

# THE OXFORD THEOLOGIAN



OXFORD UNIVERSITY THEOLOGY & RELIGION FACULTY MAGAZINE

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Cover image: Church of the Savior on Spilled Blood, St. Petersburg, Russia. The Church contains over 7500 square meters of intricate mosaics. M.V. Photography / shutterstock.com

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We are always eager to hear from you! Please keep in touch with the Faculty at **general.administrator@theology.ox.ac.uk**. If you have news items for the Alumni News section in future issues of The Theologian, you can let us know about them on our dedicated email address, **theologian@theology.ox.ac.uk**. We also recommend that all alumni consider opening an online account with the University of Oxford Alumni Office: [www.alumni.ox.ac.uk](http://www.alumni.ox.ac.uk).

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# FROM THE FACULTY BOARD CHAIR

PROFESSOR JOHANNES ZACHHUBER

**It has been a while since the *Oxford Theologian* has sent you news from the Faculty of Theology and Religion. As some readers may be aware, the Faculty has recently emerged from a significant period of transition, in which a number of retirements precipitated many new appointments across the range of subjects taught within the Faculty. This period of transition has allowed us as a Faculty to reflect afresh on our aims and mission in the contemporary context, where religion has once again become a central topic for discussion and debate. The intellectual acuity and leadership this Faculty can provide are therefore more important than ever.**

We remain committed to teaching and research in our traditional areas of strength with regard to the study of Christian theology—areas such as biblical studies, doctrine, church history, and philosophical theology—but we have laboured in recent years to broaden the range of expertise represented by our members so as to include the study of religions more broadly. We have done so in the firm belief that, as vital as it is to study the religious tradition that has dominated the West for over a millennium, scholarly engagement with other religious traditions has its equally rightful place in our Faculty. And while theological approaches to the study of religions remain important, they must be complemented by the use of other methodologies given that all religions, including Christianity, are influenced by and interact with other religions, philosophies, and theories of all sorts.

This broadening of focus is not merely significant for understanding our own religiously pluralist society. As Anna Sapir Abulafia, the Faculty's new Professor of the Study of the Abrahamic Religions, shows in her research, Medieval Christians in the West constantly exchanged ideas with members of the Jewish, Islamic, and Pagan philosophical traditions. At Oxford, therefore, Christian theologians collaborate with historians, philosophers, and anthropologists. In this sense, the Faculty's ethos endorses inclusiveness and encourages diversity.

These principles also underlie the new undergraduate curriculum profiled elsewhere in this issue of the *Oxford Theologian*. The syllabus has been five years in the making, and the Faculty is looking forward to its eventual implementation with excitement and confidence.

While retaining the wealth of Oxford's traditional, broad range of teaching provision across the whole spectrum of Christian theology, the new curriculum also reckons with the changing face of religion in Britain and globally and, consequently, permits tracks through the course that emphasise the study of religions other than Christianity.

The launch of this programme has met with considerable public interest. Indeed, the news was eagerly picked up by outlets from the United States to India, and the *Times Higher Education Supplement* singled out the new curriculum as an example of how the humanities might respond to the challenges of today's world. Predictably, not everyone agreed with our decisions, but the amount of attention to, and concern for, the Faculty's reforms have been a gratifying reminder of the significance of the work we do and, consequently, of our responsibility to carry it out to the highest possible standard.

Throughout the present issue of the *Oxford Theologian*, you will find information about the Faculty's recent developments. You will read about the many colleagues and friends to whom we have said farewell and learn about new arrivals and their contributions to the Faculty. You will find out what Faculty members have written about, how they teach their students, and how they engage the wider public. We are presently undergoing an exciting time of change and new opportunities – but we see recent developments in our Faculty as elaborating on our longstanding identity and filling out who we have always been for a new time. We continue to value your friendship, loyalty, and support enormously, and I hope we will continue to benefit from it on the journey forward. ■

**Professor Johannes Zachhuber**  
*Chair of the Faculty Board*

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AN INTERVIEW WITH...

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## PROFESSOR JOEL RASMUSSEN

Director of Undergraduate Studies



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# Introducing the New Undergraduate Curriculum

Over the past few years, the Faculty of Theology and Religion has been preparing a new undergraduate curriculum. The new programme preserves the historical strengths of the Faculty while offering a greater range of flexibility. The degree is now structured to afford students a wide variety of options. One can choose to study Christian Theology or focus exclusively on religions other than Christianity. Director of Undergraduate Studies Professor Joel Rasmussen has high hopes for the first cohort who will matriculate in Michaelmas 2016.

### ***What inspired the change to the old curriculum?***

The Faculty programme has been and is in constant development, but the changes have usually been more organic. We used to mainly focus on providing new options rather than making large-scale changes. Our conversation about the new programme was brought about in response to the reviews of the executive panel of the Education Committee of the University and the Humanities Division in 2004 and 2010. The main idea behind our new degree is to maintain our historic strengths in Christian and Biblical studies and history of Christianity while bringing the study of religions other than Christianity more closely to the centre of Faculty life, in turn developing our strengths as the world-leading centre for the study of other religions, such as Islam, Hinduism, and Buddhism.

### ***How does the new curriculum differ from the old one?***

The new curriculum is a significant departure from the old one. I think it's possible to think of the soon-to-be old curriculum as a stricter one. We used to have more required papers in New Testament, Old Testament, Patristics, and Modern Christian Theology. These core papers are no longer compulsory. Students have a greater degree of flexibility after having done their prelims. There are no compulsory papers in the final honour school—only at prelims level. The innovation here is that at prelims level, students do a common set of three compulsory papers - Introduction to the Study of the Bible, the Figure of Jesus through the Centuries, and Religion and Religions - and a language paper of their choice. The choice of the language component was preserved from the old curriculum. Students can choose

from New Testament Greek, Biblical Hebrew, Church Latin, Quranic Arabic, Pali, and Sanskrit.

### ***What will the main stages of the new undergraduate course be?***

It's still a three-year degree, but prelims have been moved from Hilary Term to Trinity Term. This will give students the opportunity to learn the language and better familiarise themselves with the materials. In the second year, students specialise to a greater extent after having developed a sense of their particular interests in the first year. In the third year, the paper options are very much research-led. Available papers are more focused on topics and are taught by academics researching and writing on the subject. In effect, the second-year curriculum addresses topics with considerable breadth, whereas in the third year, themes are covered in greater depth.

*We move towards having a greater range of flexibility, so it is possible, at the final honour school level, to do either Christian Theology or ministry training or, indeed, no Christian theology whatsoever.*

***Have there been changes regarding the thesis at the end of the third year?***

This is another innovation. The 12,000-word thesis at the end of the third academic year, having been optional in the old curriculum, is now compulsory. Students will now compose an extended research piece on the topic they are interested in with the guidance of a supervisor appropriate to the field. This first extended research piece will give them an understanding as to whether they would like to continue their education past undergraduate level and perhaps become an academic in the future. In addition, the new curriculum offers a mixed mode of assessment—assessment by set examination, submitted portfolio of extended essays (tutorial essays they have been working on), and thesis. The transition from the second to third year provides a clearer sense of progression—a progression from breadth to depth. We have also continued our cooperation with the Faculty of Philosophy and the Faculty of Oriental Studies to offer joint degrees with these subjects.

***Can students still come to Oxford to study Christian theology? Will the new curriculum still be attractive for ministerial students?***

Absolutely. We are committed to preserving our strengths. Students can come to Oxford to study Christian Theology to undertake training for the Christian ministry. The curriculum provides a way to do this, and we are committed to maintaining this provision. Beyond familiar papers in biblical studies and Christian theology, however, the new curriculum is student subscription-led, which means that we offer papers based on student interest. We move towards having a greater range of flexibility, so it is possible, at the final honour school level,

to do either Christian Theology or ministry training or, indeed, no Christian theology whatsoever. There are entirely new papers. Some papers are modified versions of the current curriculum, of course, yet some other papers are completely new. We have never previously offered, for example, Feminist Approaches to Theology and Religion, Religious Ethics, or the Enlightenment-era paper—Faith, Reason, and Religion from the Enlightenment to the Romantic Age.

***For future undergraduate students, could you say something about how the new Theology and Religion course will look?***

If I were a future student, I would be excited about the Faculty's work in developing a common foundation in critical methods, topics, and themes at the prelims stage, while maintaining the commitment to language study. Through building this critical relationship with the curriculum in the early stages, students can then pursue what they want to study as a specialisation in a more informed manner. Working with eminent scholars in their respective fields on matters that are both interesting to students and scholars will, I think, immensely benefit students' future careers, whether they be within or outside academia. The key here is that students are better prepared to decide exactly what they want to study. We are very excited about these changes and hope the new students enjoy our new more flexible degree. ■



**Graham Ward** outlines the Faculty's participation in the Research Excellence Framework, or REF, an initiative launched by the Higher Education Funding Council for England. Initiated in 2014, the REF assessed the research outputs of every university in the UK from 2008–2013.



# REFing

**It became a verb sometime in the process.** On an Indian summer day, in a stuffy office in a part of the revamped Smithfield Market, the Theology and Religion Panel were drawing together their thoughts on the process, the recommendations for improvements, and the general trends in the field for research over the last five years. The conversation was easy but tinged with a certain nervousness because we knew at any moment the results would be released for the arduous work we had each undertaken over the last nine months: grading individual outputs, assessing impact and impact case studies, and evaluating the environments conducive to and supporting research in the field nationally. Then flimsy institutional sheets of results arrived, were handed to the administrative team and blue tacked to one of the walls. Conversation ceased; the scores were in. People huddled, scanned the list for their HEI, and scanned the list again for competitive HEIs. It was an academic form of a rugby scrum, but I'm not sure any of us came away feeling we knew where the ball was.

34, 38, 24, 4, 0. The figures stand like monoliths facing the Atlantic on a remote Hebridean island – abstract, indefinable, but certainly intentional acts, signs of intelligent life, and therefore meaningful. Well, meaningful that is for the cultures in whose name they were erected. The figures represent percentages in five different categories from left to right: 4\*, 3\*, 2\*, 1\*, Unclassified. Why the stars I could never understand, and presumably archaeologists of future generations will dig these figures out of some digital data base and conclude the star system was some vestige of an older order of National Research Evaluation. A student looking at these percentages for papers they had sat in FHS would pale and quake at this point. As a culmination of five year's work the figures look frighteningly like failure, catastrophic failure. If we dig a little deeper a better shape begins to emerge. There were three main areas assessed for each Unit of Assessment (a given HE institution's submission for research in Theology and Religion): the monographs, essays and articles published within the period 2009-2014 (Output); the Unit's overall assessment of the social, cultural, economic and political

Impact of that research, along with several particular case studies; and the structures, policies, practices, statistics, strategic planning and direction that provide the picture of the Environment in which that research was undertaken. Now different sets of five figures are registered, graded along a 4\* to Unclassified axis for each area.

For individual outputs, our Faculty received the following percentages: 36.1, 36, 25.4, 2.5 with zero work being assessed as Unclassified. The undergraduate would still pale and quake, but, in fact, this is an excellent set of grades. Over 70% of the research published by our Faculty was assessed as World Leading and Ground Breaking, with a very, very small tail for Nationally Significant. The Output result should correlate to Impact and for us a similar curve emerges: 40, 20, 30 10 and zero again for Unclassified. It would have been more of a correlation with Outputs if that 20 and 30 (3\* and 2\*) had been reversed, then there would have been Impact of the research at World Leading and Ground Breaking level at 70%. But it is no good playing with optatives and subjunctives. In statistics, monoliths are monoliths not Stargates to other realities. BUT, on the near-edge of hopeful, Impacts were assessed for the first time in this National Research Evaluation. Twenty-five of us round a table had to struggle to interpret the Impact criteria and apply it, singly, in pairs, in threes, and as a group. This was new territory, and despite long agonizing and debate at much earlier meetings in the process (as the criteria were being shaped) in practice much depended on who had the expertise in the field to calibrate accurately. SO if in the correlation between Output and Impact there was a wiggle, then that may be down (subjunctive) in part to Faculties still trying to define and capture relevant Impact – though every Faculty was, of course, in the same situation! It was our Environment score that nose-dived: 20, 70, 10 with zero at 1\* and zero Unclassified. Given the World Leading and Ground Breaking Output and Impact, and given the resources at the University of Oxford that 20% assessment of our 4\* status is discordant. One would expect the same statistical curve for Output and Impact to be repeated.

*Twenty-five of us round a table had to struggle to interpret the Impact criteria and apply it, singly, in pairs, in threes, and as a group. This was new territory...*

Some belly buttons protrude; some belly buttons sink back; some have no belly buttons at all, just a small scar. This far down the line (and into the next Research Assessment Cycle) prolonged navel gazing will only result in round shoulders and a curved spine. A few pointed lessons can be learned. Three, to my mind, are evident. First, the Output results speak of a glittering host of intellectual stars; the Environment results speak of a lack of constellations. We need to cultivate more collaborative working across our various specialisms. One of the national trends of the research over the past five years was an increasing interdisciplinarity, coupled with a break down of intradisciplinary silos (Biblical Studies, Religious Studies, Theological Studies, Ethics, Ecclesiastical History, Practical Theology). The best Environment statements I assessed profiled strong collegiality across the Faculty creating an overall coherence that supported individual and disciplinary excellence. Secondly – and this, in part, is the way the HESA data and doctoral completions are correlated – we need to ensure a better completion rate. Thirdly, the Environment statement is a narrative. It tells a story in which all the diamond bits form of cluster. We need to improve the way we tell the story of the relationships between Faculty, the Division and the University. There is no need for me to say that this is not an easy job in Oxford. It is easier in top down hierarchically managed Universities. Especially

when such Universities buy in professional help with constructing their narrative.

Which brings me on to my final comment. We did well. The bottom line is the money for the support of research given back to the Universities by HEFCE. Every HEI I know is spinning the data in creative ways that make the Mediaeval Wheel of Fortune seem like a child's abacus. It's not quite the National Lottery, but balls with numbers on them seem to spiral down a tube and pop out like miracles. We probably came (optative mood) top in terms of financial reward – based on a weighting of the three distinct areas and the number of staff we submitted. BUT there is a game element that cannot be ignored. We might have (subjunctive) erased the tail had we 'double weighted' more 4\* and 3\* research and we didn't, like some HEIs, submit a minimum staff base calculated to improve certain statistics.

The most important work to be done now, in preparation for 2020, is develop and implement a Faculty research strategy that fosters our collaborative culture and forms the backbone for tomorrow's Environment statement. New grants are being captured. New projects, staffed by new talent, are emerging. We have to be nimble. We have to be bold. And we have to be imaginative. ■





# SECULARISM STUDIES

RETHINKING THE RELATIONSHIPS BETWEEN RELIGION, SCIENCE, AND SOCIETY

**Donovan Schaefer**

**Versions of the secularisation narrative** date back to the 19<sup>th</sup> century, when authors such as Auguste Comte, John Draper and A.D. White proposed that the advance of science would gradually displace some (if not all) forms of religion. The 19<sup>th</sup> century mythology of progress—whether in idealist philosophy, in economics, or in biology itself—was also applied to religion by armchair anthropologists who contended that ‘magical thinking’ gave way to religion as a society increased in sophistication, with religion itself eventually disappearing to make way for science. In the 20<sup>th</sup> century, Freud made an analogous point in his 1927 volume *Future of an Illusion*. For Freud, religion was a sort of neurosis—like the Oedipal complex—that had served a particular role in the developmental trajectory of humanity, but now was to be discarded in favour of a global commitment to universal reason.

The secularisation narrative was articulated most forcefully in the 1960s by sociologists such as Peter Berger, who predicted in a 1968 talk at the New School for Social Research that ‘by the 21<sup>st</sup> century, religious believers are likely to be found only in small sects, huddled together to resist a worldwide secular culture.’ With church attendance in visible decline, a triumphant spirit of scientific discovery, and the consolidation of new global ideologies such as communism, religion was seen as on its way out.

By the end of the 20<sup>th</sup> century, however, the secularisation narrative was no longer accepted, with even former exponents such as Berger acknowledging that they had misread the data and indicators before them. New trends—such as the rise of powerful religious nationalisms (Hindu, Christian, Islamic, and many others),

the consolidation of political power by religious conservatives, the collapse of communism, the growth of evangelical and fundamentalist forms of religion (and, in the 21<sup>st</sup> century, the new prominence of religious terrorism), and the increasing forcefulness of religious critiques of environmental and social injustice—put the lie to the notion that religion was a perishing flower.

*Secularism studies*, or *critical secularism studies*, has emerged as a new subfield in the past 20 years to reassess the ideology of secularism, exploring the complex dynamic that exists between secularising and religious forces—what some would call the ‘post-secular’. In addition to the historical fact that religion has not been reduced to ‘small sects huddled together’ in the 21<sup>st</sup> century, however, secularism studies also brings to bear a new set of ideas about the nature of religion, the status of science, and the divide between the public and the private.

Since the 1980s, the study of religion has been acutely conscious of the fact that our conventional, commonsense definition of religion—E.B. Tylor’s notion of ‘belief in supernatural beings’—is the product of a particular intellectual milieu. Because the Anglophone world is dominated by Protestantism, we tend to think of religion in the way that the Protestant Reformers understood it, according to a private faith in a particular set of beliefs: *sola fide*, *sola scriptura*. But closer inspection reveals that the term ‘religion’ has not always meant this. As intellectual historians and scholars of religion such as Jonathan Z. Smith and Peter Harrison have pointed out, prior to the Reformation, *religio* implied devotion to a particular set of practices. When we say that we are ‘religious’ about something, or when we identify Catholic



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monastics as ‘men and women religious’ we are inadvertently retrieving this original meaning of the word ‘religion’.

Here, secularism studies draws on the work of postcolonial theory, which suggests that we need to consider the possibility that different intellectual contexts (not just our Northern European and Anglophone American ones, for instance) produce different systems for understanding the world. Postcolonial scholars such as Talal Asad and Saba Mahmood have pointed out that the secularisation narrative rests on a particular way of understanding religion: it is only if religion is understood primarily as a belief system that it can be easily displaced by secularising forces. If we understand religion in terms of bodily practices and the formation of what the sociologist Pierre Bourdieu would call *habitus*—our tendencies toward certain behaviours.

McGill philosopher Charles Taylor (who did his graduate study with Isaiah Berlin at Oxford in the 1950s) has also made a substantial contribution to these discussions with his 2007 book *A Secular Age*. A combination of constructive philosophy and intellectual history, Taylor attempts to push back the notion that secularism is the natural resting state of human society, with religion an awkward and artificial imposition. Taylor rejects, for instance, the notion of ‘subtraction stories’ in classical secularisation theory, which propose that underneath the local permutations of religion we can find a ‘global secular culture’. Instead, he suggests that where we see secularism emerging, it will draw on a range of intellectual, cultural, and historical coordinates to produce distinct identities, what Talal Asad will term ‘formations of the secular’. Janet R. Jakobsen and Ann Pellegrini call these ‘secularisms’ — different versions of the secular might appear.

The 2016 Ian Ramsey Centre summer conference, ‘A Postsecular Age? New Narratives of Science, Religion, and Society’, convened an international group of leading scholars in this field, including Cassie Adcock (Washington University in St Louis), Courtney Bender (Columbia), Matthew Engelke (London School of Economics), Alister McGrath (Oxford), Ann Pellegrini (New York University), Mary-Jane Rubenstein (Wesleyan University), and Graham Ward (Oxford). Topics covered during the four-day event at St Anne’s College included the relationships between secularism and place, psychotherapy, and cosmology. Sixty short papers from around the world were also presented in parallel sessions, examining a wide range of topics and geographical areas. ■





# Engaging Science, Philosophy and Theology in Latin America



**Ignacio Silva**

“Science, Philosophy and Theology in Latin America” is a three-year project led by Drs Andrew Pinsent and Ignacio Silva at the Ian Ramsey Centre for Science and Religion, which aims at stimulating world-class research and dissemination of ideas in the region on questions at the intersection of science, philosophy and theology, hoping to build regional capabilities to address such questions in dialogue with leading researchers and institutions elsewhere in the world. This new project is funded with a \$2M grant from the John Templeton Foundation.

**Latin America is an immense region**, which, given its strong academic growth and rapid transformation of higher education, encouraged by broader economic, political, and technological changes throughout the region, presents significant promise for the future of the dialogue between science, philosophy and theology world-wide. The goal of this new project, then, is to promote this academic dialogue, focusing especially on exceptional doctoral students and early-career scholars, to help them develop capabilities for their academic future. For such aim, the project offers funding opportunities for students to travel abroad, for inviting senior scholars to the region, and for developing research projects in their own institutions. The main themes of the project relate to the origin and concept of life; the brain, the mind, and the human person; and the place of the person in the cosmos; focusing in particular on questions regarding what is natural, human, and divine life; the relationship between persons and their brains; and whether persons are irreducible in the cosmos.

During its first year, the project offered six scholarships: the Oxford Templeton Latin America Scholarships, allowing early-career scholars from Argentina, Uruguay, Brazil, and Colombia to visit universities in the US (California, Berkeley, and Notre Dame), the UK (Nottingham and Oxford), Liechtenstein and Austria (Innsbruck). These successful research projects involve studying questions related to agent causation and determinism; neuroscientific naturalism; creation and the notion of a personal God; quantum worldviews and consciousness; and the nature of matter and the notion of creation. The Faculty of Theology and Religion will benefit in particular from the visit of Brazilian young theologian Tiago Garros during Hilary and Trinity terms 2016, for conducting research on the evolution and evangelicalism in Brazil under the supervision of both Prof Alister McGrath and Dr Ignacio Silva at the Ian Ramsey Centre. There are four more scholarships to be offered in a second round, which will take place during the first half of 2016.

In addition to these scholarships, the project has also offered so far four Templeton Visiting Fellowships to Latin America, allowing senior scholars from the US, UK, Germany, and Spain to visit universities in Mexico, Colombia, Brazil, and Chile. These scholars will visit their host universities for up to two months, where they will engage students at advanced graduate and early postdoctoral stages by offering short-term courses, workshops, and lecture series at their institutions. The Faculty, again, is present in this programme with the work of Dr William E. Carroll (Blackfriars), who will visit the Pontifical University of Chile to work on questions surrounding the origin of life and creation. The IRC will offer six more fellowships in 2016.

Furthermore, the project will offer the ten research grants available to universities in the region, under the topic of 'Perspectives on the Life, Persons, and the Cosmos'. The primary aim of these grants is to promote scientifically informed research pertinent to philosophical issues that also have theological relevance. By including interdisciplinary and inter-institutional co-operation

*The goal of this new project, then, is to promote this academic dialogue, focusing especially on exceptional doctoral students and early-career scholars, to help them develop capabilities for their academic future.*

factors in project implementation, the IRC hopes to foster a long-term community of scholarship.

Another set of exciting activities within the project involves the organising yearly events in the region, in the form of scholarly workshops. The first of these workshops, "The Origin and Concept of Life", was held last summer in the Galapagos Islands, co-organised with Universidad San Francisco de Quito, Ecuador. Twenty six outstanding early-career scholars from Argentina, Brazil, Chile, Colombia, Ecuador, Guatemala, and Mexico were selected to participate and engage in discussion in a most notable and inspiring location. The 2016 workshop, "The

Brain, the Mind, and the Person", will be held in Brazil, while the final 2017 workshop, "The Place of the Person in the Cosmos", will take place in Chile.

Over the longer term, the expectation is that these opportunities will help deepen and extend throughout Latin America the capabilities required for advanced, scientifically-informed engagement with key philosophical, religious and theological questions. ■

*The Museum of Tomorrow, Rio de Janeiro, Brazil*





# OUR NEW HOME: The Gibson Building ROQ

**Alison Broadby**

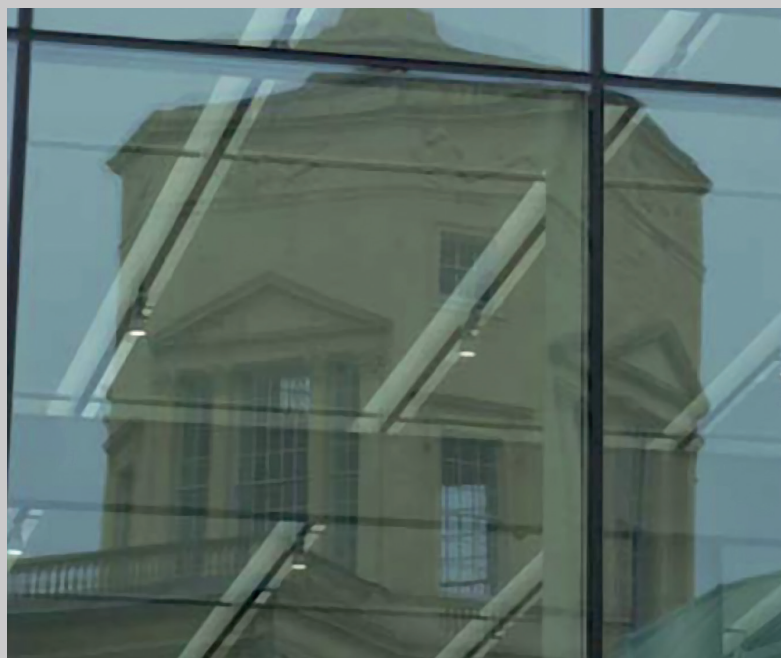
**In 2014, the Faculty moved** from its premises on St. Giles' in Oxford to the newly refurbished Gibson Building in the Radcliffe Observatory Quarter. The new building creates a hub for the Faculty, bringing offices and teaching rooms together with dedicated space for our growing graduate community. As well as a lecture room, seminar rooms for class teaching and a suite of meeting rooms, the Faculty space in the Gibson Building provides a common room and workspace for graduate students along with offices for academics, researchers and the administration team.

While the internal refurbishments were finished before the Faculty moved in, works have been ongoing over the past year to smarten up the outside of the building. Before these works the building was surrounded by car parks and overgrown weeds. As you can see from the projections, the spaces around the building have now been transformed into courtyards and outside seating areas with trees and planters, available for Faculty members to enjoy in the warmer months.

The Gibson Building is one of a number of University buildings on the Radcliffe Observatory Quarter site. Our neighbours include the Andrew Wiles Building housing the Mathematical Institute, the Blavatnik School of Government and the Radcliffe Humanities building where the Faculty library is based.

Plans are underway for a landmark new Humanities building at the heart of the Radcliffe Observatory Quarter, that will bring together

seven faculties and a number of libraries - including the Faculty of Theology and Religion and its library. The building will also include the Oxford Research Centre for the Humanities (TORCH), and teaching, research, study, and social space, to create the most important and ambitious university Humanities centre in the world. It will provide modern, world-class facilities for Humanities teaching and research, as well as creating space for art, performance, public engagement, access and outreach activities, in a building designed to meet the most stringent sustainability criteria. The new ROQ Humanities building will provide the Faculty with a long-term home. ■



# Introducing the Faculty's Four Research Centres

The Ian Ramsey Centre for Science and Religion

The McDonald Centre for Theology, Ethics, and Public Life

The Centre for Reception History of the Bible

The Centre for Theology and Modern European Thought

## THE IAN RAMSEY CENTRE FOR SCIENCE AND RELIGION



**Andrew Pinsent & Donovan Schaefer**

The Ian Ramsey Centre celebrated its 30<sup>th</sup> anniversary year in 2015/2016. During the past two years, we have been carrying out work on three major Templeton-funded grants: (1) Special Divine Action (£1.4M, till 31 Dec 2016), for which the activities in the last twelve months have included: work on a digital humanities project to be hosted by the Bodleian Library; a conference at MIT; an online summer course by colleagues at the Department of Philosophy, Western Michigan University; work on video and animation resources; a wide range of external

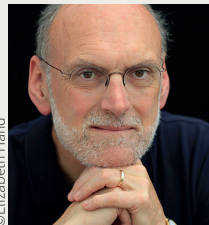
presentations and publications, including a special edition of the *European Journal for Philosophy of Religion*. (2) Science, Philosophy, and Theology: Capability Building in Latin America (£1.15M; till 30 Sept 2017; [www.cyril.org](http://www.cyril.org)), for which the major activity in the last twelve months has been a workshop on the Galapagos, "The Origin and Meaning of Life," along with a range of sub-grant competitions. (3) Science and Theology in Oxford (£0.61M; till 30 Sept 2017), which supports especially the work of the Idreos Chair, and general activities of the IRC, including a summer conference, "The Human Difference?" in July 2015.

During the past year, the IRC has also run a series of joint seminars (recorded and available on YouTube) with the "Humane Philosophy Project", supported also by a grant from the Faculty of Philosophy, University of Warsaw, sponsored a series of seminars at Trinity College on the theme of "Secularism and Sacrifice", and obtained a grant from the Issachar fund for student scholarships. A 30th Anniversary Public Lecture by the Idreos Chair, Prof. Alister McGrath, introduced by the Faculty Chair, Prof. Zachhuber, attracted an audience of more than five hundred to the Mathematical Institute on 29 October 2015. Our 2016 conference "A Postsecular Age? New Narratives of Society, Science, and Religion" featured an international roster of speakers exploring new directions in critical secularism studies.

*The Galapagos Conference*



# THE MCDONALD CENTRE FOR THEOLOGY, ETHICS, AND PUBLIC LIFE



©Elizabeth Hand

## Nigel Biggar

What is the role of theology in public discussion about the ethics of genetic engineering? What kinds of public responsibility do the media have? Is political forgiveness immoral? What's wrong with rights? These are among the topical issues that the McDonald Centre for Theology, Ethics, and Public Life has taken up and explored since it was established in 2008.

From the beginning the Centre was generously supported by Mr Alonzo McDonald, a former Deputy Chief of Staff in President Carter's White House and CEO Worldwide of McKinsey & Co., whose McDonald Agape Foundation had hitherto funded theological projects only at leading American universities such as Emory, Harvard, Duke, and Chicago. In 2011 the M.A.F. agreed to endow the Centre in perpetuity.

Located in Oxford's Faculty of Theology, the McDonald Centre's mission in life is to promote advanced research on the contribution of Christian theological traditions to the understanding and shaping of moral life—and especially moral issues of public concern—in conversation with other traditions of religious and philosophical thought. Since its inception, the Centre has collaborated with a number of non-theological bodies—the Reuters Institute for the Study of Journalism (Oxford), Chatham House or the Royal Institute

of International Affairs (London), the Egenis Centre for the Study of Genomics in Society (Exeter), and the Department of Philosophy at Exeter University.

Its director is Nigel Biggar, Oxford's Regius Professor of Moral and Pastoral Theology, whose own work bridges academia and public policy through his examination of such topics as forgiveness and reconciliation after civil conflict, the legalisation of physician-assisted suicide, the doctrine of just war, the ethics of nationalism, the place of overt theology in the public discourse of liberal societies, and the constitutional establishment of religion.

In October 2014 the Director was joined by James Orr (Ph.D., Cambridge) as the McDonald Post-Doctoral Fellow in Christian Ethics and Public Life, by Michael Lamb (Ph.D., Princeton) as the McDonald-Templeton Post-Doctoral Fellow, and by Jonathan Brant (D.Phil, Oxford) as Director of the Templeton-funded Oxford Character Project.

The highlight of the 2015/2016 academic year was the annual conference in May 2016, "Everyday Ethics: A Future for Moral Theology?" This event featured a stellar trans-Atlantic cast of speakers, including Michael Banner (Cambridge), Charles Mathewes (University of Virginia), Jennifer Herdt (Yale), Eric Gregory (Princeton), Will Hutton (Oxford), and Justin Welby, Archbishop of Canterbury.

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# THE CENTRE FOR RECEPTION HISTORY OF THE BIBLE



## Christine Joynes

The Centre for Reception History of the Bible is an interdisciplinary research centre based in the Faculty of Theology and Religion at the University of Oxford. Its aim is to foster exchange between scholars working on the use and influence of biblical texts across the Humanities, providing a dynamic forum for dialogue.

Our regular termly seminar ('The Bible in Art, Music and Literature') continues to go from strength to strength, attracting popular speakers from a range of subject areas, such as Professor Martin Kemp (Emeritus Professor in the History of Art, University of Oxford) who recently spoke on 'Leonardo da Vinci and the Bible'. We have also marked the centenary of WW1 by pursuing a series of themed lectures: Dr Jane Potter (Oxford Brookes University) focused on 'Christ in no man's land' in First World War poetry, whilst Dr Anne Price-Owen (Wales Trinity St David) explored biblical allusions and





# THE CENTRE FOR THEOLOGY AND MODERN EUROPEAN THOUGHT



**Joel Rasmussen**

The Centre for Theology and Modern European Thought (CTMET) was founded in 2007 and is based in the Faculty of Theology and Religion at the University of Oxford. The Centre exists

to promote the interdisciplinary study of the relationship between theology and other areas of intellectual life, and to provide a resource for teaching in this area, both in theology and in other disciplines. 'Modern European thought' is understood in historical terms as the period from the late eighteenth century down to the present, although this periodisation does not preclude scholarly attention to the early modern background of the period. The activities of CTMET tend to give particular emphasis to the relationship between Christian theology and the lines of thought flowing from Kant and the German Idealists through Marx, existentialism, phenomenology and hermeneutics, down to post-structuralism and other contemporary movements. CTMET seeks to foster work in all disciplines and areas relevant to these developments, such as systematic and historical theology, philosophy of religion, social and political studies, art, history, and literature.

their significance in David Jones's *In Parenthesis*. Professor Michael Snape (Durham) took as his theme 'The Bible, the British and the First World War', highlighting areas that have been overlooked, such as the use of particular biblical citations in WW1 graveyards. Together these speakers represented the fields of English, History of Art and History, illustrating our interdisciplinary focus.

We have collaborated with colleagues at the Universities of Copenhagen, Amsterdam and Leuven on funding applications for a joint project on the reception history of John the Baptist, and the Centre's activities were also featured in the launch edition of a new journal published by de Gruyter, which summarises the achievements of the Centre since its foundation in 2002 ('Changing Horizons: Reflections on a Decade at Oxford University's Centre for the Reception History of the Bible', *Journal of the Bible and its Reception* 1 (1): 161-171.)

Alongside our seminars and research projects we also organise conferences, with plans currently underway for a day conference on 'Shakespeare and the Bible' on 24 September 2016, bringing together those with an interest in the relationship between Literature and Theology.

If you would like to join the Centre's mailing list to hear about forthcoming seminars and events, please contact its Director, Dr Christine Joynes ([christine.joynes@trinity.ox.ac.uk](mailto:christine.joynes@trinity.ox.ac.uk)).

The Centre conducts seminars, colloquia, and residential conferences that are occasionally themed on one particular topic. Thus, the topic for the academic year 2014/15 was 'Dimensions of Nineteenth-Century Christian Thought' and included an international conference (with speakers from Australia, Norway, and USA) addressing significant theological engagements with such socio-political aspects of modernisation as gender politics, mission and colonialism, and nationalism. Additionally, in conjunction with this theme, in June of 2015 CTMET sponsored a 3-day editorial conference supporting the preparation of the *Oxford Handbook of Nineteenth-Century Christian Thought*, the three co-editors of which are all CTMET associates. Conferences in previous years have addressed such diverse topics as Sacrifice and Modern Thought, William James in Transatlantic Perspective, Phenomenology and Religious Life, and Martin Heidegger and Religion. ■

“Modern European thought’ is understood in historical terms as the period from the late eighteenth century down to the present.”

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# FACULTY NEWS

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**DR JONATHAN ARNOLD** takes up the role of Dean of Divinity and Fellow of Magdalen College, Oxford in July 2016. He has been Chaplain and Senior Research Fellow at Worcester for eight years. In 2014 Dr Arnold and Dr Matthew Cheung-Salisbury (Music Faculty) founded a series of interdisciplinary seminars on Music and Theology, now held each term at Worcester College. There has been a wide range of speakers, a growing interest, and there will follow an edited volume of essays. In 2014 Dr Arnold also co-founded *Frideswide Voices*, a new choir for girls choristers, aged between 7 and 13, to sing sacred music in Oxford College Chapels. Supported by the new charitable trust, the *Frideswide Foundation*, the choir has sung at various Oxford

*Dr Jonathan Arnold*



Colleges as well as in the opening concert of the *Oxford Early Music Festival* in May 2015. In 2014 Dr Arnold published *Sacred Music in Secular Society* (Ashgate). He is currently working on his next book *Music and Faith: Sacred Music and its Audience*. (Boydell and Brewer, forthcoming 2018)

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**PAUL FIDDES**, Professor of Systematic Theology at Oxford, was presented with a *Festschrift*, published by Oxford University Press, in November 2014. It took as its theme the doctrine of God, which has long been central to Fiddes's own work. *Within the Love of God: Essays on the Doctrine of God in Honour of Paul S. Fiddes* was edited by two of his former graduate students, who assembled an internationally distinguished group of friends, colleagues and former pupils to write in his honour.

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**PROFESSOR PAUL FIDDES** was honoured by St Andrews University's School of Divinity at a one-day colloquium held on the 16th April 2016. The theme of the colloquium was the doctrine of God, which was also the topic of a *Festschrift* published by Oxford University Press in Professor Fiddes's honour in November 2014.

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**PROFESSOR SONDRHA HAUSNER** has been made an editor (along with Simon Coleman and Ruy Blanes) of the journal *Religion and Society: Advances in Research*.

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**DR JOSHUA HORDERN**, Associate Professor of Christian Ethics, has founded the Oxford Healthcare Values Partnership funded



*Professor Paul S Fiddes*

by Wellcome Trust, British Academy and the Sir Halley Stewart Trust. Working with healthcare workers across the NHS and academic colleagues on themes such as compassion, professionalism, and personalised medicine. Various public outputs include a BBC Radio 4 *Beyond Belief* programme on 'Compassion' available through BBC iPlayer. His forthcoming monograph is entitled *Compassion in Healthcare: Practical Policy for Civic Life*.

*Dr Joshua Hordern*







Professor Susan Gillingham

**PROFESSOR SUSAN GILLINGHAM** was awarded title of Professor of the Hebrew Bible in the Recognition of Distinction exercise in 2014. She became the first British woman to have been awarded the degree of Doctor of Divinity in 2015. In April 2016 her bid to TORCH for funding an interdisciplinary research project, ‘The Oxford Psalms Network’, was successful. Professor Gillingham’s new projects include serving as consulting scholar for the ‘Impact of the Bible’ Floor (one of seven) of the Museum of the Bible in Washington DC; membership of the Editorial Board of *Bible Reception in Art and Culture* (possible publishers Projekt LIT Verlag). Professor Gillingham will be on the Editorial Panel of *Verbum et Ecclesia*, University of Pretoria, South Africa, where she is Visiting Research Fellow, involved with the ‘ProPsalms’ project. She is due to renew contacts through an ISOTS conference in Stellenbosch in 2016.

**DR SHAUN C. HENSON** (St Hugh’s College) gave an invited research lecture, ‘God and the Order of Nature: Unity and Plurality’, at the Faraday Institute for Science and Religion, University of Cambridge, on 3 May 2016. Dr Henson completed his contribution to an international research project, ‘Abraham’s Dice: Chance and Providence in the Monotheistic Traditions’, which has concluded with a book project for Oxford University Press set for a June 2016



Dr Shaun Henson

release date. Dr Henson lectured at Oxford’s Theology Summer School at Christ Church, Oxford, in August 2013: ‘Ethical Issues in Science and Religion’, and in August 2014: ‘The Human Spirit and the Scientific Quest’.

**DR ROBERT ELLIS** became a member of the Advisory Group for the major Vatican Project on ‘Sport and the Future of Humanity.’ The planning stage for this project began in 2015, and he attended—and wrote the report of—the Advisory Group meeting in Rome in September 2015. A major international conference is now scheduled for October 2016 in the Vatican, with follow-up gatherings planned at two year intervals. Dr Ellis has been leading the drafting of the Declaration which, it is hoped, the Conference will adopt later in 2016.

**DR MICHAEL LAMB**, the McDonald-Templeton Postdoctoral Fellow at the McDonald Centre for Theology, Ethics, and Public Life and the Oxford Character Project, received a Teaching Excellence Award from the Humanities Division in recognition of the high calibre of his teaching.

**PROFESSOR ALISTER E. MCGRATH** was appointed as Gresham Professor of Divinity, 2015–2018. The Gresham Professorship was established in 1596, and



Dr Michael Lamb

requires its holder to deliver six lectures on divinity annually in the City of London.

**PROFESSOR DIARMAID MACCULLOCH** in July became a Vice-President of the British Academy with responsibility for Public Engagement.

**DR MICHAEL BURDETT** was awarded a John Templeton Foundation grant worth £150,000 for a three year project entitled ‘Co-creating Ourselves?: Deification and Creaturehood in an Age of Biotechnological Enhancement’ in June 2016. Major components include hosting a closed symposium in summer 2017, authoring a research monograph, and editing a special issue of a theological journal.

**PROFESSOR TARIQ RAMADAN** is a regular guest speaker at evening lectures in London, in particular at the London School of Economics. In February 2014 he debated with Dr Arif Ahmed (Faculty of Philosophy, University of Cambridge) on ‘Do We Need God to be Moral?’ In February 2015 Professor Ramadan joined a panel of speakers to consider ‘Muhammed: Beyond a Prophet.’ On the 6 June 2016 he presented a public lecture on ‘Equal Rights and Equal Dignity of Human Beings.’ ■

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# COMINGS AND GOINGS

We warmly welcome and bid a fond farewell to the faculty's valued members.

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## COMINGS



**Anna Sapir Abulafia** took up the Chair of the Study of the Abrahamic Religions in April 2014. She came from 'the other place' where she was Senior Tutor

(1996–2002) and Vice-President (2002–2010) of Lucy Cavendish College as well as Director of Studies and College Lecturer in History since 1990. The main focus of her research is the interaction of medieval Christianity and Judaism within the broad context of twelfth and thirteenth-century theological and ecclesiastical developments. Her current project concerns Jews and Muslims in Gratian's *Decretum* (c. mid twelfth century) and its commentaries. The *Decretum* comprised a vast systematic collection of ecclesiastical and theological material and became the medieval textbook of canon law. At the centre of this project lies a unique late twelfth-century manuscript, Gonville and Caius College, Cambridge MS 283/676, which seems to represent how canonists were teaching the *Decretum* in Oxford in the 1190s. The aim of the project is to discover more about the role canon law played in the dissemination of Christian ideas about Jews and Muslims in the twelfth and thirteenth centuries.



**Philip Booth** is A. G. Leventis Lecturer in Eastern Christianity at Trinity College. His main research areas are Late antiquity and Byzantium,

the late Roman, late Sasanian and early Islamic history of the sixth- and seventh-century east, Middle-Byzantine Christianity, historiographic, hagiographic, and theological texts in several traditions (esp. Greek, Coptic, Ethiopic, and Arabic). His most recent publications include the book *Crisis of Empire: Doctrine and Dissent at the End of Late Antiquity*. (California, 2013).



**Nathan Eubank** is Clarendon-Laing Associate Professor in New Testament Studies and Laing Fellow in Theology and Religion at Keble College.

He completed his PhD at Duke University and then taught for three years at Notre Dame Seminary in New Orleans. In 2015 he joined the Faculty as Associate Professor/ University Lecturer in New Testament and Tutorial Fellow at Keble College. His research centres on Matthew's Gospel and the Pauline corpus, as well as ancient biblical interpretation. He is the author of *Wages of Cross-Bearing and Debt of Sin: The Economy of Heaven in Matthew's Gospel* (De Gruyter, 2013), as well as articles in *Journal of Biblical Literature*, *New Testament Studies*, *Journal for the Study of the New Testament*, *Catholic Biblical Quarterly*, *Biblica*, and *International Journal of Systematic Theology*, among others.



**Carol Harrison**, was born and brought up in the shadow of Durham Cathedral, in the North East of England. She studied theology

at Lady Margaret Hall, Oxford and the Ecole Pratique des Hautes Etudes, Paris, before returning to Durham, where she taught for 25 years. She recently returned to Oxford, as Lady Margaret Professor of Divinity and a Canon of Christ Church Cathedral. Her passion for Augustine, on whom she has written a number of books, is rivalled only by her passion for music. Her next book, on Augustine on music, will bring them both together in a sequel to her most recent work, *The Art of Listening in the Early Church*. (Oxford University Press, 2013).



**Justin Jones**, was trained as a specialist in modern South Asian Studies at Cambridge. He moved in 2009 to the History Department

at the University of Exeter, where he taught South Asian and Global History. In 2014, he joined the Faculty of Theology and Religion at Oxford where, as a member of the 'Study of Religions' subject group, he teaches across modules in the methodological study of religion and contemporary Islam. His research interests focus upon Islam and Muslim society in modern South Asia, chiefly in India and Pakistan. He has published extensively on Shi'i Islam, Shi'i-Sunni relations, Islam and the urban public sphere, and forms of Islamic religio-political activism in India. He is currently undertaking a major new project examining the lived realities of *shari'a* in modern India, exploring how Islamic scholars (*'ulama*) have maintained their legal authority through issuing edicts (*fatwas*), running *shari'a* courts, and seeking to influence government legislation.



**Philip McCosker** is Departmental Lecturer in Modern Theology at Mansfield College.

His research interests are systematic theology *loci*,

especially christologies; theological epistemologies; apophaticisms; *ressourcement* theologies; mystical theologies; paradox; sacrifice; desire; prayer; sexuality; Catholic social theologies. His forthcoming publications are *Christ the Paradox: Expanding Ressourcement Theology* (Cambridge University Press, 2017) and 'Living Trinity', in *The Oxford Handbook to Mystical Theology* (Oxford, 2017).



**Alister McGrath** took up the Andreas Idreos Professorship of Science and Religion in April 2014. McGrath was previously Professor of Theology, Ministry

and Education at King's College London. He has a long association with Oxford University. He studied chemistry at Wadham College, and moved initially to Linacre College and then Merton College for his doctoral work in molecular biophysics, before taking up the study of theology. Before moving to King's College London, he served as Principal of Wycliffe Hall, and as Oxford's Professor of Historical Theology. He retains his London links through his role as Gresham Professor of Divinity. He holds an Oxford DD for his work in historical and systematic theology, and an Oxford DLitt for his work on the history and contemporary discussion of the relation of science and religion. He has published widely, and is best known for his market-leading textbook *Christian Theology: An Introduction*.



**Hindy Najman** is the Oriel and Laing Professor of the Interpretation of Holy Scripture (Harvard PhD, 1998). She has

previously taught at

Yale University, the University of Toronto, and the University of Notre Dame. She has written

and edited 17 books and over 50 articles in the areas of Hebrew Bible, Second Temple Judaism, Hellenistic Judaism, early Rabbinics and the history of Jewish interpretation.

Among them are *Seconding Sinai* (Brill, 2003), *Past Renewals* (Brill, 2010), and *Losing the Temple and Recovering the Future* (Cambridge University Press, 2014). Najman has served as editor for the *Journal for the Study of Judaism Supplement Series* and as the thematic issues editor for *Dead Sea Discoveries*. She is currently writing two monographs. The first, to be published in 2017, is *Metanoia: a Theory of Reading Ancient Jewish Sources*; the second, to be published in 2018, is *Ethical Reading: Unities of Texts in the Study of Wisdom, Lament, and Angels*.



**Donovan Schaefer** is the Departmental Lecturer in Science and Religion. After completing his doctoral research at Syracuse University, he took

up a Mellon Postdoctoral Fellowship at Haverford College outside of Philadelphia, where he participated in a year-long Mellon seminar on affect theory. He came to Oxford in fall 2014. In his research, he focuses on relationships between religion, emotion, and embodiment, with an emphasis on approaches derived from evolutionary biology and poststructuralist philosophy. His first book, *Religious Affects: Animality, Evolution, and Power*, was published by Duke University Press in 2015. In his current research, he is investigating the relationship between affect theory and science and technology studies by retelling the history of scientific secularism after Darwin from the perspective of the emotions. He teaches papers relating to science and religion as well as to the study of religion and continental philosophy of religion.



**Katherine Southwood** is Associate Professor at St. John's College. Her research interests are interdisciplinary approaches to

the Hebrew Bible; Israelite Identity and religion; the post-exilic period; return migration; Israelite marriage practices and divorce procedures; and ethnic diversity. Among her most recent publications are 'The Social and Cultural History of Ancient Israel' in *The Hebrew Bible: A Critical Companion* (Princeton, 2016) and *Ethnicity and the Mixed Marriage Crisis in Ezra 9-10: An Anthropological Approach*. (Oxford Theological Monograph Series, 2012).



**Jennifer Strawbridge** has been appointed as Associate Professor of New Testament Studies in association with Mansfield College.

Her research interests include the Pauline epistles, second century Christianity, and the reception of the New Testament in early Christian writings, including papyrological texts and epigraphy. For the last 6 years, she has been Chaplain at Keble College where she is also a Research Lecturer and Director of Studies. Before that, she served as a parish priest in Arlington, Virginia and New Haven, Connecticut. Dr Strawbridge holds degrees from Washington and Lee University (B.A. in Physics and Religious Studies), Yale (M.Div), Berkeley Divinity School at Yale, and Oxford (MSt and DPhil). Her doctoral thesis was awarded the inaugural SBL-de Gruyter Prize in Biblical Studies and Reception History in 2014 and she is the author of *The Pauline Effect: The Use of the Pauline Epistles by Early Christian Writers* (de Gruyter, 2015).



**Graham Ward** is Regius Professor of Divinity at Christ Church College. He was educated at Fitzwilliam and Selwyn College, Cambridge and has

since held the roles of chaplain, Fellow, and Tutor at Exeter College (1992–1995); Dean of Peterhouse, Cambridge (1995–2000); Samuel Fergusson Professor of Philosophical Theology at the University of Manchester (2000–2012); Director of the Centre for Religion and Political Culture (2003–2011);

and Head of the School of Arts, Histories, and Cultures, the University of Manchester (2006–2012). Prof Ward's research interests include theology, philosophy and cultural studies. His wider interests include the nature of religion and its relationship to anthropology, sociology, politics, gender theory and contemporary science. His current project is a three-volume work developing a culturally engaged systematic theology. Among his most recent works are the translation and critical edition of Carl Schmitt's *Political Theology II* with Michael Hoelzl (Polity Press, 2008); *The Politics of Discipleship* (Baker Academic, 2009; SCM, 2010), the translation and critical edition of Carl Schmitt's *Dictatorship* with Michael Hoelzl (Polity Press, 2013); and *Unbelievable* (I.B.Taurus, 2013).



**Jan Westerhoff** was originally trained as a philosopher and orientalist. His research focuses on philosophical aspects of the

religious traditions of ancient India. Much of his work concentrates on Buddhist thought (especially Madhyamaka) as preserved in Sanskrit and Tibetan sources, he also has a lively interest in Classical Indian philosophy (particularly Nyāya). His research on Buddhist philosophy covers both theoretical (metaphysics, epistemology, philosophy of language) and normative aspects (ethics); he is also interested in the investigation of Buddhist meditative practice from the perspective of cognitive science and the philosophy of mind. Some publications include 'The connection between ontology and ethics in Madhyamaka' in: *The Cowherds: Moonpaths, Ethics, and Madhyamaka Philosophy* (Oxford, 2014); *The Dispeller of Disputes: Nāgārjuna's Vīgrahavyāvartanī* (Oxford, 2010); and *Twelve Examples of Illusion*. (Oxford, 2010). ■

## GOINGS

**John Barton** is an ordained and serving priest in the Church of England since 1973, Oriel and Laing Professor of the Interpretation of Holy Scripture, Emeritus Professor at Oxford since 1991, and Emeritus Fellow of Oriel College. Prof Barton's research interests and publications focus on biblical interpretation, Old Testament theology and prophets, and biblical canon. He is a foreign member of the Norwegian Academy of Science and Letters and a Fellow of the British Academy since 2007. Since leaving the Faculty, he has continued to assist in services and other activities in the parish of Abingdon, where he resides.

**Christopher Rowland**, before his retirement, was Dean Ireland professor of the Exegesis of Holy Scripture from 1991–2014. Before that he taught at the University of Newcastle upon Tyne and the University of Cambridge where he was Dean of Jesus College. He has long standing interests in the history of apocalypticism. The focus of his research and writing has been the visionary tradition in the Bible and in Christian history linked with the interpretation of the Book of Revelation. This thread links his earliest work on the relationship of early Jewish apocalypticism and the New Testament and his more recent research and writing on the texts and images of William Blake. He also has a long-standing interest in the political theology connected with liberation theology which has close links with the political character of apocalypticism. He is at present completing a book on the Bible and practical theology and one on Christian radicalism.

**John Day** is Professor Emeritus of Old Testament Studies. Prof Day's research interests lie in the field of Old Testament theology. He was Professor of Old Testament Studies in the Faculty of Theology at the University of Oxford from 2004 to 2013. He is the editor of *In Search of Pre-Exilic Israel* (2004) and published *God's Conflict with the Dragon and the Sea* (1985) and *Yahweh and the Gods and Goddesses of Canaan* (2000). During his time at the Faculty he was Fellow, Tutor in Theology, and Dean

of Degrees at Lady Margaret Hall. Since 2013 he has been Emeritus Fellow at the University of Oxford.

**George Pattison** left Oxford in 2013 to take up the post of 1640 Professor of Divinity at Glasgow. He continues to work on religious themes in modern European thought, with particular reference to German idealism, its critics and inheritors, including Kierkegaard, Heidegger, and Russian religious philosophy. He is currently engaged in editing an Oxford Handbook of Russian Religious Thought (with Caryl Emerson and Randall Poole) and is also preparing Bampton Lectures for 2017 on the theme 'Phenomenology of the Devout Life'. These lectures will be the first part of a projected



three-part work on 'The Philosophy of Christian Life'. This will attempt to offer a philosophical account of Christianity that begins with the existential commitment to live a devout life and moves through an interpretation of the 'word'-character of Christian tradition before eventually moving to a consideration of Christianity's metaphysical claims regarding the sovereignty of love.

**Paul Joyce**, since 2013 is Samuel Davidson Professor of Old Testament/Hebrew Bible and head of department at Kings College, London. His works range from ancient Israel to historical receptions and psychological interpretations of the Bible, and the Bible in the modern world. Prof Joyce studied

Theology before completing doctoral studies in Old Testament at Oxford, where he was Kennicott Hebrew Fellow. During his time at the Faculty he held the post of University Lecturer in Old Testament and Fellow of St Peter's College. He served as Chairman of the Oxford Theology Faculty Board in 2008-2011.

**Christopher Tuckett** is a biblical scholar and Anglican priest. He was a lecturer in New Testament studies at the Victoria University of Manchester from 1979 until 1991 and Rylands Professor of Biblical Criticism and Exegesis until 1996. At Manchester, Tuckett served as Dean of the Faculty and Head of the newly formed Department of Religions and

Theology. From Manchester, he moved to the University of Oxford where he was lecturer in New Testament Studies until 2001 before being appointed Professor of New Testament Studies. Prof Tuckett was the President of the Studiorum Novi Testamenti Societas (SNTS), from 2013 to 2014.

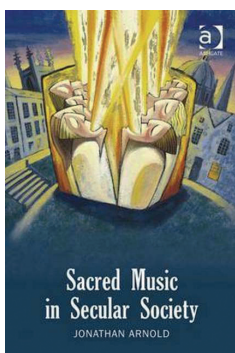
**Guy Stroumsa** is currently Professor of the Study of the Abrahamic Religions and Martin Buber Professor Emeritus of Comparative Religion at the Hebrew University of Jerusalem. He is also Professor Emeritus of the Study of the Abrahamic Religions at the University of Oxford. He is currently an Emeritus Fellow of Lady Margaret Hall and a member of the Israel Academy of Sciences and Humanities. ■



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# FACULTY BOOKS

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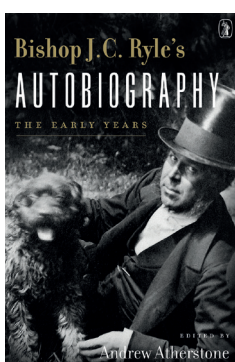


**Jonathan Arnold**

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*Sacred Music in Secular Society*  
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Routledge, February 2014

*Sacred Music in Secular Society* is a new and challenging work asking why Christian sacred music is now appealing afresh to a wide and varied audience, both religious and secular. Blending scholarship, theological reflection, and interviews with some of the greatest musicians and spiritual leaders of our day, Jonathan Arnold suggests that the intrinsically theological and spiritual nature of sacred music remains an immense attraction particularly in secular society. This book will appeal to readers interested in contemporary spirituality, Christianity, music, worship, faith and society, whether believers or not, including theologians, musicians and sociologists.

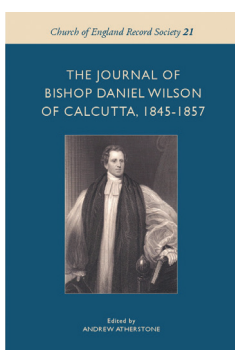


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**Andrew Atherstone (ed.)**  
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*Bishop J.C. Ryle's Autobiography:  
The Early Years*  
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Banner of Truth, 2016

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John Charles Ryle (1816-1900), first Anglican Bishop of Liverpool, was one of the most influential evangelical clergymen of the nineteenth century. A popular platform speaker and prolific tract writer, his books are still widely read across the globe. Ryle's manuscript autobiography was lost for half a century, but was rediscovered in a private archive in December 2015, and is published here in a critical edition. Written for his children, and never intended for publication, it is a rich and unparalleled account of the early decades of his life and ministry.

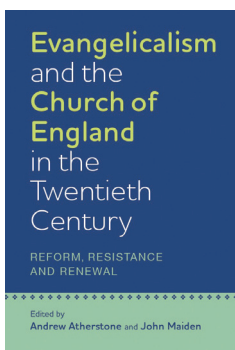


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**Andrew Atherstone (ed.)**  
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*The Journal of Bishop Daniel  
Wilson of Calcutta, 1845-  
1857 (Church of England Record  
Society 21)*  
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Boydell, December 2015

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Daniel Wilson (1778-1858) was a prominent personality in the British administration of the Indian subcontinent during the mid-nineteenth century, as Anglican bishop of Calcutta from 1832 and the first metropolitan of India and Ceylon. His episcopate coincided with the final decades of the British East India Company and his vast diocese stretched from the Khyber Pass to Singapore. Under his leadership, the position of the Church of England in India was consolidated at a formational period for the nascent Anglican Communion. The journal also sheds light upon Wilson's evangelical piety and abhorrence of Tractarianism, as well as his attempts to discipline immoral and criminous chaplains who brought public scandal upon the church.



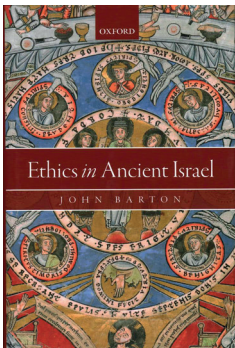
.....  
**Andrew Atherstone, John  
Maiden (ed.)**  
.....

*Evangelicalism and the Church  
of England in the Twentieth  
Century: Reform, Resistance and  
Renewal (Studies in Modern British  
Religious History)*  
.....

Boydell, September 2014

.....  
This volume makes a significant contribution to the understanding of twentieth-century Anglicanism and evangelicalism. It challenges existing narratives, and locates the diverse Anglican evangelical movement in the broader fields of the history of English Christianity and evangelical globalisation. Contributors argue that evangelicals often engaged constructively with the wider Church of England, long before the 1967 Keele Congress, and displayed a greater internal party unity than has previously been supposed. Themes include the rise of various 'neo-evangelicalisms', charismaticism, lay leadership,

changing conceptions of national identity, and the importance of generational shifts.

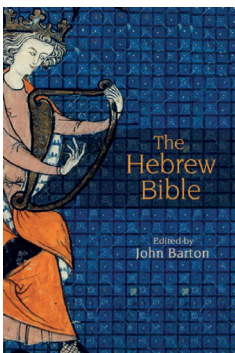


**John Barton**

*Ethics in Ancient Israel*

Oxford University Press, November 2014

A study of ethical thinking in ancient Israel from around the eighth to the second century BC. The evidence for this consists primarily of the Old Testament/Hebrew Bible and Apocrypha, but also other ancient Jewish writings such as the Dead Sea Scrolls and various anonymous and pseudonymous texts from shortly before the New Testament period. The author argues that there were several models for thinking about ethics, including a 'divine command' theory, something approaching to natural law, a virtue ethic, and a belief in human custom and convention. The book features comparative material from other ancient Near Eastern cultures, and a chapter on short summaries of ethical teaching such as the Ten Commandments.

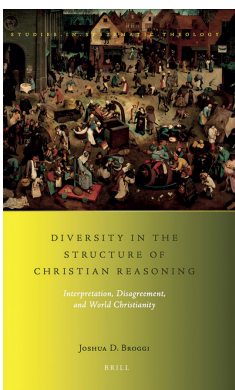


**John Barton (ed.)**

*The Hebrew Bible: A Critical Companion*

Princeton University Press, June 2016

This multi-author volume brings together scholars from various specialist areas in Hebrew Bible studies, both European and North American. The chapters deal with the historical and social background, the various genres of literature in the Hebrew Bible, its major religious themes, and its study and reception, as well as its textual history. It is intended for students of the Bible in universities and theological training institutions, as well as the interested general reader.

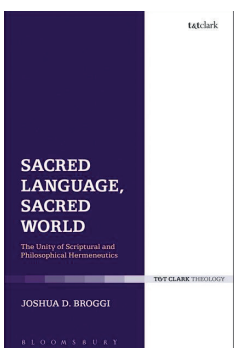


**Joshua Broggi**

*Diversity in the Structure of Christian Reasoning: Interpretation, Disagreement, and World Christianity*

Brill, July 2015

The book examines the effect of Christian commitments on rationality. When Christians read scripture, traditions supply concepts that shape what counts as normal, good, and true. This book offers an account of how different communities produce divergent readings of the Bible. It considers two examples from World Christianity: a Bakongo community in central Africa and a Tamil bishop in southern India. Each case displays a relation between tradition and reason that reconfigures the hermeneutical picture developed by Martin Heidegger and Hans-Georg Gadamer. To see what transpires when readers decide about a correct interpretation, this book offers theologians and scholars of religion a fresh strategy that keeps in view the global character of modern Christianity.

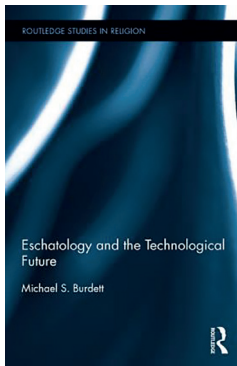


**Joshua Broggi**

*Sacred Language, Sacred World: The Unity of Scriptural and Philosophical Hermeneutics*

Bloomsbury, December 2016

Joshua Broggi offers a novel reading of classic texts for the sake of contemporary problems. This study offers a detailed and plainly-worded consideration of the work of Heidegger and Gadamer, defending an account of the unity of tradition, reason, and scriptural language. This account goes beyond claims of their relatedness, which are uncontroversial, and advances the stronger argument that they name the very same thing. Although initially counterintuitive, the central task set by both Heidegger and Gadamer is the investigation of that one phenomenon. The book defends an account of Christian life as more fundamental than certain entities which are distilled out of it.

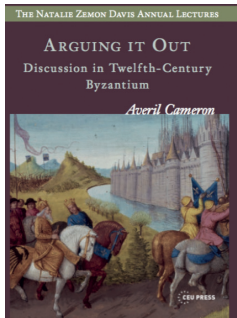


**Michael Burdett**

*Eschatology and the Technological Future*

Routledge, January 2015

The rapid advancement of technology has led to an explosion of speculative theories about what the future of humankind may look like. These ‘technological futurisms’ have arisen from significant advances in the fields of nanotechnology, biotechnology and information technology and are drawing growing scrutiny from the philosophical and theological communities. This text seeks to contextualize the growing literature on the cultural, philosophical and religious implications of technological growth by considering technological futurisms such as transhumanism in the context of the long historical tradition of technological dreaming. Throughout, the author highlights points of correspondence and divergence between technological futurisms and the Judeo-Christian understanding of the future.

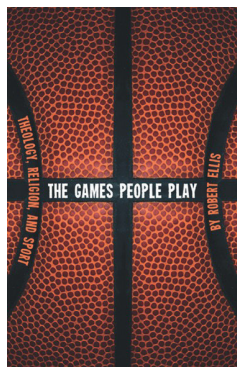


**Averil Cameron**

*Arguing it Out: Discussion in Twelfth-Century Byzantium (The Natalie Zemon Davis Lectures 2014, Central European University)*

Central European University Press, February 2016

Prose dialogues were composed in Greek in Byzantium as well as in the medieval west, but they have not received much attention. This volume aims to rectify that omission and focuses on a period when literary activity in Byzantium reached a new height. Byzantine authors wrote dialogues in which they argued against Latins, Jews and Muslims, and this volume, which resulted from a Leverhulme Emeritus fellowship in the Faculty, argues for these works as part of this literary world.

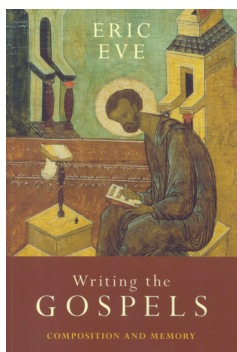


**Robert Ellis**

*The Games People Play: Theology, Religion, and Sport*

Wipf and Stock, April 2014

In *The Games People Play*, Robert Ellis constructs a theology around the global cultural phenomenon of modern sport, paying particular attention to its British and American manifestations. Using historical narrative and social analysis to enter the debate on sport as religion, Ellis shows that modern sport may be said to have taken on some of the functions previously vested in organized religion. Through biblical and theological reflection, he presents a practical theology of sport’s appeal and value, with special attention to the theological concept of transcendence. Throughout, he draws on original empirical work with sports participants and spectators.

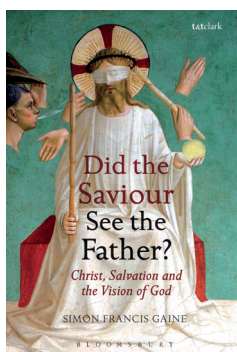


**Eric Eve**

*Writing the Gospels: Composition and Memory*

Society for Promoting Christian Knowledge, May 2016

Ancient authors and readers did not work with manuscripts in the way we work with printed texts. It is thus all too easy to fall into anachronistic assumptions about how the Gospels were written. *Writing the Gospels* challenges such assumptions and suggests more appropriate models for the composition of the New Testament Gospels. While many aspects of ancient composition are addressed, the main concerns of this study are first to establish the centrality of memory in ancient composition and second to explore the implications of assuming that the Evangelists worked mainly from memory, as many of their contemporaries did.



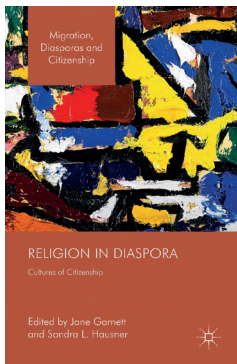
**Simon Gaine**

*Did the Saviour See the Father? Christ, Salvation, and the Vision of God*

Bloomsbury, August 2015

Did Jesus enjoy the beatific vision of God on earth that Christians hope to enjoy only in heaven? This important question is related to a whole series of questions about Jesus, his knowledge and self-consciousness. Did he know he was God’s Son? What did he know of his saving mission? These issues are linked to a fundamental question: Is the Saviour we need one who is altogether like us or one who is in some ways *unlike* us? This book argues that God gave





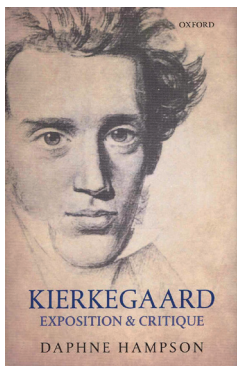
**Jane Garnett, Sondra L. Hausner (ed.)**

*Religion in Diaspora: Cultures of Citizenship*

Palgrave Macmillan, September 2015

us a Saviour with beatific knowledge, and who in this respect is very unlike us indeed. Considering the evidence of Scripture and Tradition, and then moving from Christ's extraordinary knowledge through his ordinary knowledge, to his will, emotions, and bodily life, the book sketches an outline of the extraordinary Saviour God has given us and who is indeed the Saviour humanity truly needs.

This edited collection addresses the relationship between diaspora, religion and the politics of identity in the modern world. It illuminates religious understandings of citizenship, association and civil society, and situates them historically within diverse cultures of memory and state traditions.

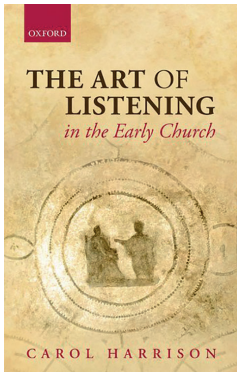


**Daphne Hampson**

*Kierkegaard: Exposition & Critique*

Oxford University Press, April 2013

Kierkegaard is a fascinating author. Living shortly after the dawn of modernity in the Enlightenment, he restates classical Christianity in dynamic fashion. His Lutheran heritage is vital here as he places 'faith' over against 'reason'. Yet Kierkegaard also holds decidedly pre-modern epistemological presuppositions that are supportive of his endeavour. A provocative and original book, while accessible to those approaching these texts for the first time, it should also be of interest to the seasoned Kierkegaard scholar, illuminating as has no previous work the importance of comprehending the structure of Lutheran faith for grasping Kierkegaard's thought.

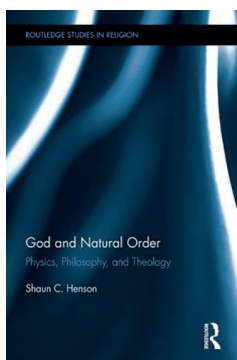


**Carol Harrison**

*The Art of Listening in the Early Church*

Oxford University Press, 2013

How did people think about listening in the ancient world, and what evidence do we have of it in practice? The Christian faith came to the illiterate majority through their ears. This proved problematic: the senses and the body had long been held in suspicion by Christian thinkers as all too temporal, mutable and distracting. This book argues that despite the early Christian's profound ambivalence on these matters, in practice, the senses, and in particular the sense of hearing, were ultimately regarded as necessary—indeed salvific—constraints, for fallen human beings.

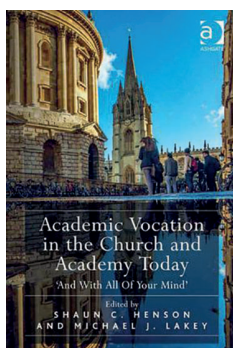


**Shaun C. Henson**

*God and Natural Order: Physics, Philosophy, and Theology*

Routledge, January 2014

In *God and Natural Order: Physics, Philosophy, and Theology*, Shaun Henson brings a theological approach to bear on contemporary scientific and philosophical debates on the ordered or disordered nature of the universe. Henson engages arguments for a unified theory of the laws of nature, a concept with monotheistic metaphysical and theological leanings, alongside the pluralistic viewpoints set out by Nancy Cartwright and other philosophers of science, who contend that the nature of physical reality is intrinsically complex and irreducible to a single unifying theory. Drawing on the work of theologian Wolfhart Pannenberg and his conception of the Trinitarian Christian God, the author argues that a theological line of inquiry can provide a useful framework for examining controversies in physics and the philosophy of science.

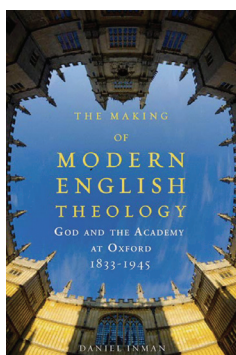


**Shaun C. Henson, Michael J. Lahey (ed.)**

*Academic Vocation in the Church and Academy Today: 'And With All of Your Mind'*

Routledge, December 2015

This book explores the vital, common, yet surprisingly often misunderstood and neglected vocation of people gifted to combine academic and priestly roles in church, church-related, and secular academic contexts. The works of those who unite priestly and academic functions into one vocation have been vital to the Church since its first-century foundations. The Church would have no practically informed theology or liturgy, and arguably no New Testament, if not for individuals who have been as gifted at researching, writing, and teaching as at conventional ministry skills like preaching and pastoral care. With a specific focus on Anglicanism as one useful lens, prominent voices from around the Anglican Communion reflect here on their experiences and expertise in academic-priestly vocation. Including contributions from the UK, USA, and Australia, this book makes a distinctive and timely offering to discussions that must surely continue.

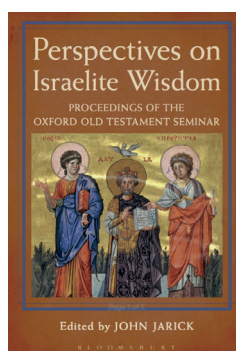


**Daniel Inman**

*The Making of Modern English Theology: God and the Academy at Oxford, 1845-1933*

Fortress Press, December 2014

*The Making of Modern English Theology* explores the complex and shifting interactions between church, nation, and academy that have defined theological life in England since the early nineteenth century. Whereas theologians have tended to focus purely upon the foundation of the University of Berlin (1809-10) for charting the development of modern theology, this book argues that, having avoided the revolutionary upheaval of the continent and free from any constitutional separation of church and state, English theologians were granted a relative freedom to develop their discipline in a fashion distinctive from other European and North American institutions. This book explores the modern origins of the Oxford faculty, showing how from the beginnings of the Tractarian movement until the end of the Second World War, both influenced and responded to the reform of the university.

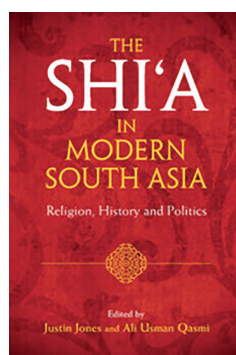


**John Jarick (ed.)**

*Perspectives on Israelite Wisdom: Proceedings of the Oxford Old Testament Seminar*

Library of Hebrew Bible/Old Testament Studies, 618; London: Bloomsbury T&T Clark, 2016

This collection of essays examines the wisdom traditions of the Old Testament from a variety of angles. Consideration is given to significant general issues in the study of Israelite wisdom, namely issues of ethics, gender, and orality in these traditions, as well as the place and limits of 'wisdom' and the slipperiness of the concept of 'wisdom literature'. This new volume again brings the scholarship of the Oxford Old Testament Seminar, here focused on the rich subject of Old Testament wisdom traditions, to an international readership.

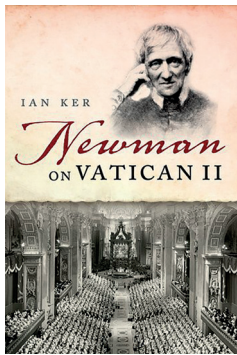


**Justin Jones, Ali Usman Qasmi (ed.)**

*The Shi'a in modern South Asia: religion, history and politics*

Cambridge University Press, May 2015

While most studies of Shi'i Islam have focused upon Iran or the Middle East, South Asia is another global region which is home to a large and influential Shi'i population. This edited volume establishes the importance of the Indian subcontinent, which has been profoundly shaped by Shi'i cultures, regimes and populations throughout its history, for the study of Shi'i Islam in the modern world. The essays within this volume, all written by leading scholars of the field, explore various Shi'i communities (both Isna 'Ashari and Isma'ili) in parts of the subcontinent as diverse as Karachi, Lucknow, Bombay and Hyderabad, as well as South Asian Shi'i diasporas in East Africa.

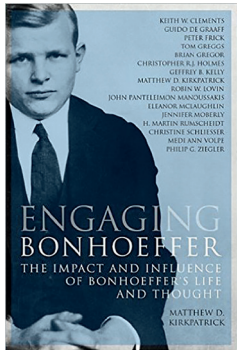


**Ian Ker**

*Newman on Vatican II*

Oxford University Press, 2014, re-issued in paperback in April 2016

John Henry Newman is often described as ‘the Father of the Second Vatican Council’. He anticipated most of the Council’s major documents, as well as being an inspiration to the theologians who were behind them. His writings offer an illuminating commentary both on the teachings of the Council and the way these have been implemented and interpreted in the post-conciliar period. This book is the first sustained attempt to consider what Newman’s reaction to Vatican II would have been. As a theologian who on his own admission fought throughout his life against theological liberalism, yet who pioneered many of the themes of the Council in his own day, Newman is best described as a conservative radical who cannot be classed simply as either a conservative or liberal Catholic.

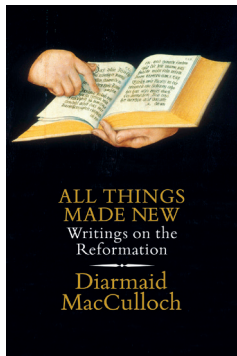


**Matthew D. Kirkpatrick (ed.)**

*Engaging Bonhoeffer: The Impact and Influence of Bonhoeffer's Life and Thought*

Fortress Press, May 2016

*Engaging Bonhoeffer* documents the extraordinary impact of Dietrich Bonhoeffer’s life and writing on later thought. Despite his lasting legacy, little substantial scholarship has been conducted in this area. In this magisterial collection, leading international scholars fill this striking gap and critically demonstrate the ways in which Bonhoeffer has been one of the most inspirational writers of the twentieth century. In addition to shedding light on the different trajectories that Bonhoeffer’s work may forge, *Engaging Bonhoeffer* offers a critical window through which to view the ideas of many leading theological voices.

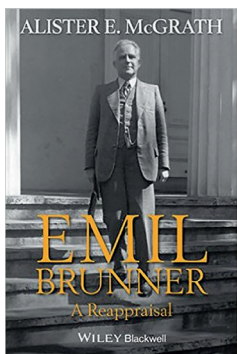


**Diarmaid MacCulloch**

*All Things Made New: Writings on the Reformation*

Penguin, July 2016

*All Things Made New* shows Diarmaid MacCulloch at his best—learned, far-seeing, sometimes subversive, and often witty. At the end of his essay on the great Elizabethan divine Richard Hooker, he writes ‘The disputes which currently wrack Western Christianity are superficially about sexuality, social conduct or leadership style: at root, they are about what constitutes authority for Christians. The contest for the soul of the Church in the West rages around the question as to how a scripture claiming divine revelation relates to those other perennial sources of human revelation, personal and collective consciousness and memory; whether, indeed, there can be any relationship between the two.’

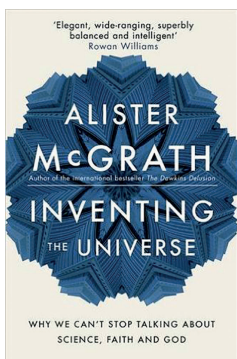


**Alister E. McGrath**

*Emil Brunner: A Reappraisal*

Wiley-Blackwell, January 2014; paperback edition 2016

This major work represents a reassessment of the theological legacy of Emil Brunner, based on the close reading of his publications, set against their historical and cultural backdrop. It treats Brunner as an important theologian in his own right, while at the same time noting his complex relationship with other members of the “dialectical theology” movement, especially Karl Barth. Perhaps most significantly, the book offers a substantial assessment of the flawed 1934 debate between Brunner and Barth over natural theology. It concludes with an assessment of Brunner’s theological legacy.

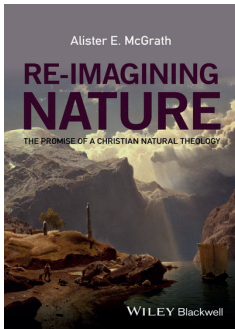


**Alister E. McGrath**

*Inventing the Universe: Why We Can't Stop Talking about Science, Faith, and God*

Hodder & Stoughton, October 2015; paperback edition May 2016

An expanded version of McGrath’s inaugural lecture at Oxford as the Andreas Idreos Professor of Science and Religion, which sets out a model for understanding the relation of science and faith and engages many of the questions arising from the recent rise of the ‘New Atheism’. Recognized as one of the best books to be published in 2015 by *Library Journal* in the category ‘Religion’.

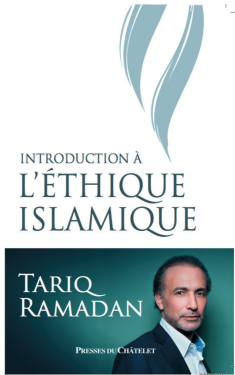


**Alister E. McGrath**

*Re-Imagining Nature: The Promise of a Christian Natural Theology*

Wiley-Blackwell, July 2016

*Re-imagining Nature* shows how the Christian tradition enables an approach to the natural world which opens up a meaningful and positive dialogue with the natural sciences on the one hand, and the humanities on the other. *Re-imagining Nature* develops an approach to nature which is aesthetically satisfying, apologetically useful, and ethically productive. Rich in historical analysis and theological understanding, the work moves beyond the early modern notion of natural theology as ‘proving’ God’s existence to retrieve and develop richer conceptions of the idea, weaving their strands into a coherent vision of what a natural theology might look like.



**Tariq Ramadan**

*Introduction à l'éthique islamique*

Presses du Châtelet, April 2015  
English version due in 2017

In the traditions Sunnis and Shiites, what are the principles and ethical values on the theoretical and practical plans? This work considers the sources and different fields of the study of ethics in the areas of law, theology, philosophy and mysticism (Sufism). It looks at the dialogue and cooperation among civilizations, religions and spirituality in our world. Ethics is examined with practical cases in the fields of medicine, psychology, environment, economy, etc. This book is about the human, the purposes of religious questions, philosophical, mystical and professionals rigorously documented, accessible and direct link to the challenges of our time.

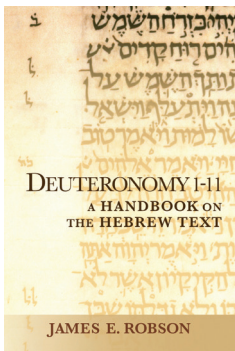


**Tariq Ramadan**

*The Roots of Islamism*

Oxford University Press, in preparation

Hardly a day goes by without mention of Islam. And yet, for most people, and in much of the world, Islam remains a little-known religion. Whether the issue is violence, terrorism, women’s rights or slavery, Muslims today are expected to provide answers and to justify what Islam is—or is not. But little opportunity exists, either in the media or in society as a whole, to describe Islam: precisely the question this short and extremely accessible book sets out to answer. In simple, direct language it will introduce readers to Islam, to its spirituality, its principles, its rituals, its diversity and its evolution.

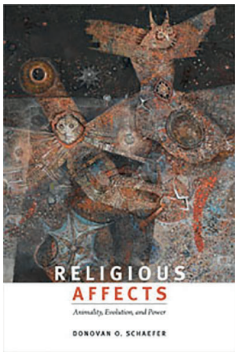


**James Robson**

*Deuteronomy 1-11 A Handbook on the Hebrew Text*

Baylor University Press, August 2016

In this volume, James Robson provides a foundational analysis of the Hebrew text of Deuteronomy 1–11. Distinguished by the detailed yet comprehensive attention paid to the Hebrew text, *Deuteronomy 1–11* is a convenient pedagogical and reference tool that explains the form and syntax of the biblical text, offers guidance for deciding between competing semantic analyses, engages important text-critical debates, and addresses questions relating to the Hebrew text that are frequently overlooked or ignored by standard commentaries. Beyond serving as a succinct and accessible analytic key, *Deuteronomy 1–11* also reflects the most recent advances in scholarship on Hebrew grammar and linguistics.

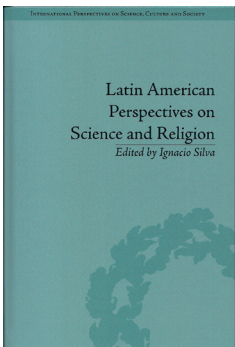


**Donovan O. Schaefer**

*Religious Affects: Animality, Evolution, and Power*

Duke University Press, November 2015

In *Religious Affects* Donovan O. Schaefer challenges the notion that religion is inextricably linked to language and belief, proposing instead that it is primarily driven by affects. Drawing on affect theory, evolutionary biology, and poststructuralist theory, Schaefer builds on the recent materialist shift in religious studies to relocate religious practices in the affective realm—an insight that helps us better understand how religion is lived in conjunction with systems of power. In this compelling case for the use of affect theory in religious studies, Schaefer provides a new model for mapping relations between religion, politics, species, globalization, secularism, race, and ethics.

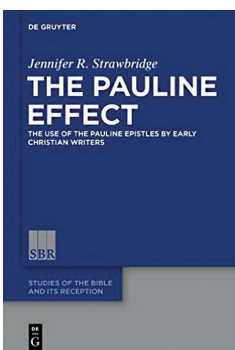


**Ignacio Silva**

*Latin American Perspectives on Science and Religion*

Routledge, October 2015

This volume arises from the ongoing Ian Ramsey Centre project in Latin America on science and religion, under the direction of Drs Andrew Pinsent and Ignacio Silva. Latin America is a somewhat overlooked region in issues regarding to science and religion, and has, thus, been underrepresented in current scholarship. Given Latin America's increasingly important role in the development of modern Christianity, this volume becomes invaluable in detailing the various features of the past and current state of academic research into these issues. In this first book on the subject, fully written by Latin American scholars, contributors explore the different ways that religion and science relate to each other, how developments in natural science shaped religious views from the pre-Hispanic period until the nineteenth century and the current debates over evolution and creationism.

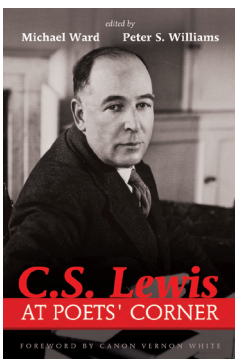


**Jennifer Strawbridge**

*The Pauline Effect: The Use of the Pauline Epistles by Early Christian Writers*

De Gruyter, November 2015

This study offers a fresh approach to reception historical studies of New Testament texts, guided by a methodology introduced by ancient historians who study Graeco-Roman educational texts. In the course of six chapters, Strawbridge identifies and examines the most representative Pauline texts within writings of the ante-Nicene period: 1Cor 2, Eph 6, 1Cor 15, and Col 1. Engaging a wide range of primary texts, the book demonstrates that just as there is no singular way that each Pauline text was adapted and used by early Christian writers, so there is no homogeneous view of early Christian interpretation and the way Scripture informed their writings, theology, and ultimately identity as Christian.



**Michael Ward, Peter Williams**

*C.S. Lewis at Poets' Corner*

Wipf & Stock, April 2016

On the fiftieth anniversary of his death, C.S. Lewis was memorialized in Poets' Corner, Westminster Abbey. Oxford and Cambridge Universities, where Lewis taught, also held commemorations. This volume gathers together addresses from those events. Containing theology, literary criticism, poetry, memoir and much else besides, this volume reflects the breadth of Lewis's interests and the huge variety of his own output. It is a diverse and colourful commemoration of a figure known to millions for his work as 'Everyman's theologian'. ■

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# OXFORD THEOLOGICAL MONOGRAPHS

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2015

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**Grant Bayliss**

*In Search of an 'Alexandrian' Theology: The Moral Vision of Didymus the Blind*

**Mette Bundvad**

*Time in the Book of Ecclesiastes*

**Benjamin Merkle**

*Triune Elohim: The Heidelberg Antitrinitarians and Reformed Readings of Hebrew in the Confessional Age*

**Conor O'Brien**

*Bede's Temple: An Image and Its Interpretation*

**Gary Slater**

*Trajectories of Peircian Philosophical Theology: Scriptural Reasoning, Axiology of Thinking, and Nested Continua*

**Christopher Stephens**

*Too Good and Holy: The Canons of Antioch within the Conciliar Debates of the Post-Constantinian years*

**Judith Wolfe**

*Heidegger's Eschatology: Theological Horizons in Martin Heidegger's Early Work (paperback release)*

2014

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**Jennifer Barbour**

*The Story of Israel in the Book of Qohelet*

**Ian Boxall**

*Patmos in the Reception History of the Apocalypse*

**James Carter**

*Moral Religion: The Later Ricoeur's Hermeneutics of Ethical Life*

**Sungmin Chun**

*Toward an Ethical Reading of Old Testament Narrative: A Literary and Discourse-Analytical Approach Concentrating on Passages from the Book of Kings*

**S. Doherty**

*Theology and Economic Ethics: Martin Luther and Arthur Rich in Dialogue*

**Scott Erwin**

*'One Nation under God': The Theological Vision of Reinhold Niebuhr's Irony of American History*

**Kiyokazu Okita**

*Puritanic Vedanta: On the Issue of Lineage in the Gaudiya Vaisnava Sampradaya*

**Daniel Whistler**

*The Theological Dimensions of F.W.J. Schelling's Theory of Symbolic Language*

**Malcolm Yarnell**

*Royal Priesthood in the English Reformation*

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# STUDENT PRIZES

Prizes awarded annually in the Faculty of Theology and Religion

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Prize	2013	2014	2015
GIBBS BOOK PRIZE	<b>Rebecca Oakland</b> , St Peter's	<b>Elizabeth Stell</b> , Oriel	<b>César Manivet</b> , Oriel
PUSEY AND ELLERTON JUNIOR PRIZES	<b>Samuel Horsley</b> , Balliol	<b>Lucinda Armstrong</b> , Worcester	<b>Eva Chapman</b> , Trinity
DENYER AND JOHNSTON	<b>Patrick Gilday</b> , Wycliffe	<b>Robert Wainwright</b> , Wycliffe	<b>Daniel Mullaney</b> , Wycliffe
GIBBS PRIZE	<b>Andris Rudzitis</b> , Pembroke	<b>Joshua Dixon</b> , St Benet's	<b>Crawford Jamieson</b> , Trinity
GIBBS ESSAY PRIZE	<i>not awarded</i>	<b>Aidan Hampton</b> , Mansfield <b>Jack Norman</b> , St Peter's	<b>James Lorenz</b> , Worcester
PUSEY AND ELLERTON SENIOR PRIZES	<b>Rosanne Liebermann</b> , Worcester	<b>Joshua Bailey</b> , Wycliffe <b>Peter Catallo</b> , Wycliffe <b>Joseph Meigh</b> , LMH	<b>Michael Dormandy</b> , Wycliffe
ST. CATHERINE OF ALEXANDRIA	<b>Patrick Gilday</b> , Wycliffe	<b>Robert Wainwright</b> , Wycliffe	<b>Daniel Mullaney</b> , Wycliffe
CANON HALL JUNIOR PRIZE	<i>not awarded</i>	<i>not awarded</i>	<b>Michael Dormandy</b> , Keble
CANON HALL SENIOR PRIZE	<i>not awarded</i>	<i>not awarded</i>	<b>Jeremiah Coogan</b> , Oriel



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