THEOLOGY AND ORIENTAL STUDIES HANDBOOK

ACADEMIC YEAR 2016-17

For students sitting final examinations in 2017
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WELCOME

This handbook is intended as a guide to the whole range of undergraduate courses which lead to a degree in Theology and Oriental Studies. It won’t answer all the questions that you have, but we are small faculties and you should have little difficulty finding the person who will know the answer.

The handbook is updated annually, and may also be accessed on the website of the Faculty of Theology and Religion (http://www.theology.ox.ac.uk/) and of the Oriental Studies Faculty, (http://www.orinst.ox.ac.uk), under the heading ‘Courses’ / ‘Undergraduate’.

Please note: if you are reading not for a degree in Oriental Studies but for a degree in European and Middle Eastern Languages, this handbook is not for you. Please consult the separate handbook for European and Middle Eastern Languages.

Oxford is confusing to everyone at first, if in doubt, please don’t hesitate to ask.

Here are a few essential terms to get you started:

Collections: informal exams, usually held in 0th or 1st Week of term, to test your progress. Colleges take a close interest in collection results.

Course: in Oxford used to refer to an entire degree course, e.g. Theology and Oriental Studies, divided into 8 papers by which it is examined in the Final Honour School (FHS).

FHS: the Second Public Examination or “Final Honour School”, taken at the very end of your course (Trinity Term, Year 3).

Full Term: 1st to 8th Weeks, i.e. the eight teaching weeks of term. Teaching begins on the Monday of 1st Week and continues up to and including the Friday of 8th Week. Oxford does not observe Bank Holidays that fall within Full Term.

Hilary (Term): the second term of the academic year (Full Term mid-January to mid-March).

Michaelmas (Term): the first term of the academic year (Full Term early October to early December)

Trinity (Term): the third term of the academic year (Full Term mid-April to mid-June).

Paper: an examination paper for Prelims or FHS, as prescribed by the syllabus of your course.

Prelims: the First Public Examination or “Preliminary Examination”, taken at the end of Hilary Term, Year 1.

Schools: an informal way of referring to (1) the FHS (see above); (2) the building called Examination Schools in the High Street, where the two Public Examinations take place.
**Tutor:** (1) the person or persons assigned to give you tutorial teaching in any particular term; (2) the person in your college who is designated to oversee your studies and your wellbeing in a general way.

**Tutorial:** a teaching session in which you (perhaps with one or two other students) meet with your appointed tutor (usually on a weekly basis) to discuss a particular piece of work that you have done. (See the section on Teaching later in this handbook.)
THEOLOGY AND RELIGION FACULTY CENTRE

Address: Gibson Building, Radcliffe Observatory Quarter, Woodstock Road, Oxford, OX2 6GG Tel: 01865 270790.

The Centre is on the second floor of the Gibson Building and houses lecture and teaching rooms, and the Faculty Office, the centre of administration for the Faculty. The Faculty office is open Monday-Thursday, 9.00-5.00, and Friday 9.00-4.00. The office is usually closed for Christmas and Easter, but does not generally close during the long vacation; any closures will be advised via the Faculty emailing lists.

THE ORIENTAL INSTITUTE

Address: The Oriental Institute, Pusey Lane, Oxford OX1 2LE.
Tel: 01865 (2)78200. Fax: 01865 (2)78190. E-mail: [name.surname - see list of Teaching Staff below]@orinst.ox.ac.uk.

General. Most of the teaching for courses in Oriental Studies is Faculty-based, and nearly all classes, lectures, and tutorials are held in the Oriental Institute. This is open during term Monday-Friday 9.00-7.00, Saturday 9.00-1.00; out of term it closes at 5.00 p.m. and is closed on Saturday. The Institute is home to most of the teaching staff in Oriental Studies (see ‘Teaching Staff’ below), and to the Faculty Office, classrooms, a library (see ‘Libraries’ below) and a common room which serves morning coffee from 10.30-11.30 and afternoon tea from 3.30-4.30 during term.

Faculty Office. The Faculty Office (third floor, Room 315) is the centre of the Faculty’s administration.
**LIBRARIES**

**Theology and Religion Faculty Library.** The Philosophy and Theology Faculties Library (PTFL) is based at the Radcliffe Humanities site, just opposite the Royal Oak pub, on Woodstock Road. Its opening hours are as follows:

Term-time: Mondays to Fridays, 9.30-7.00 (weeks 0-9), Saturdays (weeks 0-8), 10.00-1.00

Vacations: Mondays to Fridays, 9.30-5.00, closed on Saturdays

The access control system for Radcliffe Humanities uses the University Card (proximity style). You will need to present your card at the building entrance, and again at the library entrance. If your card does not work at the entrance to the building, please use the intercom to contact library staff. If the intercom is not in operation, please ring the enquiries number (76927).

Undergraduates may borrow up to twelve books at a time, initially for one week but renewable up to two times on-line through OLIS, by telephone (Oxford (2) 76927) or in person, unless the book has been reserved by another reader. After that, the book must be checked in but may be checked out again if not reserved. PTFL is the sole central lending library for multiple copies of items relevant to theology courses in Oxford.

The entire PTFL collection is on open access. A few books, some reference material and all periodicals are confined to the library but a self-service photocopier is available to copy articles or a chapter. For printing, copying and scanning, the PCAS system in operation across the Bodleian Libraries Group (which includes the PTFL) offers a range of services (see the link from the Bodleian Libraries website), paid for using an online account topped up by a debit/credit card. Fines are charged on overdue books per day at the rate posted in the library. All vacation loans are due back on Tuesday of 1st week and vacation borrowing starts from Monday of 8th week. There is a replacement charge for lost books.

For information on borrowing and renewals, see the PTFL website is at [http://www.bodleian.ox.ac.uk/theology](http://www.bodleian.ox.ac.uk/theology)

**Oriental Institute Library**

The Library of the Oriental Institute is located within the Faculty of Oriental Studies in Pusey Lane. Its opening hours are as follows:

9.15-7 pm Mondays to Fridays

11- 5 Saturdays

The access control system is administered by the Library and readers need to register at the issue desk. The Library is primarily intended to meet the needs of the Faculty of Oriental Studies teachers and students, with its core collections comprising of Islamic, South Asian and Jewish Studies. Students may borrow up to 8 books for a two week period and books may be renewed remotely up to three times after which they should be returned the Library. Fines for overdue books are charged at 20p per book per day. Readers may also request books from the Bodleian closed stack collection to read in the library, these usually arrive within 24 hours. The Library has two copiers for printing, copying and scanning operated by
the library PCAS service. Further information can be found on the website [www.bodleian.ox.ac.uk/oil](http://www.bodleian.ox.ac.uk/oil)

**Eastern Art Library.** The collection is housed in the Sackler Library (3rd Floor) and includes books on Islamic art. Book selection and cataloguing are carried out by staff of the Department of Oriental Collections, Bodleian Library. Opening hours and access arrangements are as for the Sackler Library. The books may not be borrowed.

**College Libraries.** Some colleges (e.g. Pembroke, St John’s, Wadham) have collections that include material in Islamic Studies; these are available only to students in these colleges.

**Middle East Centre Library.** The library of the Middle East Centre at St Antony’s College specializes in the modern (post-1800) period in terms both of history and social sciences; it is open to all students reading Islamic Studies.

**Bodleian Library.** The Bodleian Library is the University’s main reference library. It is open during term, Monday to Friday 09.00–22.00, Saturday 10.00–16.00. Exceptional hours and those out of term are posted in the Gazette, and are available at [http://www.bodleian.ox.ac.uk/bodley](http://www.bodleian.ox.ac.uk/bodley). The Central Bodleian houses a vast collection of books and manuscripts in Arabic, Persian and Turkish, and virtually every text you will need is available there. A good place to start is the Oriental Reading Room, on the first floor of the New Bodleian. This is where you will find a number of Middle Eastern periodicals, dictionaries, encyclopaedias and other reference works available on open shelves. This is also where (in nearby closed stacks) books in Arabic are stored, while the Central Bodleian’s collections of Persian and Turkish books are housed in closed stacks in the basement of the Oriental Institute Library. The vast majority of the Bodleian’s holdings (8 million items) are, however, held in closed-access bookstacks. Works may be ordered from the stack to any Bodleian reading room, but delivery time is likely to be two to three hours so advance planning is recommended. Ordering from the stack is done via OLIS, the online catalogue. You must show your University Card to gain access to any part of the Bodleian. The Bodleian is a reference-only library and no material may be borrowed.

For more information on the Bodleian Group of Libraries see [http://www.bodleian.ox.ac.uk](http://www.bodleian.ox.ac.uk)

**Other Libraries.** Depending upon your course, you may need to use other libraries, such as the Sackler Library (including the collections of the former Ashmolean Library and the Griffith Institute Library) for classics and archaeology, or the History Faculty Library (Western history). For general works on linguistics and literary theory/criticism, the libraries of the Taylor Institution, the Modern Languages Faculty and the English Faculty will be useful.


**COURSE OUTLINE**

The course runs for three years and is divided into two parts:

I  **Preparation for the Preliminary Examination (Prelims)**

Please see the Undergraduate Prelims Handbook on the Theology Faculty’s WebLearn site: [https://weblearn.ox.ac.uk/portal/hierarchy/humdiv/theology](https://weblearn.ox.ac.uk/portal/hierarchy/humdiv/theology)

II  **Preparation for the Final Honour School (FHS)**

From Trinity Term of Year 1 to the end of Year 3 you will be preparing for the 8 papers which constitute the final examination (FHS). It is this examination alone which determines your degree result (or ‘class’).

You may choose not less than 3 and not more than 5 papers from Theology and not less than 3 and not more than 5 in Oriental Studies.

In Trinity Term of Year 1 you will devote your time to preparation for one of your Theology papers. In Years 2 and 3 you will divide your time between your Theology and your Oriental Studies papers.

You will start your language course in Oriental Studies in Michaelmas Term of Year 2. Your language course will normally be taught in a class alongside other students in Oriental Studies taking that language as a subsidiary.

You can expect to have been taught for all the papers for FHS by the end of Hilary Term in your third year, leaving Trinity Term of your third year for revision, but language classes may continue in order to keep your skills in form and revision tutorials can be arranged if and when you need them.

You should start thinking at the beginning of Michaelmas Term of your second year which of your 8 papers in FHS you wish to have examined in the form of a dissertation, and you should make a decision by the end of term.

You should discuss your decision with the teacher who will supervise your dissertation and with your college tutor. You will need to submit a title for the dissertation by the end of 6\(^{th}\) week, Hilary term in your second year.
TEACHING

General. Teaching for Theology and Oriental Studies, as for all subjects at Oxford, comes mainly in three forms: classes, lectures, and tutorials. Theological papers will be taught mostly in tutorials arranged by your college. Oriental Studies papers will be taught mostly in classes and tutorials, arranged by the Faculty.

Prelims.

Tutorials are arranged, and in many cases provided, by colleges. In some minority options there may only be one tutor available in the whole University; if you wish to take such subjects, you should make your choices known as soon as possible; failure to do so may make it more difficult to find a tutor. There will normally be eight tutorials per term, at least six, although sometimes as many as twelve. Tutorials will generally last an hour (or just over) and involve either one or two students. In most cases you will be expected either to present an essay at the tutorial or to hand it in beforehand. This will provide the starting-point for discussion, and will usually be based on a reading list given to you at the previous tutorial or at the beginning of term.

While lectures, unlike tutorials, are not compulsory, you are strongly urged to follow the advice of your tutors about which you should attend. It is perilous to ignore ‘core’ lectures on a chosen option, and other lectures may provide the most recent word on a fast-developing subject or the only satisfactory integration of areas that tend to be treated separately in specialist literature.

FHS

The Final Honours School in Theology and Religion starts in the summer term of Year 1. In this term you can opt for another biblical language if you wish; this will be taught in a class, three times a week, in the summer term and the autumn term. Whether or not you chose to take on an extra language, you will be expected to attend 5-6 lectures and to prepare for 1-2 hours of tutorials each week. A hard copy of the Theology and Religion Lecture List, giving subjects, hours and locations can be collected from the Theology and Religion Faculty Centre and/or downloaded at: http://www.theology.ox.ac.uk/

In Oriental Studies in Years 2 and 3 you should expect to have approximately 3-4 hours of language tuition, 7-8 hours of lectures or classes, and 1-2 hours of tutorials per week. Several of the weekly classes will be devoted to the study of your prescribed texts (“set texts”), and you will be expected to prepare the appropriate section of text in advance. These set texts are available on this website. These texts should be available by Friday of 3rd Wk of Hilary Term. The subjects and hours of all lectures, classes and seminars appear in the Oriental Studies lecture list, which is posted prominently in the foyer of the Institute at the beginning of each term and on the Faculty website at: http://intranet.orient.ox.ac.uk/roombooker/. The location of lectures and classes in the Institute is posted on the white board in the foyer. Time permitting, you are encouraged to attend lectures outside your own course, and outside the Institute, in other faculties, etc.
**Tutorials.** For every term of Years 2 and 3 you will be assigned a tutor or tutors who will guide your studies in a specialist or general manner. Each week, your tutor will assign you work, normally a passage of text for study or an essay topic for which specific reading is set. You must then prepare the text or write the essay for discussion at an arranged tutorial in the following week. It is through the directed reading, textual study, essay writing, translation and discussion involved in classes and tutorials that you will gain essential understanding of your subject.

Tutors submit written reports to your college on your progress at the end of each term, and sooner if necessary, and these reports will be discussed with you by your college tutor or other officers of the college.

**Collections.** In addition to Prelims and FHS, you will also be given “collections” by your teachers in 0th Week; these are informal examinations, usually intended to test your command of material covered during the previous term.

**What to do if something goes wrong...**

Inevitably, things do sometimes go wrong. You, your teachers, or both may be at fault but, tempting though it is to apportion blame, it is far more important to act quickly to resolve the problem. You have two avenues through which you may do so. In your college, consult your Advisor or Tutor, and ask her or him to help you.

In the Faculty of Oriental Studies, talk to your tutor or tutors, to the Tutorial Secretary for your language, and - if your problem is a general one, not personal - discuss it with your fellow students and raise it at the Joint Consultative Committee (see Appendix I).

In the Faculty of Theology and Religion, the process is the same. In addition you could seek out the Director of Undergraduate Studies, who can be approached via the Faculty Office at the Gibson Building, Radcliffe Observatory Quarter, Oxford.

**Coordinators in Oriental Studies 2016-2017**

Buddhism: Prof. Ulrike Roesler  
Eastern Christianity: Prof Theo Van Lint  
Hinduism: Dr Imre Bangha  
Islam: Professor Walter Armbrust  
Judaism: Professor Joanna Weinberg  
Sanskrit: Professor James Benson

Other people in the Oriental Studies who can help:

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<th>Chair of the Faculty Board</th>
<th>Prof. Bjarke Frellesvig</th>
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<td>Director of Undergraduate Studies</td>
<td>Prof. Barend ter Haar</td>
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PUBLIC EXAMINATIONS

GENERAL. The two Public Examinations - Prelims and FHS - are usually held in the Examination Schools in the High Street. You will be informed in writing, some weeks in advance, of the dates and times of your examinations. You must attend wearing subfusc. Please see Exam Schools’ website for the definition of subfusc: http://www.ox.ac.uk/students/academic/exams/guidance and http://www.admin.ox.ac.uk/statutes/regulations/48-012.shtml

The book called Examination Regulations (usually referred to simply as “the Grey Book”) is the final authority on the scope and conduct of examinations. It is updated annually. All first-year undergraduates receive a copy of the current edition through their college when they first arrive. If any changes to the regulations governing the course upon which you have entered are made while you are still on course, you will be fully informed. In such an event you have the right to be examined under the old regulations if you so wish. The ‘Guidelines for the setting and marking of examinations’ document is available on: http://www.orinst.ox.ac.uk/docs/Exams/marking_guidelines.pdf

Copies of past papers for all examinations in Theology and Oriental Studies may also be accessed online via http://missun29.offices.ox.ac.uk/pls/oxam/main. In the event of a paper which is being set for the first time, or in a markedly changed format, students will be supplied with a specimen paper to guide them in their preparation.

Please note that the Examination Schools Staff are not permitted to give out any results over the telephone. Detailed marks are available on your Oxford Single Sign-On System a few days after the Faculties’ final examiners’ meetings in July (See http://www.ict.ox.ac.uk/oxford/username/)

THE PRELIMINARY EXAMINATION. As already indicated, Prelims are taken at the end of Hilary Term of Year 1.

Prelims are marked on a Pass/Fail basis on each component paper. To pass the examination, a candidate who passes in two papers but fails a third must resit the failed paper. In the case of
failure in two out of three papers (or three papers out of four), a candidate must resit at least three papers.

Marks gained in Prelims may be used by colleges as a basis for awarding scholarships, bursaries or prizes. Your marks will be available on your Oxford Single Sign-On after the Faculties’ final examiners’ meetings. Prelims results do not contribute to your final degree class.

**THE FINAL HONOUR SCHOOL** consists of 8 papers and the written examination takes place towards the end of Trinity Term of Year 3.

**Syllabus.** In the case of papers which are not linguistically or textually based, the title of a particular paper, as given in the *Examination Regulations*, is usually the only formal definition of its scope. In such papers there is always a wide choice of essay-type questions, and past papers are a good guide to the kind of topics that can be expected to occur.

Where a paper is based wholly or partly upon a corpus of texts that have been prescribed for study (“set texts”), this is mentioned in the paper descriptions below. A final list of those texts is be published on the following webpage ([http://www.orinst.ox.ac.uk/general/set_texts.html](http://www.orinst.ox.ac.uk/general/set_texts.html)) by Friday of 3rd week, Hilary term for examination in the following academic year. This is to allow the teaching staff to introduce different texts from time to time, but no changes are allowed after the above-mentioned date, which is 16 months before the examination in question.

**Setting conventions.** By about the middle of Hilary Term of your third year, the “setting conventions” for your FHS will be available on the websites of both Faculties ([https://weblearn.ox.ac.uk/portal/hierarchy/humdiv/theology](https://weblearn.ox.ac.uk/portal/hierarchy/humdiv/theology) and [http://www.orinst.ox.ac.uk](http://www.orinst.ox.ac.uk)). You should receive a hard copy by the end of Hilary Term (week 8 or 9). The conventions provide a detailed description of the format of each paper that you will be taking in the FHS. The description will include an indication of any subdivision of the paper into sections, the number and type (e.g. translation, commentary, essay) of questions to be asked, the number of questions that candidates are required to answer, and any rules governing the distribution of their choices between different sections of the paper. The object of the conventions is to assist candidates in organising their revision.

**Dissertation**

For further information see Appendix II: *Guidelines for Writing Dissertations*.

**Viva.** Very occasionally, in order to resolve a borderline result, a student is asked to attend a *viva voce* examination after the written papers have been assessed by the examiners. *Vivas* are conducted in Examination Schools, and candidates must attend wearing *subfusc*.

Candidates may be examined by viva voce (oral examination) and so candidates should be prepared to travel to Oxford up until the final examiners’ meeting (normally by first week of July, but may be later).

In deciding to conduct a Viva, examiners and assessors should bear in mind that:
1. The reason for holding a Viva must be clear and is when examiners are otherwise unable to determine the class of the submitted papers.
2. A Viva must not be used as a means of assessing suspicions about possible plagiarism.
3. A candidate must be given 2-3 days notice of the Viva.
4. The Viva must be scheduled to take place before the final examiners’ meeting.
5. A candidate who attends for a Viva can only improve on a class mark as a result of the Viva.

**Classes.** Results in FHS are classified according to the following scale: I, II.1, II.2, III, Pass, Fail. Below you will find an official description of the criteria applied in the assessment of examination answers in the FHS in Theology and Oriental Studies, and a statement of what the different classes of degree “mean” in terms of the qualities of performance achieved.

**Assessment of examination answers in FHS in Oriental Studies**

A candidate’s performance in the Final Examinations of the Final Honour School (FHS) of Oriental Studies will be assigned by the examiners to one of six classes: first, upper second, lower second, third, pass, and fail. This single result will be computed from the marks assigned to individual ‘papers’ (units of examination), on the basis of the conventions outlined in section 4 below. These may consist of passages for translation, essay-type questions, oral examinations, take-home examinations, or dissertations. The mark given to a paper will be the sum of marks assigned to the component parts of a paper.

Naturally the criteria of assessment vary according to the nature of the paper and the subject. In translation from English into an Oriental language, the qualities are grammatical and lexical correctness, idiomatic construction, and stylistic propriety. For composition questions, these same qualities plus topical relevance, argument, and compository style will be considered, and in the case of verse, metrical competence. In translation from an Oriental language into English the examiners will look for accuracy, transparency and stylistic propriety.

The fundamental criteria for the assessment of essay-type examination answers are whether the question that has been set has been answered and, if so, how well. The latter will depend on a demonstration of knowledge of the subject, the strength, clarity and focus of the argument, and the presentation of appropriate evidence. The criteria for assessing a dissertation are how well a topic has been researched, using both primary and secondary sources, and how clearly the material has been assembled, interpreted and analysed. Further considerations are whether the dissertation is presented in scholarly format (i.e. with reference notes and bibliography), and whether it focuses on the issue it sets out to explore or answers the questions it attempts to examine.

Oral examinations vary in format depending on the particular Oriental language examined, but the general criteria the examiners will consider are fluency, grammatical and lexical accuracy, use of appropriate register and idiom, comprehension, and the ability to speak at some length, either in conservational or expository context. Generally speaking, marks are awarded *pro rata* for incompletely answered questions.

Optional exercises and vivas can only improve or leave unaffected a final average.

2. The six classes of FHS in Oriental Studies may be described as follows:
I A performance which exhibits the qualities mentioned above to a very high degree, and which is outstanding in some way.
II.1 A performance which exhibits these qualities to a high but lesser degree, which is fully competent but not outstanding.
II.2 A performance which exhibits still fewer of these qualities but in which acceptable answers appear to be predominant.
III A performance which fails to exhibit these qualities to a significant degree, but which nevertheless contains an adequate proportion of acceptable answers.
Pass A performance in which the student shows only a marginal level of knowledge and competence.
Fail Any other performance.

3. Final marks for individual papers (including those for formally assessed course work) are expressed in numerical form reflecting the following class boundaries:
   I 70 - 100
   II.1 60 - 69
   II.2 50 - 59
   III 40 – 49
   Pass 30 – 39
   Fail 29 – 0

Marks above 85 should be reserved for ‘quite outstanding’ performances.

4. The following criteria are used to determine a candidate’s overall classification:
   I Average mark of 68.5 or greater.
       At least two marks of 70 or above. No mark below 50.
   II.1 Average mark of 59 or greater.
       At least two marks of 60 or above. No mark below 40.
   II.2 Average mark of 49.5 or greater.
       At least two marks of 50 or above. No mark below 30.
   III Average mark of 40 or greater.
       Not more than one mark below 30.
   Pass Average mark of 30 or greater.
       Not more than two marks below 30.
PAPERS

Prelims Regulations

This examination is the normal route to the Honour Schools of Theology and Religion, Philosophy and Theology, and Theology and Oriental Studies.

1. The subjects of the Preliminary Examination for Theology and Religion shall be:

   1. The Christian Doctrine of Creation
   2. The Study of Old Testament Set Texts
   3. Introducing the New Testament with Special Reference to the Gospel of Mark
   4. The History of the Church from Nero to Constantine
   5. Introduction to the Study of Religions
   6. Introduction to Philosophy
   7. New Testament Greek
   8. Biblical Hebrew
   9. Qur’ānic Arabic
   10. Pali
   11. Sanskrit.

2. Candidates must offer at least one from amongst papers (6), (7), (8), (9), (10) and (11).

3. Candidates intending to progress to the Honour School of Theology and Religion must satisfy a language requirement for the degree via his or her Preliminary Examination, or will be required to indicate how he or she will attempt to do so via his or her Second Public Examination. Candidates in the Final Honours School of Theology and Religion will be deemed to have satisfied a language requirement for their degree if they have passed one of Papers 7 (New Testament Greek), 8 (Biblical Hebrew), 9 (Qur’ānic Arabic), 10 (Pali), or 11 (Sanskrit) in their Preliminary Examination.

4. A candidate shall be deemed to have passed the examination if he shall have satisfied the Moderators in three of the subjects from the Preliminary Examination: Provided that he shall have passed in not less than two subjects at one and the same examination and in the third subject at that or a subsequent examination.

5. Candidates may offer an additional subject if they so wish.

6. All candidates must offer at least three subjects in one examination: Provided that a candidate who has failed in one subject (or in two subjects if he has offered four) but has passed in the other subjects offered may offer at a subsequent examination the subject or subjects in which he or she failed.

7. In the case of candidates who have satisfied the Moderators in at least three subjects in a single examination, the Moderators may award a mark of distinction to those of special merit.
1. The Christian Doctrine of Creation

Course Description

The principal aim of this paper is to introduce the study of Systematic Theology through the critical examination of different aspects of the Christian doctrine of Creation.

This includes study of biblical texts such as Genesis 1-3, Wisdom literature, the letters to the Ephesians and the Colossians, and the Prologue of John’s Gospel. It also includes study of the main historical interpretations of the relevant biblical material as well as analysis of and commentary on the relevant writings of some foundational writers on the topic (such as Irenaeus, Augustine, and Aquinas), as well as more recent theologians (such as Karl Barth). The paper covers contemporary theological debates – about, for example, how the Bible should be read, and what it means to say that humans are created in ‘the image and likeness’ of God – and looks at how the doctrine of creation relates to other Christian doctrines such as Christology and the doctrine of the Trinity. In addition to covering the classical aspects of the doctrine of creation, a complementary aim of the paper is to explore contemporary issues in religion and science so far as they pertain to the doctrine, and the social and moral implications of doctrines of Creation.

There will be 16 lectures, 8 in Michaelmas term and 8 in Hilary term. The first set will focus on a range of aspects of the doctrine with the aim of helping students think for themselves about what theology is and how it is best done. These lectures will be offered by Prof Alister McGrath; the second, offered by Dr Donovan Schaeffer, will deal more with the interplay between scientific and theological understandings of creation. Both sets of lectures will consider biblical, historical, and contemporary perspectives. Tutorials will offer the opportunity to gain a more detailed knowledge of specific issues, and to develop personal insight into selected themes.

Aims and Objectives

Aims: To serve as an introduction to Systematic Theology and Christian doctrine through the critical examination of different aspects of the Christian doctrine of creation. To introduce contemporary issues in religion and science, the sources and norms of theology, theological method, and the social and moral implications of doctrines of Creation.

Objectives:

Opportunity will be given for students to achieve four or five of the following objectives. (They will not be expected to achieve them all). They should be able to:

(a) Identify Biblical writings on Creation and explain their role in the construction of a Christian doctrine of Creation.
(b) Expound critically a classical formulation of Creation doctrine as found, for example, in Irenaeus, Augustine, and Aquinas.
(c) Explain how a Trinitarian theology may find expression in an account of divine Creation.
(d) Discuss the relations between concepts of time and concepts of Creation.
(e) Differentiate between natural and moral evil with particular reference to the ‘fallenness’ of Creation.
(f) Analyse the issues that arise when speaking of divine action in the world, with particular reference to human freedom, the concept of miracle, and the place of purpose and chance in the universe.

(g) Explore the issues raised for a doctrine of Creation by advances in the natural sciences, with particular reference to Darwin’s theory of evolution by natural selection and theological responses to it.

(h) Summarise the main features of contemporary cosmological theory and comment on its relevance, if any, to Christian doctrine and eschatology.

(i) Offer critical reflection on ways in which a Christian doctrine of Creation has been said to bear on environmental and ecological sensibilities.

(j) Explain how the doctrine that humans have been made in the image of God might inform ideas of personhood, as individuals and in community.

(k) Understand the differences between ‘creationism’ and other Christian doctrines of creation.

Course Delivery

Lectures: 16: 8 in Michaelmas Term and 8 in Hilary Term

Number of Tutorials: 6-8.

Assessment: through one 3 hour written examination, in which 3 questions have to be answered.

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2. The Study of Old Testament Set Texts: Genesis 1-11 and Amos

Course Description

Candidates will be expected to comment on passages from the set texts, and to show a general knowledge of their historical, literary and theological background. The texts will be studied in English in the New Revised Standard Version.

Aims and Objectives

Aims: To enable students to read two selected Old Testament texts in detail, and to begin to understand the historical, literary and theological influences which have formed such texts.

Objectives:

(a) Students will have acquired the skills of reading, analysing and writing about two ancient texts in English translation.

(b) Students will have gained an awareness of and will have assessed for themselves the distinctive features of these texts within the broader context of their ancient Near Eastern background.
(c) Students will have gained an awareness of the range of critical approaches to these texts, both traditional and more contemporary.
(d) By having to comment on short passages from these texts, students will have had to select the most appropriate of these critical approaches with which to evaluate their own responses to the texts.
(e) In tutorial discussion students will have begun to learn to defend what they have written against critical comment.

Course Delivery

Lectures: 12 given in Michaelmas Term:
- ‘Introduction to the Old Testament’ (8)
- ‘Genesis 1-11’ (4)

4 given in Hilary Term:
- ‘The Book of Amos’ (4)

Tutorials: 6-8 in total (at least 5 on the basis of tutorial essays, and at least one on the basis of ‘gobbets’, i.e. short selected passages).

Assessment: One 3-hour written examination, in which candidates will be required to write comments on four ‘gobbets’ and to write two topical essays.

3. Introducing the New Testament with Special Reference to the Gospel of Mark

Course Description
Candidates will be expected to show a general knowledge of the contents and background of the New Testament and to answer questions on historical and theological issues which are raised in the Gospel of Mark.

Aims and Objectives

Aims
To enable students to acquire knowledge of the ways in which a Biblical text can be interpreted, to gain insight into the different ways in which the text of a gospel can be legitimately used, and to develop their critical understanding of the text and the history and theology to which it refers.

Objectives
(a) Students who complete this course will have been introduced to a general survey of the New Testament and gained an understanding of its content as well as of the historical backgrounds and methods of New Testament study.
(b) More specifically, they will have acquired knowledge and critical understanding of the text of the Gospel of Mark, enabling them to comment on passages from the gospel with respect to context, content and its possible meaning for the author.
(c) They will have some understanding of the main Markan themes (Christology, discipleship, eschatology, the cross) and also of key concepts, ideas and symbols relevant for studying this text (gospel, mystery, miracle, parable, Kingdom of God, christological titles), as well as being aware of key issues in Markan scholarship (messianic secret, the purpose of Mark).
(d) They will be aware of older critical approaches (e.g. form criticism, redaction criticism) to texts such as a gospel; they will also have some knowledge of narrative and other newer approaches to the study of this and related texts.
(e) They will be able to discuss the historicity of the gospel intelligently, showing awareness of scholarly opinion about sources, traditions and authorship.

**Course Delivery**

**Lectures**

Michaelmas Term:
- Introduction to the New Testament (4 Lectures)
- Introduction to New Testament Backgrounds and Methods (4 Lectures)
- Introduction to the Gospel of Mark (8 Lectures)

Hilary Term:
- Texts in the Gospel of Mark (4 Classes)

**Tutorials:** 6

**Assessment:** through one three hour written examination, in which candidates will be asked to write short notes on three New Testament books and/or topics, comment on three short passages from Mark’s Gospel, and answer two essay questions.

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4. **The History of the Church from Nero to Constantine**

**Course Description**

Candidates will be expected to show a general knowledge of the history of the Church, and its relations to the Roman empire, from the late first century to the death of Constantine in 337 AD. Questions will be set on some but not necessarily all of the following topics: the growth of the church and the meaning of conversion; the causes, scope and effects of persecution; patterns of ministry and the threefold hierarchy; 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.

Candidates will be required to answer questions on three topics. A good answer to any question on an historical topic will always involve some acquaintance with the materials and sources of the historian. In some cases, these will be archaeological, but most commonly on this paper they will be texts. These include: testimonies of pagans, such as Pliny the Younger and Lucian; acts of Christian martyrs; works of controversial and apologetic theology, such as the writings of Irenaeus, Tertullian and Athanasius; letters of ecclesiastical leaders, especially Cyprian of Carthage; the narratives of, and documents cited by, ecclesiastical historians, especially Eusebius of Caesarea. While comprehensive and detailed knowledge of these sources will not be expected, a student ought to know what kinds of literature are handled by historians when they address a specific topic, and what difficulties of interpretation arise.

Chronological narrative is not the whole of history, which also involves an awareness of the social factors (such as education and gender) that influenced decisions and events. Questions may thus be set on, e.g. the role of women and the nature of Christianity in particular localities.
Since there is a reciprocal interaction between thought and life, it will often be advantageous to be acquainted with the teachings of the major theologians in this period (e.g. Ignatius, Justin, Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, Athanasius). Questions which mention these figures will always require discussion of their historical circumstances.

**Aims and Objectives**

**Aims:** To provide candidates with a well-informed and critical understanding of the spread of Christianity up to the point where it became the official religion of the Roman government. This understanding should include a consciousness of the diversity of early Christianity and of its interaction with the culture and history of the Mediterranean world.

**Objectives:**

(a) Students will have a sound knowledge of the principal events and personalities that figure in ecclesiastical history in the epoch from the mid first century to 337.

(b) They will have some acquaintance with the chief materials used by those who write the ecclesiastical history of this period, e.g. archaeology; martyrologies; Christian apologies; letters of Clement, Ignatius, Cyprian, Pliny and Constantine; pagan polemics, e.g. those of Celsus and Lucian; and above all the works of Eusebius of Caesarea.

(c) They will also possess an outline history of the Roman Empire, and be able to assess the significance of persecution, imperial legislation, and pagan comments on Christianity in this period.

(d) They will be able to interweave narrative history with a broader awareness of Christian thought and practice, so that they will be prepared for the more detailed study of the Development of Doctrine on the FHS paper.

**Course Delivery**

**Lectures:** 8 given in Michaelmas Term: ‘History of the Church to Constantine’

**Number of Tutorials:** 6–8

**Assessment:** through one 3 hour written examination in which candidates will be required to answer questions on three topics.

5. Introduction to the Study of Religions

**Course Description**

The principle aim of this paper is to introduce the Study of Religions through the critical study of different methodological approaches. Candidates will be expected to understand the main attempts to define ‘religion’ and the problems associated with such definitions, and to
acquire a preliminary insight into the variety of religious practice and expression across the world.

The course is taught in a series of 8 lectures and 8 tutorials. Lectures will focus on the ways in which the Study of Religions draws upon multiple fields and disciplines in an attempt to define religion. Candidates will be introduced to a variety of world religions and the ways they are practiced such that they will gain an awareness and understanding of the diversity of the phenomenon of ‘religion.’

**Aims and Objectives**

**Aims:** The aim is to provide candidates with an introduction to the Study of Religions, and in particular to the different ways ‘religion’ may be approached and understood. The Study of Religions focuses on the diversity of the human phenomenon of religion, including ‘world’ religions such as Islam, Hinduism, Buddhism, Judaism and Christianity, as well as indigenous or tribal religions; early anthropological concepts of totemism and animism are also explored. The Study of Religions investigates religious beliefs and practices using several disciplinary approaches, e.g. anthropology, sociology, psychology, history and phenomenology. It does not advocate the specific position of any religious tradition or any particular approach.

**Objectives:**

(a) Candidates should be aware of how the Study of Religions draws on other fields and disciplines.

(b) They should be aware of some attempts to define ‘religion,’ as well as the limits in such approaches.

(c) Candidates should gain an awareness of the diversity of religions and of some distinctive religious beliefs and practices.

(d) Candidates should acquire the skills of reading, analysing and writing about some of the main works in the Study of Religions (e.g. Frazer, Otto, van Gennep, James).

(e) In tutorial discussions candidates will have begun to learn to defend what they have written against critical comment.

**Course Delivery**

**Lectures:** ‘Introduction to the Study of Religions’ (8) Michaelmas Term

**Number of Tutorials:** 8

**Assessment:** through one, 3 hour, written examination in which candidates will be required to answer questions on three topics.

**Recommended Texts**

• van Gennep, Arnold. 1960 [1909]. The Rites of Passage. London: Routledge.

6. Introduction to Philosophy

Course Description
The course has three parts:
I: General Philosophy, a topic-based introduction to key ideas in epistemology and metaphysics.
II: Moral Philosophy, studied in connection with J.S. Mill: Utilitarianism
III: Logic, studied in connection with Volker Halbach’s The Logic Manual (published by Oxford University Press).

In the preliminary examination you are required to answer four questions, including at least one from each of the three parts. You may choose your fourth question from any of the three parts. Your college tuition may cover all three or only two parts; the decision may be your tutor's or left partly to your choice. In any case, you are free to attend lectures on all three parts. In I and II students are introduced to central issues in philosophy, studied through reading a central text in conjunction with other writings, including critical responses and modern treatments of the same issues.

Part I, General Philosophy, is an introduction to key topics in metaphysics and epistemology. Subjects to be studied include: knowledge and scepticism, induction, mind and body, personal identity, free will, and God and evil. Candidates will have the opportunity, but will not be required, to show first-hand knowledge of Descartes’ Meditations and Hume’s An Enquiry concerning Human Understanding.

Part II, Moral Philosophy: This section shall be studied in connection with Mill's Utilitarianism. While not being confined to the detailed views of the author of the set text, the section will be satisfactorily answerable by a candidate who has made a critical study of the text. Questions will normally be set on the following topics: pleasure, happiness and well-being; forms of consequentialism; alternatives to consequentialism; ethical truth, ethical realism and the ‘Proof’ of Utilitarianism; justice and rights; virtue, character and integrity.

Part III, Logic. Subjects to be studied include: syntax and semantics of propositional and predicate logic, identity and definite descriptions, proofs in Natural Deduction, and the critical application of formal logic to the analysis of English sentences and arguments. These topics shall be studied in conjunction with Volker Halbach’s Introduction to Logic manual, published by Oxford University Press. The logical symbols to be used are those found in this publication. The first question in this section of the paper will be a question of an elementary and straightforward nature.
**Aims and Objectives**
The purpose of this course is to introduce you to some central philosophical issues and to help you to acquire some concepts and ways of thinking which will be useful if you continue with the study of philosophy, or even if you do not.

**Course Delivery**

*Lectures:*
- ‘General Philosophy’ (8) Michaelmas Term and (8) Hilary Term
- ‘Mill’ (8) Michaelmas Term and (8) Hilary Term
- ‘Introduction to Logic’ (8) Michaelmas Term

*Classes:*
- 12 classes in Elementary Logic, arranged by your college

*Number of Tutorials:*
- 6 tutorials on General Philosophy
- 6 tutorials on Mill

*Assessment:*
This paper contains three sections: Logic; General Philosophy; and Moral Philosophy. Candidates should answer four questions, and must answer at least one question from each section. The fourth question may be chosen from any section.

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**7. New Testament Greek**

**Course Description**
Candidates will be expected to show knowledge of Greek grammar, syntax and vocabulary (as set out in J. Duff’s ‘The Elements of New Testament Greek’) and its importance for the exegesis of the New Testament, with particular reference to Mark 14:1-16:8 and John 6 and 9. Passages from the text (which will be that of the United Bible Societies, 4th Edition) will be chosen for translation and grammatical comment.

**Aims and Objectives**

**Aims:** To enable students to understand the essentials of New Testament Greek grammar and syntax, to acquire a basic vocabulary, and to be able to translate gospel texts and comment on grammatical points raised by them.

**Objectives:**

(a) Students who have studied for this paper will have mastered elementary New Testament Greek as set out in J.Duff ‘The Elements of New Testament Greek’.

(b) They will be able to translate and comment on passages from Mark 14:1-16:8 and John 6 and 9 in Greek.

(c) They will be able to answer questions on elementary Greek grammar.

(d) They will be able to translate simple English sentences into Koine Greek.

**Course Delivery**

*Classes:*
- 24 classes in Michaelmas Term and 24 classes in Hilary Term.
Assessment: through one 3 hour written examination.

8. Biblical Hebrew

Course Description

Candidates will be expected to show knowledge of elementary Hebrew grammar (to include the topics covered in J Weingreen, Practical Grammar of Classical Hebrew, 2nd edn., pp. 1-123), and to be able to translate and offer grammatical comment on short passages from Genesis 1-2. They will also be required to answer questions on elementary Hebrew grammar, to translate into English some simple Hebrew sentences, and to translate into Biblical Hebrew some short sentences in English.

Aims and Objectives

Aims: To enable students to understand the essentials of Biblical Hebrew grammar, syntax, and vocabulary, and to translate and comment on grammatical points in a simple prose text, as well as to render simple English sentences in Biblical Hebrew.

Objectives:

(a) Students who have studied for this paper will have mastered elementary Biblical Hebrew grammar and syntax, as set out in J. Weingreen, Practical Grammar of Biblical Hebrew, 2nd edition, pp. 1-123.
(b) They will be able to translate and comment on Hebrew passages from Genesis 1-2.
(c) They will be able to answer questions on elementary Hebrew grammar.
(d) They will be able to translate into English some simple Hebrew sentences.
(e) They will be able to translate simple English sentences into Biblical Hebrew.

Course Delivery

Classes: 24 language classes in Michaelmas Term
16 language classes in Hilary Term
8 text classes on Genesis in Hilary Term

Assessment: through one 3 hour written examination details of which are given in the course description above.

9. Qur’anic Arabic

Course Description

Candidates will be expected to show elementary knowledge of Qur’anic Arabic grammar, syntax and vocabulary (to include only the topics covered in Alan Jones, Arabic Through the Qur’an, pp. 1-104). Short passages from the Qur’an will be chosen for translation and grammatical comment.
Aims and Objectives

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

Objectives:

(a) Students who have studied for this paper will have mastered elementary Classical Arabic as set out in Alan Jones, Arabic Through the Qur’an.
(b) They will be able to translate and comment on passages from the Qur’an, the Hadith or other theological texts.
(c) They will be able to answer questions on elementary Arabic grammar.

Course Delivery

Classes: 8 classes in Michaelmas Term
9 classes in Hilary Term
Assessment: One 3-hour written examination

10. Pali

Course Description

Candidates will be expected to show knowledge of Pali grammar, syntax and vocabulary (as set out in A.K. Warder: Introduction to Pali). Passages from the Pali Canon will be chosen for translation and grammatical comment.

Aims and Objectives

Aims: To enable students to understand the essentials of Pali grammar and syntax, to acquire a basic vocabulary, and to be able to translate texts from the Pali Canon and comment on grammatical points raised by them.

Objectives:

(a) Students who have studied for this paper will have mastered elementary Pali as set out in A.K. Warder: Introduction to Pali.
(b) They will be able to translate and comment on passages from the Pali Canon.
(c) They will be able to answer questions on elementary Pali grammar.
(d) They will be able to translate simple English sentences into Pali.

Course Delivery

Classes: 24 classes in Michaelmas and Hilary Term
Assessment: through one 3 hour written examination.

11. Sanskrit

Course Description

Candidates will be expected to show knowledge of basic Sanskrit grammar, syntax and vocabulary. The course book will be Walter Maurer’s *The Sanskrit Language* and the texts for study will be *Bhagavad Gita* chapter 2 and *Nala* chapter 1. Passages from these texts will be chosen for translation and grammatical comment.

Aims and Objectives

**Aims:** To enable students to understand the essentials of Sanskrit grammar and syntax, to acquire a basic vocabulary, and to be able to translate texts and comment on grammatical points raised by them.

**Objectives:**

(a) Students who have studied for this paper will have mastered elementary Sanskrit.
(b) They will be able to translate and comment on passages from the *Bhagavad Gita* chapter 2 and the story of *Nala* chapter 1.
(c) They will be able to answer questions on elementary Sanskrit grammar.
(d) They will be able to translate simple English sentences into Sanskrit.

Course Delivery

**Classes:** 24 classes in Michaelmas Term and 24 classes in Hilary Term.

FHS

Trinity Term of Year 1, and all of Years 2 and 3

In the Final Honours School (FHS) examinations, candidates will take 8 papers, of which at least 3 and not more than 5 must be taken in Theology, and at least 3 and not more than 5 must be taken in Oriental Studies. One paper will be examined in the form of a dissertation. Completion of an application form will be required for the approval of the subject of the dissertation, indicating the paper for which it is substituting. In all cases the regulations that apply to the dissertation will be the Theology and Religion regulations, except for the date for submission of the title for approval, which will be **6th week in HT of Year 2.**

A. Theology
The Theology papers may be chosen from the following options.

Candidates will be required to take:

Either:

**God and Israel in the Old Testament** (FHS Theology Paper 1)

The paper will include questions on such topics as the origins and purpose of Deuteronomy; the development of Israelite law; the theology and setting of Isaiah of Jerusalem; Deutero-Isaiah; psalmody and the Psalms; worship and festivals; the history of Israel; pentateuchal issues; the covenant; prophecy and particular prophets; wisdom; apocalyptic; the fate of the individual; creation; the Torah in post-exilic Judaism; method in Old Testament study; Old Testament ethics; Israel within its ancient Near Eastern Environment; God in history; king and messiah; divine grace and human freedom; Israel and the nations.

or

**The Gospels and Jesus (with special reference to the gospels of Matthew and John)** (FHS Theology Paper 2)

Questions will be set on the four gospels, their theology and ethics, literary and historical problems associated with the gospels, the historical Jesus, and different approaches to the gospels.

and either:

**The Development of Doctrine in the Early Church to A.D. 451** (FHS Theology Paper 4)

Candidates will be expected to explain how early Christian thinkers undertook to clarify the teachings of the primitive Church and formulate a coherent system of thought in their cultural context. The paper will not only concern itself with formal pronouncements on the doctrines of the Trinity and Incarnation, but also with other controversies and the contributions of particular theologians. Questions relevant to the Gnostic, Arian, Nestorian and Pelagian controversies will always be set; other questions may relate, wholly or partly, to such topics as anthropology, soteriology, hermeneutics, ecclesiology, political theology, and the doctrine of creation and the fall.

or

**God, Christ and Salvation** (FHS Theology Paper 5)

Candidates will be expected to answer questions on topics in modern theology, from the early twentieth century through to the present, with particular reference to the doctrine of God, Christology, and soteriology. Special emphasis will be placed on the interrelationship between these three topics and on the way in which their treatment is affected by differing understandings of the nature, the sources, and the practice of theology. Candidates will be expected to be aware of the interplay of tradition, innovation and confessional context in the work of major systematic theologians of the twentieth century. All candidates should be able to use prescribed texts in an appropriate manner.
and may take up to 3 other papers chosen from the Theology and Religion FHS. Details of these papers can be found below and also in the ‘Handbook for Students in the Honour School of Theology and Religion’ for your year of examination. Please contact the Theology and Religion Faculty Office, Gibson Building, Radcliffe Observatory Quarter, Oxford if you would like a copy of this handbook.

### Paper 1 (2918) God and Israel in the Old Testament

#### Aims and Objectives

**Aims:**

To enable students to acquire a knowledge of the theological themes of the Old Testament within their historical setting, and to develop critical understanding by introducing them to basic issues of method, with particular reference to the study of three major Old Testament texts.

**Objectives:**

(a) Students who complete this course will have gained knowledge about and understanding of the major themes in the Old Testament, as these arose in the historical development of ancient Israel.

(b) They will have studied the literary and historical background of specific Old Testament texts.

(c) They will have gained a close knowledge of three groups of texts set for special study in English, with the option of commenting on selected passages in Hebrew.

(d) They will have reflected upon the criteria employed in assessing evidence, and the possibility and desirability of achieving consensus concerning them.

**Course Delivery**

Lectures: 16 given in Michaelmas and Trinity Terms

‘The History of Israel’ (4) Michaelmas Term

‘Theological Themes in the Old Testament’ (4) Michaelmas Term
‘Types of Old Testament Literature’ (8) Trinity Term

Text Lectures: 8 given in Trinity Term

‘Psalms and Isaiah’ (4)
‘Deutero-Isaiah and Deuteronomy’ (4)

Number of Tutorials: 8

Assessment is through one 3-hour written examination, requiring candidates to answer a compulsory ‘gobbet’ question (choosing 4 passages to comment on) and to write two essays.

Course Description

The paper will include questions on such topics as the origins and purpose of Deuteronomy; the development of Israelite law; the theology and setting of Isaiah of Jerusalem; Deutero-Isaiah; psalmody and the Psalms; worship and festivals; the history of Israel; pentateuchal issues; the covenant; prophecy and particular prophets; wisdom; apocalyptic; the fate of the individual; creation; the Torah in post-exilic Judaism; method in Old Testament study; Old Testament ethics; Israel within its ancient Near Eastern Environment; God in history; king and Messiah; grace and human freedom; Israel and the nations.

Candidates will be required to comment on passages from the following texts in English:

(a) Deuteronomy 5-15; 26-28
(b) Isaiah 1-11; 28-31; 40-45
(c) Psalms 1; 2; 8; 15; 19; 46-49; 72-74; 89; 96-99; 104; 118

There will be an opportunity to comment on passages in Hebrew from:

Deuteronomy 5; 12; 26
Isaiah 1; 6; 40

Psalms 1; 2; 8; 48; 96

Candidates who choose to comment on Hebrew passages must also translate them. Credit will be given to candidates demonstrating competence in Biblical Hebrew.

Paper 2 (2913) The Gospels and Jesus (with special reference to the gospels of Matthew and John)

Aims and Objectives

Aims:
To enable students to acquire a detailed knowledge of the gospels, to be able to consider problems concerning the theology of individual evangelists, the synoptic tradition and historical Jesus, to develop their critical understanding of the historical and literary contexts of the gospels, and to become more aware of some of the wider theological and hermeneutical issues which such study entails.

Objectives:
Students who have studied for this paper will have:

(a) an awareness of the historical, theological and ethical contexts of the New Testament Gospels.

(b) an ability to comment on selected texts in translation or in the original languages.

(c) some knowledge of the gospels’ historical contexts and an ability to address issues concerning study of the historical Jesus.

(d) a basic knowledge of their contribution to later Christian theology.

Course Delivery
Lectures: 6 core lectures / classes on Matthew in Trinity Term
6 core lectures / classes on John in Michaelmas Term

Further lectures on the Historical Jesus (4-6)

Number of Tutorials: 6-8

Assessment is through one 3 hour written examination, requiring candidates to answer two gobbet questions and write two essays.

For the passages in English requiring comment, at least two passages from Matthew and two from John will be taken from the following chapters: Matthew 5-7, 13, 16, 23, 26; John 1, 3, 6, 14, 19, 20. The remaining passages printed in English may be taken from elsewhere in Matthew and John.

Candidates who have not passed either New Testament Greek or John 1-6, which will be printed all other candidates.

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**Paper 3 (2914) Pauline Literature**

*Aims and Objectives*

**Aims:**

To enable students to obtain a detailed knowledge of Pauline Theology as reflected in 1 Corinthians and Romans, 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 have studied this paper will have:

(a) an awareness of the distinctive features of selected Pauline epistles

(b) an ability to comment on selected texts in translation and also in the original languages
(c) acquired knowledge about the relation of the prescribed texts with other biblical texts, particularly other writings in the Pauline corpus as well as some understanding of Pauline theology and of the theology of other writings in the Pauline corpus.

(d) a basic knowledge of the historical contexts of the prescribed texts in Judaism and early Christianity

(e) a basic knowledge of their contribution to later Christian theology.

**Course Delivery**

Lectures: 16 core lectures / classes in Michaelmas and Hilary terms.

Extra classes on specific texts may be made available.

Number of Tutorials: 8

Assessment is by one, 3 hour, written examination, requiring candidates to answer two gobbet questions (each requiring comment on two passages) and write two essays.

Candidates will be required to comment on two passages from 1 Corinthians, and on two passages from Romans. Candidates for Track 1 will be required to comment on at least one passage from 1 Corinthians in Greek, and at least one passage from Romans in Greek. Of the passages printed in Greek only, at least one will be taken from 1 Corinthians 1-7, 15, and at least one from Romans 3-8. Of the passages printed in English only, at least one will be taken from 1 Corinthians 1-7, 15, and at least one from Romans 3-8.

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**Paper 4 (2905) The Development of Doctrine in the Early Church to AD 451**

**Course Description**
Candidates will be expected to explain how early Christian thinkers undertook to clarify the teachings of the primitive church and to formulate a coherent system of thought in their cultural context. The paper will cover formal pronouncements on the doctrines of the Trinity and the Incarnation, together with other controversies and the contributions of particular theologians. Questions on the Gnostic, Arian, Nestorian and Pelagian controversies will always be set. Other questions may relate, wholly or partly, to such topics as anthropology, soteriology, hermeneutics, ecclesiology, political theology and the doctrines of creation and the fall. Candidates will be required to comment on a passage from one of the following texts or groups of texts:


b) Gregory of Nyssa’s letter to Ablabius, That there are not Three Gods (as in Hardy).


d) The Tome of Leo and the Chalcedonian Definition (as in Norris).

Credit will be given to candidates who show knowledge (where appropriate) of other texts in the volumes of Hardy and Norris.

Aims and Objectives

Aims:

To equip students with a critical and dispassionate understanding of the genesis of main credal and confessional declarations of this period, which continue to form the basis of much theological reflection; also to enable them to study and discuss the evolution of Christian thought in a world whose cultural and social presuppositions were not yet shaped by a universal Church.

Objectives:

(a) That students will possess an accurate knowledge of the fundamental ideas of at least half a dozen major theologians of this period, such as Ignatius of Antioch, Valentinus, Marcion, Justin Martyr, Irenæus, Clement, Tertullian, Origen, Arius, Athanasius, the Cappadocian fathers, Apollinarius, Theodore, Nestorius, Cyril of Alexandria, Pelagius, Augustine and Leo the Great.

(b) That they will be familiar with the results of the first four ecumenical councils, and with the contents of the following documents: The Nicene declaration of 325, Cyril's Second Letter to Nestorius, the Tome of Leo and the Chalcedonian Definition of 451.

(c) That they will understand doctrines in their immediate context, which may be defined, according to circumstances, exegetically, philosophically, culturally or politically.
(d) That they will recognise the evolution of doctrine as a function of time and deliberation, the answers produced by one generation being often the seedbed of new problems for the next.

**Course Delivery**

**Lectures:** 24 lectures in Michaelmas and Hilary Terms
- ‘Theology before Nicaea’, (8) in Michaelmas Term
- ‘Christology After Nicaea’, (8) in Hilary Term
- ‘The Trinity from Arius to Augustine’, (8) in Hilary Term

**Classes:** 8 classes in Trinity Term

Students taking this paper are strongly advised to attend the lectures in their second year and classes in their third year.

**Number of Tutorials:** 8

**Assessment** is by one 3 hour written examination. The paper consists of a compulsory question, requiring comment on a passage from one prescribed text, together with a choice of three essay questions, most of which will refer explicitly to one or more of the theologians named above.

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**Paper 5 (2907) God, Christ, and Salvation**

**Aims and Objectives**
Aims:
To develop skills in the critical analysis and interpretation of the nature and content of the Christian doctrines of God, Christ, and salvation, especially as they have been expounded in the work of some major modern Christian theologians.

Objectives:
Students who have studied for this paper will have:

(a) an understanding of the major themes of the Christian doctrines of God, Christ and salvation and of their interrelationship;

(b) a critical awareness of the different understandings of the nature, sources, and practice of theology;

(c) an awareness of the interplay of tradition, and ecclesiastical context in modern theology;

(d) skills in critically interpreting the work of major theologians and applying their work to current issues in theology.

Course Delivery
Lectures: 4 lectures on ‘Modern Theology’ in Trinity Term of the first year; 16 lectures on ‘God, Christ and Salvation’ in Michaelmas and Hilary Terms

Classes (optional): 8, on a selection of major modern theological treatments of the doctrines of God, Christ and Salvation - Hilary Term

Number of Tutorials: 8

Assessment is by one three hour written examination requiring candidates to answer three essay questions.

The following texts are prescribed reading, and students should be able to use them in answering questions in the Final Honours Examination. Students are also expected to make appropriate use of the supplementary reading list.
Karl Barth, Church Dogmatics I/1, Chs 8-12 (Edinburgh, T & T Clark, 1975)


Wolfhart Pannenberg, Jesus: God and Man, Chs 1, 5-7, 10 (London, SCM Press, 1968)

John Zizioulas, Being as Communion (London, Darton, Longman and Todd, 1985)


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**Aims and Objectives**

**Aims:**
To enable students to develop in-depth understanding of a particular topic in the study of the New Testament and Christian Origins, and to articulate this understanding to the current state of scholarship.

**Objectives:**
Students studying for this paper will have had the opportunity to look at texts in depth, develop their exegetical skills and their awareness of the wider context of the New Testament in the history of ideas and the importance of the particular topic for the New Testament, Christian origins and historical theology

**Course Delivery**

Classes: 8 given in the Michaelmas Term of students’ third year, (i.e. the Michaelmas Term preceding the examination). During the classes, students will produce several pieces of written work on which they will receive formal feedback.
If fewer than three candidates opt for a particular option, it will not be possible to provide classes for that option. There will also be a maximum number of ten students who can be accommodated on any single option.

Assessment: Assessment will be on the basis of two 3,000 word coursework essays (which may be based on class work presentations).

Candidates will be expected to study a particular topic relating to the New Testament and related literature. Some topics may specify texts to be studied. The topics will reflect the particular research interests of individual teachers. By Hilary Term 2015 the Board of the Faculty of Theology and Religion will publish a list of topics on which teaching will be provided in Michaelmas Term 2015 and on which the examination will be based in Trinity Term 2016. Students being examined in June 2016 who wish to take this paper will be asked to make their choice in Hilary Term 2015, after the list is published. The list below indicates topics published in Hilary Term 2014, which may or may not be available in 2015. Relevant texts will be studied in English unless otherwise stated. Discussion of some issues may involve some knowledge of texts in original languages, but knowledge of Greek is not a formal prerequisite for taking the paper.

Candidates may not normally take two options from the list in the same examination.

Options offered for examination in 2014:

- The Apocryphal Gospels and the Canon
- The Theological Interpretation of the New Testament

**Paper 7 (2909) The History and Theology of Western Christianity, 1050-1350**

*Aims and Objectives*
Aims:
To gain an integrated view of the historical and doctrinal developments which make the period formative in the Western Latin Church and basic to an understanding of how Western Christianity has developed subsequently.

Objectives:
(a) Students will have gained knowledge of structural, societal and theological changes across the whole period, although they will not be required in the examination to show a detailed familiarity of more than 150 years of the three centuries covered by the course as a whole.
(b) Students will be familiar with the thought of the leading theologians of the period, including not only Anselm, Abelard, Aquinas, Duns Scotus and William of Ockham, but also the mystical and exegetical theology of Bernard of Clairvaux and Bonaventure. They should be able to discuss the issues of theological method which the writings of key theologians raise.
(c) Students should be ready to integrate historical and doctrinal study where appropriate.

Course Delivery
Lectures: 16 in Hilary Term - Students should attend both courses:

‘History of the Western Church 1050-1350’ (8)
‘Theology of the Western Church 1050-1350’ (8)

Number of Tutorials: 8

Assessment is by one 3 hour written examination, requiring candidates to answer three essay questions. The paper will be so set that any period of 150 years, with its theological writers, will provide sufficient coverage.
Course 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. Questions will also be set on renewal in the Roman Catholic Church, and on religious change in England from the Henrician reforms to the reign of Charles I and the civil wars in his kingdoms.

Aims and Objectives

Aims:

To gain an integrated view of the historical and doctrinal developments which led to the break-up of the Western Latin Church and which still shape the contours of Western Christianity. To sample the full range of the period which extended from the last decades of the undivided Western Church through to the European-wide wars of the early seventeenth century, and to appreciate the extent to which they were related to religious conflict.

Objectives:

(a) Students should show an understanding of why the Western Latin Church proved vulnerable to calls for reform. They should be familiar with the work and thought of the leading magisterial Protestant reformers, and have a sense of what constituted radical theological alternatives.

(b) Students will have been introduced to the developments of the Reformation in European society, together with the renewal which took place in the Roman Catholic Church.

(c) Students will have gained a sense of the slow and untidy growth of confessional identities up to the end of the Thirty Years’ War (1648). They will have an opportunity to trace the process by which confessional tensions interacted with power politics to produce this most destructive of Europe’s wars of religion.

(d) Students will 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 the conflicts which (at least temporarily) destroyed the monarchy in the Stuarts’ three kingdoms were triggered by intra-Protestant quarrels and by Protestant fear of militant Roman Catholicism. They may choose to study this in greater or lesser depth, in balance with the wider European picture.
Course Delivery

Lectures: 16 in Michaelmas and Hilary Terms:
‘The Reformation in Europe’ (8) Michaelmas Term
‘The English Reformation’ (8) Hilary Term

Number of Tutorials: 8

Assessment: One 3-hour written examination, requiring candidates to answer three essay questions. These will give ample scope for candidates to answer substantially on the Reformation in England if they so wish.

Paper 9A (2916) Christian Life and Thought in Europe and the English-Speaking World
1789-1921

Aims and Objectives

Aims:

To give students an overall sense of the history of the churches and the development of theology in Europe, with a particular focus on Britain, in the period 1789-1921.

Objectives:

(a) Students will have studied Christian life and thought in their social and political context, and been helped to understand their influence on intellectual life and religious as a whole and on the wider culture

(b) Students will have had the opportunity to study religious life and theological developments in the English speaking world, most notably North America; they will have explored the intellectual connections across the Atlantic in this period and to explore the impact of British missionary work across the globe.

(c) Students will have had the opportunity to learn the skills required in the study of both ecclesiastical history and historical theology in reading texts, assessing different sorts of historical materials and analysing the broader context of the period.

Course Delivery

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Lectures: 16 given in Michaelmas and Hilary Term:

Western Christianity and Modern Culture, 1789-1921

Number of Tutorials: 8

Assessment is by one 3 hour written examination, requiring candidate to answer three essay questions.

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**Paper 9B (2917) Issues in Theology, 1789-1921**

**Aims and Objectives**

**Aims:**
To deepen students’ understandings of the climate of 19th Century thought and of the background to major debates in 20th Century theology.

**Objectives:**
Students will become familiar with some of the most influential and representative texts and thinkers of the period.

**Course Delivery**
Lectures: 8 given in Hilary Term: ‘Issues in Theology 1789-1921’

Number of Tutorials: 8
Assessment is by one 3 hour written examination, 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, at least one from each part.

Four main topics with prescribed texts will be published for each year. For 2013 these are:

1) **Faith and Reason**


2) **The Bible**


3) **Literature and Religion**


4) **Religious Experience**


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. Lectures will address the background and influence of the texts and comment on the questions they raise, but will not necessarily be limited to exposition of the texts.

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**Paper 10 Further Studies in History and Doctrine**

**Aims and Objectives**

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

**Objectives:**
(a) Students 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.
(b) Students will have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
(c) Students will be aware of the inter-relation of doctrinal and historical study.

**Course Delivery**

Classes: Eight 90 minute classes held in the Michaelmas Term of students’ third year (i.e. the Michaelmas Term preceding the examination). During the classes, students will produce a minimum of three pieces of written work on which they receive formal feedback.

If fewer than three candidates opt for a given theologian it will not be possible to provide classes for that option.
Assessment is through one 3 hour written examination in which 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.

A candidate may offer a second major theologian from amongst those available in the year of his or her examination. In the event that a candidate does choose to offer a second major theologian, that candidate will offer paper 10 as two papers. To facilitate this, separate papers (10(a), 10(b) etc) will be set for each major theologian.

Students being examined in June 2016 who wish to take this paper will be asked choose a theologian, or theologians, in Hilary Term 2015. Below is a list of theologians which have been offered in previous years. It should be noted however that, because teaching provision is liable to change, this is not necessarily the definitive list of those which will actually be offered in Michaelmas 2015. In the event of a candidate's opting to take a year out after having studied a chosen theologian, the examiners will set questions on that theologian in the year of that candidate's examination, even if that theologian is not available for study that year. Texts will be studied in English. One or two optional questions may be set which will require knowledge of the texts in original languages when these are other than English.

*offered each year

(a) 2922 Origen (2922)
(b) Augustine* (2923)
(c) Anselm
(d) Aquinas* (2924)
(e) Luther* (2925)
(f) Calvin* (2926)
(g) Kierkegaard (2944)
(h) Newman (2928)
(i) Dostoevsky (2974)
(j) Barth* (2929)
(k) Tillich (2930)
(l) Bonhoeffer (2932)
(m) Rahner (2941)
Aims and Objectives

Aims:
To familiarize students with the literature on the coherence and justifiability of central theistic claims and to enable them to contribute to the discussion.

Objectives:
That on completion students:

(a) will have acquired an understanding of the principal ways in which the Western monotheisms understand the nature of God; of the main classical and modern arguments for and against the existence of God, and arguments which claim that the practice of a theistic religion does not require support from good arguments for the existence of God; and of the literature of other doctrines common to the major theistic religions.

(b) will be able to argue for and against various positions in the field, through writing essays and participating in discussion.

Course Delivery
Lectures: 8 in Michaelmas Term: ‘Introduction to the Philosophy of Religion’

Number of tutorials: 8

Assessment is by one 3 hour written examination in which students will be expected to answer three questions from a total of ten to fifteen possible questions.
Aims and Objectives

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.

Objectives:
The course aims to enable candidates 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 exegete a prescribed text
- how to marshal relevant material 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
- 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)

Paper Description

The paper will consist of three sections: A. Moral Concepts and Methodological Issues; B. Prescribed Texts; C. Concrete Moral Issues.

A. MORAL CONCEPTS AND METHODOLOGICAL ISSUES
Candidates will be required to answer ONE question on methodological issues such as the moral roles of Scripture, and the relation of Scripture to other moral sources (e.g., reason, theological and philosophical traditions, experience); or on basic concepts such as the good, worship, sanctification, freedom, natural law, divine command, discipleship, virtue, love, justice, and double effect.
B. Prescribed Texts

Candidates will be required to write ONE gobbet question. The following four texts are prescribed:


C. CONCRETE MORAL ISSUES

Candidates will be required to answer ONE essay question on a topic drawn from the fields of sexual, medical, and political ethics. Questions on:

- sexual ethics will relate to topics such as: (a) marriage: the goods of marriage, sacramentality, family, divorce, celibacy, polygamy; (b) sexuality: (social) differentiation of the sexes, sexual purposes, homosexuality, sexual sin; (c) anthropology: body and soul, erotic affection.
- medical ethics will relate to topics such as: (a) the proper purposes of medical practice; (b) doctor-patient relationship and its social context; (c) planned parenthood, contraception, abortion, artificial reproduction; (d) genetic manipulation and enhancement; (e) experimentation on humans; (f) organ transplantation; (g) the allocation of resources; (h) the prolongation of life, terminal care, physician-assisted suicide and euthanasia.
- political ethics will relate to topics such as: (a) Augustinian and liberal concepts of secularity; (b) relations between state and church; (c) the proper purposes of government; (d) justice and rights; (e) forms of government (e.g., democratic, international); (f) the coercive use of force in punishment and war;

Course Delivery

A general series of introductory lectures is offered each year in Michaelmas Term to cover Section A. Section C is provided for by lectures and classes in Hilary Term. Section B and other sections are covered in tutorials.

Number of tutorials: 8

Assessment: Is by one 3 hour written examination in which candidates are required to answer one essay question from Section A (Christian Moral Concepts), one gobbet question from Section B (set texts) and one essay question from Section C (Concrete Moral Issues).
Aims and Objectives

Aims:

This paper will examine students in the main classical and contemporary approaches to the study of religions. It will cover some of the most important thinkers in the humanities and the social sciences who established the study of religion as a field of academic inquiry in the early 20th century. Students will be expected to be able to speak to basic questions about the relationship of religion to social change; the paper will focus on the fundamental theoretical questions about the concept of religion and strategies for defining it.

Objectives:

(a) Candidates should have acquired a good knowledge of the main classical studies in the field of the study of religions such as: M. Douglas, Purity and Danger; E. Durkheim, The Elementary Forms of Religious Life; M. Eliade, The Myth of the Eternal Return; S. Freud, The Future of an Illusion; C. Geertz, The Interpretation of Cultures; and M. Weber, The Protestant Ethic and the Spirit of Capitalism.

(b) They should be aware in a general and accurate way of both the main attempts to define religion and the problems with defining it. They should also understand the difference between the study of religion as a cross-cultural mode of practice and the study of religions in particular cultural contexts.

(c) They should be aware of a number of major debates and topics in the field of religious studies, e.g. the outsider/insider problem; religious pluralism; the construction of individual and collective identity; gender; postcolonialism, and the benefits and limits of comparison.

(d) Candidates should be enabled to make critical use of these theoretical and topical discussions in their study of different religions.

Course Delivery

Lectures: 16 given in Michaelmas and Hilary Terms:

Seminars: Fortnightly interdisciplinary seminar in the Study of Religions, throughout the academic year.

Number of Tutorials: 8

Assessment: One 3 hour written examination in which three questions must be answered.
The following books are recommended to students of this subject. They will be discussed in lectures, and set examination questions may invite reference to one or more of them.


**Paper 14 (2933) The Formation of Rabbinic Judaism (Judaism I)**

**Aims and Objectives**

**Aims:**

The course aims to give students some insight into the formation of rabbinic Judaism from the first to the sixteenth century CE. It aims to demonstrate how rabbinic Jews related to the Hebrew scriptures and to the surrounding cultures of their own day. The study of primary texts in translation aims to acquaint students with some classic texts of rabbinic Judaism.

**Objectives:**

The principal desired learning outcome of the course is that students will have acquired an understanding of the development of the distinctive characteristics of rabbinic Judaism in the period covered by the course.

**Course Delivery**

Number of tutorials: 8

Assessment is by one three hour written examination in which candidates will be required to answer three essay questions. Special credit will be given to candidates demonstrating competence in Hebrew.

**Paper 15 (2934) Judaism in History and Society (Judaism II)**

**Aims and Objectives**

**Aims:**

This paper aims to give students some insight into the development of Modern Judaism. It aims to demonstrate how Judaism related to surrounding cultures and especially how it has
responded to the challenges of modernity and postmodernism. The study of primary texts aims to acquaint students with the self-understanding of Judaism at critical periods of its historical development.

**Objectives:**

(a) The principal desired learning outcome of this paper is that students 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.

(b) From around the time of the French Revolution onwards, they should have gained an understanding of the theological development of Judaism. They should have studied the emergence of different religious movements in modern Judaism and assessed the differing theological viewpoints of thinkers from these groups.

(c) They should have become acquainted with and analysed the contents of major historical documents, such as the answers to Napoleon of the Assembly of Jewish Notables (1806) and the various platforms of the Central Conference of American (Reform) Rabbis.

(d) They should 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.

**Course Delivery**

Lectures: 8 core lectures in Hilary Term on “Modern Judaism”

Number of tutorials: 8

Assessment is by one three hour written examination in which candidates will be required to answer three essay questions.

**Prescribed Texts for Examination in 2013**

**Primary Texts for Study**

Jacobs, L., A Jewish Theology, Darton, Longman & Todd (1973)


**Paper 16 (2964) Islam in the Classical Period (Islam I)**

**Aims and Objectives**

**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:**

(a) Students 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.

(b) They will have had the opportunity to learn about the theologies of the Mu'tazilis, Ash'aris and Hanbalis; the Sunni law schools of the Hanafis, Malikis, Shafi'is and Hanbalis; and the major Sufi orders.

(c) They will have 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).

(d) They will have 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.
Course Delivery

Lectures: 8 given in Michaelmas Term: ‘Islam in the Classical Period Islam I’

Number of tutorials: 8

Assessment: Is by one 3-hour written examination in which candidates will be required to answer three essay questions from a choice of twelve.

Principal Textbooks


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Paper 17 (2965) Islam in Contemporary Society (Islam II)

Aims and Objectives

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:
(a) Students will have studied the impact of colonization on Muslim religious discourse and Islamic reformism in the nineteenth century and beyond.

(b) They will have 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.

(c) They will have 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.

**Course Delivery**

Lectures: 8 given in Hilary Term: ‘Islam in Contemporary Society (Islam II)’

Number of tutorials: 8

Assessment: Is by one 3-hour written examination in which candidates will be required to answer three essay questions from a choice of twelve.

**Principal Textbooks**


Aims and Objectives

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 have studied this paper will:
(a) Have a basic knowledge of mainstream Buddhism and its doctrines.
(b) Have a basic knowledge of the major trends in modern scholarship on the subject.
(c) Have written a series of coherent essays on topics central to the subject.

Indicative Bibliography

Rupert Gethin The Foundations of Buddhism OUP 1998

Rupert Gethin (tr.), Sayings of the Buddha. New Translations from the Pali Nikayas OUP 2008

Richard Gombrich What the Buddha Thought Equinox 2009


Peter Harvey An Introduction to Buddhism CUP 1990

Walpola Rahula What the Buddha Taught One World edition 1997

Paul Williams (with Anthony Tribe), Buddhist Thought: A Complete Introduction to the Indian Tradition Routledge 2000
Course Delivery


Number of tutorial/classes: 8

Assessment: is by one 3 hour written examination in which candidates must answer three questions chosen from about twelve.

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Paper 19 (2967) Buddhism in Space and Time (Buddhism II)

Aims and Objectives

Aims:

To give students some appreciation of the various forms that Buddhism has taken during its transmission throughout Asia, with a particular focus on the main doctrines of Mahayana (Great Vehicle) Buddhism.

Objectives:

Students who have studied this paper will:

a) Have a sense of the ways in which Buddhism has varied in space and time.

b) Have a basic knowledge of Buddhism as a phenomenon in world history.

c) Have a basic knowledge of the major trends in modern scholarship on the subject.

d) Have written a series of coherent essays on topics central to the subject.
Indicative Bibliography
Heinz Bechert and Richard Gombrich eds. The World of Buddhism Thames and Hudson 1984


David Gellner Monk, Householder and Tantric Priest CUP 1992


John Powers Introduction to Tibetan Buddhism rev. ed. Snow Lion 2007

Melford Spiro Buddhism and Society University of California Press 2nd. ed. 1982
Holmes Welch The Practice of Chinese Buddhism 1900-1950 Harvard University Press 1967

Paul Williams Mahayana Buddhism 2nd. ed. Routledge 2009

Course Delivery
Lectures: ‘Introduction to the History of Buddhism’ (8) Hilary Term

Number of tutorial/classes: 8

Assessment is by one 3 hour written examination in which candidates must answer three questions chosen from about twelve.
Aims and Objectives

Aims:
To give students an overview of the major developments that lead to contemporary Hinduism and to provide an understanding of the fundamental concepts and practices of the tradition.

Objectives:
(a) to impart basic information about Brahminical Hinduism
(b) to ensure that students know how they can learn more.
(c) to provide experience in reading the primary texts in reliable translations, in learning to use primary texts for thematic purposes, and in understanding brahmanical Hinduism in light of that reading.
(d) to have them write a series of coherent essays on topics central to the subject.

Course Delivery

Lectures: 8 given in Hilary Term: ‘Hinduism I’

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates must answer three questions from about twelve.
Aims and Objectives

Aims:
To deepen students’ understanding of Hindu theism and paths to the goal of liberation.

Objectives:
Students will:
(a) have acquired a basic knowledge of Hindu theism;
(b) gain experience in reading primary texts and understanding Hindu traditions in the light of that reading;
(c) see how they can learn more;
(d) have written a series of coherent essays on topics central to the subject.

Course Delivery

Lectures: 8 given in Trinity Term: ‘Hinduism II’

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates must answer three questions from about twelve.
Aims and Objectives

Aims:
To enable students to acquire a detailed knowledge of one particular genre of Old Testament literature, to gain insight into the ways in which books of this type can be interpreted, and to develop their critical understanding of the historical and literary context of such books.

Objectives:
(a) Students who have studied for this paper will have a detailed knowledge of the specified texts and be able to comment intelligently on short selected passages from them (optionally from the Hebrew text).
(b) They will be aware of a variety of critical approaches to these texts.
(c) They will have a knowledge of the texts' historical contexts.
(d) They will have a more general knowledge of the genre represented by the specified texts and be able to distinguish it from other genres within the Old Testament.

Course Delivery
Lectures: 6-8 lectures on Prophecy (Hilary term, 2012) and 6-8 lectures on Apocalyptic (Trinity term, 2011 & 2013) to be given every other year.

Number of tutorials: 8

Assessment: Is by one 3 hour written examination, requiring candidates to write a compulsory ‘gobbet’ question (choosing four passages to comment on) and to write two essays.

Candidates will be required to show detailed knowledge of one of the following topics:

(i) Paper 2935 Prophecy
1 Samuel 9; 10
2 Samuel 7
1 Kings 13; 18; 22
Isaiah 1; 5-8; 10; 40; 42-44; 49; 51-53; 55
Jeremiah 1-5; 7-9; 11; 12; 26-28; 31
Ezekiel 1-4; 8-11; 14; 18; 20; 23; 36; 37
Amos 1-5; 6-9
Zechariah 1-8; 13

Among these the following may be offered in Hebrew:
1 Kings 13; 18; 22
Isaiah 42-44
Amos 1-5

(ii) Paper 2937 Apocalyptic
Isaiah 24-27
Daniel
Zechariah
1 Enoch 1-16 (ed. H.F.D. Sparks, The Apocryphal Old Testament, OUP, 1984)
2 Esdras 3-14
Revelation

Among these the following may be offered in Hebrew:
Isaiah 24-27
Zechariah 9-14
Aims and Objectives

Aims:
To enable students to acquire a detailed knowledge of one particular genre of Old Testament literature, to gain insight into the ways in which books of this type can be interpreted, and to develop their critical understanding of the historical and literary context of such books.

Objectives:
(a) Students who have studied for this paper will have a detailed knowledge of the specific texts and be able to comment intelligently on short selected passages from them (optionally from the Hebrew text).
(b) They will be aware of a variety of critical approaches to these texts.
(c) They will have a knowledge of the texts’ historical contexts.
(d) They will have a more general knowledge of the genre represented by the specific texts and be able to distinguish it from other genres within the Old Testament.

Course Delivery
Lectures: 6-8 lectures on Wisdom (Hilary term, 2012) and 6-8 lectures on Worship and Liturgy (Trinity term, 2011 & 2013) to be given every other year.

Number of tutorials: 8

Assessment is by one 3 hour written examination, requiring candidates to write a compulsory ‘gobbet’ question (choosing four passages to comment on) and to write two essays.

Candidates will be required to show detailed knowledge of one of the following topics:

(i) Paper 2936 Wisdom
Proverbs 1-9; 22:17-31:31
Job 1-19; 38-42

Ecclesiastes

Wisdom of Solomon 1-9

Ecclesiasticus (Sirach) Prologue; 1:1-25:12; 36:18-43:33; 51

Among these the following may be offered in Hebrew:

Proverbs 1-9

(ii) Paper 2938 Worship and Liturgy

Exodus 12-15; 19; 20; 24

Leviticus 1-7; 16

Deuteronomy 12-18

1 Kings 5-8

1 Chronicles 16

Psalms 2; 18; 24; 27; 47-51; 68; 72; 78; 89; 95-100; 110; 113-118; 122; 124; 126; 128; 130-132

A.E. Cowley, Aramaic Papyri of the Fifth Century B.C. (OUP, 1923), nos. 21; 30-34

Among these the following may be offered in Hebrew:

Exodus 19; 20; 24

Leviticus 16

Psalms 24; 95-100
Aims and Objectives

Aims:
To enable students to read Biblical Hebrew prose (and optionally also verse), and to study selections from several biblical books in Hebrew. Candidates will be required to show a general knowledge of the language, with a special study of the following prose texts from which passages will be set for translation and comment:

Genesis 6-9
Deuteronomy 5-6; 12; 26
2 Samuel 11-14
1 Kings 17-19
Jonah

Candidates will also be given an opportunity to show knowledge of Hebrew verse, and especially of the following texts, from which passages will be set for translation and comment:

Psalms 1; 2; 8; 45-48; 96
Proverbs 7-9
Isaiah 1-2; 6; 40-42

Candidates who do not offer Hebrew verse will not thereby be penalized.

Objectives:
(a) Students who have studied for this paper will have a good grasp of Biblical Hebrew grammar, syntax, and vocabulary.
(b) They will be able to read most of the prose sections of the Old Testament in Hebrew, and optionally some of the verse sections.

(c) They will be able to translate and point the set texts, and to comment intelligently on points of linguistic and textual interest. (The passage for pointing will always be set from Genesis 6-9).

(d) They will be able to answer questions on Biblical Hebrew grammar and syntax.

(e) They will be able to translate simple English prose into correct Biblical Hebrew.

**Course Delivery**

Classes: 32 language classes: (see the timetable below)

8 composition classes: (see the timetable below)

25 on the prose set texts: ‘Deuteronomy 5-6, 12, 26’ (8) Trinity Term; ‘Genesis 6-9’ Michaelmas Term (5); ‘2 Samuel 11-14’ (4); ‘1 Kings 17-19’ (4); Hilary Term; ‘Jonah’ (4) Trinity Term.

Optionally, 24 classes on the verse set texts: ‘Proverbs 7-9’ (8) Michaelmas Term; ‘Psalms 1, 2, 8, 45-48, 96’ (8), ‘Isaiah 1-2, 6, 40-42’ (8) Hilary Term.

Assessment is by one 3 hour written examination.

**Biblical Hebrew Timetable**

1. **For those who studied Hebrew in Prelims**, the following sequence of classes may be considered:

1st Year Trinity Term: Deuteronomy 5-6,12,26

2nd Year Michaelmas Term: Biblical Hebrew (Second Year) and Genesis 6-9 (or alternatively taken in 3rd Year)

Hilary Term: 2 Samuel 11-14 and 1 Kings 17-19

Trinity Term: Jonah
3rd Year  Michaelmas Term: Genesis 6-9 (if not taken in 2nd Year)

and/or Isaiah 1-2,6,40-42 (optional poetic text)

Hilary Term: Hebrew Prose Composition

and Psalms 1,2,8,45-48,96 (optional poetic text)

In addition, classes on Proverbs 7-9 (optional poetic text) are offered in Hilary Term once every two years.

2. **For those who take up Hebrew after Prelims**, the following sequence of classes may be considered:

1st Year  Trinity Term: Biblical Hebrew (for FHS Beginners)

2nd Year  Michaelmas Term: Biblical Hebrew (Second Year)

and Genesis 6-9 (or alternatively taken in 3rd Year)

Hilary Term: 2 Samuel 11-14 and 1 Kings 17-19

Trinity Term: Deuteronomy 5-6,12,26 and Jonah

3rd Year  Michaelmas Term: Genesis 6-9 (if not taken in 2nd Year)

and/or Isaiah 1-2,6,40-42 (optional poetic text)

Hilary Term: Hebrew Prose Composition

and Psalms 1,2,8,45-48,96 (optional poetic text)

In addition, classes on Proverbs 7-9 (optional poetic text) are offered in Hilary Term once every two years.
Aims and Objectives

Aims:
To enable students to gain some understanding of a number of archaeological discoveries in Palestine and neighbouring countries (both artifactual and textual) from the Old Testament period and to show how our understanding of the Old Testament may be illuminated by them.

Objectives:
(a) Students who have studied for this paper will have gained a general understanding of the methods used by archaeologists in excavating sites in Palestine and neighbouring countries.
(b) They will have gained knowledge of the artifactual and textual finds at a number of important archaeological sites dating from the Old Testament period.
(c) They will have gained an understanding of how these discoveries can serve to shed light on various aspects of Old Testament study, including the history and religion of Israel.
(d) They will have reflected on the extent to which it is possible for archaeological discoveries to confirm or dispute the truth of statements in the Old Testament.

Course Delivery

Lectures: 15 given in Michaelmas and (normally) Hilary Terms:
‘Topics in Biblical History’ (8) Michaelmas Term
‘Archaeology and the Old Testament: An Introduction’ (7) normally in Hilary Term every other year (Trinity term, 2011 & Hilary term, 2013)

Number of tutorials: 8

Assessment: is by one 3 hour examination in which candidates will be required to write three essays.
Aims and Objectives

Aims:
To enable students to acquire a knowledge of certain specified ancient Near Eastern mythological and religious texts as well as more general knowledge of the religions and mythology of the ancient Near East.

Objectives:
(a) Students who have studied for this paper will have acquired a detailed knowledge of the specified texts and will be able to comment intelligently on short selected passages from them, as well as writing essays relating to them.
(b) In addition students will have obtained a more general knowledge of the religions and mythology of the ancient Near East.
(c) They will have reflected on the extent to which the Old Testament shows dependence on its ancient Near Eastern religious environment and the extent to which it reacts against it.

Course Delivery

Lectures: 16 hours given in Hilary Term:

‘Religions and Mythology of the Ancient Near East’

Number of Tutorials: 8

Assessment is by one 3 hour written examination requiring candidates to answer a compulsory ‘gobbet’ question (choosing three passages to comment on) and to write two essays.
Aims and Objectives

Aims:
To enable students who already have at least the equivalent of Prelims in NT Greek to acquire the necessary skills to be able to translate passages from the Greek New Testament into English.

Objectives:
Students who take this paper will be able to translate into English passages from the Greek New Testament. The text used will be that of the United Bible Societies, 4th edn.

Course Delivery
Teaching: primarily through a weekly class (Thursday at 10.00am, throughout the year) at Campion Hall.

Assessment is by a single 2-hour, written examination.
Candidates will choose passages for translation from amongst a number taken from the Greek New Testament. The selection of passages will allow candidates to select passages for translation from the following texts and chapters: Acts 20-6, Colossians, 1 and 2 Thessalonians, Hebrews 7-10, James, 1 and 2 Peter, Revelation 1-12. There will also be opportunity to translate passages from outside these specified chapters.

Note: This paper is only available as an optional translation paper and not as a full FHS paper.
2949: Text in Greek
2951: Text in Hebrew
2961: Text in English

Aims and Objectives

Aims:
To enable students to have a basic knowledge of the main trends in Judaism in the period 100BC – AD100 with particular reference to prescribed texts.

Objectives:
Students who have studied for this paper will have:
(a) an understanding of the main trends within Judaism in the period 100BC – AD100.
(b) an ability to comment on selected texts either in translation or in the original languages.
(c) the requisite interpretative skills to offer a critical evaluation of the evidence for Judaism in the prescribed period.

Course Delivery
Lectures: 8 given in Michaelmas Term: ‘Varieties of Judaism’

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates must attempt one question requiring comment on set texts and must also write two essays.
Aims and Objectives

Aims:
To enable students to acquire a critical knowledge – supported by detailed study of the original sources – of the evolution of Christian worship up to AD 451.

Objectives:
(a) Candidates will have detailed knowledge of the origin and development of rites of initiation and the eucharist up to AD 451.
(b) They will be able to assess their influence upon contemporary liturgical revision.
(c) They will be able to reflect on the relationship between liturgy and theology.

Course Delivery
Text Classes: 8 given in Hilary Term.

Number of tutorials: 6

Assessment is by one 3 hour written examination.

Aims and Objectives

Aims:
To enable students, most of whom will lack previous familiarity with the subject, to acquire a basic but specific knowledge of the historical evolution and inner life of Syriac Christianity, especially during the first four centuries.
Objectives:

(a) Students completing this course will have reflected upon the distinctive character of early Syriac Christianity, upon its differences from the Greek Christian world, and upon its links with Judaism.

(b) They will have studied in translation prescribed texts taken from a representative range of Syriac sources, including material from the Odes of Solomon, the Acts of Thomas, Aphrahat, Ephrem, and the Book of Steps.

(c) They will have given particular consideration to the use of symbolism in the theology of the early Syriac Church.

Course Delivery

Lectures: 8 given in Trinity Term: ‘Introduction to Early Syriac Christianity’

Number of tutorials: 8

Assessment is through one 3 hour written examination in which there are two parts:

Question 1 (which is obligatory) consists of short passages from the prescribed texts for comment; candidates must select four passages out of the seven that will be set. Questions 2-8 are essay questions, from which two must be answered.

Paper 31 (2955) History and Theology of the Church in the Byzantine Empire from AD 1000 to AD 1453

Aims and Objectives

Aims:

To enable students - most of whom will have no previous acquaintance with the subject - to acquire a basic yet detailed knowledge of the history, institutions and religious thought of Greek Christianity during the later Byzantine period.
Objectives:

(a) Students who complete this course will have studied the place of the Church in Byzantine life, the influence of the Emperor in religious affairs, the possible threat posed by the continuing tradition of Hellenic philosophy, and the contribution of monasticism to society.

(b) They will have considered the differences during this period between Greek and Latin Christianity, the emergence of the schism between Rome and Constantinople, and efforts made to secure reunion.

(c) They will have been introduced to the leading mystical theologians in the later Byzantine period, especially Symeon the New Theologian and Gregory Palamas.

(d) They will have assessed the principles underlying Byzantine missionary work in the Slav lands.

Course Delivery

Lectures: 8 given in Trinity Term – ‘The History and Theology of the Byzantine Church’

Classes: 8 in Trinity term – ‘Byzantine Church History: source readings’

Number of Tutorials: 8

Assessment is by one 3 hour written examination.

Aims and Objectives

Aims:

The course aims to encourage critical thinking on the ways in which scientific and religious beliefs might be judged to be independent or mutually relevant. Mythologies inherited from the past will be revisited and an emphasis placed on the importance of local contexts in
shaping receptivity to new forms of science. Attention will be given to the historical relations between science and religion, and their relevance for the present. The epistemological and methodological structures of modern science and religious beliefs will be discussed. There will be an opportunity to consider issues raised for theology by the contemporary sciences, particularly cosmology and evolutionary theory.

**Objectives:**

Students should acquire a critical understanding of the different models routinely used to relate scientific knowledge and practice to religious understandings of the world. They should be able to discuss the rise of scientific naturalism and offer a balanced account of the problems it has raised for religious belief. They should have an understanding of major scientific developments such as Darwin’s theory of evolution by natural selection and contemporary cosmology. They should 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.

**Course Delivery**

Lectures: 16 lectures on ‘Science and Religion’ delivered in Michaelmas and Hilary Terms

Number of Tutorials: 8

Assessment is by one, 3 hour, written examination.

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**Paper 33 (2962) The Sociology of Religion**

**Aims and Objectives**

**Aims:**

To enable candidates to acquire an understanding of the major figures in the development of the sociology of religion together with a detailed knowledge of texts, and to develop a critical understanding of some of the major debates in contemporary sociology of religion and how these are related to the study of theology.
Objectives:
Students who take this paper will:

(a) have achieved an understanding of the major figures in the development of the sociology of religion.
(b) have read and studied in detail a number of the prescribed texts.
(c) have become familiar with contemporary sociological discussion and will have acquired a critical understanding of the major debates in contemporary sociology of religion and how these relate to the issues listed in the course description.
(d) be able to relate their understanding of the sociology of religion to other aspects of the Theology syllabus.

Course Delivery
Lectures: 8 in Hilary Term: ‘Sociology of Religion’

Number of tutorials: 8

Assessment is by one 3 hour written examination in which candidates answer three questions including at least one question from both parts.

Paper 34 Mysticism

Aims and Objectives
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. 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 beginning of fifth week in Trinity Term of the candidate’s second year.

**Aims:**

1) To encourage reflection on the concepts of mysticism, spirituality and religious experience
2) To acquaint students with cardinal texts in one or more mystical traditions
3) To promote inquiry into the relation between mystical thought and historical context

**Objectives:**

A student who has attended relevant lectures, read primary and secondary texts under academic guidance and done careful research for two essays may be expected:

1) To be able to offer a reasonable working definition of mysticism and to explain why such definitions are contested
2) To be acquainted with the writings of significant figures on one or two mystical traditions
3) To 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).

**Course Delivery**

Hilary term: “Mysticism: Themes and Theories” (8)

Trinity Term: “Mysticism: case Studies (Track II) (8)

“Mysticism: case Studies (Track III)” (8)

Candidates for this paper are advised to attend the lectures in their second year.
Aims and Objectives

Aims:

The course aims to provide an overview of the main issues in psychological study of religion that reflects contemporary developments in psychological theory and research. It also aims to stimulate an interest in psychological findings about religion and encourage the perception of scientific psychology as relevant to explaining religious experience/behaviour.

Objectives:

On completion of the course of lectures and tutorials, students will have:

(a) been introduced to the main psychological accounts of human religious behaviour as distinct from those offered by other disciplines.

(b) become aware of the main methodological developments in modern scientific psychology and of their relevance to critical appraisal of the early and non-psychological accounts of human religious experience.

(c) acquired a more complete understanding of specific religious phenomena and critically examined the usefulness of the empirical approach to religion.

(d) enriched their transferable skills by handling information from a variety of sources.

Course Delivery

Lectures: 8 given in Michaelmas Term: ‘Introduction to the Psychology of Religion’

Number of tutorials: 8

Students are advised not to take tutorials for this paper prior to attending the course of core lectures.

Assessment

is by one 3 hour written examination in which candidates will be required to write three essays.
Course Description

Candidates will be expected to study the main lines of the history of the English Church in this period, and some aspects of its theology. Candidates will be expected to have studied the texts in Group I, on which alone gobbets will be set, and in at least one of sections (a), (b), (c) in Group II.

Group I

(b) Bede’s Letter to Egbert, trans. McClure and Collins, ibid., pp. 343-57.
(c) Bede, On the Temple, trans. S. Connolly, in J. O’Reilly (Liverpool University Press: Translated Texts for Historians 21, 1995), Prologue and Book I to I, 8.4, pp. 1-33; Book II, 18.8 to 20.9, pp. 76-100.

Group II

(a) Adomnan of Iona, Life of St Columba, ed. and trans. R. Sharpe, (Penguin Classics, 1995)
Bede, Lives of the Abbots of Wearmouth and Jarrow, ibid., pp. 185-208

Aims and Objectives

Aims: To achieve a rounded understanding of the creation of a Christian society in a culture which had different religious assumptions, and to see how particular political and social structures interacted with this newly unifying ideological force.

Objectives:

a) Students will study the main lines of the history of the English Church in the period, and some aspects of its theology.

b) Students will have the opportunity to explore the ways in which religious devotion was expressed in early medieval England and consider contemporary European parallels.
c) Students will be required to study texts from the period, comprising a compulsory core and a choice of further biographical texts and collections of letters.

**Course Delivery**

Lectures: 8 given in Trinity Term

1. Roman missions to the English
2. Irish missions to the English
3. History, hagiography and exegesis
4. Missionary methods
5. The Easter controversy
6. English monasticism
7. Irish missions to the continent
8. Missions to the Germans

Classes: 4 given in Trinity Term (details to be confirmed)

Number of tutorials: 8

Assessment is by one 3 hour written examination, requiring candidates to answer two essay questions and one ‘gobbet’ question, requiring students to comment on three of six short text passages taken from the list of prescribed texts in Group I.

**Papers 24 and 27 (2971) and (2972) Optional translation papers** (2 hours each)

The translation component of paper 24 (2971), The Hebrew of the Old Testament may be offered as an optional extra paper by candidates who are not taking the full paper.

Paper 27 (2972), The New Testament in Greek, may only be offered as an optional extra translation paper.
B. Oriental Studies

The Oriental Studies papers may be chosen from any one of the following sections: Buddhism, Eastern Christianity, Hinduism, Islam and Judaism.

Choice and availability of options. It cannot be guaranteed that teaching will be available on all papers in every academic year. Similarly, the choice of subject for the dissertation will necessarily depend upon availability of a suitable supervisor. Candidates should therefore consult with their tutors about the availability of teaching when selecting their optional and thesis subjects.

Approval of choice of options. Applications for the approval of all options and papers must be submitted to the Undergraduate Studies Committee of the Faculty Board of Oriental Studies by Monday of the sixth week of Hilary Term in the academic year preceding that in which the examination is taken.

1. Buddhism

Throughout the course, students are encouraged to read primary materials. Though they will also use translations, especially in the first term, the emphasis will be on reading texts in the original language: either Pali or Tibetan or Sanskrit. Students must choose the same language in papers 1, 2 and 5.

1. Pali or Tibetan or Sanskrit language

either

(a) Introduction to a Buddhist canonical language: Pali

Students will study the Pali language, primarily through An Introduction to Pali by A.K. Warder. They will be expected to show knowledge of Pali grammar and metrics.

or

(b) Introduction to a Buddhist canonical language: Tibetan

The grammar of literary Tibetan will be taught through Kesang Gyurme’s Clear Mirror. Students will be expected to learn the concepts and terminology of classical Tibetan grammar.

Or

(c) Students will study Sanskrit using Michael Coulson’s Teach Yourself Sanskrit and Charles Lanman’s A Sanskrit Reader

2. Pali texts or second Tibetan language paper or Sanskrit texts

either
(a) Set texts in a Buddhist canonical language: Pali

Students will be required to translate from set texts and show understanding of their content. Set texts will be chosen from the Tipiṭaka (the Pali Canon), e.g., Mahāsatipaṭṭhāna Sutta, Karanīya-metta Sutta, Alagaddūpama Sutta.

or

(b) Set texts in a Buddhist canonical language: Tibetan

The set texts will be taken mainly from the bKa’ ’gyur section of the Tibetan Canon. The works will be selected with a view to acquainting students with a range of genres, which may include: excerpts from the Vinaya; Mahāyāna works such as the Sukhāvatīvyūha Sūtra, and samples of “higher” Vajrayāna literature such as the Hevajra Tantra.

or

(c) Set Texts in a Buddhist canonical language: Sanskrit

3. Early Buddhist Doctrine and Practice (Buddhism I) (FHS Theology Paper 18)

The earliest Buddhist doctrine is studied against the background of the early Upanishads and other religious movements in north-east India about the fifth century BC. Practice includes both meditation and monastic life. The primary source is the Pali Canon supplemented by the commentarial literature of the Theravadin tradition.

4. Buddhism in History and Society (Buddhism II) (FHS Theology Paper 19)

The paper falls into two main parts. The first part covers the history of Buddhism’s diffusion through Asia, beginning with the emperor Asoka (third century BC); what forms of Buddhism have dominated which states and societies (and when), and their main similarities and differences; the development of Buddhist institutions. The second part deals with Buddhism in modern Asia. This paper may only be offered by candidates also offering paper FHS Theology Paper 18, Buddhism I.

5. Further Buddhist texts

either

(a) Further Buddhist texts: Pali

Texts for this paper may include but will not be confined to those in the Tipiṭaka. Again, students will be required both to translate from the texts and to show understanding of their content. Possible examples: Buddhaghosa’s commentary on the Alagaddūpama Sutta, Mahāvaṃsa VI-VII and XIII-XIV, Vinaya-nidāna paras. 2-24 (in the numeration of Jayawickrama’s translation).

or

(b) Further Buddhist Texts: Tibetan
The source materials for this paper will be drawn from original Tibetan works (as opposed to translations from Sanskrit). The selections may include items from the commentarial section of the Canon (bsTan 'gyur), hagiographies, or tantric ritual manuals. Students will be expected to translate and comment on excerpts from the chosen works.

_or_ (c) Further Buddhist Texts: Sanskrit

Candidates will be required to take paper 1 and up to four other papers.

2. Eastern Christianity

From its origins Christianity spread in the eastern provinces of the Roman Empire and beyond, and developed distinctive local forms. Two separate courses will trace the development of Christianity in Armenia and the Syriac-speaking world. Students will be encouraged to read texts in *either* Armenian or Syriac, in both of which there is a rich and wide-ranging Eastern Christian literature. The same language must be chosen for all papers. Students will also be expected to attend tutorials and when appropriate supplementary classes and lectures.

1. Armenian or Syriac language

*either*

(a) Armenian language

For this paper the grammar of Classical Armenian, dating from the fifth century onwards, will be studied. Armenian is an Indo-European language. Armenian presence in Eastern Anatolia and the Caucasus is attested from the sixth century BCE. The Armenians adopted Christianity in the early fourth century. The examination will comprise two unseen passages for translation into English.

_or_

(b) Syriac language

This introductory course will rapidly cover the major features of Syriac grammar, and begin the reading of elementary Syriac texts. (Syriac is a dialect of Aramaic, and thus a semitic language related to Hebrew and Arabic, which has been in continuous use as a literary language for 2000 years.)

2. Early Armenian theological and ecclesiastical texts or Early Syriac Christianity

*either*

(a) Armenian theological and ecclesiastical texts (*FHS Oriental Studies, ADDITIONAL LANGUAGES, Armenian, A. Classical Armenian, Paper 2. Prepared religions texts*)

For this paper some of the key Armenian theological and ecclesiastical texts will be studied, dating from the fifth to the thirteenth century, as well as passages from the Armenian Bible. These include passages from the long catechism in Agathangelos *History of the Armenians*, called *The Teaching of Saint Gregory*, from Eznik’s *Against the Sects*, as well as passages
from homiletic works by Yovhannes Mandakuni and from the Girk’ t’ght’ots’ or Book of Letters.

or

(b) Early Syriac Christianity (FHS Theology Paper 32)

Christianity took root very early amongst the Syriac-speaking peoples of the Middle East, and spread from Antioch and Edessa through Syria, Iraq, and Iran and on to Arabia, India, Central Asia and China. This course will examine its distinctive theological and ascetic ideas, the influence upon it of Jewish and pagan thought, its influence upon Islam, and the reasons for and consequences of its expansion.

3. Armenian historical texts or Syriac biblical and exegetical texts

either

(a) Armenian historical texts (FHS Oriental Studies, ADDITIONAL LANGUAGES, Armenian, A. Classical Armenian, Paper 3. Prepared historical and other texts, but excluding essay questions on literature, etc.)

Historiography is one of the most strongly developed genres in the Armenian tradition, giving rise to intricate and complex works. Passages will be set from Movses Khorenats‘i’s History of the Armenians, from the Epic Histories (Buzandaran Patmit’iwnk’), and from Eghishe’s History of Vardan and the Armenian War.

or

(b) Syriac biblical and exegetical texts

Syriac Christianity possesses multiple versions of the Old and New Testament, translated from Hebrew (possibly by Jewish translators) and Greek, dating from the second to the eighth centuries. There is also a rich exegetical tradition in both prose and poetry. In addition to study of secondary literature, key texts will be read in Syriac.

4. Armenian or Syriac poetry

either

(a) Armenian poetry (FHS Oriental Studies, ADDITIONAL LANGUAGES, Armenian, A. Classical Armenian, Paper 3. Prepared historical and other texts, but excluding essay questions on literature, etc.)

This paper will examine some of the most brilliant examples of Armenian poetry. Passages will be included from Catholicos (Head of the Armenian Church) Komitas’ Anjink’ nvirealk’, a seventh century sharakan (hymn) dedicated to the martyrdom of St. Hripsime and her companions. Further set texts will include passages from Grigor Narekats‘i’s Book of Lamentation, the magnum opus of the greatest poet in the language, and from works by Nerses Shnorhali, Catholicos from 1166 to 1173.

or
(b) Syriac poetry

The greatest Syriac theologians chose to write in poetry rather than in prose, and their genius was recognised across the ancient Christian world. In addition to study of secondary literature, key texts will be read in Syriac.

5. Armenian Christology and the development of doctrine or Syriac theological and mystical texts

either

(a) Armenian Christology and the development of doctrine

The Armenians adopted Christianity in the early fourth century and developed a rich tradition in doctrine and Christology. The Armenian Church’s Christological development was a central issue after the Council of Chalcedon, and its position often had to be clarified vis a vis that of the Greek Church and, later, that of Rome. This will be studied as well as the essential contributions made by Catholicos Yovhannes Odznets‘i in the eighth century and those by Nerses Shnorhali and his kinsman Nerses Lambronats‘i in Armenian Cilicia in the twelfth, which were of a strongly developed ecumenical character.

or

(b) Syriac theological and mystical texts

Syriac authors, from a wide range of christological confessions, produced an abundant theological literature that provides unique insights into the great debates of the Early Church, and a mystical literature that also had a profound impact on Western Christianity. In addition to study of secondary literature, key texts will be read in Syriac.

Candidates will be required to take paper 1 and up to four other papers.

3. Hinduism

The course will offer a historical survey from ancient times of the main developments that form contemporary Hinduism. We will introduce the texts, philosophies, acetic practices and rituals of the brahmanical tradition and see how these are relevant to contemporary practice and ideas.

1. Sanskrit language and texts I

This paper will require translation from set passages of literary and philosophical Sanskrit. It will also require brief answers to questions concerning language and content. Lists of the texts will be published in the handbook.

2. Sanskrit language and texts II

This paper will require translation from set passages of religious texts in Sanskrit. It will also require brief answers to questions concerning language and content. Lists of the texts will be published in the handbook.
3. Hinduism I: Sources and Development (*FHS Theology Paper 20*)

Vedism, monism, traditional (smārta) ritual. This paper will be concerned with the main components of brahminical tradition; they are of ancient origin but still relevant today. The subject will be mainly studied with reference to the following concepts: *brahman, karman, mokṣa, sannyāsa, yajña, śruti, smṛti, dharma, varṇa, āśrama, āśauca* (impurity), *dāna, tapas* (austerity), *bhakti, yoga, mantra, adhikāra, dīkṣā* (initiation).

4. Texts on the nature of dharma

Candidates will be asked to translate Sanskrit prepared texts on the subject of dharma, and to comment on the content of the texts that they translate. The prepared texts may be drawn from a number of sources, among them the Sanskrit epics, i.e. the Mahabharata and the Ramayana, and the literature of Dharmashastra, such as the Laws of Manu and of Yajnavalkya.

5. Vedic religion and Brahmanism

Candidates will be asked to translate prepared texts of Vedic and Brahmanical literature and to comment on the form and content of the texts that they translate. The prepared texts may be drawn from passages of the Rigveda and the Upanisads, and from the later Sanskrit traditions of commentary on those textual genres.

6. Shaiva Doctrine and Practice

The religion focussed on Shiva flourished in the medieval period, particularly in Kashmir and in the Deccan. This course will be both historical and thematic, describing the origins, philosophies, and practices of Shaiva schools from the Pashupatas to the Shaiva Siddhanta and Non-Saiddhanta traditions. The course will pay particular attention to texts in translation, for the dualistic Shaiva Siddhanta we will examine Bhatta Ramakantha’s commentary on the *Kirana Tantra* and for non-dualistic Pratyabhijna we will examine Kshemaraja’s *Pratyabhijnahridaya* and its auto-commentary.

Candidates will be required to take papers 1, 2 and 3, and may take up to two other papers.

4. Islam

Islam has the second most adherents of any world religion. Here is a survey of its classical tradition in Arabic, from the Qur’an through to modern Islamic thought in the 20th century.

1. Translation from Classical Arabic

This paper involves a grammar-intensive introduction to Arabic. By the end of one year it is expected that students are able to approach texts in Classical Arabic with use of a dictionary. The examination paper will involve translation into English of three passages of text: two from a selection studied in class during the period of the course, and one unseen of comparable type.

2. Islamic Texts  (*FHS Oriental Studies, ADDITIONAL LANGUAGES, Arabic Paper 3. Additional Arabic: Islamic texts*)
This paper surveys the Qur’an, Hadith, Islamic Law, and Sufism, including sample texts in Arabic.

3. Hadith (FHS Oriental Studies, Arabic and Islamic Studies, Paper 7. i.)

This paper includes consideration of the modern debate over the authenticity of Hadith but stresses mainly medieval methods of criticism (on which, in fact, modern scholars of all tendencies largely depend) and the use of Hadith in Islamic Law. It includes practical exercises in the use of medieval reference works.

4. Medieval Sufi thought (FHS Oriental Studies, Arabic and Islamic Studies, Paper 7. ix.)

This paper surveys Sufism from the early renunciant tradition to the flowering of the tariqas, with selected texts in Arabic.

5. A modern Islamic thinker (FHS Oriental Studies, Arabic and Islamic Studies, Paper 7. xvi.)

This paper treats modern thought both in its 20th-Century context and in relation to the long tradition of which it is a development.

6. Topics in Islamic Law (FHS Oriental Studies, Arabic and Islamic Studies, Paper 9 iv.)

This paper treats both usul al-fiqh, jurisprudence strictly speaking, and firol, detailed practical prescriptions, mainly in the medieval period. It involves reading sample texts in Arabic and stresses disagreement among jurisprudents as a normal and expected feature of the discipline.

Candidates will be required to take papers 1 and 2 and up to three other papers.

Teaching may not be available for all of papers 3 - 6 in every year.

5. Judaism

Students read texts in Hebrew throughout the course and attend tutorials, supplemented when appropriate with lectures and classes, on Jewish religion through the ages.

1. Classical Jewish Texts and Language

This paper will comprise a selection from a list of prescribed texts for translation and comment, and an unprepared passage in Classical Hebrew for translation into English. The list of prescribed texts will be a selection from the Biblical and Rabbinical sources that are considered fundamental for the understanding of Judaism in antiquity and since.

Teaching will be spread over two years. In the first term there will be an intensive ab initio language course. Thereafter there will be a weekly language class and two hours of text readings each week, all with some individual tutorial provision in addition.

2. Second Temple Judaism (as for FHS Oriental Studies, Jewish Studies, b. Section II. (e))
This paper examines varieties of Judaism from 200BCE to 70 CE. Candidates will be required to show knowledge of set texts, of which some will be in Hebrew.

3. The Formation of Rabbinic Judaism (FHS Theology, Judaism 1, Paper 14)

This paper examines the history of rabbinic Judaism from the first century CE to the Renaissance against the background of the societies in which it flourished. Candidates will be required to comment on passages from the prescribed texts in English, and will be given an opportunity to comment upon the Hebrew text of certain selected passages.

4. History of Jewish-Christian Relations (FHS Oriental Studies, Jewish Studies, b. Section IV. (o))

This paper examines the relations between Jews and Christians from the first century to the present, investigating the impact of hostility, competition, dispute and dialogue with Christianity on the development of Judaism.

5. History of Jewish-Muslim Relations (FHS Oriental Studies, Jewish Studies, b. Section IV. (q))

This paper surveys and analyses the interaction between Jews and Muslims, from the rise of Islam until the Modern period. The paper aims to introduce students to the legal and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. The diversity of Jewish experiences of ‘Islam’ will be stressed throughout, and various period and regions of the Islamic World will be compared and contrasted in this context.

6. History of Jewish Bible Interpretation (FHS Oriental Studies, Jewish Studies, b. Section IV. (q))

This paper examines Jewish modes of interpreting the Bible from antiquity to the Middle Ages with special consideration of Midrash, the distinctive form of rabbinic exegesis of the Bible.

7. Modern Judaism (FHS Oriental Studies, Jewish Studies, b. Section V. (v))

This paper aims to give students some insight into the development of Modern Judaism. It examines Judaism as a living religion, constantly required to respond to changing social and intellectual perspectives. It aims to demonstrate how Judaism has related to surrounding cultures and especially how it has responded to the challenges of modernity and post-modernity. It seeks to provide students with an understanding of the theological development of Judaism since the French Revolution examining the emergence of the different religious movements in Modern Judaism. The paper will provide an opportunity to consider the differing theological viewpoints of thinkers from the various religious movements of Judaism and study some key historical documents that highlight the religious developments to which Judaism has been subject in the modern period. The impact on contemporary Jewish thought of the Shoah, Zionism and the creation of the State of Israel, and issues such as feminism will also be considered. By the end of the course the paper aims to provide students with some understanding of the complexities of contemporary Judaism encompassing a broad range of affiliation, beliefs and practices.

Candidates will be required to take paper 1 and up to four other papers.
TEACHING STAFF

The following list gives the Faculty and College affiliations, rooms, (internal) telephone numbers, and email addresses of most Faculty members who teach for the BA in Theology and Oriental Studies. Messages for members of the Theology and Religion Faculty can also be left in the Theology and Religion Faculty Centre. Messages for teachers in Oriental Studies can be left in the pigeonholes in the foyer of the Institute.

Teachers in Theology and Religion:

For teachers in Theology and Religion and their contact details, please consult the Theology and Religion Faculty website: www.theology.ox.ac.uk

Teachers in Oriental Studies:

**Dr Ahmed Al-Shahi**, Research Fellow (St Antony’s). Middle East Centre. Tel: (2)84738

**Professor James Benson**, Associate Professor of Sanskrit (Wolfson), Oriental Institute, Room 204. Tel: (2)78229

**Professor Julia Bray**, Laudian Professor of Arabic (St John’s). Oriental Institute, Room 114. Tel: (2)78224

**Dr Miri Freud-Kandel**, Fellow in Modern Judaism (Wolfson College). Oxford Centre for Hebrew and Jewish Studies, Clarendon Institute, Room 104. Tel: (2)10426

**Professor Martin Goodman** Professor of Jewish Studies (Wolfson College). Oxford Centre for Hebrew and Jewish Studies, Clarendon Institute, Room 102. Tel: (2)10423

**Professor Edmund Herzig**, Soudavar Professor of Persian Studies (Wadham). Oriental Institute, Room 214. Tel: (2)78234

**Dr Nadia Jamil**, University Senior Instructor in Classical and Modern Standard Arabic (Wolfson), Oriental Institute, Room 212. Tel. (2)88219

**Professor Jeremy Johns**, Professor of Islamic Archaeology (Wolfson). Khalili Research Centre, St John Street. Tel: (2)78198

**Professor Jan Joosten**, Regius Professor of Hebrew (Christ Church). Oxford Centre for Hebrew and Jewish Studies, Clarendon Institute, Room 107. Tel: (2)10431.

**Professor Christopher Melchert**, Associate Professor of Arabic and Islamic Studies (Pembroke). Oriental Institute, Room 103; Tel. (2)78211

**Professor Christopher Minkowski**, Boden Professor of Sanskrit (Balliol), Oriental Institute, Room 213; Tel. (2)88368

**Professor Judith Pfeiffer**, Associate Professor in Arabic/Islamic History (St Cross), Oriental Institute, Room 105. Tel: (2)78237;

**Professor Ulrike Roesler**, Associate Professor of Tibetan and Himalayan Studies (Wolfson). Oriental Institute, Room 115; Tel. (2)78236

**Professor Alison Salvesen**, University Research Lecturer; Supernumerary Fellow in Oriental Studies, (Mansfield College). Oxford Centre for Hebrew and Jewish Studies, Clarendon Institute, Room 210. Tel: (2)10442

**Professor Nicolai Sinai**, Associate Professor of Islamic Studies (Pembroke). Oriental Institute, Room 209; Tel. (2)78293

**Professor David Taylor**, Associate Professor of Aramaic and Syriac (Wolfson College). Oriental Institute, Room 102. Tel: (2)78195.
Professor Th. M. van Lint, Calouste Gulbenkian Professor of Armenian Studies (Pembroke). Oriental Institute, Room 210. Tel: (2)78235

Professor Joanna Weinberg, Professor of Hebrew and Jewish Studies (Exeter College). Oriental Institute, Room 309. Tel: (2)88213.

Professor Stefano Zacchetti, Yehan Numata Professor of Buddhist Studies (Balliol College), Oriental Institute, Room 118. Tel: (2)78218