of his time. He was both a conservative and a revisionary thinker, and his approach to the great themes of Christian doctrine laid the foundations for many contemporary theologies. Whether you agree or disagree with him, Barth cannot be ignored.

**Set Texts**

'The Strange New World Within the Bible' in Karl Barth, *The Word of God and the Word of Man* (trans. Douglas Horton; London: Hodder and Stoughton, 1935), pp. 28-50

*Church Dogmatics* I/1, *The Doctrine of the Word of God*, §1 'The Task of Dogmatics' (Edinburgh: T&T Clark, **1975** – **NB, NOT** the 1936 edn), pp. 3-24

*Church Dogmatics* I/1, *The Doctrine of the Word of God*, §8 'God in his Revelation' (Edinburgh: T&T Clark, **1975** – **NB, NOT** the 1936 edn), pp. 295-347

*Church Dogmatics* I/1, *The Doctrine of the Word of God*, §9 'The Trinity of God', (Edinburgh: T&T Clark, **1975** – **NB, NOT** the 1936 edn), pp. 348-83

*Church Dogmatics* II/1, *The Doctrine of God*, §28 'The Being of God as the One Who Loves in Freedom' (Edinburgh: T&T Clark, 1957), pp. 257-321

NOTE: There is a new 'Study Edition' of the *Dogmatics* that is divided into 31 volumes, rather than the original 14. If you buy this, be sure to obtain the correct part volume(s).

**Aims**

To develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

**Objectives**

Students who successfully complete this paper will:

- Have acquired understanding of selected texts of their chosen theologian and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- Have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Be aware of the inter-relation of doctrinal and historical study.

**Delivery**

8 x 90 minute classes.

Students will produce a minimum of three pieces of written work on which they receive formal feedback.

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3219 BONHOEFFER

### Description

Dietrich Bonhoeffer (1906-1945) was a German Lutheran pastor and theologian. Bonhoeffer's work covers a wide range of ethical and doctrinal material. However, much of it is a response to his context within Germany under Nazi rule, and his active involvement within both the Confessing Church and, finally, the German resistance. He was executed just weeks before the end of the war for his role in the attempted assassination of Adolf Hitler. Despite his early death, Bonhoeffer wrote a wide range of works, from academic monographs, lecture series, to texts that have become spiritual classics, including *Discipleship*, *Life Together*, and his *Letters and Papers from Prison*. This course will look at the breadth of his work within its context, and consider the ways in which Bonhoeffer remains a figure of importance to our own ecclesial context and political climate.

### Set Texts

*Discipleship*, Dietrich Bonhoeffer Works (DBW) 4, Minneapolis 1996, pp. 41-76; 281-288

*Creation and Fall*, DBW 3, Minneapolis 1996, pp. 60-102

*Life Together – Prayer Book of the Bible*, DBW 5, Minneapolis 1995, 25-47.

*Ethics*, DBW 6, Minneapolis 2005, pp. 76-102, 388-408

*Letters and Papers from Prison*, DBW, Minneapolis 2009, pp. 37-52, 361-367, 383-390, 424-432, 454-461, 473-482, 499-504

### Aims

To develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

### Objectives

Students who successfully complete this paper will:

- Have acquired understanding of selected texts of their chosen theologian and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- Have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Be aware of the inter-relation of doctrinal and historical study.

### Delivery

8 x 90 minute classes.

Students will produce a minimum of three pieces of written work on which they receive formal feedback.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.



## 3221 LIBERATION THEOLOGY AND ITS LEGACY

There are no specified prerequisites for this course, although to have taken 2204 *Key Themes in Systematic Theology* would be advantageous.

### Description

Further Studies in Systematic Theology and Ethics will enable students to undertake in-depth study of a number of Classic theologians, theological movements or current doctrinal debates. The papers will be text based and offerings for theologians, theological movements or doctrinal debates will change from year to year. Classes will focus on the critical examination of these texts. Students should already have encountered the theologians or the theological issues in their second year courses and lectures in 'Key themes in Systematic Theology', as well as lectures on Ecclesiastical History, will provide further background.

In the wake of Gutierrez's ground-breaking work not only have there been other Latin American liberation theologies and theological responses to the political and economic circumstances in other parts of the globe (such as South Africa), the concept of 'liberation' has been extended to cover issues such as gender, race, sexual orientation and physical impairment theologically. Liberation theology has then fostered a number of other radical theologies while some of its fundamental and structuring concepts have received much critical attention. This paper critically examines early liberation theology, the radical theologies it inspired and the critique and response to critique that arisen subsequently.

### Aims

- To enable students to specialise in a key theological developments or debates
- To extend student's theological knowledge in a particular area of theological study
- To develop a student's textual knowledge of a specific theologian, theological movement or doctrinal debate
- To develop a student's skills in identifying and critically assessing a particular theological position

### Objectives

Students who successfully complete this paper will have:

- An in-depth critical appreciation of a particular theologian, theological movement or doctrinal debate
- A detailed knowledge of the key texts in the study of a particular theologian, theological movement or doctrinal debate
- A detailed appreciation of the cultural, historical and doctrinal context of a particular theologian, theological movement or doctrinal debate

### Delivery

8 x 90 minute classes

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3301 FROM NICAEA TO CHALCEDON

### TRINITY, CHRISTOLOGY AND GRACE

#### Description

Christianity is regarded as one of the three great monotheistic faiths. In contrast, however, both to Judaism and to Islam, it teaches (in its traditional form) not only that there is a single God, but that this God is identical with three subjects – the Father, the Son and the Holy Spirit – and that one of these subjects, the Son, became identical with the man Jesus of Nazareth. which cannot be understood without some study of the theological reflection and teaching which led to the expression of Christian faith in two of most important oecumenical documents of Christendom, the Niceno-Constantinopolitan Creed of 381 and the Chalcedonian Definition of 451. The first is the foundation of all subsequent Trinitarian thinking, the second of all subsequent Christological reflection.

The period stretching from the council of Nicaea (325) to the council of Chalcedon (451) was also a decisive one for reflection on questions surrounding the nature and working of Divine Grace, which proved to be the focus of debates on human nature, the Fall and free will in the context of the Pelagian controversy in the West.

As well as looking at the development of conciliar theology, this paper will enable students to get to grips with the works of those theologians - Orthodox, as well as those judged heretical - who were most instrumental in debating these fundamental aspects of the Christian faith: Athanasius, the Cappadocian Fathers, Cyril and Augustine of Hippo, will therefore be studied along with Arius, Eunomius, Apollinaris, Theodore of Mopsuestia, Nestorius and Pelagius. The paper will also introduce students to the historical, philosophical, social and cultural contexts which influenced these writers. In particular, early Christian reflection on the Trinity, Christology and Grace will be examined against the background of fourth/fifth century Christian life and devotion, with attention being given to Christian asceticism (including female religious life); Christian worship, devotion and art; Christian exegesis and preaching.

#### Aims

- To furnish students with an outline history of the chief developments in Christian thinking in the age of the first Christian Emperors;
- To promote reflection on the contexts in which Christian thinking, debate and creedal formulations emerged
- To promote knowledge and understanding of the presuppositions and practices which continue to inform much theological debate and speculation.

#### Objectives

Students who successfully complete this paper will:

- Have acquired a familiarity with the conciliar formulations of the period and the writings of the major theologians;
- Have acquired an understanding of the grounds for theological reflection and the methods of debate in late antiquity;
- Be able to reflect on the relation of theological reflection on the Trinity, Christology and Grace to Christian life and hope, both in antiquity and in the modern era.

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**Delivery**

8 lectures; 8 text classes; 8 tutorials

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3302 SAINTS AND SANCTITY IN THE AGE OF BEDE

**Description**

Saints, both living and dead, played a key role in the introduction of Christianity among the pagan Germanic warrior peoples of Anglo-Saxon England and in the consolidation of the faith and establishment of ecclesiastical structures in the seventh and eighth centuries. The Venerable Bede (c. 672-735), monk, theologian, and historian grew up in newly-Christianised Northumbria; his prolific writings, which range from biblical commentary to lives of saints, shed significant light on the place of the holy in the society of his own day. Other contemporary writers also produced narratives of saints' lives, while some holy men were commemorated through physical monuments. This course will focus on the development of the cult of saints in early England. Living saints worked as missionaries and teachers of the Christian message, helping the faithful over aspects of their daily lives, but also sometimes challenging the authority of the Church's hierarchy. The promotion of the cults of saints after their death (through the writing of accounts of their marvellous deeds and promotion of the places of their burial and their relics) could encourage streams of pilgrims and visitors to churches and monasteries. This course will explore how saints were made in the early middle ages and whether there was a single ideal of sanctity in his period; it will look at how holy men (and women) with vocations to contemplation and devotion coped with the pressures of the world around them, thinking particularly about the tensions that faced bishops. It will ask whether the eighth century can be considered an 'age of the saints', and consider the extent to which the English modelled their saints according to heroic ideals that they had preserved from their Germanic, pagan past.

**Set Texts**

Bede, *Ecclesiastical History of the English People* [excerpts] (trans. Judith McClure and Roger Collins, *Bede: the ecclesiastical history of the English people; The greater chronicle; Bede's letter to Egbert* (Oxford, 1990)

*Bede's Letter to Egbert*, trans D.H. Farmer, *ibid.*, pp. 337-51.

Bede, *On the Temple*, trans. S. Connolly [excerpts] (Liverpool University Press: Translated Texts for Historians 21, 1995)

Bede, *On Ezra and Nehemiah*, trans. S DeGregorio [excerpts] (Liverpool University Press: Translated Texts for Historians, 47 2006)

Bede, *Life of Cuthbert*, in *The Age of Bede* (Penguin Classics, 1988), pp. 41-102 Bede, *Lives of the Abbots of Wearmouth and Jarrow*, *ibid.*, pp. 185-208

*Bede's Homily on the Gospel for the Feast of St Benedict Bishop*, in *Bede, Homilies on the Gospels*, trans. L.T. Martin and D. Hurst, Preface by B. Ward, (Cistercian Studies Series, 110, 1991), pp. 125-32

*Adomnan of Iona, Life of St Columba*, ed. And trans. R. Sharpe, (Penguin Classics, 1995)

*Eddius Stephanus, Life of Wilfrid in The Age of Bede*, (ed. D.H. Farmer, trans. J. Webb, Penguin Classics 1988) pp. 105-82.

'The Dream of the Rood', in *A Choice of Anglo-Saxon Verse*, ed. And trans. R. Hamer (Faber, 1970), pp. 161-71.

### Aims

- To achieve a rounded understanding of the creation of a Christian society in an early medieval culture
- To explore the role played by the cult of saints in this process
- To engage students with some of the Christian literature produced in England in this period, particularly that relating to the cult of saints
- To develop students' skills in commenting critically on such literary texts
- To engage with early medieval theological ideas, and with different attitudes towards sanctity and the miraculous

### Objectives

Students who successfully complete this paper will have:

- A good knowledge of the history of the origins and early development of the English Church in this period
- A developed awareness of the ways in which sanctity was constructed
- Engaged with early medieval theological ideas
- Demonstrated their familiarity with the set texts and ability to analyse them via the examination.

### Delivery

8 classes x 90 minutes; 4 tutorials

|   |   |
|---|---|
| 1 | Missions and missionaries to the English: Bede, <i>Historia</i>   |
| 2 | Irish and Roman Models of sanctity: Adomnan, <i>Life of Columba</i> , Bede, <i>Historia</i>                     |
| 3 | Cuthbert the saint-bishop (Bede, <i>Life of Cuthbert</i> )  |
| 4 | The abbots of Wearmouth and Jarrow: Bede, <i>History of the Abbots</i> ; Bede, <i>Homily on Benedict Biscop</i> |
| 5 | Wilfrid, a less-than-saintly bishop: Eddius, <i>Life of Wilfrid</i> ; Bede, <i>Historia</i>                     |
| 6 | Sainted women: Hild, Æthelthryth, the nuns of Barking: Bede, <i>Historia</i>                                    |
| 7 | Bede the exegete and reformer: Bede, <i>On the Temple, On Ezra and Nehemiah, Letter to Ecgberht</i>             |
| 8 | Theology in word and stone: <i>The Dream of the Rood</i> and the Ruthwell Cross                                 |

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

### 3303 FAITH, REASON, AND RELIGION FROM THE ENLIGHTENMENT TO THE ROMANTIC AGE

#### Description

Both on the Continent and in Britain, European Christianity at the dawning of the eighteenth century inherited a history of long and bitter theological controversy that had not infrequently spilled over into ‘wars of religion’. Against this backdrop, the advent of the Enlightenment is often recounted as a story of ‘science and secularism’, without attending to the fuller historical dynamics in which many of the leading intellectual figures wrestled mightily with questions about how best to understand the relationship between faith, reason, and social identity in the context of a plurality of traditions within Christianity. From thinkers such as Locke, we inherit the proposal that the requirements of biblical Christianity are simple and few, and that a reasonable understanding of faith promises tolerant agreement among all Christians, and therefore a basis for peace and social stability. Although popular in some circles, such proposals were far from universally persuasive, and by the end of the eighteenth century successive critiques of the supernaturalist doctrines of Christianity – by both ‘cultured despisers’ and earnest Christians alike – had so undermined the reasonableness of Christianity that some such as Schleiermacher maintained Christian faith was to be defended through appeals neither to special revelation nor to rationality, but rather to a distinctive form of religious self-consciousness. The questions arising from these various alternatives continue to animate critical discourse on religion and society even today, and this paper enables an understanding of a number of the key intellectual transformations that have proved pivotal not solely for Christianity, but for modern history generally. Candidates will approach the topic through primary texts of historically significant thinkers.

#### Aims

- To enable an understanding of the key intellectual developments in the eighteenth and nineteenth centuries that have proved significant both for the history of Christianity and more generally for modern society;
- To analyse and evaluate the relative merits and deficiencies of arguments regarding the relationship between faith, reason, and religious self-consciousness of the representative authors;
- To become familiar with the reception history of such arguments through engagement with substantive secondary resources;
- To build on the student’s knowledge of theology and the history of Christianity.

#### Objectives

Students who successfully complete this paper will have:

- A good knowledge of some of the most influential and representative texts and thinkers of the period
- The ability to contextualize representative texts and thinkers with respect to the larger religious, social, and political movements of the period;
- Skills important for the historical study of religion generally, and for the history of Christianity and historical theology specifically, by assessing different sorts of historical materials and by analysing the broader context of the period;
- The capacity to think theologically, holding in view classic texts from the tradition.

#### Delivery

8 classes x 90 minutes; 4 tutorials

### **Assessment**

Is by two long essays by noon on Monday of week 1 of Trinity term in the final year of the Honour School.

Essays should not exceed 5,000 words, inclusive of notes and appendices but excluding bibliography.

The first of these essays is chosen from a list of prescribed titles; the subject of the second is chosen by the student in consultation with his or her tutor.

Prior approval of the title of that essay must be obtained from the Board of the Faculty of Theology and Religion. Such approval must be sought not later than 4 pm. On Friday of Week 4 of Hilary Term of the final year. The request should be made electronically on a form found in the course handbook which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

Each essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

## 3304 EASTERN CHRISTIANITIES FROM CONSTANTINOPLE TO BAGHDAD

**Description**

In the centuries from 450-900, the political and ecclesiastical landscape of the Near and Middle East underwent a dramatic transformation. Here the period began with a single Greek-speaking church, for the most part contained within the Eastern Roman Empire ruled from Constantinople; but it ended with a proliferation of rival churches each with their own distinct theologies, sacred languages, and traditions, and all living under, or within the shadow of, the Islamic caliphate ruled from Baghdad. This paper investigates this transition. It explores the gradual fragmentation of eastern Christendom following the divisive Council of Chalcedon (451), and the subsequent efflorescence of distinct Christian churches and theological cultures in Egypt, Syria, Armenia, and Mesopotamia. It then considers the changing theologies, narratives, and situations of these various Christianities in the transition from Roman to Islamic rule, focusing both on those Christians still outside the nascent caliphate (in the Eastern Roman or Byzantine Empire) and those within it. It looks at the contribution which Christianity made to earliest Islamic thought and culture (and vice versa), and explores the emergence of Arabophone Christianity in the eighth and ninth centuries. Students will be introduced to the most prominent post-Chalcedonian theologians within the imperial Church (e.g. Maximus Confessor, John of Damascus), but also to some leading lights of the various anti-Chalcedonian churches (e.g. Severus of Antioch, Babai the Great), and the first Christian thinkers writing in Arabic (e.g. Theodore Abū Qurrah). At the same time students will be encouraged to situate such persons within the liturgical, exegetical, and material cultures within which they operated, and to understand how their theologies related both to Christian culture more broadly, and to the shifting social and political contexts in which it was produced.

**Aims**

- To move beyond the traditional Latin-Greek and Eurocentric focuses of medieval Christian History.
- To provide an understanding of the proliferation of eastern Christianities in the period after the Council of Chalcedon, and their shifting preoccupations in the transition from Roman to Islamic rule.
- To explore the central theological developments of the period, and to situate such
- Developments within their wider contexts (cultural, political, social).
- To introduce diverse Christian texts first written in Syriac, Coptic, Armenian, and Arabic, and to analyse their distinctive inflections of the faith.
- To understand the current situation of eastern Christianities within the Middle East, and the origins of their historical dialogue with Islam.

**Objectives**

Students who successfully complete this paper will have:

- A thorough knowledge of the arc of Christian history within the Near and Middle East
- Between the fifth and ninth centuries.
- An understanding of the institutional, intellectual, and cultural mechanisms through which new churches were formed and flourished.
- An appreciation of the most important features of post-Chalcedonian Christian theological
- Debate within the Roman, Sasanian, and Islamic empires.
- A grasp of a range of Christian texts and genres, written across the Near and Middle East and in various original languages.
- A better comprehension of the modern ecclesiastical landscape, and of the dialogues both between different eastern churches and between Christians and Muslims.



**Delivery**

8 lectures; 8 classes; 4 tutorials.

The lectures provide the general framework for the course, following a chronological progression. Classes are divided between those with a contextual focus and those with a theological focus. These will involve individual student presentations followed by group discussion. Tutorials will then allow students to pursue individual topics of interest in more depth, in preparation for the final exam.

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.

## 3305 FURTHER STUDY IN JUDAISM

### **Description**

Students must have taken a course in Judaism in the first year of the Honour School before they can take this paper in which they write a dissertation on a specific aspect of Judaism. The choice of subject for the dissertation will be specific to each student. Guidance will be through tutorials tailored to individual topics.

### **Aims**

Students will be provided with an opportunity to study in depth a specific aspect of Judaism.

### **Objectives**

Students who successfully complete this paper will have:

- Acquired a good understanding of the specific issue on which they have chosen to write their dissertation.
- Acquired transferrable skills for the collation, analysis and presentation of evidence and arguments in an extended piece of scholarly writing.

### **Delivery**

8 tutorials.

### **Assessment**

Is by an extended essay by noon on Monday of week 1 of Trinity term in the final year of the Honour School.

Extended essays should not exceed 10,000 words, inclusive of notes and appendices but excluding bibliography. Prior approval of the subject of the extended essay must be obtained from the Chair of the Study of Religion Subject Group, acting on behalf of the Undergraduate Studies Committee. Such approval must be sought not later than 4 pm on Friday of Week 7 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form provided by the Faculty Office which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

## 3306 FURTHER STUDY IN ISLAM

### **Description**

Students must have taken a course in Islam in the first year of the Honour School before they can take this paper in which they write a dissertation on a specific aspect of Islam. The choice of subject for the dissertation will be specific to each student. Guidance will be through tutorials tailored to individual topics.

### **Aims**

Students will be provided with an opportunity to study in depth a specific aspect of Islam.

### **Objectives**

Students who successfully complete this paper will have:

- Acquired a good understanding of the specific issue on which they have chosen to write their dissertation.
- Acquired transferrable skills for the collation, analysis and presentation of evidence and arguments in an extended piece of scholarly writing.

### **Delivery**

8 tutorials.

### **Assessment**

Is by an extended essay by noon on Monday of week 1 of Trinity term in the final year of the Honour School.

Extended essays should not exceed 10,000 words, inclusive of notes and appendices but excluding bibliography. Prior approval of the subject of the extended essay must be obtained from the Chair of the Study of Religion Subject Group, acting on behalf of the Undergraduate Studies Committee. Such approval must be sought not later than 4 pm on Friday of Week 7 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form provided by the Faculty Office which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

## 3307 FURTHER STUDY IN BUDDHISM

### **Description**

Students must have taken a course in the first year of the Honour School before they can take this paper in which they write a dissertation on a specific aspect of Buddhism. The choice of subject for the dissertation will be specific to each student. Guidance will be through tutorials tailored to individual topics.

### **Aims**

Students will be provided with an opportunity to study in depth a specific aspect of Buddhism.

### **Objectives**

Students who successfully complete this paper will have:

- Acquired a good understanding of the specific issue on which they have chosen to write their dissertation.
- Acquired transferrable skills for the collation, analysis and presentation of evidence and arguments in an extended piece of scholarly writing.

### **Delivery**

8 tutorials.

### **Assessment**

Is by an extended essay by noon on Monday of week 1 of Trinity term in the final year of the Honour School.

Extended essays should not exceed 10,000 words, inclusive of notes and appendices but excluding bibliography. Prior approval of the subject of the extended essay must be obtained from the Chair of the Study of Religion Subject Group, acting on behalf of the Undergraduate Studies Committee. Such approval must be sought not later than 4 pm on Friday of Week 7 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form provided by the Faculty Office which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

## 3308 FURTHER STUDY IN HINDUISM

### **Description**

Students must have taken a course in Hinduism in the first year of the Honour School before they can take this paper in which they write a dissertation on a specific aspect of Hinduism. The choice of subject for the dissertation will be specific to each student. Guidance will be through tutorials tailored to individual topics.

### **Aims**

Students will be provided with an opportunity to study in depth a specific aspect of Hinduism.

### **Objectives**

Students who successfully complete this paper will have:

- Acquired a good understanding of the specific issue on which they have chosen to write their dissertation.
- Acquired transferrable skills for the collation, analysis and presentation of evidence and arguments in an extended piece of scholarly writing.

### **Delivery**

8 tutorials.

### **Assessment**

Is by an extended essay by noon on Monday of week 1 of Trinity term in the final year of the Honour School.

Extended essays should not exceed 10,000 words, inclusive of notes and appendices but excluding bibliography. Prior approval of the subject of the extended essay must be obtained from the Chair of the Study of Religion Subject Group, acting on behalf of the Undergraduate Studies Committee. Such approval must be sought not later than 4 pm on Friday of Week 7 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form provided by the Faculty Office which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

## 3309 STUDIES IN THE ABRAHAMIC RELIGIONS.

### CRUSADE AND JIHAD: HOLY WAR AND THE ABRAHAMIC RELIGIONS: 1000-1229

#### Description

This course aims to explore the theology of holy war through an analysis of the crusades which were waged against Muslims and heretics between 1096 and 1229 together with the Muslim wars of Jihad against Christians in this period. The terms crusade and jihad will be examined for meaning and applicability. Christian and Muslim sources for these crusades/wars of jihad will be compared to draw out the differences between Christian and Muslim perspectives on these wars of religion and on each other. Jewish experience of the crusades will be analysed to draw out Jewish responses to this form of religious violence and to assess similarities and differences between Christian and Jewish attitudes towards martyrdom. The Albigensian Crusade will be studied to analyse how and why crusades were used against heretics as well as Muslims. The course will focus on source material which will be made available in English translations. Four introductory lectures will provide students with an overview of Christendom and Islam on the eve of the First Crusade in 1096.

#### Aims

- To give students a three dimensional view of the crusades between 1096 and 1229 by studying them from Christian, Muslim, and Jewish perspectives.
- To give students an opportunity to reflect on the meanings of just war, holy war and martyrdom in the Abrahamic religions.
- To teach students to uncover the different roles which religious institutions and religious beliefs played in crusades and wars of jihad in this period.
- To teach students to analyse emotive sources critically and objectively.
- To teach students how to discuss complex and emotive topics objectively.
- To teach students how to mine complex and conflicting sources.

#### Objectives

Students who successfully complete this paper will:

- Have gained an understanding of the entangled history of crusade and jihad.
- Have learned the importance of analysing emotive sources critically and dispassionately.
- Have gained insight into the complex role of religious violence in medieval Christianity, Islam and Judaism.
- Have gained importance insights into how and why religion has been harnessed to war in the Abrahamic faiths.

#### Delivery

4 lectures (Michaelmas Term); 14 x 90 minute classes (1-4 in Michaelmas, 5-12 in Hilary, 13-14 in Trinity).

Four introductory lectures will provide students an historical overview of Western and Eastern Christendom and Islam on the eve of the First Crusade. Classes will focus on source material which will be analysed within the historical and theological framework of the period. Students will be given selected reading from primary and secondary sources to equip themselves to participate in each class. All source material will be made available in English translation. During the year each student will be asked to do at least one short presentation to a class. The final class of Hilary will be devoted to a group discussion reflecting on the main

themes of the course. The classes in Trinity will focus on revision. Personal and general feedback will be given on one timed essay per student at these classes.

| Lecture Subject |  | Lecture Themes  |
|-----------------|--|---|
| 1               | Biblical antecedents   | The Wars of the Lord in the Bible   |
| 2               | Spread of Islam 7th to 11th centuries  | Emergence of Islam in Arabia, spread of Islam to Middle East, Asia Minor, Persia, North Africa, and Spain   |
| 3               | Western and Eastern Europe on the eve of the First Crusade                         | Papacy, reform movement, theology, political set-up   |
| 4               | Overview of history of crusades between 1096 and 1229                              | Crusades 1, 2, 3, and 4, and Albigensian Crusade  |
| Class Subject   |  | Class Themes  |
| 1               | The First Crusade: <i>milites Christi</i> (soldiers of Christ)                     | Preaching, purpose, recruitment, sources, motivations of crusaders; martyrdom; vengeance.   |
| 2               | How holy were the crusades?  | Papal innovation? Canon law? Gratian's causa 23; Lateran IV; Gregorian Decretals; historiography on definition of crusade – role of Jerusalem as destination; role of papacy. |
| 3               | Muslim experience of the First Crusade   | Muslim view of westerners and Christianity; Muslim view of Christian victories in the First Crusade   |
| 4               | Jihad  | Different meanings and applications; holy war?  |
| 5               | First Crusade and the Jews of the Rhineland  | So-called Popular Crusade; Hebrew Sources, dating, inter-relationship; historicity; reception; Kiddush ha-Shem  |
| 6               | Jewish experience of the First and Second Crusades                                 | Active and passive martyrdom; knowledge of Christianity; anti-Christian invectives; interaction between Christians and Jews   |
| 7               | Challenges of the Second Crusade and the military orders                           | Complicated set up; internal rivalries and rivalry with Greeks; arenas; military orders; confrontation with Islam in Spain; fighting monks                                    |
| 8               | Western reactions to defeat in Holy War: Repentance, reform, and crusade preaching | Cleansing of society as prerequisite for successful crusade, preaching of Third Crusade; aberration of Fourth Crusade   |
| 9               | Saladin and the Third Crusade  | Muslim forces against Latin Kingdoms; reception of Saladin in the West; reception of Richard the Lionheart in East  |
| 10              | Jewish experience of the Third Crusade in England                                  | What caused riots against Jews in 1189/90?  |
| 11              | Crusades against heretics Albigensian Crusade                                      | Cathars, Innocent III, real Crusade?  |
| 12              | Wrap-up  | Reflection on main themes of the course through group discussion  |
| 13              | Revision   | Personal and general feedback will be given on one timed essay per student. Themes arising from submitted essays will be discussed.   |
| 14              | Revision   | Personal and general feedback will be given on one timed essay per student. Themes arising from submitted essays will be discussed.   |

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3310 VARIETIES OF JUDAISM, 100 BCE-100 CE

### Description

The paper examines the evidence for different kinds of Judaism in the late Second Temple period, and its immediate aftermath. Lectures provide an overview of the issues, and proposals for solution of some central problems. Tutorials require students to come to grips with some of the set texts and to learn how to approach these texts as sources for religious history.

### Set Texts

The following texts in English translation taken from the edition indicated:

Qumran Community Rule, MMT (Miqsat Ma'ase Ha-Torah) (Some Observances of the Law) and Commentary on Habakkuk, in G. Vermes, *The Complete Dead Sea Scrolls in English* (Allen Lane/Penguin, 1997).

Josephus, Jewish War II (Loeb, 1956); Antiquities XVIII, 1-119 (Loeb, 1965); Against Apion II, 145-296 (Loeb, 1956).

IV Ezra, ed. B. M. Metzger, in J. H. Charlesworth, ed., *The Old Testament Pseudepigrapha* (2 vols., DLT, 1983-5).

Wisdom of Solomon (New Revised Standard Version).

Philo, Migration of Abraham; Life of Moses I, 1-84 (Loeb, 1958).

Mishnah, Berakoth, Bikkurim, and Aboth, chapter 1 (translated Danby, OUP, 1933).

Psalms of Solomon XVII, tr. S. P. Brock, in H. F. D. Sparks, ed., *The Apocryphal Old Testament* (OUP, 1984).

I Enoch 92-105, tr. M. A. Knibb, in H. F. D. Sparks, ed., *The Apocryphal Old Testament* (OUP, 1984).

### Aims

- To acquaint students with the primary evidence for the nature of Judaism in this period
- To develop an informed and critical approach to the interpretation of that evidence.

### Objectives

Students who successfully complete this paper will have:

- A good knowledge of the main trends in Judaism in this period
- An ability to analyse ancient evidence, particularly from the set texts prescribed, to understand the nature of different varieties of the religion.

### Delivery

8 lectures; 8 tutorials.

The 8 lectures, entitled 'Varieties of Judaism in the late Second Temple period', are generally delivered in Hilary Term each year.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions.



## 3401 THE NATURE OF RELIGION

### Description

By examining the main classical and contemporary approaches to the study of religion, candidates are required to engage critically in examining the comparative study of religions, the relations between religious belief and religious practice, and the central roles of myth, symbol, and ritual in theoretical discussions of religion over the course of the 20th century. Tutorials aim to enable students to engage with theories covered in lectures.

### Aims

The aim of this course is to enable students to take an informed view of the place of religion in the modern world, through engaging with primary theoretical texts.

### Objectives

Students who successfully complete this paper will:

- Have acquired a good knowledge of the main classical studies in the field of the Study of Religions in the 20<sup>th</sup> century.
- Be aware in a general and accurate way of both the main attempts to define religion and the problems of defining it. They should also understand the difference between defining religion as a universal phenomenon and locating religions in particular cultural contexts.
- Be aware of a number of major debates in the field of religious studies, e.g. the outsider/insider problem, religious pluralism, the construction of identity, gender issues, religious violence, post-colonialism, and the benefits and limits of comparison.
- Be enabled to make critical use of these theoretical discussions in their study of different religions.

### Delivery

16 lectures; 8 tutorials.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions.

## 3402 PSYCHOLOGY OF RELIGION

### Description

The course introduces the main psychological theories that have been used to understand human religious experience, cognition, and behaviour. The distinctive nature of psychological concepts and methods, especially their reliance on empirical data, will be made clear throughout. A range of theoretical approaches are considered: depth psychologies; social psychology; cognitive psychology; evolutionary psychology; health and clinical psychology. Topics covered include continuity and change of religious faith over the lifespan; religious conversion; mystical experience; religion and social identity; the influence of religion on moral behaviour; the relationship between religion and mental and physical health and wellbeing. An interest in interdisciplinary perspectives on religion is desirable.

### Aims

- To provide an overview of the main issues in the psychological study of religion that reflects contemporary developments in psychological research and theory.
- To introduce the use of methods from the human and biological sciences in the study of religion as a human phenomenon.
- To encourage the application of the course material to theological study and reflection.

### Objectives

Students who successfully complete this paper will:

- Be familiar with the main psychological accounts of religion and spirituality as distinct from those offered by other disciplines;
- Be aware of the main theoretical and methodological approaches in contemporary scientific psychology and related disciplines (such as cognitive neuroscience)
- Have a greater understanding of specific religious phenomena, and have critically examined the strengths and weaknesses of psychological approach to elucidating them
- Have strengthened transferable skills, particularly in the area of critical analysis, the use of evidence, and working across disciplines

### Delivery

8 lectures; 8 tutorials

The lectures are designed to introduce students to the core issues and questions on the main topics in the field while tutorials are opportunities to study in greater depth the selected topics as well as focus on questions of particular interest.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

## 3403 SOCIOLOGY OF RELIGION

### Description

This paper will enable candidates to acquire an understanding of the major figures in the development of the sociology of religion, with particular reference to Western Europe, North America and other regions as announced. Lectures (Religion and Society in the Contemporary World) introduce students to the core issues; tutorials are used to study selected topics in greater depth as well as focus on questions of particular interest.

### Set Texts

Candidates will be expected to know at least one of the following in detail:

Karl Marx, *Marx on Religion*, ed. John Raines, Temple University Press, 2002 together with *CAPITAL*, chapters 1 and 13 (Penguin Books, 1990).

E. Durkheim, *The Elementary Forms of the Religious Life* (Allen and Unwin, 1976).

M. Weber, *The Protestant Ethic and the Spirit of Capitalism* (Harper Collins, 1991).

E. Troeltsch, *The Social Teaching of the Christian Churches* (2 vols, J. Knox, 1992).

Talcott Parsons, *Action Theory and the Human Condition* (New York, 1978).

Robert Bellah and Stephen Tipton, *The Robert Bellah Reader* (Durham, NC: Duke University Press, 2006): Part Two: "American Religion", pp. 221-376.

### Aims

To develop a critical understanding of how religion relates to contemporary societies, and how the discipline of sociology has contributed to our contemporary understanding of religion.

### Objectives

Students who successfully complete this paper will:

- Achieve an understanding of the major figures in the development of the sociology of religion.
- Become familiar with contemporary sociological discussions and acquire a critical understanding of the major debates in contemporary sociology of religion
- Become aware of how sociological models and theories about religion may be usefully brought to bear on issues in the modern world.

### Delivery

8 lectures; 8 tutorials.

### Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates are expected to answer three questions.

## 3404 FURTHER STUDIES IN SCIENCE AND RELIGION

Candidates who wish to take this paper must have taken paper **2405**, *Science and Religion* in the first year of the Honour School.

### **Description**

Students write a dissertation on a particular issue in Science and Religion. The choice of subject for the dissertation will be specific to each student. Guidance will be through tutorials tailored to individual topics.

### **Aims**

Students will be provided with an opportunity to study in depth a specific issue in Science and Religion.

### **Objectives**

Students who successfully complete this paper will:

- Acquire a good understanding of the issue on which they have chosen to write their dissertation.
- Acquire transferrable skills for the collation, analysis and presentation of evidence and arguments in an extended piece of scholarly writing.

### **Delivery**

8 tutorials.

### **Assessment**

Is by an extended essay by noon on Monday of week 1 of Trinity term in the final year of the Honour School.

Extended essays should not exceed 10,000 words, inclusive of notes and appendices but excluding bibliography. Prior approval of the subject of the extended essay must be obtained from the Chair of the Study of Religion Subject Group, acting on behalf of the Undergraduate Studies Committee. Such approval must be sought not later than 4 pm on Friday of Week 7 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form provided by the Faculty Office which must be signed by the candidate's tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

## 3406 FEMINIST APPROACHES TO THEOLOGY AND RELIGION

### Description

Since the second half of the twentieth century, the development of feminist theories and the contributions of feminist thinkers have made a profound impact on every field of theology and religious studies. While some of these fresh perspectives have confronted traditional forms of religion, taking an oppositional stance, others have sought to expand intellectual horizons irrespective of religious commitment. This paper offers the opportunity to examine the range of problems and insights brought to theology and the study of religion by feminist approaches. Guided by tutors from different disciplines within the Faculty of Theology and Religion, students will consider the ways that feminists have re-interpreted, challenged and re-appropriated sacred texts, myths and rituals, and how feminist theory helps us consider the institutions and structures of religions. Students will be encouraged to ask for themselves how far feminism demands reform in the major religious traditions, what structures of knowledge feminist theory aims to challenge, and, ultimately, how successful and legitimate feminist critiques have been. The key secondary literature for this course will include core feminist epistemological approaches, and may incorporate readings in feminist biblical criticism, anthropology of religion, historiography, ethics, liberation theology and the sociology of religion.

### Aims

- To gain an advanced understanding of the implications of feminist ethics, politics and theory for the study of Theology and Religion.
- To examine in comparative perspective the contributions made by feminist theorists to different disciplines within the field.
- To explore fundamental questions about the extent to which religious thought and practice is organised by constructions of gender or binary difference.

### Objectives

Students who successfully complete this paper:

- Should be aware of the outlines of developments within feminist and gender theory since the 1970s, and be able to comment on their significance for trends within the theological disciplines.
- Will have been introduced to major feminist contributions to biblical criticism, theological ethics, church history, liberationism and the sociology and anthropology of religion.
- Should be able to understand the implications of feminist theory for the study of religion.
- Will be able to trace common themes and concerns among feminist commentators across disciplinary boundaries.

### Delivery

8 classes

### Assessment

All candidates will be assessed by both:

(i) An essay, which should not exceed 2,500 words, inclusive of notes and appendices but excluding bibliography, submitted no later than noon on Monday of Week 9 of Hilary Term in the final year of the Honour School. Students will decide the subject of the essay individually, in consultation with their subject tutor.

Each essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.

(ii) A two-hour written examination in Trinity Term of the final year of the Honour School.

## 107 PHILOSOPHY OF RELIGION

Paper 107, Philosophy of Religion is available to students of Theology and Religion – please check your [Examination Regulations](#). It is delivered by the Philosophy Faculty and details are available on their [website](#).

## A NOTE ON PROGRESSION BETWEEN PAPERS IN THE FIRST AND SECOND YEAR OF THE FINAL HONOUR SCHOOL

Some papers in the second year of the Final Honour School can usefully build on the content of papers in the first year of the Final Honour School. In other words, students studying certain specialised final year papers may benefit from having already studied relevant material in the first year of FHS. There are, however, no formal prerequisites for the study of any final year paper. With a few exceptions, it is not strictly necessary to study any paper alongside or before any other; you may indicate a preference for any final year paper, regardless of what you have already studied. Nevertheless, tutors have made recommendations of which 2### papers might normally have been studied by students embarking on a final year paper and which 2### papers might cover relevant or related material. This information is included at the top of each course description, below the paper title. These recommendations are summarised below but you should always consult your college and subject tutors before making a final decision.

Candidates who take papers **3101** and **3105** should normally have taken 1002 *Biblical Hebrew* and at least one of 2101 *Narrative World of the Hebrew Bible* or 2102 *Poetic World of the Hebrew Bible* in the first year of the Honour School..

There are no formal prerequisites for this paper, However, candidates who take paper **3108** will benefit from taking 2016 *Varieties of Judaism*, 2101 *Narrative World of the Hebrew Bible*, and/or 2102 *Poetic World of the Hebrew Bible*.

Candidates who take papers **3109** and **3110** should normally have taken paper 2103 *The Gospels* in the first year of the Honour School, although this is not a formal prerequisite.

Students must have taken a course in Judaism in the first year of the honour school, before they can take any of the Further Studies paper **3305**.

Students must have taken a course in Islam in the first year of the honour school, before they can take any of the Further Studies paper **3306**.

Students must have taken a course in Buddhism in the first year of the honour school, before they can take any of the Further Studies paper **3307**.

Students must have taken a course in Hinduism in the first year of the honour school, before they can take any of the Further Studies paper **3308**.

Candidates who wish to take paper **3404** must have taken paper **2405**, *Science and Religion* in the first year of the Honour School.

**These recommendations may not apply to PG Dip students, who should consult their Directors of Studies.**



## LIST OF PAPERS UNAVAILABLE FOR EXAMINATION IN 2020

For clarity and convenience here follows a list of those papers which will not be available for study in 2018-19 or examination in FHS 2020

2201 History of Doctrine

A list of papers unavailable for study in the final year of FHS (3###) for examination in 2020 will be included when this Schedule of papers is reissued in Hilary Term 2019.

BA students are reminded that, subject to the availability of suitable expert supervision, an interest in the content of any of these papers might be pursued in a thesis (paper 3000). Please consult your college tutor for further advice.

## RECOMMENDED PATTERNS OF TEACHING

This grid indicates the pattern of teaching recommended by the Faculty for each paper. It represents in tabular form the information already included in the individual paper descriptions above. This pattern is not prescriptive and, as you will see, allows considerable flexibility but it is intended to help students and tutors plan students' workload. All details are subject to change.

| Paper  | Term | Faculty  |         | College   |         | Comments  |
|--|------|----------|---------|-----------|---------|---|
|  |      | Lectures | Classes | Tutorials | Classes |   |
| 2101: The Narrative World of the Hebrew Bible                  | MT   | 8        |         | 10        |         | Includes 2 tutorials preparing set texts in English, which may be replaced by 6 tutorials on texts for candidates offering Hebrew (giving a total of 14 tutorials). Students for 2101 are recommended to attend the 4 HT lectures for 2102. |
|  | HT   | 4(+4)    |         |           |         |   |
|  | TT   |          |         |           |         |   |
| 2102: The Poetic World of the Hebrew Bible                     | MT   | 8        |         | 10        |         | Includes 2 tutorials preparing set texts in English, which may be replaced by 6 tutorials on texts for candidates offering Hebrew (giving a total of 14 tutorials). Students for 2102 are recommended to attend the 4 HT lectures for 2101. |
|  | HT   | 4(+4)    |         |           |         |   |
|  | TT   |          |         |           |         |   |
| 2103: The Gospels  | MT   | 6        |         | 8         |         | Students attend all classes on each text in EITHER English OR Greek.  |
|  | HT   |          | 4       |           |         |   |
|  | TT   | 6        | 4       |           |         |   |
| 2202: Ethics I: Christian Moral Reasoning                      | MT   | 8        |         | 8         |         |   |
|  | HT   |          | 8       |           |         |   |
|  | TT   |          |         |           |         |   |
| 2203: Themes in Nineteenth-Century Theology and Religion       | MT   | 8        |         | 8         |         | 4 revision classes may be attended by students in their Final year.   |
|  | HT   | 8        |         |           |         |   |
|  | TT   |          | [4]     |           |         |   |
| 2204: Key Themes in Systematic Theology                        | MT   | 8        |         | 8         |         |   |
|  | HT   | 8        |         |           |         |   |
|  | TT   |          | 8       |           |         |   |
| 2301: History and Theology of the Early Church (64 – 337 A.D.) | MT   | 8        |         | 8         |         |   |
|  | HT   |          | 8       |           |         |   |
|  | TT   |          |         |           |         |   |

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| 2302: Medieval Religions                  | MT | 8  |   | 8 |  |   |
|   | HT | 8  |   |   |  |   |
|   | TT |    | 6 |   |  |   |
| 2303: Early Modern Christianity 1500-1648 | MT | 8  |   | 8 |  |   |
|   | HT | 8  |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2304: Formation of Rabbinic Judaism       | MT | 16 |   | 8 |  | (8 lectures may be transferred to HT. Students are further encouraged to attend 8 lectures for paper 3310 in HT.) |
|   | HT |    |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2305: Islam in the Classical Period       | MT | 8  |   | 8 |  |   |
|   | HT |    |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2306: Foundations of Buddhism             | MT | 16 |   | 8 |  | 16 Lectures across MT and HT on 'Foundations of Buddhist Thought' shared with 2403                                |
|   | HT | 8  |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2307: Hinduism: Sources and Formations    | MT | 8  |   | 8 |  |   |
|   | HT |    |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2401: Modern Judaism                      | MT |    |   | 8 |  |   |
|   | HT | 8  |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2402: Islam in Contemporary Society       | MT |    |   | 8 |  |   |
|   | HT | 8  |   |   |  |   |
|   | TT |    |   |   |  |   |
| 2403: Buddhism in Space and Time          | MT | 8  |   | 8 |  | 16 Lectures across MT and HT on 'Foundations of Buddhist Thought' shared with 2306.                               |
|   | HT | 16 |   |   |  |   |
|   | TT |    |   |   |  |   |

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| 2404: Modern Hinduism  | MT |   |    | 8  |  |  |
|  | HT | 8 |    |    |  |  |
|  | TT |   |    |    |  |  |
| 2405: Science and Religion                                       | MT | 8 |    | 8  |  |  |
|  | HT | 8 |    |    |  |  |
|  | TT |   |    |    |  |  |
| 3000: Thesis   | MT |   |    | 5  |  | The total time spent in all meetings with the College Tutor and/or the specialized thesis adviser must not exceed five hours.                      |
|  | HT |   |    |    |  |  |
|  | TT |   |    |    |  |  |
| 3101: The Hebrew of the Hebrew Bible                             | MT |   | 16 | 4  |  | Students are encouraged to have followed Hebrew Tutorials for 2101 and 2102 as well as attending the Hebrew Reading Group in the first year of FHS |
|  | HT |   | 16 |    |  |  |
|  | TT |   | 8  |    |  |  |
| 3102: Paul and the Pauline Tradition                             | MT | 8 |    | 4  |  |  |
|  | HT |   | 4  |    |  |  |
|  | TT |   |    |    |  |  |
| 3103: Biblical Interpretation: Perspectives from Social Sciences | MT |   |    | 12 |  | Includes 4 tutorials on the set texts in EITHER English OR Hebrew.   |
|  | HT |   |    |    |  |  |
|  | TT |   |    |    |  |  |
| 3105: Worship and Liturgy in the Hebrew Bible                    | MT |   |    | 12 |  |  |
|  | HT | 4 |    |    |  |  |
|  | TT |   |    |    |  |  |
| 3108: Early Interpretation of the Bible and Ancient Judaism      | MT |   |    | 8  |  |  |
|  | HT | 8 |    |    |  |  |
|  | TT |   |    |    |  |  |
| 3110: Study of a New Testament Book: The Letter to the Hebrews   | MT | 8 | 4  | 4  |  |  |
|  | HT |   |    |    |  |  |
|  | TT |   |    |    |  |  |

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| 3203: Analytic Philosophy and Christian Theology                             | MT | 8 |   | 8 |  |                       |
|  | HT |   | 4 |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3204: Ethics II: Religious Ethics  | MT | 8 |   | 4 |  |                       |
|  | HT |   | 4 |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3208-3220: Further Studies in a Special Theologian                           | MT |   | 8 |   |  | 8 x 90 minute classes |
|  | HT |   |   |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3221: Liberation Theology and Its Legacy                                     | MT |   |   |   |  | 8 x 90 minute classes |
|  | HT |   | 8 |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3301: From Nicaea to Chalcedon   | MT | 8 |   | 8 |  |                       |
|  | HT |   | 8 |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3302: Saints and Sanctity in the Age of Bede                                 | MT |   |   | 4 |  | 8 x 90 minute classes |
|  | HT |   | 8 |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3303: Faith, Reason, and Religion from the Enlightenment to the Romantic Age | MT |   | 8 | 4 |  | 8 x 90 minute classes |
|  | HT |   |   |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3304: Eastern Christianities from Constantinople to Baghdad                  | MT | 8 |   | 4 |  |                       |
|  | HT |   | 8 |   |  |                       |
|  | TT |   |   |   |  |                       |
| 3305: Further Study in Judaism   | MT |   |   | 8 |  | Extended essay        |
|  | HT |   |   |   |  |                       |
|  | TT |   |   |   |  |                       |

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| 3306: Further study in Islam                                | MT |   |   | 8 |  |                |
|   | HT |   |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3307: Further study in Buddhism                             | MT |   |   | 8 |  |                |
|   | HT |   |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3308: Further Study in Hinduism                             | MT |   |   | 8 |  |                |
|   | HT |   |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3309 Studies in the Abrahamic Religions: Crusades and Jihad | MT | 4 | 4 |   |  | 90 minutes     |
|   | HT |   | 8 |   |  |                |
|   | TT |   | 2 |   |  |                |
| 3310: Varieties of Judaism, 100 BCE-100 CE                  | MT |   |   | 8 |  |                |
|   | HT | 8 |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3401: The Nature of Religion                                | MT | 8 |   | 8 |  |                |
|   | HT | 8 |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3402: Psychology of Religion                                | MT | 8 |   | 8 |  |                |
|   | HT |   |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3403: Sociology of Religion                                 | MT |   |   | 8 |  |                |
|   | HT | 8 |   |   |  |                |
|   | TT |   |   |   |  |                |
| 3404: Further Study in Science and Religion                 | MT |   |   | 8 |  | Extended Essay |
|   | HT |   |   |   |  |                |
|   | TT |   |   |   |  |                |

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|--|----|---|---|---|--|---|
| 3405: Mysticism                                    | MT | 8 |   | 8 |  | Up to 8 tutorials - two extended essays |
|  | HT |   |   |   |  |   |
|  | TT |   |   |   |  |   |
| 3406: Feminist Approaches to Theology and Religion | MT |   |   |   |  | 8 x 90 minute classes                   |
|  | HT |   | 8 |   |  |   |
|  | TT |   |   |   |  |   |

If you have any issues with teaching or supervision please raise these as soon as possible so that they can be addressed promptly. Details of who to contact are provided in your course handbook.