THIS DOCUMENT CONTAINS INDIVIDUAL DESCRIPTIONS FOR EACH PAPER AVAILABLE FOR EXAMINATION IN 2021.

IT IS RELEVANT FOR STUDENTS STUDYING THE FOLLOWING COURSES:

BA THEOLOGY AND RELIGION
BA PHILOSOPHY AND THEOLOGY
BA RELIGION AND ORIENTAL STUDIES

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

The set texts for some papers may alter from year to year; this document presents the set texts selected for examination in 2021.
IMPORTANT NOTE

The extraordinary conditions resulting from the Covid-19 pandemic will affect the details of teaching and learning in 2020-21 and these details are not necessarily reflected in this Schedule of Papers. The descriptions in this document outline what might be expected for each paper at the time of publication but these descriptions may be subject to change. Please ensure that you consult the current version of this document which is published on the Faculty Website. To find out more about the University’s plans for teaching and learning in 2020-21 and for information about changes to courses, please visit https://www.ox.ac.uk/coronavirus/students/education
This is version 4 of the Theology and Religion Schedule of Papers for Preliminary Examination in 2021

Summary of Changes in v. 4

The set texts for paper 1004 Qur’anic Arabic have been updated to reflect accurately the course delivery, as follows:

Q1: 1-7 (al-Fatiha -The Opener)
Q2:1-7 (al-Baqara [The Cow])
Q7:11-13 (al-‘Arāf [The Heights])
Q30: 20-23 (al-Rum – The Byzantines)
Q33:35 (al-Ahzab -The Clans)
Q39: 53-58 (al-Zumar –The Crowds)

[Underlining indicates an addition; striking out(thus) indicates a removal.]

Summary of Changes in v. 3

The set texts for paper 1004 Qur’anic Arabic have been updated as follows:

Q. 7:11-13 _____(al-‘Arāf – The Heights)
Q. 2:1-7 _____(al-Baqarah -The Cow)
Q. 36:33-36 _____(Yasin)

Q. 1: 1-7 (al-Fatiha -The Opener)
Q. 33:35 (al-Ahzab- The Clans)
Q. 30: 20-23 (al-Rum - The Byzantines)
Summary of Changes in v. 2

The text book for 1002 Biblical Hebrew has been changed to:


The first objective for the paper has been updated accordingly:


Summary of Changes in v. 1.1

Minor correction made to the numbering of indicative lectures for paper 1101 in the table on p. 12 and the comment relating to 1101 in the Recommended Patterns of Teaching Table.
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1001 NEW TESTAMENT GREEK

Course Description and Set Texts

Students will be expected to acquire knowledge of Greek grammar, syntax, and vocabulary (as set out in J. Duff’s *The Elements of New Testament Greek*) and understand its importance for the exegesis of the New Testament, with particular reference to a selection of texts from Luke’s Gospel which reflect the Lukan set texts from the Introduction to the Bible paper (1101). Passages from the text (which will be that of the United Bible Societies, 5th Edition) will be chosen for translation, discussion and grammatical comment. For 2021 these will be Luke 11, 14-18.

Aims

• to enable students to understand the essentials of New Testament Greek grammar and syntax and demonstrate this by commenting on grammatical points in texts
• to acquire a basic vocabulary
• to be able to translate gospel texts and appreciate the interpretative nature of translation as a discipline

Objectives

Students who successfully complete this paper will:

• have mastered elementary New Testament Greek as set out in J. Duff’s *The Elements of New Testament Greek*
• be able to translate and comment on selected passages from the Gospel of Luke
• be able to answer questions on elementary Greek grammar
• be able either to translate simple English sentences into Koine Greek or compare and contrast translations of the set texts.

Course delivery

3x 60 minute classes per week in MT and HT and in weeks 1-4 of TT (60 classes/60 hours in total).

You are expected to attend all classes. Typical elements of a week include a short vocabulary test, introduction of grammar topics with in-class exercises, written homework, and set text study later on in the course. Skills useful to assist and consolidate your language learning will be introduced alongside these elements and regular class tests will help you to assess your progress.

Assessment

Assessment for this paper will be by three-hour written examination in the Trinity Term.

Text books and Set Text Edition


Further Bibliography available on ORLO
1002 BIBLICAL HEBREW

Course Description and Set Texts
The course is designed to enable those with little or no experience in biblical Hebrew to become conversant in reading basic narrative texts, to offer grammatical comments on set text passages, and to translate sentences from English into vocalised, biblical Hebrew.

The set texts are Genesis 12, 15 and 22.

Aims
To enable students to understand the essentials of biblical Hebrew grammar, syntax, and vocabulary, and to translate and comment on grammatical points in a basic prose text, as well as to render sentences in vocalized, biblical Hebrew, in preparation for the preliminary examination in Biblical Hebrew.

Objectives
Students who successfully complete this paper will:

- have mastered elementary Biblical Hebrew as set out in Seow’s A Grammar for Biblical Hebrew (rev. ed., 1995)
- be able to translate and comment on selected passages from Genesis 12, 15 and 22
- be able to answer questions on elementary Hebrew grammar
- be able either to translate simple English sentences into Biblical Hebrew or compare and contrast translations of the set texts.

Course Delivery
3x 60 minute classes per week in MT and HT and in weeks 1-4 of TT (60 classes/60 hours in total).

Students will be expected to allocate sufficient time to complete all assignments and come to class prepared. Due to the cumulative nature of the material covered in this course, your regular attendance is absolutely essential to your success. Translation homework will be assigned regularly and a collection paper(s) will be administered through your college in 0 week of Hilary and Trinity terms.

Assessment
Assessment for this paper will be by three-hour written examination in the Trinity Term.

Textbooks and Set Text Edition
Required Class Books:


Further Bibliography available on ORLO
**Course Description and Set Texts**

Students will be expected to acquire knowledge of Latin grammar, syntax, and vocabulary (as set out in John F. Collins, *A Primer of Ecclesiastical Latin*) and understand its importance for the exegesis of biblical texts, with particular reference to set texts from the *Introduction to the Study of the Bible* (Paper 1101). Passages from the texts will be chosen for translation, discussion and grammatical comment.

The textual focus begins with narratives concerning Abraham (Genesis 12–25) and Jesus (the Gospel of Luke). Students will be introduced also to the Book of Psalms (which lies at the heart of the liturgy of the early and medieval churches). In order to broaden their experience of reading medieval Latin (which would prepare students for second and third year courses based round Latin texts), students will also read passages from Augustine, *Confessions; The Rule of St Benedict*, Bede, *Prose Life of St Cuthbert*, the earliest life of Pope Gregory the Great.

Examination of language attainment will be based on the following specific texts:

- Genesis 22
- Luke 9 and 22
- Psalms 18 (19); 50 (51)
- Augustine, *Confessions*, I 1.1 and VIII 6.14-15
- Rule of St Benedict, prologue, ch. 5, *De oboedientia* (ed. T. Fry, *RB* 1980, pp. 156-66 [even numbered pages only], 186 and 188)
- Bede, *Prose Life of St Cuthbert*, ch. 10 (ed B. Colgrave, *Two Lives of St Cuthbert*, pp. 188 and 190)

**Aims**

- to enable students to understand the essentials of Church Latin grammar and syntax and demonstrate this by commenting on grammatical points in texts
- to acquire a basic vocabulary
- to be able to appreciate the interpretative nature of translation as a discipline

**Objectives**

Students who successfully complete this paper will:

- have mastered elementary Church Latin as set out in John F. Collins, *A Primer of Ecclesiastical Latin*
- be able to translate and comment on selected passages
- be able to answer questions on elementary Latin grammar
- be able to translate simple English sentences into Church Latin

**Course delivery**

3x 60 minute classes per week in MT and HT and in weeks 1-4 of TT (60 classes/60 hours in total).
You are expected to attend all classes. Typical elements of a week include a short vocabulary test, introduction of grammar topics with in-class exercises, written homework, and set text study later on in the course. Skills useful to assist and consolidate your language learning will be introduced alongside these elements and regular class tests will help you to assess your progress.

**Assessment**

Assessment for this paper will be by three-hour examination in the Trinity Term.

**Text Book and Set Texts Editions**


Augustine *Confessions* (Latin text and commentary online at [http://www.stoa.org/hippo](http://www.stoa.org/hippo); English translations plentiful, e.g. *Saint Augustine Confessions*, transl. Henry Chadwick, (Oxford World Classics 1992 and reprints)


B. Colgrave, *Two Lives of Cuthbert* (Cambridge University Press 1940; paperback reprint 1985) [parallel Latin and English texts]


Course Description and Set Texts

Candidates will be expected to show elementary knowledge of Qur’anic Arabic grammar, syntax and vocabulary (to include only the topics covered in Alan Jones, *Arabic Through the Qur’an*, pp. 1-120). The following short passages from the Qur’an have been chosen for translation and grammatical comment:

- Q1:1-7 (al-Fatihah [The Opener])
- Q2:1-7 (al-Baqara [The Cow])
- Q7:11-13 (al-‘Arâf [The Heights])
- Q22:39-40 (al-Ḥajj [The pilgrimage])

Aims

This paper will test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur’an. The paper contains passages from portions of the Qur’an for vocalizing, for translation (from Arabic into English), and for linguistic and exegetical comment. The sentences for translation will test knowledge of common grammatical forms.

Objectives

Students who have studied for this paper will:

- have mastered elementary Classical Arabic as set out in Alan Jones, *Arabic Through the Qur’an*.
- be able to translate and comment on passages from the Qur’an, the Hadith or other theological texts.
- be able to answer questions on elementary Arabic grammar.
- be able to translate simple English sentences into Qur’anic Arabic.

Course delivery

3x 60 minute classes per week in MT and HT and in weeks 1-4 of TT (60 classes/60 hours in total).

Assessment

Assessment for this paper will be by three-hour examination in the Trinity Term.

Text Books and Set Texts Editions


Further Bibliography available on ORLO
1006 SANSKRIT

Course Description and Set Texts
Candidates will be expected to acquire knowledge of Sanskrit grammar, syntax, and vocabulary (as set out in W. Maurer's *The Sanskrit Language*) and understand its importance for the exegesis of Sanskrit texts.

Passages from a range of relevant Hindu and Buddhist texts will be chosen for translation, discussion and philological comment.

For 2021 this includes passages from the *Vetālapañcaviṃśati*, the *Chāndogya Upaniṣad*, the *Bhagavadgītā*, the *Haṭhayogaprādīpikā* and the Buddhist *Prajñāpāramitāhṛdayasūtra*.

Aims
- to enable students to understand the essentials of Sanskrit grammar and syntax and demonstrate this by commenting on grammatical points in texts
- to acquire a basic vocabulary
- to be able to appreciate the interpretative nature of translation as a discipline

Objectives
Students who successfully complete this paper will:
- have mastered elementary Sanskrit as set out in Walter Maurer’s *The Sanskrit Language*.
- be able to translate and comment on selected passages
- be able to answer questions on elementary Sanskrit grammar
- be able either to translate simple English sentences into Sanskrit or to compare and contrast translations

Course delivery
1 x 60 minute and 2 x 120 minute classes per week in MT and HT and in weeks 1-4 of TT (40 classes/60 hours in total).

Assessment
Assessment for this paper will be by three-hour examination in the Trinity Term.

Text books and Set Text Editions

Bjarne Wernicke-Olesen, *Gudernes Sprog*. Universe 2014 (Sanskrit grammar and reader in 2 vols. English translations of relevant chapters and Sanskrit texts will be provided in class)*

Arthur Anthony Macdonell, *A Practical Sanskrit Dictionary: With Transliteration, Accentuation and Etymological Analysis Throughout*. Oxford University Press and Motilal Banarsidass; various editions. (recommended purchase, also available as online resource)
1101 INTRODUCTION TO THE STUDY OF THE BIBLE

Course Description

This first-year paper investigates the nature and purpose of the Bible, giving attention not only to the content of the biblical books but also to aspects of their historical setting as well as their interpretation and reception in Jewish and Christian belief and practice.

The textual focus is on narratives concerning Abraham (Genesis 12–25) and Jesus (the Gospel of Luke). Examination gobbets will come from eight specific chapters, namely Genesis 15–17 and 22, and Luke 9, 15–16 and 22.

Aims

To provide students with an intelligent understanding of the nature and purpose of the Bible, including some consciousness of both the historical origins of the Bible and its subsequent importance.

Objectives

Students who successfully complete this paper will:

- have a good knowledge of the content of the Bible, including an awareness of the Bible’s major theological themes, literary concepts and philosophical ideas
- have a general acquaintance with the varying historical circumstances of the origin and development of the Bible in a variety of periods and cultures
- understand the importance of the Bible for Jewish and Christian beliefs and practices as well as its impact on wider culture
- be able to comment intelligently on particular assigned texts, demonstrating an awareness of different methods and approaches to interpretation

Course Delivery

- 8 lectures in each of Michaelmas and Hilary Term.
- 8 text classes: 4 on Genesis in Hilary Term and 4 on Luke in Trinity Term
- 8 tutorials
Indicative Pattern of Teaching

Introduction to the Study of the Hebrew Bible

<table>
<thead>
<tr>
<th>Weeks</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>MT 1</td>
<td>Survey of Structure &amp; Content of the New Testament</td>
</tr>
<tr>
<td>MT 2</td>
<td>Scholars, Messiahs and Visionaries</td>
</tr>
<tr>
<td>MT 3</td>
<td>Jesus via Mark to Matthew</td>
</tr>
<tr>
<td>MT 4</td>
<td>John and the Word Before Abraham</td>
</tr>
<tr>
<td>MT 5</td>
<td>Luke, Acts and History</td>
</tr>
<tr>
<td>MT 6</td>
<td>Paul’s Christ from Jerusalem to Rome</td>
</tr>
<tr>
<td>MT 7</td>
<td>The Temple Above: From Hebrews to Revelation</td>
</tr>
<tr>
<td>MT 8</td>
<td>The Bible as Christian Scripture</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Weeks</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>HT 1</td>
<td>What is the Old Testament? Or the Hebrew Bible?</td>
</tr>
<tr>
<td>HT 2</td>
<td>Composition, Literary History, and Ancient Israelite Historiography</td>
</tr>
<tr>
<td>HT 3</td>
<td>Ritual, law and the priestly traditions</td>
</tr>
<tr>
<td>HT 4</td>
<td>Deuteronomy and biblical historiography</td>
</tr>
<tr>
<td>HT 5</td>
<td>Prophecy before and after exile</td>
</tr>
<tr>
<td>HT 6</td>
<td>Prayer, scripturalized prayer and liturgical prophecy</td>
</tr>
<tr>
<td>HT 7</td>
<td>Who is a Sage and the traditions of Wisdom</td>
</tr>
<tr>
<td>HT 8</td>
<td>Interpretation, within and beyond the Bible</td>
</tr>
</tbody>
</table>

Classes: Hilary and Trinity Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Classes</th>
<th>Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hilary Term</td>
<td>4 Classes across the term</td>
<td>Genesis 15-17, 22</td>
</tr>
<tr>
<td>Trinity Term</td>
<td>4 Classes in Weeks 1-4</td>
<td>Luke 9, 15-16, 22</td>
</tr>
</tbody>
</table>
Suggested pattern of Tutorials

| OT/HB 1 | What are the goals and achievements of Genesis 12-25? |
| OT/HB 2 | Why are there different sources preserved in the Pentateuch? |
| OT/HB 3 | Why was Abraham chosen? |
| OT/HB 4 | How are covenant and faith understood in Genesis? |
| NT 1   | What are the aims, settings and sources of Luke’s Gospel and Acts? |
| NT 2   | Prophet, healer, martyr, Lord: Who is Jesus for Luke? |
| NT 3   | What is the meaning and purpose of Jesus’ death in Luke? |
| NT 4   | How and why does Luke use the Old Testament? |

Assessment

Assessment for this paper will be by three-hour examination in the Trinity Term.
1201 THE FIGURE OF JESUS THROUGH THE CENTURIES

Course Description

Jesus of Nazareth is agreed to be one of the most important figures in the history of the world. The major Christian churches teach not only that he was the foremost of the prophets, but that he is eternally the Son of God, the Second Person of the Trinity. They also teach that his work as a man included not only his public miracles and his oral teaching but an invisible ministry of reconciling human beings to the God from whom they had been estranged by sin. Even for Christians who do not subscribe to traditional teachings, he remains a moral exemplar and an object of devotion. Muslims revere him as the sixth of seven great prophets, a number of Jews and Hindus have found a place for him in their faith, and he has been a frequent subject for poets and novelists, whatever their religion.

This paper therefore considers Jesus of Nazareth not only as a subject of Christian proclamation, but also as a subject of imaginative or philosophical reflection in Christian and other traditions. The examination will be divided into two sections, A and B: candidates will be expected to answer two questions from one section and one from the other.

Section A

The Gospel of John
The Epistle to the Hebrews
Athanasius, On the Incarnation
the Niceno-Constantinopolitan Creed of 381
the Chalcedonian Definition of 451
Anselm of Canterbury, Why God became Man
Nicholas Cabasilas, The Life in Christ
Martin Luther, On Christian Freedom
John Calvin, Commentary on John’s Gospel, chapter 1 verses 1-18, with Institutes II.12-17
David-Friedrich Strauss, Life of Jesus, introduction (sections 1-16) and concluding dissertation (sections 144-152)
Charles Gore (ed.), Lux Mundi
Rudolf Bultmann: Jesus and the Word
The Barmen Declaration of 1934
Dei Verbum (Constitution of the Second Vatican Council on Divine Revelation)
Edward Schillebeeckx, Christ. The Sacrament of the Encounter with God

Questions in Section A will concern the nature, ministry, teaching and example of Jesus as these have been understood in the public teaching of the chief Christian denominations. Students will be expected to be familiar with the ecumenical doctrines of the Trinity and the incarnation of Jesus Christ as second person of the Trinity. They will also be expected to know how these doctrines have informed different understandings of the redemption of the world through his death and resurrection, and how Christians have understood the ends and duties of life in the light of this redemption.
Section B

The Revelation of John
Bart Ehrman (ed.), *The Apocryphal Gospels*
Augustine of Hippo, *Confessions* Book 7
Julian of Norwich, *Revelations of Divine Love*
Thomas à Kempis, *On the Imitation of Christ*, part 1
St John of the Cross, *Poems*, trans. Roy Campbell
John Milton, *Paradise Lost*, Book 7
Friedrich Schleiermacher, *Christmas Eve*
(Anon: Russian Orthodox), *The Way of a Pilgrim*
Fyodor Dostoevsky, *The Brothers Karamazov*, chapter 5 (“The Grand Inquisitor”)
Friedrich Nietzsche, *The Antichrist*

The majority of questions in Section B will concern the relation between the Jesus of the gospels and/or ecclesiastical dogma to Christian devotion, philosophy, literature, culture, aesthetics and social policy. There will also be questions on the place of Jesus in other religious traditions.

**Aims**

- to introduce students to the study and practice of Christian doctrine through the figure of Jesus as the universal focus of theological reflection reasoning
- to promote awareness of the significance of Jesus in all spheres of Christian life, reflection and church practice
- to introduce students to the religiously plural context in which the doctrinal significance of Jesus is considered
- to promote reflection on the relation between theology and culture, both within and outside the Christian sphere

**Objectives**

A student who has attended the lectures and prepared thoroughly for eight tutorials may be expected:

- to be aware of the content of the ecumenical creeds of the Church;
- to have some understanding of the relation between scriptural exegesis and the formulation of doctrine
- to be aware of ways in which belief has informed life and conduct for Christians over the centuries
- to be aware of some responses to the religiously plural context in which Christian theology is studied and practised

**Course Delivery**

Lectures will review important literature in sections A and B; tutorials will allow tutors and students to choose special areas of study.

- 16 lectures
- 8 tutorials
### Indicative Pattern of Teaching

**Lectures: Michaelmas and Hilary Terms**

<table>
<thead>
<tr>
<th>Weeks</th>
<th>Topics</th>
</tr>
</thead>
</table>
| MT 1  | Jesus of Nazareth as Son of God  
*Gospel of John, Hebrews* |
| MT 2  | The Christ of the Creeds, 200-500 A.D.  
*Athanasius, Nicene Creed, Chalcedonian Definition* |
| MT 3  | Christ the Redeemer  
Ransom theories, Christus Victor, Anselm, mediaeval spirituality |
| MT 4  | The Liturgical Body of Christ  
*Sacramental theology, Cabasilas* |
| MT 5  | Christ set free? The Gospel of the Reformation  
*Luther, Clavin* |
| MT 6  | Jesus in Doubt: the Enlightenment and after  
*Strauss, Renan* |
| MT 7  | Jesus and the World Wars  
*Bultmann, Barmen Declaration* |
| MT 8  | Many Churches, one Christ? The Modern Situation  
*Verbum Dei, Schillebeeckx* |
| HT 1  | The Apocryphal Jesus  
*Early apocryphal and gnostic gospels* |
| HT 2  | Jesus the conqueror  
*Gospel of Nicodemus, Milton* |
| HT 3  | Jesus the lover  
*Augustine, Julian of Norwich, John of the Cross* |
| HT 4  | Three personal quests  
*Thomas a Kempis, Gerard Manley Hopkins, The Way of a Pilgrim* |
| HT 5  | Jesus on Trial  
*Dostoyevsky and Nietzsche* |
| HT 6  | Jesus in his original milieu  
*Jewish views of Jesus, John Yoder, liberation theology, some novelistic reconstructions* |
| HT 7  | Jesus in Islam  
*Qur’an, Gospel of Barnabas, Ibn Arabi, Rumi* |
| HT 8  | Jesus and India  
*Jesus and Buddha, Jesus and Krishna, apocryphal gospels of Jesus in India* |

**Assessment**

Assessment for this paper will be by three-hour examination in the Trinity Term.
Course description
This paper focuses upon the definition and the diversity of the human phenomenon of religion.

Aims
This paper provides students with an awareness of the academic study of religion, and a critical framework for describing the religious dimensions of human life. It will introduce the different ways in which the notion of ‘religion’ may be approached and understood. The paper will demonstrate the complexity of attempts to define religion, and will demonstrate how the object of study that we call ‘religion’ may shift depending on the approach used and the questions asked of the phenomenon. It will also offer an introduction to four of the major ‘world religions’.

Objectives
Students should:

- be aware of how the study of religion draws on multiple fields and disciplines, what they are, and how they differ
- be aware of some attempts to define ‘religion,’ as well as the limits of such approaches
- gain an awareness of the diversity of religions and of some distinctive religious beliefs and practices from around the world, and they should be cognizant of the benefits and limitations of comparing religions
- acquire the skills of reading, analyzing, and writing about some of the main works in the historical study of religions, and understand various disciplinary approaches
- learn to defend what they have written against critical comment

Course Delivery
16 lectures
6 tutorials

Students will receive SIX tutorials for this paper, of which FOUR will concern themes and methodological approaches, and TWO will consist of a study of ONE SINGLE religious tradition. Students will ordinarily have one tutor for the four themes/methods tutorials, and may either stay with the same tutor or move to another for the two tutorials relating to one religion.

The first eight lectures, in Michaelmas term, introduce some of the broad questions asked and methodological approaches applied in Religious Studies (including those drawn from Anthropology, Sociology, Psychology, History and Phenomenology), while the next eight lectures, in Hilary, offer brief introductions to four of the world’s major religious traditions: Judaism, Islam, Hinduism and Buddhism.

In light of the need for students to specialise in a religious tradition for two tutorials, students are strongly advised to attend all the lectures in Hilary Term on Judaism, Islam, Hinduism and Buddhism. Most students have little background in these traditions, and these lectures serve two purposes. They both enable students to make an informed choice of which tradition to study further, based on the specific content and approach of the Faculty’s courses, and also deliver teaching appropriate to the Prelims examination.
Indicative Pattern of Teaching

Lectures: Michaelmas and Hilary Terms

<table>
<thead>
<tr>
<th>Weeks</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>MT 1</td>
<td>The category of ‘Religion’</td>
</tr>
<tr>
<td>MT 2</td>
<td>Theology and the Study of Religion</td>
</tr>
<tr>
<td>MT 3</td>
<td>The Psychology of Religion</td>
</tr>
<tr>
<td>MT 4</td>
<td>The Sociology of Religion</td>
</tr>
<tr>
<td>MT 5</td>
<td>Phenomenology of Religion and The History of Religions School</td>
</tr>
<tr>
<td>MT 6</td>
<td>Anthropology of Religion</td>
</tr>
<tr>
<td>MT 7</td>
<td>Feminism and the Study of Religion</td>
</tr>
<tr>
<td>MT 8</td>
<td>Science and the Study of Religion: evolutionary biology and cognitive psychology</td>
</tr>
<tr>
<td>HT 1</td>
<td>Judaism</td>
</tr>
<tr>
<td>HT 2</td>
<td>Judaism</td>
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<tr>
<td>HT 3</td>
<td>Islam</td>
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<tr>
<td>HT 4</td>
<td>Islam</td>
</tr>
<tr>
<td>HT 5</td>
<td>Hinduism</td>
</tr>
<tr>
<td>HT 6</td>
<td>Hinduism</td>
</tr>
<tr>
<td>HT 7</td>
<td>Buddhism</td>
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<tr>
<td>HT 8</td>
<td>Buddhism</td>
</tr>
</tbody>
</table>

Assessment

Assessment for this paper is by three-hour written examination in Trinity Term. In the examination, students will be asked to answer three questions, of which AT LEAST ONE should be from Section A on themes and methodological approaches to the study of religion, and AT LEAST ONE should be from Section B, on one individual religious tradition.
This grid indicates the pattern of teaching recommended by the Faculty for each paper. It represents in tabular form the information already included above in the schedule of papers. This pattern is not prescriptive and, as you will see, allows considerable flexibility but it is intended to help students and tutors plan students’ workload. All details are subject to change.

<table>
<thead>
<tr>
<th>Paper</th>
<th>Term</th>
<th>Faculty</th>
<th>College</th>
<th>Lectures</th>
<th>Classes</th>
<th>Tutorials</th>
<th>Classes</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1001 New Testament Greek</td>
<td>MT</td>
<td>24</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The Figure quoted is the number of class hours. The distribution and length of classes (60-120 minutes) varies according to Language. Please see the individual paper descriptions.</td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td>24</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>TT</td>
<td>12</td>
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<td>Students are expected to attend lectures on all four religious traditions in HT.</td>
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If you have any issues with teaching or supervision please raise these as soon as possible so that they can be addressed promptly. Details of who to contact are provided in your course handbook.