

## FACULTY OF THEOLOGY AND RELIGION

### VERSION LOG

Official descriptions of individual papers offered for the Honour School and Postgraduate Diploma, together with a table summarising recommended patterns of teaching, were published to the Faculty website on 24/05/2023. Subsequent changes to these official online descriptions will be recorded in this document (which will be uploaded to the same page of the website) and that record kept online for three years. For information about versions of the syllabus prior to Michaelmas Term 2023 or concerning expired records, please contact the Faculty Office.

In the detailed record below: strike-through indicates deleted text (~~like this~~), underlining indicates added/new text (like this).

On a discretionary basis, this log will exclude very minor changes (e.g. adjustments to formatting and corrections of simple typographical errors), which neither alter the substance of the paper description nor affect interpretation of that description.

The most recent changes will display at the top of this document.

**13/05/2025** The following paper has been introduced (whole text below newly added) for teaching from 2025-26.

#### **Studies in a Special Theologian: Balthasar**

##### **Description**

Hans Urs von Balthasar (1905–88) is frequently regarded as the most significant Catholic theologian of the twentieth century, and he has profoundly influenced modern Protestant, Catholic, and Orthodox theology across a wide range of topics. Foremost among his provocations is likely his ‘theological aesthetics’, translated in English as *The Glory of the Lord*. This seven-volume work rehabilitates beauty as a divine attribute in an effort at recasting encounter with God as analogous to one’s most moving experiences of beauty in art, music, and the natural world. Today, one finds dozens of theological aesthetics that draw from, expand upon, and occasionally challenge Balthasar’s insights, signaling his enduring importance for this growing subfield in contemporary theology.

Although most widely known for his aesthetics, as author of approximately 100 books and 500 articles, Balthasar’s contributions go far beyond his reflections on beauty. He is also noted for his trailblazing retrieval of patristic theologians, his efforts at reuniting ‘spirituality’ with academic theology, his pioneering work in ecumenical theology (especially in his many exchanges with the Protestant theologian Karl Barth), his creative use of non-theological sources (particularly literary figures), and his notorious discontent with some trends in post-conciliar Catholic theology. Most controversially, Balthasar has offered audacious accounts of Christ’s descent into hell, the Trinity, and the possibility of universal salvation.

For all of his influence, however, Balthasar remains an enigmatic and poorly understood figure in a number of respects, not least because of his opaque writing style and the diffuse presentation of his ideas across a large number of works. This paper will introduce students to major themes in his thought through a clear, navigable treatment of his doctrine of the Trinity, Christology, anthropology, doctrine of creation, soteriology, and eschatology.

### **Set texts**

'The Task and Structure of a Theological Aesthetics', in *The Glory of the Lord: A Theological Aesthetics*, vol. I: *Seeing the Form*, trans. Erasmo Leiva-Merikakis (San Francisco: Ignatius Press, 1982), 117-127.

'The Spiritual Senses', in *The Glory of the Lord: A Theological Aesthetics*, vol. I: *Seeing the Form*, trans. Erasmo Leiva-Merikakis (San Francisco: Ignatius Press, 1982), 365-425.

'Theology and Sanctity', in *Explorations in Theology I: The Word Made Flesh*, trans. A.V. Littledale and A. Dru (San Francisco: Ignatius Press, 1989), 181-209.

'The Miracle of Being and the Fourfold Distinction', in *The Glory of the Lord: A Theological Aesthetics*, vol. V: *The Realm of Metaphysics in the Modern Age*, trans. Oliver Davies, et al., (San Francisco: Ignatius Press, 1991), 613-28.

'The Cross and the Trinity', in *Theo-Drama: Theological Dramatic Theory*, vol. IV: *The Action*, trans. Graham Harrison (San Francisco: Ignatius Press, 1994), 319-332.

'Going to the Dead: Holy Saturday', in *Mysterium Paschale: The Mystery of Easter*, trans. Aidan Nichols, O.P. (San Francisco: Ignatius Press, 1990), 148-88.

*Dare We Hope "That All Men be Saved"? With a Short Discourse on Hell*, trans. David Kipp and Lothar Krauth (San Francisco: Ignatius Press, 1988), 29-46.

The table of recommended patterns of teaching has been updated accordingly and **Balthasar** added to the list of options available to study in 2025-26 for examination from 2026 under the general description for **Studies in a Special Theologian**.

**08/05/2025 Additional information supplied in an update to**

### **Studies in a Special Theologian: al-Ghazali**

Under **Set Texts** in English:

~~*The Incoherence of the Philosophers / Tahāfut al falāsifa*. A parallel English-Arabic text. Edited and translated by Michael E. Marmura. 2nd. edition. Provo (Utah): Brigham Young University Press, 2000.~~

Under **Set Texts in Arabic**:

*al-Munqidh min al-ḍalāl / Erreur et délivrance*. Arabic edition and French translation by Farid Jabre. 3rd edition. Beirut: Commission libanaise pour la traduction des chefs-d'œuvre, 1969. Pp. 9-15 (Arabic pagination). ~~(Page allocation is to be confirmed)~~

Under **Delivery**, the following clarification:

For students who wish to take the option of responding to an Arabic gobbets in the final exam, there will be offered four additional 60-minute classes, reading a portion of al-Ghazali's autobiography in the original Arabic.

**30/04/2025** This update includes changes to a number of papers:

Addition of:

**[Studies in a Special Theologian:] al-Ghazali**

**Yoga and meditation**

Revisions to:

**Hebrew of the Hebrew Bible**

**History of Christian Doctrine**

**Key Themes in Systematic Theology**

**Liberation Theology and its Legacy**

**Modern Judaism**

**Religion in the Contemporary World**

**Studies in a Special Theologian**

**[Studies in a Special Theologian:] Luther**

**[Studies in a Special Theologian:] Kierkegaard**

Withdrawal of:

**Ethics II: Religious Ethics – Asian Systems of Ethical Thought**

**Formation of Rabbinic Judaism**

**Studies in a Special Theologian: Barth**

The details of these changes, including the terms when they will take effect (for teaching and examination) are provided below.

In addition, the table of Recommended Patterns of Teaching has been updated to reflect the added, revised and withdrawn descriptions.

Note that certain papers, which have not been withdrawn (i.e. their descriptions remain published) will not be available for study in 2025-26. Please see the latest table of Recommended Patterns of Teaching for information.

The following papers have been introduced (whole text below newly added) for teaching from Michaelmas Term 2025 (see under 'Papers which may not be available every year').

**Studies in a Special Theologian: al-Ghazali**

**For first teaching in 2025-26 and first examination in 2027.**

## **Description**

Al-Ghazali (d. 1111) is one of the most important thinkers in Islam and has shaped this religious tradition like few others. His life story with his conversion from being one of the most prominent scholars of Islamic theology (kalām) and an original critic of the tradition of Aristotelian philosophy in Islam to becoming a Sufi has fascinated many. Al-Ghazali made important contributions to almost all fields of religious literature in Islam. While he started his life as a protégé of Nizām al-Mulk, the powerful grand-vizier of the Seljuq empire, he became, after his conversion, an outspoken critic of the Seljuq administration and vowed never again to cooperate with them. Later, however, he was forced to act against that vow, a decision he justified in a widely read autobiography.

Al-Ghazali's life has become an example for many Muslims. His most widely studied work, *The Revival of the Religious Sciences* is accepted as a guide for the day-to-day interactions Muslims have with other members of their societies. This course will explore al-Ghazali's life through his major works, starting with his programmatic *Incoherence of the Philosophers* and following his major writings up to his final works, including his very influential autobiography.

## **Set Texts**

In English:

*Deliverance from Error* (al-Ghazālī's autobiography) in: *Deliverance from Error. Five Key Texts Including His Spiritual Autobiography, al-Munqidh min al-Dalāl*. Translated and annotated by Richard J. McCarthy. Louisville (Ky.): Fons Vitae: 2000. Pp. 53–98.

*On the Boundaries of Theological Tolerance in Islam. Abū Hāmid al-Ghāzālī's Fayṣal al-Tafriqa bayna al-Islam wa al-zandaqa*. Translated by Sherman Jackson. Karachi: Oxford University Press, 2002.

*Faith in Divine Unity and Trust in Divine Providence. Book 35 of The Revival of the Religious Sciences*. Translated by David Burrell. Louisville (Ky.): Fons Vitae, 2001.

*The Incoherence of the Philosophers / Tahāfut al-falāsifa*. A parallel English-Arabic text. Edited and translated by Michael E. Marmura. 2nd. edition. Provo (Utah): Brigham Young University Press, 2000.

In Arabic (precise allocation is to be confirmed):

*al-Munqidh min al-dalāl / Erreur et délivrance*. Arabic edition and French translation by Farid Jabre. 3rd edition. Beirut: Commission libanaise pour la traduction des chefs-d'œuvre, 1969.

***Information supplementing that available in the generic description for Further Studies in a Special Theologian***

**Prerequisites and Restrictions**

This paper is available to all students for the Honour School or Postgraduate Diploma. (In 2025-26 it will be available to students in the first year of the Honour School or part-time PGDip only, i.e. for first examination in 2027.)

This paper does not require the study of any other paper. However, students preparing Arabic texts for this paper are expected already to have some proficiency in Arabic and should normally have taken Qur'ānic Arabic for the Preliminary Examination.

### **Delivery**

This class is taught in eight 90-minute sessions that are mandatory for all students.

For students who wish to take the option of responding to an Arabic gobbet in the final exam, there will be offered four additional 60-minute classes, reading a portion of al-Ghazali's autobiography in the original Arabic.

### **Assessment**

Note that candidates commenting on the English text will be required to comment on three extracts and candidates commenting on the Arabic text will be required to comment on two extracts.

## **Yoga and mediation**

***For first teaching in 2025-26 and first examination in 2026.***

### **Description**

This paper explores manifestations of Yoga and meditation across a range of Indic traditions, from ancient spirituality to classical yoga, Buddhist meditation, bodily practice, tantric visualisation and modern yoga and mindfulness. Focusing on the texts, practices, and accounts of inner realities in these traditions, it compares themes, styles, and goals of meditative practice.

The paper will focus upon sources that have been influenced by classical Indian yoga traditions, and will typically extend beyond Hindu practices alone. Precise topics taught may vary by year, but will investigate the roots of meditative practice, ideas of the self and its essential nature, 'technologies of the self' in embodied ritual, visualisation and emotion, views of mind and consciousness, and the development of modern methods and motivations for meditation and yoga.

### **Prerequisites and Restrictions**

This paper is available to all students for the Honour School or Postgraduate Diploma.

There are no formal prerequisites for this paper, although students who take it may benefit from also taking any of Hinduism: Sources and Formations,

Hinduism: Theology and Traditions, Early Buddhism, Mahāyāna Buddhism, or Mysticism.

### **Aims**

- To help students explore the range of different forms of meditative practice, philosophies of the self and its untapped capacities, spiritual paths, and technologies of the mind and body that existed in Indic cultures.
- To lay a theoretical foundation for analysing India's philosophies of meditation, looking at theoretical approaches to the mind, the body, and their place in the cosmos.
- To engage students with close analysis of both primary texts (such as the Yoga Sūtras and Haṭha Pradīpikā) and real practices, facilitating a deep-dive into these traditions.
- To contextualise these traditions of personal spiritual cultivation within the larger intellectual history that shaped them, and which they shaped in turn.
- To help students critically explore the assumptions, implications, and wider cultural, theological, and philosophical significance of these traditions.

### **Objectives**

Students who successfully complete this paper will:

- Acquire knowledge of the doctrines and practices of these traditions, and be able to contextualise them within the historical context of wider movements in religion and philosophy that gave rise to them.
- Be able to give close analysis of key sources, including original texts and accounts of religious practice.
- Be able to critically analyse these traditions using contemporary scholarship on the broader nature of meditative, bodily and spiritual practice.
- Be able to discuss the theological and philosophical significance of these traditions in the lives of their practitioners, and in the wider study of mystical traditions and spiritual practice.

### **Delivery**

8 lectures and 8 tutorials

Lecture and tutorial topics may vary, but would typically include:

1. The theory and philosophy of yoga and meditation
2. The origins and theory of yoga and meditation in India
3. Consciousness, self and divinity in Classical Yoga
4. Desire and peace in early Buddhist practice
5. Embodiment in yoga and meditation

6. Visualisation and power in Tantric Yoga
7. Love and emotion in Bhakti yoga
8. Modern yoga and mindfulness

### **Assessment**

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

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The following papers have been revised as shown:

### **Hebrew of the Hebrew Bible**

Under 'Prerequisites and Restrictions' the following clarification:

Students should also normally have taken or intend to take at least one of *Narrative World of the Hebrew Bible* or *Poetic World of the Hebrew Bible*.

Under 'Assessment' the following:

Candidates for the Postgraduate Diploma may NOT replace assessment for this paper with either two short essays or a long essay.

### **History of Christian Doctrine**

Addition of the following text at the beginning of the description:

***This paper is not available for study in 2024-25 or 2025-26. Please see the table of Recommended Patterns of Teaching for a forecast of availability.***

### **Key Themes in Systematic Theology**

The following note has been added to the beginning of the description:

***Please note that the 'Delivery' section of this paper description varies according to the year of examination and ensure that you consult the relevant section.***

The existing 'Delivery' section has been duplicated and its heading amended, as shown:

**Delivery and Prescribed Texts until 2024-25 for examination in 2025 and 2026**

For study from 2025-26 and first examination in 2027, the 'Delivery' section of the description has been updated to remove prescribed texts, as shown:

**~~Delivery and Prescribed Texts~~ for study from 2025-26 and first examination in 2027**

16 lectures; ~~8 classes~~; 8 tutorials.

The 16 lectures introduce students to each of the four doctrinal loci within their historical, confessional, and systematic contexts. They will map out for the candidates how these doctrines have been articulated, what their conceptual potential and challenges are and how they relate systematically to one another. Attention will be drawn to where theological incoherencies can occur. The broad

sweep of the lecture course will enable students to contextualise the in-depth analyses of specific texts to be covered in classes.

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

~~The written exam will be based both on the broader issues introduced in the lectures and the more specific approaches encountered in the prescribed texts.~~

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

~~The following texts will be prescribed for examination:-~~

#### ~~1. Trinity~~

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

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

#### ~~2. Creation and Anthropology~~

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

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

#### ~~3. Christ and Salvation~~

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

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

#### ~~4. Pneumatology and Church~~

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

~~[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html) and~~



~~[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium\\_et\\_spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium_et_spes_en.html)~~

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

## **Liberation Theology and its Legacy**

Under 'Assessment' the following:

Candidates for the Postgraduate Diploma may NOT replace assessment for this paper with either two short essays or a long essay.

### **Modern Judaism**

The paper title, description, aims and objectives have been altered, as shown, for first teaching from Michaelmas 2025 and first examination in 2027. The text has been updated as shown.

Additionally before the existing paper description:

For teaching from Michaelmas Term 2025 and first examination in 2027, this paper will be renamed **Modern Judaism: In the shadow of anti-Judaism and antisemitism**

. Please ensure that you consult the correct description for your year of examination.

For teaching until 2024-25 and examination in 2025 and 2026.

And after the end of the existing paper description:

For first teaching in 2025-26 and examination in 2027.

### **Modern Judaism: In the shadow of anti-Judaism and antisemitism**

#### **Description**

This paper aims to acquaint students with some of the self-understandings of Judaism that have emerged during its critical passage into the ~~m~~Modern world and beyond. A selection of the different ~~th~~ideological 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.

It is impossible to study these developments without understanding the prevailing external pressures that Jews experienced to adapt, in order to fit in with the purportedly universalist ideas associated with Enlightenment thought. To make sense of the distinctive theological and socio-cultural responses that developed in Modern Judaism—from Progressive, Orthodox, and secular forms of Judaism, to Zionism—this paper offers an opportunity to examine the often oppressive influences exerted by religiously inspired types of anti-Judaism which evolved into a racial antisemitism. Expecting Jews to consider their identity through the dominant framework of Protestant-inspired western intellectual

ideas, students will examine the difficulties of defining Judaism solely in such religious terms.

By the end of the course, students should have developed the skills critically to assess the theological development of contemporary Judaism and understand the broader historical, theological, and political context from which it grew. 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.

### **Prerequisites and Restrictions**

This paper is available to all students for the Honour School or Postgraduate Diploma.

This paper does not require the study of any other paper.

### **Aims**

This paper aims to give students some insight into the development of Modern Judaism. It aims to demonstrate how ~~Judaism~~ Jews felt compelled to adapt their sense of identity in order to relate to the surrounding cultures with which ~~they~~ it came to experience increasing contact and ~~especially~~ how it has responded to the challenges associated with ideas linked to modernity, ~~and postmodernism,~~ and associated identity politics. It seeks to help students to develop a conceptual understanding of the thought and practice that underpin ~~the Jewish worldviews~~ and acquire an understanding of ~~Judaism as~~ the historic and evolving ~~religious~~ expressions of what it can mean to be part of the Jewish people.

### **Objectives**

Students who successfully complete this paper will:

- Acquire an understanding of Judaism as a living ~~religion~~ faith tradition, 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.
- Appreciate the influences exerted by perceived external pressures and negative caricatures of 'the Jew' which contributed to a context in which many Jews felt compelled to rethink the possible meanings of Jewish identity.
- 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 Christian anti-Judaism, antisemitism, 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 or Postgraduate Diploma.

Candidates should answer three questions.

## **Religion in the Contemporary World**

The paper title, description and delivery have been revised, as shown, for first teaching from 2025-2026 and first examination in 2026.

Additionally before the existing paper description:

**For teaching from Michaelmas Term 2025 and first examination in 2026, this paper will be renamed Religion in the Modern World: Self, Society and State. Please ensure that you consult the correct description for your year of examination.**

**For teaching until 2024-25 and examination in 2025.**

Additionally after the end of the existing paper description:

**For first teaching in 2025-26 and examination in 2025.**

### **Description**

This paper explores the many dimensions of religious manifestation within the contemporary world, especially within the Minority World (often better known as the 'West'). Adopting a range of disciplinary approaches including social theory, political philosophy and law, the paper focuses upon the position of religion in modern society and its interactions with modern ideologies such as liberalism, secularism and nationalism~~sociology, politics, law and ethics, it explores religion's many appearances in modern public and political life. For the most part, the paper will focus upon religion in the Global North, although it will also encourage global reflections.~~ Topics taught ~~will~~ may vary by year, but may include such themes as secularisation and secularism~~ty~~; New Religious Movements and alternative spiritualities; religion in the public square and faith-state relations; religious pluralism and freedom of religion; post-religious ethics, morality and freedom of conscience; and religious nationalism~~religion in the~~

~~public square and in modern state policy; faith based nationalism and political mobilisation; religious fundamentalism; contemporary questions of religious ethics, faith and conscience; new religious movements and alternative spiritualities.~~

Under 'Delivery' the indicative pattern of classes has changed and some details added, as follows:

8 x 120-minute classes

Classes will include interactive activities such as source reading exercises and student presentations.

Week 1	<del>Introduction, key trends and dynamics in religion and spirituality in the modern world</del> <u>Religion, non-religion and the making of the 'West'</u>
Week 2	<del>Secularisation and disenchantment</del> <u>the 'secular age'</u>
Week 3	<del>Contemporary 'ethics' and morality</del> <u>New Religious Movements, spirituality and commodification</u>
Week 4	<del>Religious freedom: faith and freedom of conscience</del> <u>Religion, the nation and nationalism</u>
Week 5	<del>Religious pluralism in the contemporary West</del> <u>Faith and state relations and religion in the public square</u>
Week 6	<del>Religion and state policy; negotiating state faith relations</del> <u>Religious freedom, toleration and its limits</u>
Week 7	<del>New Age, New Religious Movements and Alternative Spiritualities</del> <u>Religious pluralism and its management</u>
Week 8	<del>Religion and nationalism in global politics</del> <u>Ethics and morality after religion</u>

Students will be required to conduct class presentations and potential group work as part of the seminars.

Formative assessment – students will submit 2 short essays during the course for assessment and feedback, and in addition, will receive careful individual feedback on a collection (subject to arrangement of a collection by colleges) at the beginning of the term after the conclusion of the paper.

Under 'Assessment' the following:

Candidates for the Postgraduate Diploma may NOT replace assessment for this paper with either two short essays or a long essay.

## Studies in a Special Theologian

To the general description of the paper, the following note has been added:

**In 2025-26 (examination in 2026) the following Special Theologians are offered for study:**

al-Ghazali

Augustine

Cone

Luther

Under 'Assessment' the following:

Candidates for the Postgraduate Diploma may NOT replace assessment for this paper with either two short essays or a long essay.

### Studies in a Special Theologian: Kierkegaard

Addition of the following text at the beginning of the description:

***This paper is available for study in 2024-25 and examination in 2025 only. It may not be studied in 2025-26.***

### Studies in a Special Theologian: Luther

Addition of the following text at the beginning of the existing description:

***For teaching from Michaelmas Term 2025 and first examination in 2026, the description and set texts for this paper have been revised, please ensure that you consult the correct description for your year of examination.***

***For study in 2024-25 and examination in 2025.***

Addition of the following text after the end of the existing description:

***For first study in 2025-26 and examination from 2026.***

#### **Description**

To understand the life and thought of Martin Luther (1483-1546) is to understand how theology can change history. Modern Protestant and Catholic thought and practice alike remain decisively shaped by the professor turned protestor, monk turned rebel. Luther's influence is felt undeniably not only in churches across the world, but in politics, art, music, literature, and even the German language down to today. This paper offers the opportunity to grapple with the rich medieval heritage which shaped Luther's thinking, the timing and nature of his conversion, and key aspects of his thought and legacy. These include his 'theology of the cross', teaching on justification, understanding of the sacraments, and translation of the Bible, as well as his theories of secular authority and politics, gender and the family, anthropology, and the fraught question of Luther's relationship to and understanding of the Jewish people.

### Set Texts

Set texts are taken from *The Annotated Luther*, edited by Hans J. Hillerbrand, Kirsi I. Stjerna, & Timothy J. Wengert, 6 vols (Minneapolis: Fortress Press, 2017) [TAL].

Disputation for Clarifying the Power of Indulgences [95 Theses] (1517), TAL 1, 34-46.

Heidelberg Disputation (1518), TAL 1, 80-120.

To the Christian Nobility of the German Nation Concerning the Improvement of the Christian Estate (1520), TAL 1, 376-407.

Freedom of a Christian (1520), TAL 1, 487-538.

The Babylonian Captivity of the Church (1520), TAL 3, 13-94, 111-120.

On the Estate of Marriage (1522), TAL 5, 40-77.

On Secular Authority: To What Extent It Should Be Obeyed (1523), TAL 5, 87-129.

The Bondage of the Will (1525), TAL 2, 158-257.

That These Words of Christ "This Is My Body," etc., Still Stand Firm Against the Fanatics (1527), TAL 3, 170-177, 183-194, 209-215, 222-242, 260-273.

About the Jews and Their Lies (1543), TAL 5, 455-487, 491-527, 569-591.

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The following papers have been withdrawn and their descriptions removed.

### **~~Ethics II: Religious Ethics – Asian Systems of Ethical Thought~~**

#### **~~Description~~**

~~This course is designed to introduce students to some of the ethical traditions of religions other than Christianity, with a particular focus on the ethical teachings of Hinduism, Buddhism, and Confucianism, covering their key concepts, histories, major figures and classic texts, and to the comparison of these traditions amongst each other, as well as with other traditions of religious ethics. The course aims to cover a great deal of systematic and historical material, as well as to introduce candidates to the comparative analysis of distinct ethical traditions.~~

#### **~~Prerequisites and Restrictions~~**

~~This paper is available to available to students in the **final year** of the Honour School or Postgraduate Diploma.~~

~~Candidates for the Honour School of Philosophy and Theology may NOT combine this paper with MORE THAN THREE of the following papers:~~

~~Theology and Religion paper, Ethics I: Christian Moral Reasoning~~

~~Philosophy paper 103 Ethics~~

~~Philosophy paper 116 Aristotle, Nicomachean Ethics~~

~~Philosophy paper 128 Practical Ethics~~

~~This paper does not require the study of any other paper.~~

### **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 or Postgraduate Diploma.~~

~~Candidates should answer three questions.~~

## **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.~~

### **Prerequisites and Restrictions**

~~This paper is available to all students for the Honour School or Postgraduate Diploma.~~

~~This paper does not require the study of any other paper.~~

## **Aims**

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

## **Objectives**

Students who successfully complete this paper will:

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

## **Delivery**

8 lectures; 8 tutorials.

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

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

## **Assessment**

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

Candidates should answer three essay questions.

## **Studies in a Special Theologian: Barth**

### **Description**

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

### **Set Texts**

*Epistle to the Romans*, ch. 3, trans. Hoskyns (Oxford: OUP, 1968), 77-114.



~~'The Word of God as the Task of Theology', in: id., *The Word of God and Theology*, trans. Amy Marga (London: Bloomsbury, 2011), 171-98.~~

~~'Feuerbach', in: id., *Protestant Theology in the Nineteenth Century: Its Background and History*, trans. Cozens/Bowden (London: SCM, 1972), 534-40.~~

~~'No: Answer to Emil Brunner', in: *Natural Theology*, trans. Peter Fraenkel (Wipf and Stock, 2002), 65-128.~~

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

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

~~'The Humanity of God', in: id., *The Humanity of God*, trans. J. Newton Thomas (Louisville: WJK, 1960), 37-65.~~

~~'The Christian Community and the Civil Community', in: Barth, *Community, State and Church: Three Essays*, (Wipf and Stock, 2004).~~

**25/03/2025** Correction of minor error in description of 'Narrative World of the Hebrew Bible'. The information provided in the section on 'Delivery' about Intermediate Hebrew classes is incorrect and has been amended as shown.

Students intending to study the set text Genesis ~~1-36-8~~ in Hebrew are encouraged to attend the Intermediate Hebrew classes offered by the Faculty, which will cover the Hebrew set texts for papers Narrative World of the Hebrew Bible and Poetic World of the Hebrew Bible.

**07/10/2024** RPT table updated for 'Early Modern Christianity', distributing lectures across HT and TT (rather than both series in TT).

**27/09/2024** RPT table updated for 'Mysticism', reinstating lectures in MT24 and adding guidance in revised notes, as follows:

Tutorials focus on preparing both of two extended essays. Lectures may not be delivered every year. Candidates for examination in 2025 were advised to attend lectures in 2023-24. It is advisable to prepare work for submission as a student advanced in study for the Honour School, ideally in the final year and probably beginning work no earlier than Trinity Term of the penultimate year.

**22/08/2024** Two online descriptions have been updated to remove out-of-date information pertaining to the 2024 examination.

## The Narrative World of the Hebrew Bible

### Set Texts

[The set texts for this paper have been revised; past examination papers may not reflect the current provision. Ensure that you consult the correct set texts for the year of your examination and see Version Log for details.]

~~For Honour School and PGDip Examination in 2024~~, these focus on the stories of primeval times that were seen as shaping the world (Genesis 1–11) and on the accounts of the last days of the kingdom of Judah (2 Kings 24–25; 2 Chronicles 36) and there will also be an opportunity to comment on the Hebrew text of Genesis 6–8.

~~For Honour School and PGDip Examination from 2025:~~

[...]

According to the year of examination, eExaminers will set gobbets selected from only those chapters/sections indicated in the above lists.

## The Poetic World of the Hebrew Bible

### Set Texts

[The set texts for this paper have been revised; past examination papers may not reflect the current provision. Ensure that you consult the correct set texts for the year of your examination and see Version Log for details.]

~~For students who commenced study for the Honour School and PGDip before Michaelmas Term 2023 (and full-time PGDip students who commenced in Michaelmas Term 2023), for examination in 2024~~, the textual focus is on the Book Four of the Psalter (Psalms 90–106) and the poems/songs of ‘Second Isaiah’ (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93–99.

14/06/2024

## Studies in a Special Theologian: Luther

**Set Text** information, for teaching in 2024-25 and examination in 2025, has been revised as follows:

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

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

Set texts are taken from the following editions:

*Luther's Works*, edited by Jaroslav Pelikan, 55 vols (St. Louis : Concordia Pub. House, 1955-1986) [LW].

*Three Treatises*, translated by Charles M. Jacobs, A.T.W. Steinhäuser, and W. A Lambert, second revised edition (Philadelphia: Fortress Press, 1970) [TT].

Luther and Erasmus: Free Will and Salvation, translated and edited By E. Gordon Rupp and Philip S. Watson (Library of Christian Classics 17; SCM: London 1969) [L&E].

The Set Texts are:

Disputation on the Power and Efficacy of Indulgences (95 Theses – 1517) in LW 31: 25-33.

The Heidelberg Disputation (1518) in LW 31: 39-70.

The Blessed sacrament of the Holy and True Body of Christ, and the Brotherhoods (1519) in LW 35: 49-55.

To the Christian Nobility of the German Nation (1520) in TT, 7-112.

On the Babylonian Captivity of the Church (1520) in TT, 127-260.

On the Freedom of the Christian (1520) in TT, 265-316.

On Temporal Authority: To what extent it should be obeyed (1523) in LW 45: 75-131.

On the Bondage of the Will (1525) in L&E 169-262, 293-333.

The Sacrament of the Body and Blood of Christ – against the fanatics (1526) in: LW 36: 335-50.

That these words of Christ, “This is my Body,” etc., still stand firm against the fanatics (1527) in LW 37: 13-17, 62-67, 92-99.

The papers **Barth** and **Cone** are no longer available for study in 2024-25. The Recommended Patterns of Teaching has been updated but paper descriptions remain published, for reference.

**23/05/2024**

### **Paul and the Pauline Tradition**

An error in the **Description** has been corrected; rectifying an inconsistency with the information under Prerequisites and Restrictions, as follows:

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~~.

**21/05/2024**

### **Philosophy of Religion – Clarification of webpage text only**

The explanatory text on the Faculty of Theology and Religion webpage has been revised to improve its clarity. There has been **no change** to regulatory requirements or to the paper description, which is published by the Faculty of Philosophy.

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 [here](#) on the Philosophy Faculty website.

## Prerequisites and Restrictions

This paper is a **compulsory Philosophy paper** for all students for the Honour School of Philosophy and Theology.

It is also available to all students for:

- the Honour School of Theology and Religion,
- the Honour School of Religion and Asian and Middle Eastern Studies (for this degree it may count towards the total number of Theology and Religion papers), and
- the Postgraduate Diploma in Theology and Religion.

Please check your [Examination Regulations](#).

07/05/2024

## Paul and the Pauline Tradition

The **Assessment** requirements for this paper **for first examination from 2025** are also revised as follows.

Candidates should answer three ~~four~~ questions, the first two ~~the first two~~ of which requires comment on extracts from the set texts. For this, candidates may choose EITHER to comment only on FOUR extracts set by the examiner in English; ~~only on extracts set in Greek or a combination of extracts, each set in either English or Greek~~ OR to translate AND comment on TWO extracts set by the examiner in Greek.

The question requiring comment on extracts from the set texts is worth 50% of the marks available for the paper and each essay is worth 25% of the marks available for the paper.

In addition, the table of Recommended Patterns of Teaching has been updated, transferring lectures for the paper, **Ecotheology**, from Michaelmas Term to Hilary Term.

23/04/2024 This update includes changes to a number of papers:

Addition of:

**Religion in the Contemporary World**

**Ecotheology**

**Barth [Special Theologian]**

Revisions to:

**The Poetic World of the Hebrew Bible**

**The Gospels**

**How the Old Testament became Christian Scripture**

**Themes in 19th-century Theology & Religion/ Theology and its Discontents from the Revolutionary Era to the First World War**

## **Medieval Religions**

## **Science and Religion**

Withdrawal of:

### **Faith, Reason, and Religion from the Enlightenment to the Romantic Age**

The details of these changes, including the terms when they will take effect (for teaching and examination) are provided below.

In addition, the table of Recommended Patterns of Teaching has been updated, transferring from Hilary Term to Michaelmas Term, Faculty teaching in the following two papers:

### **Varieties of Judaism in the Graeco-Roman World** (lectures)

### **Why the environment, women, colonialization and Black lives matter to New Testament Interpretation** (classes)

Note that certain papers, which have not been withdrawn (i.e. their descriptions remain published) will not be available for study in 2024-25. Please see the latest table of Recommended Patterns of Teaching for information.

The following paper has been introduced (whole text below newly added) for teaching from Michaelmas Term 2024 and first examination in 2025 (see under 'Papers which may not be available every year').

## **Religion in the Contemporary World**

### **Description**

This paper explores the many dimensions of religious manifestation within the contemporary world. Adopting a range of disciplinary approaches including sociology, politics, law and ethics, it explores religion's many appearances in modern public and political life. For the most part, the paper will focus upon religion in the Global North, although it will also encourage global reflections. Topics taught will vary by year, but may include such themes as secularisation and secularity; religious pluralism and freedom of religion; religion in the public square and in modern state policy; faith-based nationalism and political mobilisation; religious fundamentalism; contemporary questions of religious ethics, faith and conscience; new religious movements and alternative spiritualities.

### **Prerequisites and Restrictions**

This paper will be delivered in Faculty-run classes and available to students in the final year of the Honour School or the Postgraduate Diploma.

If possible, part-time Postgraduate Diploma students should normally attend classes in the second year of their programme, i.e. the same year in which they will be examined. Part-time Postgraduate Diploma students, who may wish to

study this paper in the first year of their programme, are requested to consult the Coordinator of the Postgraduate Diploma, who will determine with the relevant tutor and the Director of Undergraduate Studies, whether or not it will be feasible to postpone examination.

Occasionally and in certain circumstances, students in the first year of the Honour School may be permitted attend classes for examination in the following year. This will be permitted only at the discretion of the class tutor and in consultation with the Director of Undergraduate Studies.

This paper does not require the study of any other paper.

### **Aims**

This paper aims to provide an account of some of the main trajectories of religious manifestation and transformation in the contemporary world, working across a range of themes and from multiple perspectives.

### **Objectives**

Students who successfully complete this paper will have:

- Been acquainted with some of the major developments of religious manifestation and change in the contemporary world
- Gained knowledge of a range of themes which might include secularism, religious freedom, religious pluralism, 'new' religions and spiritualities, fundamentalism and nationalism.
- Gained some experience of identifying and analysing primary sources relating to the above themes.
- Gained some knowledge of working across various approaches to contemporary religion, including the use of disciplines such as Sociology, Law and Policy.
- Gained experience of seminar-style teaching and skills such as public presentation.

### **Delivery**

8 x 120 minute classes

Classes will include interactive activities such as source reading exercises and student presentations

### **Indicative outline**

<u>1</u>	<u>Introduction/ key trends and dynamics in religion and spirituality in the modern world</u>
<u>2</u>	<u>Secularisation and disenchantment</u>
<u>3</u>	<u>Contemporary 'ethics' and morality</u>

<u>4</u>	<u>Religious freedom: faith and freedom of conscience</u>
<u>5</u>	<u>Religious pluralism in the contemporary West</u>
<u>6</u>	<u>Religion and state policy; negotiating faith-state relations</u>
<u>7</u>	<u>New Age, New Religious Movements and Alternative Spiritualities</u>
<u>8</u>	<u>Religion and nationalism in global politics</u>

### **Assessment**

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

The following paper has been introduced (whole text below newly added) for teaching from Michaelmas Term 2024 and first examination in 2025 (see under 'Papers which may not be available every year').

## **Ecotheology**

### **Description**

In an era of catastrophic climate change and biodiversity loss, theologians and scholars of religion have cause to reflect seriously on the ways that faith traditions shape relationships between human beings and the rest of creation. Scholars have both blamed theology for justifying motives for human exploitation of the earth, and also have looked to religious traditions for moral leadership, inspiration, and solace in the face of worsening crises.

This paper will introduce students to ecotheology, a form of constructive theology that is particularly concerned with interrelationships between nature, religion, and the divine in light of present-day environmental concerns. The paper will include:

- Ecological approaches to Judeo-Christian scriptures
- Consideration of key Christian doctrines in relation to ecological concerns
- Critical frameworks for engaging with issues of ecological justice
- Exploration of the role of religion in wider social and political approaches to ecology

### **Prerequisites and Restrictions**

The paper is available to all Honour School and PGDip students.

There are no formal prerequisites for this paper, though students may find it helpful to have studied *Key Themes in Systematic Theology* and/or *Science and Religion*.

## **Aims**

The paper aims to introduce students to ecotheology, and the way in which scriptural texts, doctrinal formulations, and religious practices shape engagement with (and are shaped by) ecological concerns. Students will also consider methodological issues associated with theological approaches to contemporary issues.

## **Objectives**

Students who successfully complete this paper will have:

- The ability to recognise, formulate, and address matters of ecological concern from religious and theological standpoints.
- An understanding of hermeneutical considerations when scriptural texts are read from ecological perspectives.
- The capacity to identify and explain how key doctrines conceptualise the relationships between God, humanity, and the wider creation.
- The ability to apply critical frameworks, such as ecofeminist and liberation perspectives, to ecological concerns.
- An awareness of how theologies and religions contribute to wider societal and political discussions about the environment.

## **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 should answer THREE questions, including AT LEAST ONE question from Part A (scriptural hermeneutics and key Christian doctrines) and AT LEAST ONE question from Part B (critical frameworks and wider societal and political issues).

## **Barth [Special Theologian]**

### **Description**

Why is Karl Barth (1886-1968) such a controversial and exciting theologian? His magnum opus the *Church Dogmatics* ranks amongst the greatest theological works of the twentieth century, and it is said that Pope Paul VI regarded him – a Reformed Christian – as the greatest theologian since Thomas Aquinas. Shocked by workers' conditions in his parish and by the support theologians such as Harnack gave to WWI, Barth turned from his early theological liberalism to



discover 'The Strange New World Within the Bible'. His approach to the Christian faith put him amongst the radicals of his day, and the rejection of natural theology it entailed contributed to his opposition to Nazism when many went along with it. Yet Barth is not just a product of his time. He was both a conservative and a revisionary thinker, and his approach to the great themes of Christian doctrine laid the foundations for many contemporary theologies. Whether you agree or disagree with him, Barth cannot be ignored.

### **Set Texts**

Epistle to the Romans, ch. 3, trans. Hoskyns (Oxford: OUP, 1968), 77-114.

'The Word of God as the Task of Theology', in: id., *The Word of God and Theology*, trans. Amy Marga (London: Bloomsbury, 2011), 171-98.

'Feuerbach', in: id., *Protestant Theology in the Nineteenth Century: Its Background and History*, trans. Cozens/Bowden (London: SCM, 1972), 534-40.

'No: Answer to Emil Brunner', in: *Natural Theology*, trans. Peter Fraenkel (Wipf and Stock, 2002), 65-128.

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

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

'The Humanity of God', in: id., *The Humanity of God*, trans. J. Newton Thomas (Louisville: WJK, 1960), 37-65.

'The Christian Community and the Civil Community', in: *Barth, Community, State and Church*, (Wipf and Stock, 2004).

## **The Poetic World of the Hebrew Bible**

Taking effect **for first examination from 2026**, the **Set Texts** for this paper will be revised as follows.

### **Set Texts**

**For students who commenced study for the Honour School and PGDip before Michaelmas Term 2023 (and full-time PGDip students who commenced in Michaelmas Term 2023), for Examination in 2024**, the textual focus is on the Book Four of the Psalter (Psalms 90-106) and the poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

**For students who commenced study for the Honour School and PGDip in Michaelmas Term 2023 (and full-time PGDip students commencing in Michaelmas Term 2024) for Examination in 2025 only**, the textual focus is on the Book Four of the Psalter (Psalms 90-106), Proverbs 1 and 8, and the

poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

**For students commencing the Honour School or PGDip in or after Michaelmas Term 2024 for examination from 2026 and thereafter**, the textual focus is on the Book Four of the Psalter (Psalms 90-106) and Proverbs 1-9, and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

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

## The Gospels

Taking effect **for first examination from 2025**, the **Set Texts** for this paper will be revised as follows.

~~(in English and/or Greek):~~

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

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

in Greek:

Matthew 5-9; 27-28

John 1; 6; 8:12-59; 19-20

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

The **Assessment** requirements for this paper **for first examination from 2025** are also revised as follows.

Candidates should answer four questions, two of which require comment on extracts from the set texts. Candidates may choose EITHER to comment ~~only~~ on FOUR extracts set by the examiner in English, ~~only~~ OR to translate AND comment on TWO extracts set by the examiner in Greek. ~~or a combination of extracts, each set in either English or Greek.~~

## Themes in 19<sup>th</sup> Century Theology and Religion

For **teaching from Michaelmas Term 2024 and first examination in 2026**, this paper will be renamed **Theology and its Discontents from the Revolutionary Era to the First World War**. The syllabus of the paper is unchanged.

## Medieval Religions

For teaching from MT24 and first examination in 2026, the **Description** of the paper has been revised as follows.

~~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.~~

The medieval period was a time of extraordinary theological creativity in the Latin West. Religious thinkers from across the Abrahamic religions were coming into new forms of contact with one another. As Christendom's boundaries expanded, Jews, Muslims and Christians - elite and popular, clerical and lay - set to work negotiating these encounters, often using them to clarify theological questions of their own.

This paper introduces students to major themes in the religious history of the Latin West from roughly 800-1400 CE. It focuses particularly on Latin Christianity, its key intellectual figures and movements, and its complex encounters with Islam and Judaism. The paper examines the institutional and theological developments which came to shape the Western Church: the political ascendancy of the papacy, the establishment of the first universities, the major debates in monastic and scholastic theology, and the flourishing of mysticism. It also examines the upsurge in religious violence, from polemic and persecution to inquisition and crusade. Students will study medieval thinkers from all three Abrahamic religions, including Anselm of Canterbury, Maimonides (Moses ben Maimon), Thomas Aquinas and Averroes (Ibn Rushd). By the end of the course, students will be equipped to navigate the multifaceted interactions between Christians, Jews and Muslims in the middle ages, and reflect upon the degree to which theological concerns impacted how each group saw themselves and one another.

The **Aims** of the paper have been revised as follows:

- ~~• 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.~~
- To equip students with knowledge of the major historical features of medieval Western Christianity, its institutions, structures, intellectual developments and theological debates.
- To enable students to investigate select points of encounter between Christians, Jews and Muslims in the middle ages and assess their theological nature and impact.
- To introduce students to a number of major Christian, Jewish, and Muslim medieval thinkers and encourage critical assessment of their theological contributions.

The **Objectives** of the paper have been revised as follows:

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.~~
- Have acquired an historical overview of the major developments of the medieval western Church.
- Have examined in detail the thought of some major Jewish, Christian and Muslim thinkers in the middle ages.

- Be able to reflect critically upon the nature and significance of medieval interreligious encounters, particularly in the contexts of religious co-existence, conflict and intellectual overlap.
- Be able to analyse theological debates with an eye to their historical contexts in the religious life of the middle ages.

## **Science and Religion**

For teaching from MT24 and first examination in 2026, the **Description** of the paper has been revised as follows.

~~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.~~

Contemporary society widely assumes that science and religion are implacably opposed to each other, while scholars in the academic field of Science and Religion insist that the truth is considerably more complex. This course provides a comprehensive overview structured on (a) method and scope of the field, (b) key contemporary debates, and (c) historical perspectives. The field is dominated by debates with respect to *Christian* theology, but other world religions feature as appropriate.

The course introduces the problem of how scientific and religious epistemologies might relate to each other, before examining the theological impact of scientific areas such as Big Bang cosmology and biological evolution, human origins and the nature of human being, the problem of consciousness, and Artificial Intelligence. There will be opportunity to consider theological controversies from the history of science, and important modern convictions such as naturalism and atheism.

To summarise, this course investigates the main topical debates that arise between theology and modern scientific culture, especially concerning the nature of human being in the cosmos, and theological and scientific controversies on origins and destinies.

The **Aims** of the paper have been revised as follows:

~~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.~~

The aim of this course is to provide students with the opportunity to reflect critically on the place and role of religious belief in the modern scientific landscape. Students will use their theological, philosophical and historical skills to analyse a variety of problems in the inter-disciplinary area of Science and Religion, developing a broad conceptual understanding of the modern natural and human sciences as they do so.

The **Objectives** of the paper have been revised as follows.

Students who successfully complete this paper will:

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

The **Assessment** information for the paper has been revised as follows:

Candidates should answer THREE questions, including ONE question only from Part A (Method and Scope) AND any TWO from Part B (Contemporary Debates and Historical Perspectives).

## **Why is the Old Testament Christian Scripture? How the Early Church found the Gospel in the Bible**

For **teaching from Michaelmas Term 2024 and first examination in 2025**, this paper will be renamed **How the Old Testament became Christian Scripture**. The syllabus of the paper is unchanged.

The **Prerequisites and Restrictions** for this paper have been revised, as follows:

This paper will be delivered in Faculty-run classes and ~~is~~ available to ~~all~~ students in the **final year of** ~~for~~ the Honour School or Postgraduate Diploma.

Students offering this paper should also offer *The Gospels* and/or *Paul and the Pauline Tradition*. Honour School students would normally have completed either

paper before attending classes for *How the Old Testament became Christian Scripture*.

Part-time Postgraduate Diploma students should normally attend classes in the second year of their programme, i.e. the same year in which they will be examined.

~~This paper does not require the study of any other paper.~~

~~There are no specified prerequisites for this course, although also taking The Gospels and/or Paul and the Pauline Tradition would be advantageous.~~

The following paper has been withdrawn and the relevant text deleted in full.

The following paper has been withdrawn and the relevant text deleted in full.

### **~~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.~~

#### **~~Prerequisites and Restrictions~~**

~~This paper will be delivered in Faculty run classes and available to students in the final year of the Honour School or Postgraduate Diploma.~~

~~If possible, part-time Postgraduate Diploma students should normally attend classes in the second year of their programme, i.e. the same year in which they will be examined. Part-time Postgraduate Diploma students, who may wish to study this paper in the first year of their programme, are requested to consult the Coordinator of the Postgraduate Diploma, who will determine with the relevant tutor and the Director of Undergraduate Studies, whether or not it will be feasible to postpone examination.~~

~~Candidates for the final Honour School (single and joint) and Postgraduate Diploma students may NOT combine this paper with MORE THAN ONE of EITHER one of the options under *Further Studies in a Special Topic: Extended Essay* OR with the paper *Mysticism*.~~

~~This paper does not require the study of any other paper.~~

### **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**

Assessment is by two long essays, each of no more than 5,000 words including notes and appendices but excluding bibliography.

The first of these essays is chosen from a list of prescribed titles, which will be published at no later than the beginning of Michaelmas Term in the year of the examination.

Students will decide on the subject of their second essay individually, in consultation with their subject tutors. Prior approval of the title of that essay must be sought from the Board of the Faculty of Theology and Religion not later than 4 p.m. on Friday of Week 4 of Hilary Term of the final year of the Honour School or the Postgraduate Diploma. The request for approval should be made according to instructions issued by the Faculty Office. Titles will be reviewed and must be approved on behalf of the Faculty Board before the submission deadline.

Both essays should be submitted via uploaded to the University approved online assessment platform by noon on Monday of week 1 of Trinity Term in the final year of the Honour School or the Postgraduate Diploma. Candidates will be required to make a 'Declaration of Authorship.' See University Guidance and Information [here](#) and [here](#) for further details.

Candidates for the Postgraduate Diploma may NOT replace assessment for this paper with either two short essays or a long essay.

**19/10/2023** Correction of an accidental omission from the Set Texts published for the paper 'Narrative World of the Hebrew Bible'. This change will take effect in teaching for students from MT23 and for first examination in 2025.

### **Narrative World of the Hebrew Bible**

Set Texts

[...]

**For Honour School and PGDip Examination from 2025:**

Genesis 1-3

**17/10/2023** The Set Texts for the paper 'Narrative World of the Hebrew Bible' and 'Poetic World of the Hebrew Bible' have been revised. These changes will take effect in teaching for students from MT23 and for first examination in 2025.

### **Narrative World of the Hebrew Bible**

Set Texts

**For Honour School and PGDip Examination in 2024,** these focus on the stories of primeval times that were seen as shaping the world (Genesis 1–11) and on the accounts of the last days of the kingdom of Judah (2 Kings 24–25; 2 Chronicles 36) and there will also be an opportunity to comment on the Hebrew text of Genesis 6-8.

**For Honour School and PGDip Examination from 2025:**

2 Kings 24-25

2 Chr 36

Ezra 1-6, 9-10

Nehemiah 9

Jeremiah 29:1-23

And from Porten, Bezalel, and Ada Yardeni. *Textbook of Aramaic Documents from Ancient Egypt*. 4 vols. Hebrew University, Department of the History of the Jewish People, Texts and Studies for Students. Jerusalem: Hebrew University, 1986–1999:

Volume 1 (letters), pp. 69-75 - Request (and draft) for Letter of Recommendation 407 BCE

Volume 2 (contracts), pp. 15-39 - Mibtahiah Archive 471-410 BCE.

There will also be an opportunity to comment on the Hebrew text of Genesis 1-3.

According to the year of examination, eExaminers will set gobbets selected from ~~these chapters~~ only those chapters/sections indicated in the above lists. The English translation of the Bible used in examinations will be the New Revised Standard Version. The Hebrew text used will be from the Biblia Hebraica Stuttgartensia (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

## **Poetic World of the Hebrew Bible**

Set Texts

**For Honour School and PGDip Examination in 2024**

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

**For Honour School and PGDip Examination from 2025**

The textual focus is on the Book Four of the Psalter (Psalms 90-106), Proverbs 1 and 8, and the poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

According to the year of examination eExaminers will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the New

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

**19/08/2023** Updates to descriptions, aims and objectives of the paper 'Gender and Power in the Hebrew Bible'. The revisions are detailed below and full descriptions published on the webpage. This change will take effect in teaching for students from MT23 for first examination from 2024.

Updates to the delivery and indicative pattern of lectures for the paper 'Medieval Religions'. The revisions are detailed below and full descriptions published on the webpage. This change does not represent a substantial change to the syllabus but consolidates content into a reduced number of lectures, in line with the delivery of other Honour School papers. The change will take effect for students commencing the Honour School or PGDip in MT23, for first examination in 2025.

The table of Recommended Patterns of Teaching has been updated so that lectures on The Reformation in Europe have been transferred from HT24 to TT24 and lectures on the Nature of Religion have been transferred from MT23 to HT24.

## Medieval Religions

### Delivery

~~16-12~~ lectures; ~~6-4~~ classes; 8 tutorials.

<u>MT 1</u>	<u>Reform I: the papacy (Gregorian reforms, peace of God/truce of God, investiture controversy)</u>
<u>MT 2</u>	<u>Reform II: monasticism (10thC Benedictines, 11thC hermits, Cistercians)</u>
<u>MT 3</u>	<u>Anselm of Canterbury</u>
<u>MT 4</u>	<u>Twelfth-Century Renaissance (schools, universities, 'humanism', old and new masters)</u>
<u>MT 5</u>	<u>Abelard</u>
<u>MT 6</u>	<u>Jews in medieval Christian society</u>
<u>MT 7</u>	<u>Crusades CLASS</u>
<u>MT 8</u>	<u>Study of the Bible (trip to Bodleian to visit manuscripts)</u>
<u>HT 1</u>	<u>Christians, Jews and Muslims in Iberia</u>
<u>HT 2</u>	<u>Averroes and Maimonides</u>
<u>HT 3</u>	<u>Friars</u>

<u>HT 4</u>	<u>Heresy</u>
<u>HT 5</u>	<u>Popular religion CLASS</u>
<u>HT 6</u>	<u>Aquinas</u>
<u>HT 7</u>	<u>Scotus and Ockham</u>
<u>HT 8</u>	<u>Mysticism CLASS</u>

Replacing:

-	<del>Subject</del>	<del>Themes</del>
<i><del>Michaelmas Term</del></i>		
<del>1</del>	<del>Carolingian Church I</del>	<del>Paganism (Saxons, Vikings, Magyars)</del>
<del>2</del>	<del>Carolingian Church II</del>	<del>Role of Papacy</del>
<del>3</del>	<del>CLASS: Benedictine monasticism; Cluny</del>	<del>The era of regula mixta; the Carolingians and the Rule of St Benedict; the St Gall Plan; Cluny and reform</del>
<del>4</del>	<del>Gregorian Reform</del>	<del>The year 1000; 'Peace and Truce of God'; Purity and reform; Gregory VII; The Investiture Controversy</del>
<del>5</del>	<del>Monastic Reform</del>	<del>Hermits and the search for perfection; Bernard of Clairvaux; The Cistercian Order; Other monastic orders</del>
<del>6</del>	<del>Preachers and Friars</del>	<del>-</del>
<del>7</del>	<del>CLASS: Popular religion</del>	<del>Religion/religiosity; Christian lay piety; Jewish lay piety</del>
<del>8</del>	<del>Twelfth-century Renaissance: Monastic and cathedral schools</del>	<del>Learning and labour; Monastic libraries; Cathedral schools; Salerno, Bologna, Paris</del>
<i><del>Hilary Term</del></i>		
<del>1</del>	<del>Twelfth-century Renaissance: medieval humanism</del>	<del>Challenge of ratio (reason); issue of the Eucharist; John of Salisbury; Herrad of Hohenbourg</del>

2-	Twelfth-century Renaissance: Anselm of Canterbury/Bec-	-
3-	Twelfth-century Renaissance: Peter Abelard-	-
4-	Muslims, Christians, and Jews in Iberia, 711-c. 1300-	Conquest of Islam; Cordoban Caliphate; Convivencia; New Christian kingdoms; Almoravids and Almohads-
5-	Jews in Medieval Christian Society, C. 1000-C. 1300-	Demography; Centres of Judaism; Christian attitudes to Jews-
6-	CLASS Twelfth-century Renaissance: Study of the Bible:-	Glossa ordinaria; School of Rashi; Christian Hebraists-
7-	CLASS Canon Law-	Evolution of Gratian's Decretum; Lateran IV and programme of Innocent III; Gregorian Decretals-
8-	CLASS Crusades-	Link to Reform movement; Pilgrimage; Holy war; Jews and Muslims-
<i>Trinity Term</i>		
1-	Universities of Paris and Oxford: Aquinas-	-
2-	Universities of Paris and Oxford: Duns Scotus and William of Ockham-	Conciliarism-
3-	Averroes and Maimonides-	-
4-	Heresy-	Cathars; Waldensians; Inquisitions-
5-	CLASS Heresy-	Heresy, mysticism gender-
6-	1492: The Fall of Granada and the	-

## Gender and Power in the Hebrew Bible

### Description

This paper will treat issues of gender and power in the biblical text and world, considering of the Hebrew Bible, using a variety of perspectives/tools 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, Drawing on concepts from gender theory, archaeology, and the comparative method. We will explore the intersections of studies, and engaging in close readings of various biblical and other broadly contemporary texts, we will consider how gender and sexuality are constructed in these texts, as well as how the texts might have related to the underlying historical reality at the time of their composition. We will also explore the interface between gender, power, sexuality, race, ethnicity, and social class in the texts and in their ancient world/cultural context, as well as considering and developing the conceptual tools to engage in contemporary debates concerning these issues in present-day contexts.

### 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.

- To explore the conceptualization of gender and sexuality in texts of the Hebrew Bible and in other relevant comparative texts from the ancient world;
- To consider the relationships in these texts and in their cultural contexts between gender, sexuality, power, ethnicity, and class;
- To bring ancient and present-day conceptions of gender and power into dialogue with each other for the fuller understanding of both the ancient and the modern ideas.

### Objectives

Students who successfully complete this paper will have-be able to:

- Gained detailed knowledge about and understanding of the presentation of gender and women in ancient biblical texts and traditions Demonstrate a knowledge of the cultural milieux from which biblical and other ancient texts emerged;
- Understand and critically evaluate the constructions of gender and power in biblical and other relevant ancient texts;
- Identify and interrogate issues of gender and power which occur in present-day contexts;
- 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~~ Use both primary and secondary sources to write intelligently and critically on the texts and topics studied.

**23/06/2023** Two new paper descriptions 'Early Buddhism' and 'Mahāyāna Buddhism' replace 'Foundations of Buddhism' and 'Buddhism in Space and Time' respectively. The key differences between the new papers and their predecessors are detailed below. Full descriptions are published on the webpage. This change will take effect in teaching for students commencing the Honour School or PGDip from MT23, for first examination in 2025.

### **Early Buddhism**~~Foundations of Buddhism~~

#### **Description**

The paper deals with the main historical, religious, and philosophical aspects of early Buddhism, covering the period from the time from the historical Buddha up to the up to the development of the Abhidhamma/Abhidharma. ~~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 main historical, religious, and philosophical aspects ~~ideas of early Buddhism in a way which stimulates thought and relates to any knowledge they may already have of other religions~~ contextualises Buddhism within the intellectual world of ancient India.

#### **Objectives**

Students who successfully complete this paper will:

- Have a basic knowledge of the main historical, religious, and philosophical aspects of early Buddhism ~~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.

### **Mahāyāna Buddhism**~~Buddhism in Space and Time~~

#### **Description**

This paper deals with historical, religious, and philosophical aspects of Mahāyāna Buddhism as it developed from the beginning of the common era, with a focus on the first millennium C.E. The paper will address the genesis and development of Mahāyāna Buddhism in India, its interaction with the larger intellectual context of the Indian subcontinent, and aspects of the subsequent dissemination of Mahāyāna to other parts

~~of Asia, 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 acquaint the students with the main historical, religious, and philosophical aspects of Mahāyāna Buddhism, its intellectual context, and its dissemination throughout Asia. 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~~ the main historical, religious, and philosophical aspects of Mahāyāna Buddhism, its intellectual context, and its dissemination throughout Asia.
- 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.

**24/05/2023** Official descriptions of individual papers and table of recommended patterns of teaching published to Faculty website.