



THEOLOGY AND RELIGION

SCHEDULE OF PAPERS

FOR FHS AND PG DIP

2024

THIS DOCUMENT CONTAINS INDIVIDUAL DESCRIPTIONS FOR EACH PAPER AVAILABLE FOR EXAMINATION IN 2024.

IT IS RELEVANT FOR STUDENTS STUDYING THE FOLLOWING COURSES:

HONOUR SCHOOL OF THEOLOGY AND RELIGION

HONOUR SCHOOL OF PHILOSOPHY AND THEOLOGY

HONOUR SCHOOL OF RELIGION 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 [Canvas](#). Booklists are available on [ORLO](#).

The details, including set texts for some papers may alter from year to year. The set texts for the 2024 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 2024 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 2024 examination. This Schedule of Papers will be reissued with confirmed 3### paper details including set texts in Hilary 2024.

Version	Purpose/Change	Date
1	2024 Edition	26.04.2022
2	Recommended pattern of teaching updated for 2202 and 2304. Additional note added to Set Texts information for 2101, 2102, 2103, 3101 and 3102.	05.10.2022

This is **version 2** of the Theology and Religion Schedule of Papers for FHS and PG Dip for examination in 2024.

Summary of changes in version 2

The recommended pattern of teaching has been updated for 2### papers in 2022-23 as follows:

2202 History of Doctrine lectures – 8 in each of Hilary and Trinity Term (not MT/HT).

2304 Formation of Rabbinic Judaism – 8 in Trinity Term (not MT), and consequently the following advice has been withdrawn:

~~It is recommended that students attend lectures in Michaelmas Term before commencing tutorials for this paper.~~

The following note has been added to the **Set Texts** section of 2101 Narrative World of the Hebrew Bible and 2102 Poetic World of the Hebrew Bible:

~~– Examination gobbets will come from these chapters, [...]~~

Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the *New Revised Standard Version*. The Hebrew text used will be from the *Biblia Hebraica Stuttgartensia* (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

The following note has been added to the **Set Texts** section of 2103 The Gospels and 3102 Paul and the Pauline Tradition:

Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the *New Revised Standard Version*. The Greek text used will be from the *Novum Testamentum Graece* (Nestle-Aland), 28th Edition; Deutsche Bibelgesellschaft, Stuttgart, 2012.

The following note has been added to the **Set Texts** section of 3101 Hebrew of the Hebrew Bible:

The Hebrew text used will be from the *Biblia Hebraica Stuttgartensia* (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

CONTENTS

Papers in the first year of the Final Honour School 5

 2101 The Narrative World of the Hebrew Bible..... 5

 2102 The Poetic World of the Hebrew Bible 7

 2103 The Gospels 8

 2201 History of Doctrine 9

 2202 Ethics I: Christian Moral Reasoning..... 10

 2203 Themes in 19th-Century Theology & Religion..... 12

 2204 Key Themes in Systematic Theology 14

 2301 History and Theology of the Early Church (64-337 A.D.)..... 17

 2302 Medieval Religions 18

 2303 Early Modern Christianity 1500-1648 21

 2304 Formation of Rabbinic Judaism 22

 2305 Islam in the Classical Period 23

 2306 Foundations of Buddhism 24

 2307 Hinduism: Sources and Formations..... 25

 2401 Modern Judaism..... 26

 2402 Islam in Contemporary Society 27

 2403 Buddhism in Space and Time 28

 2404 Modern Hinduism 29

 2405 Science and Religion..... 30

Papers in the second year of the Final Honour School 31

 3000 Thesis..... 31

 3101 Hebrew of the Hebrew Bible..... 32

 3102 Paul and Pauline Tradition 33

 3104 Gender and Power in Biblical Texts..... 34

 3111 Why the environment, women, colonialization, and Black lives matter to New Testament interpretation..... 35

 3112 Why is the Old Testament Christian Scripture? How the Early Church found the Gospel in the Bible 37

3203 Analytic Philosophy and Christian Theology	39
3204 Ethics II: Religious Ethics – Asian Systems of Ethical Thought	40
3209 Augustine	41
3211 Aquinas.....	42
3214 Kierkegaard	43
3221 Cone	45
3222 Liberation Theology and its Legacy	47
3301 From Nicaea to Chalcedon	48
3302 Saints and Sanctity in the Age of Bede	50
3304 Eastern Christianities from Constantinople to Baghdad	53
3305 Further Studies in Judaism	55
3306 Further Studies in Islam	56
3307 Further Studies in Buddhism	57
3308 Further Studies in Hinduism.....	58
3401 The Nature of Religion – Symbol, Ritual, Culture.....	59
3402 Psychology of Religion.....	60
3403 Sociology of Religion	61
3404 Further Studies in Science and Religion.....	62
3405 Mysticism	63
107 Philosophy of Religion	65
A note on progression between papers in the first and second year of the Final honour School	66
List of papers unavailable for examination in 2024.....	67
Recommended Patterns of Teaching	68

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 kingdom of Judah (2 Kings 24–25; 2 Chronicles 36) and there will also be an opportunity to comment on the Hebrew text of Genesis 6-8.

Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the *New Revised Standard Version*. The Hebrew text used will be from the *Biblia Hebraica Stuttgartensia* (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

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

8 Lectures; 4 Classes; 8 Tutorials

Students should attend 8 lectures on Narrative World of the Hebrew Bible in Michaelmas Term. Students are also expected to attend 4 classes in Hilary Term. Each of these classes will require no more than one hour of preparation and will focus on the set texts in English (for example, comparing the set chapters from Kings and Chronicles with two commentaries; comparing the flood accounts in Genesis with other comparative flood narratives), prominent secondary material, and wider metacritical issues relating to scholarship in the area.

Students who have not taken paper 1101 Introduction to the Study of the Bible for the Preliminary Examination are encouraged to attend the Introduction to the Hebrew Bible lectures in Michaelmas Term.

2024 Version 2 – 05.10.2022

Students intending to study the set text Genesis 6-8 in Hebrew are encouraged to attend the Intermediate Hebrew classes offered by the Faculty, which will cover the Hebrew set texts for paper 2101 and 2102.

Assessment

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, laments and love poetry, and the relation of these writings to ancient Near Eastern culture.

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) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the *New Revised Standard Version*. The Hebrew text used will be from the *Biblia Hebraica Stuttgartensia* (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

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

8 Lectures; 4 Classes; 8 Tutorials

Students should attend 8 lectures on Poetic World of the Hebrew Bible in Hilary Term. Students are also expected to attend 4 classes in Trinity Term. Each of these classes will require no more than one hour of preparation.

Students who have not taken paper 1101 Introduction to the Study of the Bible for the Preliminary Examination are encouraged to attend the Introduction to the Hebrew Bible lectures in Michaelmas Term.

Students intending to study the set text Pss 93-99 in Hebrew are encouraged to attend the Intermediate Hebrew classes offered by the Faculty, which will cover the Hebrew set texts for paper 2101 and 2102.

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

Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the *New Revised Standard Version*. The Greek text used will be from the *Novum Testamentum Graece* (Nestle-Aland), 28th Edition; Deutsche Bibelgesellschaft, Stuttgart, 2012.

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

16 lectures; 8 tutorials.

The 8 lectures on each of Matthew and John provide a general framework for understanding. Each series of 8 lectures will include two lectures focussing on the set chapters for each Gospel. Lectures will assume study of the text in English, although some reference may be made to the Greek text.

Assessment

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

2201 HISTORY OF DOCTRINE

Description

Christianity is a practical religion, but most Christians hold that it cannot be practised alone. Christian life is grounded in the faith and worship of distinct communities, or churches, and, since faith and worship both presuppose belief, these churches (or denominations) are typically distinguished by their doctrines. Some of these are held in common with other Christians, while others are peculiar to one or a few denominations; in either case they are usually presented as deductions from texts which are universally recognised as scriptures. The language in which they are formulated, however, is often technical, and it is not uncommon for particular creeds or articles to be expressed with a minuteness and complexity that puzzles even insiders. Historical study is generally the best way of ascertaining what believers have understood, and why they differ, regarding such terms as revelation, *creatio ex nihilo*, Trinitarianism, incarnation, atonement, sacrament, ecclesiology and eschatology.

This paper is designed to introduce students to the history of such terms, and thus to explain the genesis of the doctrines to which they refer. Candidates will be expected to know the biblical evidence which has supported and informed the promulgation of these doctrines; they will also be expected to show an appreciation of contingent factors, both intellectual and historical, which have shaped the oecumenical formulations of Christian doctrine and have led to the emergence of distinct communities, churches or traditions.

Aims

Candidates who have attended 16 lectures on this subject, and prepared thoroughly for tutorials, may be expected to have a good understanding:

- Of the role of doctrine in Christian life and in the ministry of the churches;
- Of the relation between exegesis and doctrine, and of the endemic causes of dispute about the meaning of the scriptures;
- Of the history which lies behind the formulation of particular doctrines, and the historical circumstances which have promoted either consensus or division.

Objectives

Students who successfully complete this paper will be familiar with:

- the scriptural passages which have served as recognised touchstones of debate and speculation among theologians;
- the oecumenical creeds and the distinctive tenets of major denominations;
- the principal controversies that have shaped the development or diversification of Christian thought on particular doctrines;
- the teachings of the major theologians where these are relevant to the study and discussion of particular doctrines.

Delivery

16 lectures; 8 tutorials.

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.

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 19TH-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.

Themes and Set Texts

The themes and texts specified for study in 2022-23 and examination in 2024 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

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.

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.

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 and Prescribed Texts

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.

In the eight classes a number of prescribed texts will be examined in more depth. Through their study, students will gain an understanding of how modern theologians have approached the various doctrinal topics, how they have worked with their traditions and how they have incorporated contemporary insights and concerns.

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.

While candidates will not be expected to refer to all or to any particular one of the prescribed texts in their examination essays, they should show familiarity with one or more of them. The best examination scripts will display secure knowledge and critical engagement with a select range of these texts. In each year, the examination will provide scope and opportunity for a range of these prescribed texts to be engaged but it may not be possible to refer to every text, every year. Students are therefore advised to prepare multiple texts from across the doctrinal loci. Please note that as distinct from so-called 'set texts' in other papers, the examination will not include gobbets and candidates will not be required to offer explicit commentary on selected portions of text.

The following texts will be prescribed for examination in 2024:

1. Trinity:

Week One: Walter Kasper: *The God of Jesus Christ* (London: T & T Clark, 2012), 264-314.

Week Two: John Zizioulas, *Being as Communion* (New York: St Vladimir's Seminary Press, 1997), 27-65.

2. Creation and Anthropology

Week Three: Rosemary Radford Ruether: 'Ecofeminism: First and Third World Women' in: *American Journal of Theology and Philosophy* 18/1 (1997), 33-45.

Week Four: James Cone: *A Black Theology of Liberation*, 40th Anniversary Edition (Maryknoll, NY: Orbis, 2010), 87-115.

3. Christ and Salvation:

Week Five: Graham Ward, *Christ and Culture* (Oxford: Blackwell, 2005), 29-59.

Week Six: Kathryn Tanner: *Christ the Key* (Cambridge: CUP, 2010), 247-73.

4. Pneumatology and Church:

Week Seven: *Lumen Gentium* and *Gaudium et Spes*. Available online at:

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html and

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

Week Eight: Stanley Hauerwas: *The Peaceable Kingdom: A Primer in Christian Ethics* (Notre Dame, IN: Notre Dame University Press, 1983), 96-115.

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. They will study key medieval Christian, Jewish, and Muslim thinkers such as Thomas Aquinas, Maimonides (Moses ben Maimon), and Averroes (Ibn Rushd). 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.

Subject		Themes
Michaelmas 2022		
1	Carolingian Church I	Paganism (Saxons, Vikings, Magyars)
2	Carolingian Church II	Role of Papacy
3	CLASS: 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
4	Gregorian Reform	The year 1000; 'Peace and Truce of God'; Purity and reform; Gregory VII; The Investiture Controversy
5	Monastic Reform	Hermits and the search for perfection; Bernard of Clairvaux; The Cistercian Order; Other monastic orders
6	Preachers and Friars	
7	CLASS: Popular religion	Religion/religiosity; Christian lay piety; Jewish lay piety
8	Twelfth-century Renaissance: Monastic and cathedral schools	Learning and labour; Monastic libraries; Cathedral schools; Salerno, Bologna, Paris
Hilary 2023		
1	Twelfth-century Renaissance: medieval humanism	Challenge of <i>ratio</i> (reason); issue of the Eucharist; John of Salisbury; Herrad of Hohenbourg
2	Twelfth-century Renaissance: Anselm of Canterbury/Bec	
3	Twelfth-century Renaissance: Peter Abelard	
4	Muslims, Christians, and Jews in Iberia, 711-c. 1300	Conquest of Islam; Cordoban Caliphate; Convivencia; New Christian kingdoms; Almoravids and Almohads
5	Jews in Medieval Christian Society, C. 1000 - C. 1300	Demography; Centres of Judaism; Christian attitudes to Jews
6	CLASS Twelfth-century Renaissance: Study of the Bible:	<i>Glossa ordinaria</i> ; School of Rashi; Christian Hebraists
7	CLASS Canon Law	Evolution of Gratian's <i>Decretum</i> ; Lateran IV and programme of Innocent III; Gregorian Decretals
8	CLASS Crusades	Link to Reform movement; Pilgrimage; Holy war; Jews and Muslims

Trinity 2023		
1	Universities of Paris and Oxford: Aquinas	
2	Universities of Paris and Oxford: Duns Scotus and William of Ockham	Conciliarism
3	Averroes and Maimonides	
4	Heresy	Cathars; Waldensians; Inquisitions
5	CLASS Heresy	Heresy, mysticism gender
6	1492: The Fall of Granada and the Expulsion of the Jews from Spain	

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 in areas ranging from visual culture to gender relations to humanist scholarship. 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

8 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.

Students taking this course are strongly encouraged to have attended the lectures on 'Formation of Rabbinic Judaism' in Michaelmas Term 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

8 lectures; 8 tutorials.

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

8 lectures; 8 tutorials.

Assessment

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

2404 MODERN HINDUISM

PHILOSOPHIES AND TRADITIONS

Description

Taking up from where Classical Hinduism left off, this paper traces the development of Hinduism from the medieval period through to modernity. The course will examine Hindu scholasticism, devotional and tantric traditions, and modern Hindu thought. The lectures will explore themes of liberation, the soul and the divine, Tantra and meditation, devotional literature and the formation of modern Hindu identity.

Aims

To develop the history of Hinduism from the medieval period through to modernity.

Objectives

Students who successfully complete this paper will have:

- Knowledge of how Hinduism developed after the classical period.
- 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 the development of scholastic, devotional and tantric Hinduism into the modern period 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. These lectures deal with both the historical interaction of Christian theology and the natural sciences, as well as 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.

Candidates will be required to answer three essay questions.

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](#), quoted below for convenience.

“... candidates will be required to submit a thesis (Paper 3000) by noon on Monday of Week 9 of Hilary Term in the final year of the Honour School as one of their eight papers. 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.

The Thesis should be uploaded to the University approved online assessment platform. 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.”

For comprehensive guidance relating to the Thesis, please consult the Canvas Module, [Written Work submitted for Examination](#) in the Theology and Religion Undergraduate Information Container (you will need to sign-in). This includes the current *Guidance and Information relating to FHS Paper 3000*.

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 2024 are:

Exodus 12
1 Kings 12
Ezekiel 37
Psalms 136, 137
Ecclesiastes 3

The Hebrew text used will be from the *Biblia Hebraica Stuttgartensia* (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

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

The set texts for this paper, taught as part of the lectures and tutorials, 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.

Examiners will set gobbets selected from these chapters only. Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the *New Revised Standard Version*. The Greek text used will be from the *Novum Testamentum Graece* (Nestle-Aland), 28th Edition; Deutsche Bibelgesellschaft, Stuttgart, 2012.

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 set 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 set 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 (each of 90 minutes); 8 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.

3104 GENDER AND POWER IN BIBLICAL TEXTS

Course Description

This paper will treat issues of gender and power in the biblical world, considering a variety of perspectives including historical, literary, theological, and ideological approaches. We will engage with close reading of a selection of biblical and extra-biblical texts including narrative, law, and poetry. Alongside close reading, we will employ and develop theoretical approaches to ancient texts such as cultural anthropology, gender theory, archaeology, and the comparative method. We will explore the intersections of gender, power, sexuality, race, ethnicity, and social class in the ancient world, as well as considering and developing the conceptual tools to engage in contemporary debates concerning these issues.

Aims

Students will have gained familiarity with biblical texts concerning issues of gender and power in their social and cultural contexts, considering how biblical women and other marginalized figures operated within as well as challenged the expectations placed upon them.

Objectives

Students who successfully complete this paper will have:

- Gained detailed knowledge about and understanding of the presentation of gender and women in ancient biblical texts and traditions;
- Developed the conceptual tools to approach women and other figures that appear in the margins of biblical traditions;
- Reflected upon the current state of Old Testament and cognate scholarship and future possibilities for research;
- Be able to write intelligently on the selected texts and topics in dialogue with both primary material and scholars.

Course delivery

8 lectures; 8 tutorials.

Assessment

Assessment for this paper will be by one three-hour written examination in the Trinity Term of the final year of the Honour School.

3111 WHY THE ENVIRONMENT, WOMEN, COLONIALIZATION, AND BLACK LIVES MATTER TO NEW TESTAMENT INTERPRETATION

There are no specified prerequisites for this course, although to have taken 2103 *The Gospels* and/or to be taking 3102 *Paul and Pauline Tradition* would be advantageous.

Description

Biblical scholar Elizabeth Schüssler Fiorenza writes that biblical texts should be marked with, 'Caution, could be dangerous to your health and survival' (Rhetoric and Ethic, 14). Scholar Krister Stendahl offered the stark warning that 'the last racists in this country, if there ever be an end to such, will be the ones with Bible in hand. There never has been an evil cause in the world that has not become more evil if it has been possible to argue it on biblical grounds' ('Ancient Scripture in the Modern World', 205). The New Testament is not simply an historical text, containing arguments for someone else in a different and ancient culture and context. Certainly it is written for particular communities at particular times and can tell us much about these places and times, but it is also true that one's starting point or perspective has an impact on how one understands the texts of the New Testament. Whether we think it to be legitimate or not, New Testament arguments and images continue to be used to reinforce a variety of practices and standards, including those that have dominating, destructive or dehumanizing effects. This paper will invite students to reflect on interpretations of the New Testament and to think critically and carefully about how perspectives and approaches can determine our exegesis of Scripture.

This paper will introduce at least seven contemporary approaches and perspectives for interpreting the text of the New Testament: Black, womanist, feminist, postcolonial, ecological, queer, and disability studies. There are many more perspectives one could engage and the paper does not claim to be comprehensive, covering all contemporary perspectives. These seven methods, however, will offer a solid introduction to contemporary interpretation so that those who engage with this paper will become more critically reflective about what it is we do when we interpret New Testament texts. Through these methods, students will be encouraged to embrace critical and creative approaches to Scripture along with a deeper understanding of how people negotiate their contexts when reading the New Testament. By engaging these perspectives and approaches, students will develop their own critical abilities to evaluate different approaches and to examine their utility for a variety of situations. How does a difference in perspective, approach, and method affect the use and interpretation of the New Testament?

Across the 8 weeks of this paper, we will learn about particular critical approaches for New Testament interpretation - what they are, why they matter, and how they work - and then apply this approach to selected texts from the New Testament. Each week, students will be asked to read New Testament texts (ranging from the Gospels to Revelation), a set of chapters and/or articles on a particular approach to New Testament interpretation, and then apply that approach to the New Testament. Students will prepare up to three pieces of written work on which they will receive feedback and one of which could develop into their submitted essay (see Assessment below).

Aims

To achieve a rounded understanding of contemporary methods used to interpret the New Testament, with particular focus on methods emerging from marginalised populations;

To explore how ways of reading the New Testament have emerged from contemporary political, social, and cultural contexts;

To engage with some of the literature produced and key New Testament texts used by scholars immersed these various approaches to New Testament interpretation;

To develop skills in engaging critically with these methods of reading the New Testament and applying the method to their own exegesis of the New Testament.

Objectives

Students who successfully complete this paper will have:

- A good knowledge of some contemporary approaches to the text of the New Testament and an awareness of key features of different methodological approaches;
- A developed awareness of the interpretative contexts in which these approaches are situated;
- Engaged with contemporary approaches in their own exegesis of New Testament texts;
- Acquired skills important for the study of Scripture generally, and for the New Testament specifically;
- Demonstrate their ability to analyse a New Testament text through one or more of these interpretative lenses.

Delivery

8 x 90 minute classes; 2 tutorials.

The tutorials will focus on preparation of the 2,500 word essay for submission (see Assessment, below).

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. The essay will involve selecting a text from within the New Testament and examining it using one of the methods introduced in this paper, evaluating what this hermeneutical approach offers that another approach might not. Students will decide on the specific approach of their essay individually, in consultation with their tutor.

The essay should be uploaded to the University approved online assessment platform. Each submission will require the candidate to make a declaration indicating that the essay is 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 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, in which candidates are expected to answer TWO questions.

3112 WHY IS THE OLD TESTAMENT CHRISTIAN SCRIPTURE? HOW THE EARLY CHURCH FOUND THE GOSPEL IN THE BIBLE

Description

John's Jesus claims to have been present to Abraham (John 8.56, 58), and Paul asserts that Jesus accompanied Israel through the wilderness (1 Cor 10.4). Since the earliest years of their movement, Jesus' followers consistently turned to the Jewish Scriptures to find them confirming that the Messiah's death and resurrection happened 'according to the Scriptures' (1 Cor 15.3-4). But what might it possibly mean to locate the gospel of Jesus in the Scriptures of Israel? This third-year paper offers students the opportunity to turn a familiar question on its head, by exploring the widespread early Christian conviction that the New Testament gospel speaks in the 'Old Testament'. Students will study New Testament and other early Christian writers who claim to find 'the gospel' in Jewish Scripture – among them the Gospel of Matthew, the Gospel of John, the Gospel of Luke and the Acts of the Apostles, the apostle Paul, Ignatius of Antioch, the Epistle of Barnabas, Justin Martyr, Irenaeus of Lyons, and Hippolytus of Rome. In tracing nascent readings of the Old Testament as Christian Scripture, students will have an opportunity to consider these reading strategies in relation to issues such as the earliest Christian-Jewish dialogues, emerging Christian strategies for apologetics and identity formation, and debates within Christ-following communities about the importance of Law observance for Jesus' followers.

Aims

To enable students to acquire knowledge of early Christian readings of the Bible, and to analyse and evaluate how these Jewish texts and traditions functioned as normative Scripture for early Christian readers.

Objectives

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

- knowledge of the contents and contexts of select early Christian writings from the first, second, and third centuries;
- the capacity to produce a close reading of an early Christian text's engagement with Jewish Scripture;
- critical reflection on the reception and function of Jewish Scriptures in early Christian literature.

Delivery

8 x 90 minute classes; 2 tutorials.

The tutorials will focus on preparation of the 2,500 word essay for submission (see Assessment, below).

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 University approved online assessment platform. Each submission will require the candidate to make a declaration indicating that the essay is 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 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.

Assessment

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

3204 ETHICS II: RELIGIOUS ETHICS – ASIAN SYSTEMS OF ETHICAL THOUGHT

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.

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.

3221 CONE

Description

James Hal Cone (1938-2018) was the 'Grand Patriarch' of Black Liberation theology. While there has been a form of Black theology in existence since the era of transatlantic, chattel slavery of Africans, James H Cone is credited with creating the modern, systematic dimension of the discipline. From the outset, James Cone created an epistemological break in how Black theology should be conceived when compared with hitherto, established forms of theological inquiry. In establishing Black theology as a 'Theology of Liberation', Cone creates alternative ways of understanding the doctrine of God, Christology, soteriology, biblical hermeneutics, theological norms, and ecclesiology. In this regard, Cone's theological output might be considered to be strident and lacking in scholarly objectivity. In this paper, students will be exposed to the radicalism of James Cone's conception of Black theology and will engage with the intellectual challenges and controversies proposed by his work. To what extent is his version of Black theology consistent with the central tenets of Christianity and the mission of Church since its earliest inception?

Texts

James H. Cone, *Black Theology and Black Power* (Maryknoll: Orbis, 50th anniversary edition, 2019) pp. 62-90.

James H. Cone, *A Black Theology of Liberation* (Maryknoll, Orbis, 40th anniversary edition, 2010), pp. 55-81.

James H. Cone, *Martin and Malcolm and America: a dream or a nightmare* (Maryknoll, Orbis, 1991), pp. 244-271.

James H. Cone, *God of the Oppressed* (Maryknoll, Maryknoll Orbis, 1997), pp. 16-38; 138-162.

James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, Orbis, 2011), pp. 65-92.

James H. Cone, *Said I Wasn't Gonna Tell Nobody: The Making of a Black Theologian* (Maryknoll, New York: Orbis Books, 2018), pp. 144-174.

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.
- Be aware of the political implications of theological reflection.
- Understand the relationship between scholarship and social justice.

Delivery

8 x 90 minute classes

Classes will mix traditional lecturing style of delivery with a seminar format and students making presentations.

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.

3222 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.

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.

2024 Version 2 – 05.10.2022

Delivery

16 lectures; 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 who settled in south-eastern Britain after the end of Roman rule, 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 (all ecclesiastics) also produced narratives in saints' lives, while some holy people were commemorated through physical monuments. This course will focus on the development of the cult of saints in early England, thinking mostly about saints who lived as nuns, monks or bishops but also touching on saint-kings. Saints who lived in the Church 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; hermits present a different model of Christian living. Kings had obligations to their people which went beyond their obvious responsibility to achieve victory in war, and otherwise preserve their realm in peace. Some kings from this period who died fighting for their people were remembered as saints; others took so great an interest in Christianity that they abdicated their thrones to adopt the religious life.

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 visit 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 this 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. We will question whether saint-kings were culted differently from other holy men and women. Further, we will ask whether the earlier 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* (trans. Judith McClure and Roger Collins, *Bede: the ecclesiastical history of the English people; The greater chronicle; Bede's letter to Egbert* (Oxford, 1990): Book I, chs 22-26; Book II, chs. 1-2, 9-16; Book III; Book IV; Book V, ch 1

Bede's Letter to Egbert, trans D.H. Farmer in McClure and Collins, *Bede*, pp. 337-51 (also newly edited with parallel Latin and English texts by C. Grocock and I. Wood, *Abbots of Wearmouth and Jarrow* (OUP, 2013), pp. 124-61)

Anonymous, Life of St Cuthbert, parallel Latin and English texts in B Colgrave, *Two Lives of St Cuthbert* (1940; reprinted. 1985; available online via SOLO)

Bede, *Life of Cuthbert*, in D. H. Farmer, ed., *The Age of Bede*, J.F. Webb (Penguin Classics, 1988), pp. 41-102; also parallel Latin and English texts in B. Colgrave, *Two Lives of St Cuthbert* (1940, reprinted 1985; available online via SOLO)

Bede, *History of the Abbots of Wearmouth and Jarrow*, Farmer, ed., *The Age of Bede*, pp. 185-208 (and parallel Latin and English text in Grocock and Wood, *Abbots of Wearmouth*, pp. 22-75)

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; parallel Latin and English texts in Grocock and Wood, *Abbots of Wearmouth*, pp. 1-19.

Eddius Stephanus, Life of Wilfrid in *The Age of Bede*, ed. D.H. Farmer (Penguin Classics 1988) pp. 105-82 (also edited by B Colgrave with parallel Latin and English texts, *The Life of Bishop Wilfrid by Eddius Stephanus*, 1927, reprinted 1985).

'The Dream of the Rood', ed. R Hamer, *A Choice of Anglo-Saxon Verse*, parallel Old English and English texts (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 of different sorts 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; 4 tutorials

Classes last 90 minutes and follow the pattern indicated below:

Making the English Christian	
1	Saints of the Roman mission: Gregory, Augustine, Paulinus, Birinus (Bede, <i>Historia</i>)
2	Irish saints: Columba, Aidan, Cuthbert (Adomnan, <i>Life of Columba</i> ; Bede <i>Historia</i> ; Anon, <i>Life of Cuthbert</i>)
Models of sanctity	
3	Bishops and hermits: Cuthbert, Hereberht, Guthlac (Bede, <i>Life of Cuthbert</i> ; Felix, <i>Life of Guthlac</i>)
4	Wilfrid, a less-than-saintly bishop (Eddius, <i>Life of Wilfrid</i> ; Bede, <i>Historia</i>)
5	Sainted women: Hild, Æthelthryth, the nuns of Barking (Bede, <i>Historia</i>)
6	Kings and abbots (Bede, <i>History of the abbots</i> ; Anon, <i>Life of Ceolfrith</i> ; Bede, Homily on Benedict Biscop)
Theology in word and stone	
7	<i>The Dream of the Rood</i> and the Ruthwell Cross
8	Bede the exegete and reformer (extracts: Bede, <i>On the Temple</i> , <i>On Ezra and Nehemiah</i> , Letter to Ecgberht)

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.

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 tutorials.

The lectures provide the general framework for the course, following a chronological progression. 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.

3305 FURTHER STUDIES 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 University approved online assessment platform. 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 STUDIES 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 University approved online assessment platform. 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 STUDIES 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 University approved online assessment platform. 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 STUDIES 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 University approved online assessment platform. 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.

3401 THE NATURE OF RELIGION – SYMBOL, RITUAL, CULTURE

Description

This paper examines the main classical and contemporary approaches to the study of religion, and the emergence of Religious Studies as an academic discipline. Candidates will be introduced to major theorists from the field, and 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 phenomena 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 20th 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, phenomenology, 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

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.

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 x 90 minute classes.

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 of 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 University approved online assessment platform. 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.

3405 MYSTICISM

Description

Candidates will study theoretical issues relating to the definition and interpretation of mysticism as well as important examples of mystical literature and traditions. The paper will be examined by two extended essays. One essay, chosen from a list of prescribed titles, will address theoretical issues; the other will relate to a special topic.

Aims

To encourage reflection on the concepts of mysticism, spirituality and religious experience

To acquaint students with cardinal texts in one or more mystical traditions

To promote inquiry into the relation between mystical thought and historical context

Objectives

Students who successfully complete this paper will:

- be able to offer a reasonable working definition of mysticism and to explain why such definitions are contested
- be acquainted with the writings of significant figures on one or two mystical traditions
- be well informed regarding the evolution of at least one such tradition and of the historical circumstances which conditioned or accompanied the production of major texts in the tradition(s).

Delivery

8 lectures; 8 tutorials.

Some of the tutorials will focus on supervision of the essays to be submitted for assessment.

Assessment

Is by two long essays to be submitted 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, which will be published at the beginning of Michaelmas Term in the final year of the Honour School.

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 University approved online assessment platform. 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

2024 Version 2 – 05.10.2022

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.

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.

3101	Prior study of Biblical Hebrew, e.g. Prelims paper 1002 , will be assumed in the delivery of paper. This paper is not suitable for students without some proficiency in Biblical Hebrew. Please consult your Hebrew Bible tutor if you are unsure about whether you meet the level of Hebrew required. Students who take this paper will normally have taken at least one of 2101 <i>Narrative World of the Hebrew Bible</i> or 2102 <i>Poetic World of the Hebrew Bible</i> in the first year of the Honour School.
3103, 3104 and 3105	Students who take paper will benefit from taking 2101 <i>Narrative World of the Hebrew Bible</i> , and/or 2102 <i>Poetic World of the Hebrew Bible</i> , although this is not a formal prerequisite.
3111 and 3112	There are no specified prerequisites for this course, although to have taken 2103 <i>The Gospels</i> and/or to be taking 3102 <i>Paul and Pauline Tradition</i> would be advantageous.
3305	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.
3306	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.
3307	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.
3308	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.
3404	Students must have taken paper 2405 <i>Science and Religion</i> in the first year of the Honour School, before they can take the Further Studies Paper.

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

LIST OF PAPERS UNAVAILABLE FOR EXAMINATION IN 2024

The normal expectation is that all 2### papers will be available for examination in 2024.

For clarity and convenience, a list of those 3### papers which will not be available for examination in 2024 will be provided when the Schedule of Papers is reissued in HT23. This list may be added to following the analysis of selections made by students in HT23.

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.

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

Paper	Term	Faculty		College		Comments
		Lectures	Classes	Tutorials	Classes	
2101: The Narrative World of the Hebrew Bible	MT	8		8		Classes last up to 75 minutes. Each class requires no more than one hour of preparatory work Students who have not taken paper 1101 for the Preliminary Examination are further encouraged to attend the Introduction to the Hebrew Bible lectures in Michaelmas Term. Students intending to study the set text in Hebrew are encouraged to attend the Intermediate Hebrew classes offered by the Faculty.
	HT		4			
	TT					
2102: The Poetic World of the Hebrew Bible	MT			8		
	HT	8				
	TT		4			
2103: The Gospels	MT			8		
	HT	8				
	TT	8				
2201 History of Doctrine	MT			8		
	HT	8				
	TT	8				
2202: Ethics I: Christian Moral Reasoning	MT	8		8		
	HT		8			
	TT					
2203: Themes in Nineteenth-Century Theology and Religion	MT	8		8		
	HT	8				
	TT					

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					
2302: Medieval Religions	MT	7	1	8		
	HT	6	2			
	TT	3	3			
2303: Early Modern Christianity 1500-1648	MT			8		
	HT	8				
	TT	8				
2304: Formation of Rabbinic Judaism	MT			8		
	HT					
	TT	8				
2305: Islam in the Classical Period	MT	8		8		
	HT					
	TT					
2306: Foundations of Buddhism	MT	8		8		
	HT					
	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		
	HT	8				
	TT					

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 thesis supervisor must not exceed five hours.
	HT					
	TT					
3101: The Hebrew of the Hebrew Bible	MT		16	4		
	HT		16			
	TT		8			
3102: Paul and the Pauline Tradition	MT			8		Lectures last 90 minutes
	HT	8				
	TT					
3104: Gender and Power in Biblical Texts	MT	8		8		
	HT					
	TT					
3111: Why the environment, women, colonialization, and Black lives matter to New Testament interpretation	MT		8	2		Classes last 90 minutes
	HT					
	TT					
3112: Why is the Old Testament Christian Scripture? How the early Church found the Gospel in the Bible.	MT		8	2		Classes last 90 minutes
	HT					
	TT					
3203: Analytic Philosophy and Christian Theology	MT			8		
	HT	8				
	TT					
3204: Ethics II: Religious Ethics	MT			4		
	HT	8	4			
	TT					

3208-3221: Further Studies in a Special Theologian	MT					Classes last 90 minutes. Classes will normally be scheduled in Hilary Term. Confirmation of any change will be communicated as soon as possible.
	HT		8			
	TT					
3222: Liberation Theology and Its Legacy	MT					Classes last 90 minutes
	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		Classes last 90 minutes
	HT		8			
	TT					
3304: Eastern Christianities from Constantinople to Baghdad	MT	8		8		
	HT					
	TT					
3305-3308: Further Study in Judaism/Islam/Buddhism/Hinduism	MT			8		Extended Essay
	HT					
	TT					
3401: The Nature of Religion	MT	8		8		
	HT					
	TT					
3402 Psychology of Religion	MT		8			Classes last 90 minutes
	HT					
	TT					
3403: Sociology of Religion	MT			8		
	HT	8				
	TT					
3404: Further Study in Science and Religion	MT			8		Extended Essay
	HT					
	TT					
3405: Mysticism	MT	8		8		Up to 8 tutorials preparing both of two extended essays
	HT					
	TT					

