THIS DOCUMENT CONTAINS INDIVIDUAL DESCRIPTIONS FOR EACH PAPER AVAILABLE FOR EXAMINATION IN 2022.

IT IS RELEVANT FOR STUDENTS STUDYING THE FOLLOWING COURSES:

HONOUR SCHOOL OF THEOLOGY AND RELIGION

HONOUR SCHOOL OF PHILOSOPHY AND THEOLOGY

HONOUR SCHOOL OF RELIGION AND ORIENTAL STUDIES

POST GRADUATE DIPLOMA IN THEOLOGY AND RELIGION

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

The details, including set texts for some papers may alter from year to year. The set texts for the 2022 examination of 2### papers (for the first year of FHS) have been confirmed and are specified in this document. However, please note that information for the 2022 examination of 3### papers is yet to be confirmed and details specified for 3### papers in this document are, therefore, not yet binding on the 2022 examination. This Schedule of Papers will be reissued with confirmed 3### paper details including set texts in Hilary 2021.
This is version 4 of the Theology and Religion Schedule of Papers for FHS and PG Dip for examination in 2022.

Summary of Changes in version 4

The table of recommended patterns of teaching has been updated to schedule lectures for 3102 Paul and Pauline Tradition in MT2 instead of HT2.

The subtitle ‘Symbol, Ritual, Culture’ has been included in the description of 3401 Nature of Religion. The delivery of this paper has also been revised to 10 lectures (4 in MT2 and 6 in HT2) and the table of recommended patterns of teaching has been updated accordingly.

Summary of Changes in version 3

The following papers will not run in 2021-22 for examination in 2022 and have been removed and the list of unavailable papers and recommended patterns of teaching table updated accordingly:

3103 Biblical Interpretation: Perspectives from the Social Sciences
3105 Worship and Liturgy in the Hebrew Bible
3112 The Bible of the Early Christians: The Old Testament in the Second Century
3208 Origen
3214 Kierkegaard
3217 Barth

Text of the description for 3405 Mysticism has been amended to remove duplication of assessment information and erroneous deadlines (i.e. contrary to Examination Regulations), as follows:

Prescribed titles will be published at the beginning of Trinity Term in the candidate’s second year. The subject of the second essay will be chosen by candidates in consultation with tutors, subject to the approval of the Undergraduate Essays Committee. Titles, abstracts and bibliographies should reach the faculty Administrator not later than the end of fourth week in Trinity Term of the candidate’s second year. Essays should be submitted no later than Friday of eighth week of Hilary Term of the candidate’s second year.

The following wording has been added to the section on Assessment:

The first of these essays is chosen from a list of prescribed titles, which will be published at the beginning of Michaelmas Term in the final year of the Honour School.
Summary of Changes in version 2

The following paper descriptions have been added:

3105 Worship and Liturgy in the Hebrew Bible
3111 Why the environment, women, colonialization, and Black lives matter to New Testament interpretation
3112 The Bible of the Early Christians: the Old Testament in the Second Century

The following paper descriptions have been removed; they will not be available for teaching in 2021-22 and examination in 2022:

3211 Further Studies in a Special Theologian – Aquinas
3309 Crusade and Jihad: Holy War and The Abrahamic Religions: 1000-1229

Changes have been made to the following papers:

2203 Themes in 19th Century Theology and Religion – description under ‘Delivery’ updated to remove erroneous reference to classes.

3101 Hebrew of the Hebrew Bible – set texts have been revised to align with those examined also in 2021.

3102 Paul and Pauline Tradition – delivery has been revised so that lectures will be offered in Hilary Term 2022.

3217 Barth – set texts have been revised.

3302 Saints and Sanctity in the Age of Bede - -delivery has been revised so that classes would be offered in Hilary Term 2022.

3402 Psychology of Religion – delivery has been revised so that this paper would be taught by Faculty classes, in Hilary Term 2022 (tbc).

The description of 3000 Thesis has been updated, redirecting to comprehensive resources on Canvas.

The table of recommended patterns of teaching, the table detailing progression between papers and the list of unavailable papers have all been updated accordingly.
CONTENTS

Papers in the first year of the Final Honour School

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2101</td>
<td>The Narrative World of the Hebrew Bible</td>
<td>7</td>
</tr>
<tr>
<td>2102</td>
<td>The Poetic World of the Hebrew Bible</td>
<td>9</td>
</tr>
<tr>
<td>2103</td>
<td>The Gospels</td>
<td>10</td>
</tr>
<tr>
<td>2201</td>
<td>History of Doctrine</td>
<td>11</td>
</tr>
<tr>
<td>2202</td>
<td>Ethics I: Christian Moral Reasoning</td>
<td>12</td>
</tr>
<tr>
<td>2203</td>
<td>Themes in 19th-Century Theology &amp; Religion</td>
<td>14</td>
</tr>
<tr>
<td>2204</td>
<td>Key Themes in Systematic Theology</td>
<td>16</td>
</tr>
<tr>
<td>2301</td>
<td>History and Theology of the Early Church (64-337 A.D.)</td>
<td>19</td>
</tr>
<tr>
<td>2302</td>
<td>Medieval Religions</td>
<td>20</td>
</tr>
<tr>
<td>2303</td>
<td>Early Modern Christianity 1500-1648</td>
<td>23</td>
</tr>
<tr>
<td>2304</td>
<td>Formation of Rabbinic Judaism</td>
<td>24</td>
</tr>
<tr>
<td>2305</td>
<td>Islam in the Classical Period</td>
<td>25</td>
</tr>
<tr>
<td>2306</td>
<td>Foundations of Buddhism</td>
<td>26</td>
</tr>
<tr>
<td>2307</td>
<td>Hinduism: Sources and Formations</td>
<td>27</td>
</tr>
<tr>
<td>2401</td>
<td>Modern Judaism</td>
<td>28</td>
</tr>
<tr>
<td>2402</td>
<td>Islam in Contemporary Society</td>
<td>29</td>
</tr>
<tr>
<td>2403</td>
<td>Buddhism in Space and Time</td>
<td>30</td>
</tr>
<tr>
<td>2404</td>
<td>Modern Hinduism</td>
<td>31</td>
</tr>
<tr>
<td>2405</td>
<td>Science and Religion</td>
<td>32</td>
</tr>
</tbody>
</table>

Papers in the second year of the Final Honour School

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3000</td>
<td>Thesis</td>
<td>33</td>
</tr>
<tr>
<td>3101</td>
<td>Hebrew of the Hebrew Bible</td>
<td>34</td>
</tr>
<tr>
<td>3102</td>
<td>Paul and Pauline Tradition</td>
<td>35</td>
</tr>
<tr>
<td>3104</td>
<td>Gender and Power in Biblical Texts</td>
<td>36</td>
</tr>
<tr>
<td>3111</td>
<td>Why the environment, women, colonialization, and Black lives matter to New Testament interpretation</td>
<td>37</td>
</tr>
<tr>
<td>3203</td>
<td>Analytic Philosophy and Christian Theology</td>
<td>40</td>
</tr>
</tbody>
</table>
A note on progression between papers in the first and second year of the Final honour School

List of papers unavailable for examination in 2022

Recommended Patterns of Teaching
IMPORTANT NOTE

The extraordinary conditions resulting from the Covid-19 pandemic will affect the details of teaching and learning in 2020-21 and potentially in 2021-22. 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 current plans for teaching and learning and for information about changes to courses, please visit https://www.ox.ac.uk/coronavirus/students/education
2101 THE NARRATIVE WORLD OF THE HEBREW BIBLE

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

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

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

Objectives
Students who successfully complete this paper will:

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

Delivery
8 Lectures; 4 Classes; 8 Tutorials

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

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

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

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
2102 THE POETIC WORLD OF THE HEBREW BIBLE

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

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

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

Objectives
Students who successfully complete this paper will:

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

Delivery
8 Lectures; 4 Classes; 8 Tutorials

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

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

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

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

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

Set texts

(in English and/or Greek):

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

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

Examiners will set gobbets selected from these chapters only.

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

16 lectures; 8 tutorials.

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

Assessment

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

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

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

Aims

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

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

Objectives

Students who successfully complete this paper will be familiar with:

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

Delivery

16 lectures; 8 tutorials.

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
**2022 Version 4 – 21.06.2021**

**2022 Version 4 – 21.06.2021**

---

**2202 ETHICS I: CHRISTIAN MORAL REASONING**

**Description**

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

**Aims**

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

**Objectives**

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

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

**Delivery**

8 lectures; 8 classes; 8 tutorials.

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

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

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

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

In answering questions, candidates are encouraged to show an intelligent and critical grasp of relevant classic texts, including papal encyclicals and those by such authors as Augustine, Aquinas, Luther, Calvin, Kant, Kierkegaard, Bonhoeffer and Barth.
2203 THEMES IN 19TH-CENTURY THEOLOGY & RELIGION

Description

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

Themes and Set Texts

The themes and texts specified for study in 2020-21 and examination in 2022 are as follows:

1) Spirit and History


2) Reductionism


3) Religious Experience


4) Literature and Religion


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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

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

Delivery

16 lectures; 8 tutorials

The lectures offer thematic coverage and historical contextualization of the complex intellectual developments in theology and religion across the period; the tutorials enable students to explore and interrogate these themes in greater depth through supervised personal engagement with primary and secondary literature.

Assessment

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

The examination paper is split into two parts. One part requires comment on the set texts and the other offers more general questions. Students will be required to answer 3 questions.
2204 KEY THEMES IN SYSTEMATIC THEOLOGY

GOD, CREATION, CHRIST, AND CHURCH

Description

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

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

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

16 lectures; 8 classes; 8 tutorials.

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

The prescribed texts for 2022 are as follows:

The following texts are prescribed for the examination in 2022. This means that candidates will be expected to make some informed reference to one or more of these texts in their examination essays. Please note that it will be possible to perform well in the examination without making reference to all or any particular one of the following texts, but the mark you receive may be limited if you fail to display knowledge of any of these prescribed texts. The best examination scripts will display secure knowledge and critical engagement with a select range of the texts below. In each year, the examination will provide scope and opportunity for a range of these prescribed texts to be engaged but it may not be possible to refer to every text, every year. Students are therefore advised to prepare multiple texts from across the doctrinal loci (having studied all these texts in class). Please note that as distinct from so-called ‘set texts’ in other papers on this curriculum, the examination will not include gobbets and you will not be required to offer explicit commentary on selected portions of text.

1. Trinity:
   Week Two: Paul Fiddes: Participating in God, Part I, pp. 3-112.

2. Creation and Anthropology
   Week Three: Rosemary Radford Ruether: ‘Ecofeminism: First and Third World Women’ in Theology and Feminism ed. Diana Lipton and Janet Soskice

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

4. Pneumatology and Church:
   Week Seven: Lumen Gentium and Gaudium et Spes, Vatican II documents.
Assessment

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

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

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

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

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 Lectures; 8 Classes; 8 tutorials.

Assessment

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

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

Aims

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

Objectives

Students who successfully complete this paper will:

- Have a sound overview of the major developments of the medieval western Church
- Understand the importance of the Middle Ages for the development of the doctrines and institutions of the Western Church
- Understand the importance of studying the interactions between Christians, Jews and Muslims to gain an understanding of the history of medieval Europe, and the attitudes of Christians towards those they described as Pagans
- Understand the importance of the medieval encounter between Christians, Jews and Muslims for subsequent attitudes in Christianity, Judaism and Islam concerning the religious self in relationship to the religious other.
2022 Version 4 – 21.06.2021

Delivery

16 lectures; 6 classes; 8 tutorials.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Michælmas 2020</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Carolingian Church I</td>
</tr>
<tr>
<td>2</td>
<td>Carolingian Church II</td>
</tr>
<tr>
<td>3</td>
<td>CLASS: Benedictine monasticism; Cluny</td>
</tr>
<tr>
<td>4</td>
<td>Gregorian Reform</td>
</tr>
<tr>
<td>5</td>
<td>Monastic Reform</td>
</tr>
<tr>
<td>6</td>
<td>Preachers and Friars</td>
</tr>
<tr>
<td>7</td>
<td>CLASS: Popular religion</td>
</tr>
<tr>
<td>8</td>
<td>Twelfth-century Renaissance: Monastic and cathedral schools</td>
</tr>
<tr>
<td><strong>Hilary 2021</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Twelfth-century Renaissance: medieval humanism</td>
</tr>
<tr>
<td>2</td>
<td>Twelfth-century Renaissance: Anselm of Canterbury/Bec</td>
</tr>
<tr>
<td>3</td>
<td>Twelfth-century Renaissance: Peter Abelard</td>
</tr>
<tr>
<td>4</td>
<td>Muslims, Christians, and Jews in Iberia, 711-c. 1300</td>
</tr>
<tr>
<td>5</td>
<td>Jews in Medieval Christian Society, C. 1000 - C. 1300</td>
</tr>
<tr>
<td>6</td>
<td>CLASS Twelfth-century Renaissance: Study of the Bible:</td>
</tr>
<tr>
<td>7</td>
<td>CLASS Canon Law</td>
</tr>
<tr>
<td>8</td>
<td>CLASS Crusades</td>
</tr>
<tr>
<td></td>
<td>Trinity 2021</td>
</tr>
<tr>
<td>---</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Universities of Paris and Oxford: Aquinas</td>
</tr>
<tr>
<td>2</td>
<td>Universities of Paris and Oxford: Duns Scotus and William of Ockham</td>
</tr>
<tr>
<td>3</td>
<td>Averroes and Maimonides</td>
</tr>
<tr>
<td>4</td>
<td>Heresy</td>
</tr>
<tr>
<td>5</td>
<td>CLASS Heresy</td>
</tr>
<tr>
<td>6</td>
<td>1492: The Fall of Granada and the Expulsion of the Jews from Spain</td>
</tr>
</tbody>
</table>

**Assessment**

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
2303 EARLY MODERN CHRISTIANITY 1500-1648

Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

16 lectures; 8 tutorials

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

Assessment

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

Candidates will be required to answer three essay questions.
2304 FORMATION OF RABBINIC JUDAISM

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

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

Objectives
Students who successfully complete this paper will:

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

Delivery
16 lectures; 8 tutorials.

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

8 lectures, entitled ‘Formation of Rabbinic Judaism’, are delivered in Michaelmas or Hilary Term each year. 8 lectures, entitled ‘The Jews of Medieval Ashkenaz and Sepharad’, will be delivered in Michaelmas Term 2020. Students on this course are also encouraged to attend the 8 lectures on ‘Varieties of Judaism in the late Second Temple period’ delivered in Hilary Term each year.

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

Assessment
Is by one three-hour written examination in Trinity term of the final year of the Honour School.
2305 ISLAM IN THE CLASSICAL PERIOD

Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 lectures; 8 tutorials.

Assessment

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

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 lectures; 8 tutorials.

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
2307 HINDUISM: SOURCES AND FORMATIONS

Description

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

Aims

To present the history of Classical Hinduism.

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 lectures; 8 tutorials.

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
2401 MODERN JUDAISM

Description

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 lectures; 8 tutorials.

Assessment

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

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 lectures; 8 tutorials.

Assessment

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

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 lectures; 8 tutorials.

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
2404 MODERN HINDUISM

PHILOSOPHIES AND TRADITIONS

Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 lectures; 8 tutorials.

The lectures describe the development of scholastic, devotional and tantric Hinduism into the modern period and follow on from Paper 2307, Hinduism: Sources and Formations. The tutorials follow the general historical trajectory of the lectures, focusing in more depth on specific topics.

Assessment

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

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

16 lectures; 8 tutorials.

Assessment

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

Please note that candidates will have a free choice of three questions from the whole examination paper (except for where choice is restricted by EITHER/OR). The paper will NOT be divided into sections A and B, as for the 2019 Examination. Candidates for the 2022 examination should refer instead to the revised Specimen Paper (issued 2020), the 2020 and 2021 examinations for an indication of the question paper format. The content of this paper is unchanged and the questions posed on the 2019 paper remain valid.
All BA Theology and Religion candidates will be required to submit a thesis as one of their eight papers. This option is also available to candidates for the Honour School in Philosophy and Theology and candidates for the Honour School of Theology and Oriental Studies. Joint School candidates should note that the regulations governing theses in Theology are the same as those specified for theses in the Regulations for the Honour School of Theology and Religion, and summarised below. Please check the appropriate Exam Regulations, quoted below for convenience.

“... candidates will be required to submit a thesis (Paper 3000) by noon on Monday of Week 9 of Hilary Term in the final year of the Honour School as one of their eight papers. The thesis must not exceed 12,000 words, inclusive of notes and appendices but excluding bibliography. The subject of the thesis need not fall within the areas covered by the papers listed in the Honour School of Theology and Religion. It may overlap any subject or period on which the candidate offers papers, but the candidate should not reproduce the content of his or her thesis in any answer to a question in the examination. Prior approval of the title and subject of the thesis must be obtained from the Board of the Faculty of Theology and Religion. Such approval must be sought not later than 4pm on Friday of Week 3 of Michaelmas Term in the final year of the Honour School. The request for approval should be made electronically on a form found in the course handbook which must be signed by the candidate’s tutor stating that this subject has his or her approval. The request must include an abstract of approximately 100 words addressing how the topic will be treated, and an indicative bibliography.

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

For comprehensive guidance relating to the Thesis, please consult the Canvas Module, Written Work submitted for Examination in the Theology and Religion Undergraduate Information Container (you will need to sign-in). This includes the current Guidance and Information relating to FHS Paper 3000.
Candidates who take this paper should normally have taken 1002 Biblical Hebrew and at least one of 2101 Narrative World of the Hebrew Bible or 2102 Poetic World of the Hebrew Bible in the first year of the Honour School.

Description

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

Set Texts

The list of set texts will vary from year to year. The texts selected for examination in Trinity 2022 are:

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

40 classes; 4 tutorials

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

Assessment

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

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

Set texts

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

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

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

Examiners will set gobbets selected from these chapters only.

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 lectures (each of 90 minutes); 8 tutorials

Assessment

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

The examination will require candidates to answer two essay questions and to comment on the set texts in English and/or Greek.
3104 GENDER AND POWER IN BIBLICAL TEXTS

Course Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Course delivery

8 lectures; 8 tutorials.

Assessment

Assessment for this paper will be by one three-hour written examination in the Trinity Term of the final year of the Honour School.
There are no specified prerequisites for this course, although to have taken 2103 *The Gospels* and/or to be taking 3102 *Paul and Pauline Tradition* would be advantageous.

**Description**

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

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

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

**Aims**

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

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

To engage with some of the literature produced and key New Testament texts used by scholars immersed these various approaches to New Testament interpretation;
To develop skills in engaging critically with these methods of reading the New Testament and applying the method to their own exegesis of the New Testament.

**Objectives**

Students who successfully complete this paper will have:

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

**Delivery**

8 x 90 minute classes; 2 tutorials.

Classes follow the pattern indicated below:

<table>
<thead>
<tr>
<th>Week</th>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction to Biblical Interpretation and Interpretative Communities</td>
</tr>
<tr>
<td>2 &amp; 3</td>
<td>Black and Womanist Interpretation of the New Testament</td>
</tr>
<tr>
<td>4</td>
<td>Feminist Interpretation of the New Testament</td>
</tr>
<tr>
<td>5 &amp; 6</td>
<td>Postcolonial Interpretation of the New Testament</td>
</tr>
<tr>
<td>7</td>
<td>Ecological Interpretation of the New Testament</td>
</tr>
<tr>
<td>8</td>
<td>Other contemporary approaches (student led)</td>
</tr>
</tbody>
</table>

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

**Assessment**

All candidates will be assessed by both:

(i) An essay, which should not exceed 2,500 words, inclusive of notes and appendices but excluding bibliography, submitted no later than noon on Monday of Week 9 of Hilary Term in the final year of the Honour School. The essay will involve selecting a text from within the New Testament and examining it using one of the methods introduced in this paper, evaluating what this hermeneutical approach offers that another approach might not. Students will decide on the specific approach of their essay individually, in consultation with their tutor.

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

(ii) A two-hour written examination in Trinity Term of the final year of the Honour School, in which candidates are expected to answer TWO questions.
3203 ANALYTIC PHILOSOPHY AND CHRISTIAN THEOLOGY

Description

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

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

Aims

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

Objectives

Students who have studied for this paper will have:

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

Delivery

8 lectures; 8 tutorials.

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
3204 ETHICS II: RELIGIOUS ETHICS

Description

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

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

Aims

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

Objectives

Students who successfully complete this paper will demonstrate understanding of:

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

Delivery

8 lectures; 4 classes; 4 tutorials.

Assessment

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

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

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

Set Texts


Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 x 90 minute classes.

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

Assessment

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

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

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

Set Texts


Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 x 90 minute classes.

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

Assessment

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

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.
There are no specified prerequisites for this course, although to have taken 2204 Key Themes in Systematic Theology would be advantageous.

Description

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

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 x 90 minute classes

Assessment

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

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.
3301 FROM NICAEA TO CHALCEDON

TRINITY, CHRISTOLOGY AND GRACE

Description

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

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

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

16 lectures; 8 tutorials

Assessment

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

Saints, both living and dead, played a key role in the introduction of Christianity among the pagan Germanic warrior peoples who settled in south-eastern Britain after the end of Roman rule, and in the consolidation of the faith and establishment of ecclesiastical structures in the seventh and eighth centuries. The Venerable Bede (c. 672-735), monk, theologian, and historian grew up in newly-Christianised Northumbria; his prolific writings, which range from biblical commentary to lives of saints, shed significant light on the place of the holy in the society of his own day. Other contemporary writers (all ecclesiastics) also produced narratives in saints’ lives, while some holy people were commemorated through physical monuments. This course will focus on the development of the cult of saints in early England, thinking mostly about saints who lived as nuns, monks or bishops but also touching on saint-kings. Saints who lived in the Church worked as missionaries and teachers of the Christian message, helping the faithful over aspects of their daily lives, but also sometimes challenging the authority of the Church’s hierarchy; hermits present a different model of Christian living. Kings had obligations to their people which went beyond their obvious responsibility to achieve victory in war, and otherwise preserve their realm in peace. Some kings from this period who died fighting for their people were remembered as saints; others took so great an interest in Christianity that they abdicated their thrones to adopt the religious life.

The promotion of the cults of saints after their death (through the writing of accounts of their marvellous deeds and promotion of the places of their burial and their relics) could encourage streams of pilgrims and visitors to visit churches and monasteries. This course will explore how saints were made in the early middle ages and whether there was a single ideal of sanctity in this period; it will look at how holy men (and women) with vocations to contemplation and devotion coped with the pressures of the world around them, thinking particularly about the tensions that faced bishops. We will question whether saint-kings were culted differently from other holy men and women. Further, we will ask whether the earlier eighth century can be considered an ‘age of the saints’ and consider the extent to which the English modelled their saints according to heroic ideals that they had preserved from their Germanic, pagan past.

Set Texts

Bede, Ecclesiastical History of the English People (trans. Judith McClure and Roger Collins, Bede: the ecclesiastical history of the English people; The greater chronicle; Bede’s letter to Egbert (Oxford, 1990): Book I, chs 22-26; Book II, chs 1-2, 9-16; Book III; Book IV; Book V, ch 1


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


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


Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 classes; 4 tutorials

Classes last 90 minutes and follow the pattern indicated below:

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

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

Candidates are expected to answer three questions, of which one will require comment on passages selected from the set texts that were studied in the classes.
3303 FAITH, REASON, AND RELIGION FROM THE ENLIGHTENMENT TO THE ROMANTIC AGE

Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 classes x 90 minutes; 4 tutorials

Tutorials for supervision of the submitted essays should be completed by the end of Hilary Term.
Assessment

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

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

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

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

Each essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.
3304 EASTERN CHRISTIANITIES FROM CONSTANTINOPLE TO BAGHDAD

Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

8 lectures; 8 tutorials.

The lectures provide the general framework for the course, following a chronological progression. Tutorials will then allow students to pursue individual topics of interest in more depth, in preparation for the final exam.

Assessment

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

Candidates are expected to answer three questions.
Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 tutorials.

Assessment

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

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

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

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 tutorials.

Assessment

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

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

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.
### 3307 FURTHER STUDIES IN BUDDHISM

#### Description

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

#### Aims

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

#### Objectives

Students who successfully complete this paper will have:

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

#### Delivery

8 tutorials.

#### Assessment

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

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

The extended essay should be uploaded to the Assignments section of the Theology and Religion WebLearn site. Each submission will require the candidate to make a declaration indicating that the extended essay has the same title as that previously approved by the Faculty Board, and to be his or her own work, and that it has not already been submitted (wholly or substantially) for an Honour School other than one involving Theology and Religion, or another degree of this University, or a degree of any other institution. No extended essay shall be ineligible for examination because it has been or is being submitted for any prize of this University.
3308 FURTHER STUDIES IN HINDUISM

Description

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

Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 tutorials.

Assessment

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

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

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

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

Set Texts

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

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

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


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

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


Aims

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

Objectives

Students who successfully complete this paper will have:

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

Delivery

8 lectures; 8 tutorials.

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

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
3401 THE NATURE OF RELIGION
SYMBOL, RITUAL, CULTURE

Description
This paper examines the main classical and contemporary approaches to the study of religion, and the emergence of Religious Studies as an academic discipline. Candidates will be introduced to major theorists from the field, and are required to engage critically in examining the comparative study of religions, the relations between religious belief and religious practice, and the central roles of phenomena myth, symbol, and ritual in theoretical discussions of religion over the course of the 20th century. Tutorials aim to enable students to engage with theories covered in lectures.

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

Objectives
Students who successfully complete this paper will:

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

Delivery
10 lectures; 8 tutorials.

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

Candidates are expected to answer three questions.
3402 PSYCHOLOGY OF RELIGION

Description

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

Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 x 90 minute classes.

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.
3403 SOCIOLOGY OF RELIGION

Description

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

Set Texts

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


Aims

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 lectures; 8 tutorials.

Assessment

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

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

**Description**

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

**Aims**

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

**Objectives**

Students who successfully complete this paper will:

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

**Delivery**

8 tutorials.

**Assessment**

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

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

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

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

Aims

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

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

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

Objectives

Students who successfully complete this paper will:

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

Delivery

8 lectures; 8 tutorials.

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

Assessment

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

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

The first of these essays is chosen from a list of prescribed titles, which will be published at the beginning of Michaelmas Term in the final year of the Honour School.

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

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

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

Aims

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

Objectives

Students who successfully complete this paper:

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

Delivery

8 classes; 2 tutorials

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

All candidates will be assessed by both:

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

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

(ii) A two-hour written examination in Trinity Term of the final year of the Honour School.
Paper 107, Philosophy of Religion is available to students of Theology and Religion – please check your Examination Regulations. It is delivered by the Philosophy Faculty and details are available on their website.
A NOTE ON PROGRESSION BETWEEN PAPERS IN THE FIRST AND SECOND YEAR OF THE FINAL HONOUR SCHOOL

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

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

These recommendations may not apply to PG Dip students, who should consult their Directors of Studies.
LIST OF PAPERS UNAVAILABLE FOR EXAMINATION IN 2022

For clarity and convenience here follows a list of those papers which will not be available for study in 2020-2021 or examination in 2022.

3103 Biblical Interpretation: Perspectives from the Social Sciences
3105 Worship and Liturgy in the Hebrew Bible
3106 Further Studies in the Hebrew Bible - Prophecy and Revelation in the Hebrew Bible and Beyond
3107 Further Studies in the Hebrew Bible - Law, Teaching, and Wisdom in Biblical Tradition
3108 Further Studies in the Hebrew Bible - Early Interpretation in the Hebrew Bible and Ancient Judaism
3112 The Bible of the Early Christians: The Old Testament in the Second Century
3201 Contemporary Theology and Culture
3208 Further Studies in a Special Theologian - Origen
3210 Further Studies in a Special Theologian - Anselm
3211 Further Studies in a Special Theologian - Aquinas
3213 Further Studies in a Special Theologian - Calvin
3214 Further Studies in a Special Theologian - Kierkegaard
3215 Further Studies in a Special Theologian - Newman
321 Further Studies in a Special Theologian - Barth
3218 Further Studies in a Special Theologian - Tillich
3219 Further Studies in a Special Theologian - Bonhoeffer
3220 Further Studies in a Special Theologian - Rahner
3222 Further Studies in Systematic Theology and Ethics - Postliberal Theology
3223 Further Studies in Systematic Theology and Ethics - Radical Orthodoxy
3224 Further Studies in Systematic Theology and Ethics - Modern Debates concerning the Trinity
3225 Further Studies in Systematic Theology and Ethics - Modern Debates concerning Christology
3309 Further Studies in Abrahamic Religions: Crusade and Jihad: Holy War and The Abrahamic Religions

All 2### papers will be available for examination in 2022.
RECOMMENDED PATTERNS OF TEACHING

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

<table>
<thead>
<tr>
<th>Paper</th>
<th>Term</th>
<th>Faculty</th>
<th>College</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>2101: The Narrative World of the Hebrew Bible</td>
<td></td>
<td>MT 8</td>
<td>HT 4</td>
<td>Each class requires no more than one hour of preparatory work</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT</td>
<td>Students who have not taken paper 1101 for the Preliminary Examination are</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>further encouraged to attend the Introduction to the Hebrew Bible</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>lectures in Michaelmas Term.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Students intending to study the set text in Hebrew are encouraged to attend</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>the Intermediate Hebrew classes offered by the Faculty.</td>
</tr>
<tr>
<td>2102: The Poetic World of the Hebrew Bible</td>
<td></td>
<td>MT</td>
<td>HT 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT 4</td>
<td></td>
</tr>
<tr>
<td>2103: The Gospels</td>
<td></td>
<td>MT 8</td>
<td>HT 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT 8</td>
<td></td>
</tr>
<tr>
<td>2201 History of Doctrine</td>
<td></td>
<td>MT 8</td>
<td>HT 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT</td>
<td></td>
</tr>
<tr>
<td>2202: Ethics I: Christian Moral Reasoning</td>
<td></td>
<td>MT 8</td>
<td>HT 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT</td>
<td></td>
</tr>
<tr>
<td>2203: Themes in Nineteenth-Century Theology and Religion</td>
<td></td>
<td>MT 8</td>
<td>HT 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT</td>
<td></td>
</tr>
<tr>
<td>2204: Key Themes in Systematic Theology</td>
<td></td>
<td>MT 8</td>
<td>HT 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TT 8</td>
<td></td>
</tr>
<tr>
<td>Course Code</td>
<td>Course Title</td>
<td>MT</td>
<td>HT</td>
<td>TT</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------------------------------------------------------------------------</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>2301</td>
<td>History and Theology of the Early Church (64 – 337 A.D.)</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>2302</td>
<td>Medieval Religions</td>
<td>7</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>2303</td>
<td>Early Modern Christianity 1500-1648</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>2304</td>
<td>Formation of Rabbinic Judaism</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2305</td>
<td>Islam in the Classical Period</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>2306</td>
<td>Foundations of Buddhism</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2307</td>
<td>Hinduism: Sources and Formations</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>2401</td>
<td>Modern Judaism</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2402</td>
<td>Islam in Contemporary Society</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>2403</td>
<td>Buddhism in Space and Time</td>
<td>8</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Students are further encouraged to attend 8 lectures for paper 3310 in HT.)
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>MT</th>
<th>HT</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>2404: Modern Hinduism</td>
<td>MT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2405: Science and Religion</td>
<td>MT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3000: Thesis</td>
<td>MT</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td>The total time spent in all meetings with the thesis supervisor must not exceed five hours.</td>
<td></td>
</tr>
<tr>
<td>3101: The Hebrew of the Hebrew Bible</td>
<td>MT</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3102: Paul and the Pauline Tradition</td>
<td>MT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td>Lectures last 90 minutes</td>
<td></td>
</tr>
<tr>
<td>3104: Gender and Power in Biblical Texts</td>
<td>MT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3111: Why the environment, women, colonialization, and Black lives matter to New Testament interpretation</td>
<td>MT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td>Classes last 90 minutes</td>
<td></td>
</tr>
<tr>
<td>3203: Analytic Philosophy and Christian Theology</td>
<td>MT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3204: Ethics II: Religious Ethics</td>
<td>MT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td>8</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3208-3220: Further Studies in a Special Theologian</td>
<td>MT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HT</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TT</td>
<td></td>
<td>Classes last 90 minutes. Classes will normally be scheduled in Hilary Term. Confirmation of any change will be communicated as soon as possible.</td>
<td></td>
</tr>
</tbody>
</table>

Classes will normally be scheduled in Hilary Term. Confirmation of any change will be communicated as soon as possible.
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>MT</th>
<th>HT</th>
<th>TT</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3221: Liberation Theology and Its Legacy</td>
<td>MT</td>
<td>HT 8</td>
<td>TT</td>
<td>Classes last 90 minutes</td>
<td></td>
</tr>
<tr>
<td>3301: From Nicaea to Chalcedon</td>
<td>MT 8</td>
<td>HT 8</td>
<td>TT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3302: Saints and Sanctity in the Age of Bede</td>
<td>MT 8</td>
<td>HT 8</td>
<td>TT</td>
<td>Classes last 90 minutes</td>
<td></td>
</tr>
<tr>
<td>3303: Faith, Reason, and Religion from the Enlightenment to the Romantic Age</td>
<td>MT 8</td>
<td>HT 8</td>
<td>TT</td>
<td>Classes last 90 minutes. Supervision of the submitted essays should be completed by the end of HT.</td>
<td></td>
</tr>
<tr>
<td>3304: Eastern Christianities from Constantinople to Baghdad</td>
<td>MT 8</td>
<td>HT 8</td>
<td>TT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3305-3308: Further Study in Judaism/Islam/Buddhism/Hinduism</td>
<td>MT</td>
<td>HT 8</td>
<td>TT</td>
<td>Extended Essay</td>
<td></td>
</tr>
<tr>
<td>3310: Varieties of Judaism, 100 BCE-100 CE</td>
<td>MT</td>
<td>HT 8</td>
<td>TT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3401: The Nature of Religion</td>
<td>MT 4</td>
<td>HT 6</td>
<td>TT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3402 Psychology of Religion</td>
<td>MT</td>
<td>HT 8</td>
<td>TT</td>
<td>Classes last 90 minutes</td>
<td></td>
</tr>
<tr>
<td>3403: Sociology of Religion</td>
<td>MT</td>
<td>HT 8</td>
<td>TT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3404: Further Study in Science and Religion</td>
<td>MT</td>
<td>HT 8</td>
<td>TT</td>
<td>Extended Essay</td>
<td></td>
</tr>
<tr>
<td>Course Description</td>
<td>MT</td>
<td>HT</td>
<td>TT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3405: Mysticism</td>
<td>8</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3406: Feminist Approaches to Theology and Religion</td>
<td>8</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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