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FROM THE FACULTY BOARD CHAIR

PROFESSOR JOHANNES ZACHHUBER

I am writing to you at the end of another busy as well as successful year at the Faculty of Theology and Religion. With the arrival of Jenn Strawbridge, our new Associate Professor of New Testament Studies, all the Faculty's permanent posts have been filled. Our institutional memory doesn't stretch to the last time this has been the case though, given the longevity of this Faculty, there must surely be a precedent. Be this as it may, we are firing on all cylinders, as it were, and consequently we get a lot of work done.

The major innovation this year was the rollout of the new undergraduate syllabus. Those of you who saw last year's issue may recall the magnitude of this curricular revision. First-year students have now had a chance to study the newly designed papers on the Introduction to the Study of the Bible; Jesus through the Centuries; and Religion and Religions. Perhaps the best testimony to the attraction of the new course are envious comments from second and third-year students who wish they would have had the same options when they started!

While we are broadening the range of topics offered to undergraduates, we double down on our traditional strengths. The new three-term prelims course allows for more language instruction in the first year, and we are confident that this will have a knock-on effect on second- and third-year teaching as well. On that topic, we are delighted that we will soon welcome an instructor in Biblical Hebrew, a new post we share with the Faculty of Oriental Studies. This is one of several new positions we have been able to create this year in areas as diverse as Modern Theology, Hinduism, and Science and Religion.

Along with undergraduate education, graduate study has played an increasing role in the Faculty's life in recent years. In fact, it is a major success story. Application numbers have been increasing for years. We offer Master's courses in all major areas of Christian theology as well as the Study of Religions. Some of them reflect unique research strengths in the Faculty, such as the Master of Studies in Philosophical Theology and the Master of Studies in Science

and Religion. They all now teach their students through a mix of individual supervision, class teaching, and research seminars. In 2016/17, we admitted over eighty students into these programmes—considerably more than we do for our undergraduate degrees.

Then there are the doctoral students. Their exciting and diverse projects make an important contribution to the Faculty's research culture. We have worked hard in recent years to ensure research students benefit as much as possible from the Faculty's resources. But we have also sought to find ways in which their intellectual work can feed into conversations that are happening elsewhere in the Faculty. While writing a doctorate is often a solitary affair, we have taken steps towards a community of research students, and we seek to connect this community with the other groups in the Faculty.

We are extremely proud of our graduate students. They are an outstanding group of promising young academics from all over the world and from a wide variety of religious, cultural, and social backgrounds. As you read through this issue, you will encounter some of them, find out about their projects and ideas, but also about their lives' trajectories that have brought them to come and study at Oxford.

The present issue of *Oxford Theologian* will give you a few impressions of what has been happening around here. But there's of course much more that could be of interest depending on who you are and what your connections are with this Faculty. If, therefore, you have questions, comments or any other kind of feedback, do get in touch with us. We'll be happy to hear from you.

On a personal note, this is the last time I will write this editorial. In a few weeks' time, I will be passing on the baton as Faculty Board Chair to Graham Ward, our Regius Professor of Divinity. These last three years have been exciting and eventful, but I am now looking forward to some uninterrupted research time for work on my next book. ■

Professor Johannes Zachhuber
Chair of the Faculty Board

IN MEMORIAM

PAMELA SUE ANDERSON

Professor of Modern
European Philosophy
of Religion

by **Paul S. Fiddes**
and **Adrian Moore**



In March this year members of two Faculties, Theology and Religion, and Philosophy, were greatly saddened to lose a valued and respected colleague. Pamela Sue Anderson died after living with cancer for two years. She held the University title of Professor of Modern European Philosophy of Religion and had been Fellow in Philosophy of Religion at Regent's Park College since 2001. In 2009 she received an honorary doctorate from the University of Lund in recognition of her pioneering work in feminist philosophy of religion, a field that she practically invented, which is now widely accepted as making a distinctive contribution to philosophy, and in which she had an international reputation.

This bare statement of her position in Oxford does not, of course, indicate the huge affection in which she was held by her students, on whom she lavished time and care, far beyond the strict requirements of her job. It was a regular occurrence for her undergraduate students to achieve their highest marks in the papers she taught, largely because she generated enthusiasm in them for the subject, especially in Christian ethics, moral philosophy, and philosophy of

religion. Many research students will testify to the conscientious way that she read their work, commented on it, and challenged their easy assumptions. While she gave this attention to female and male students alike, she was particularly good at supporting and championing younger women in the profession, both in Oxford and beyond its borders through her work with the UK Society for Women in Philosophy.

Pamela was born in Minnesota and, after undergraduate and postgraduate work in the USA, joined Mansfield College, Oxford, in 1979. There she took two research degrees, first an MLitt in Philosophical Theology in the Faculty of Theology, and then a DPhil in Philosophy of Religion in the Faculty of Philosophy, on 'Paul Ricoeur's Philosophy of the Will'. At that time it was very unusual for a philosopher in Oxford to work on a continental figure such as Ricoeur, but it

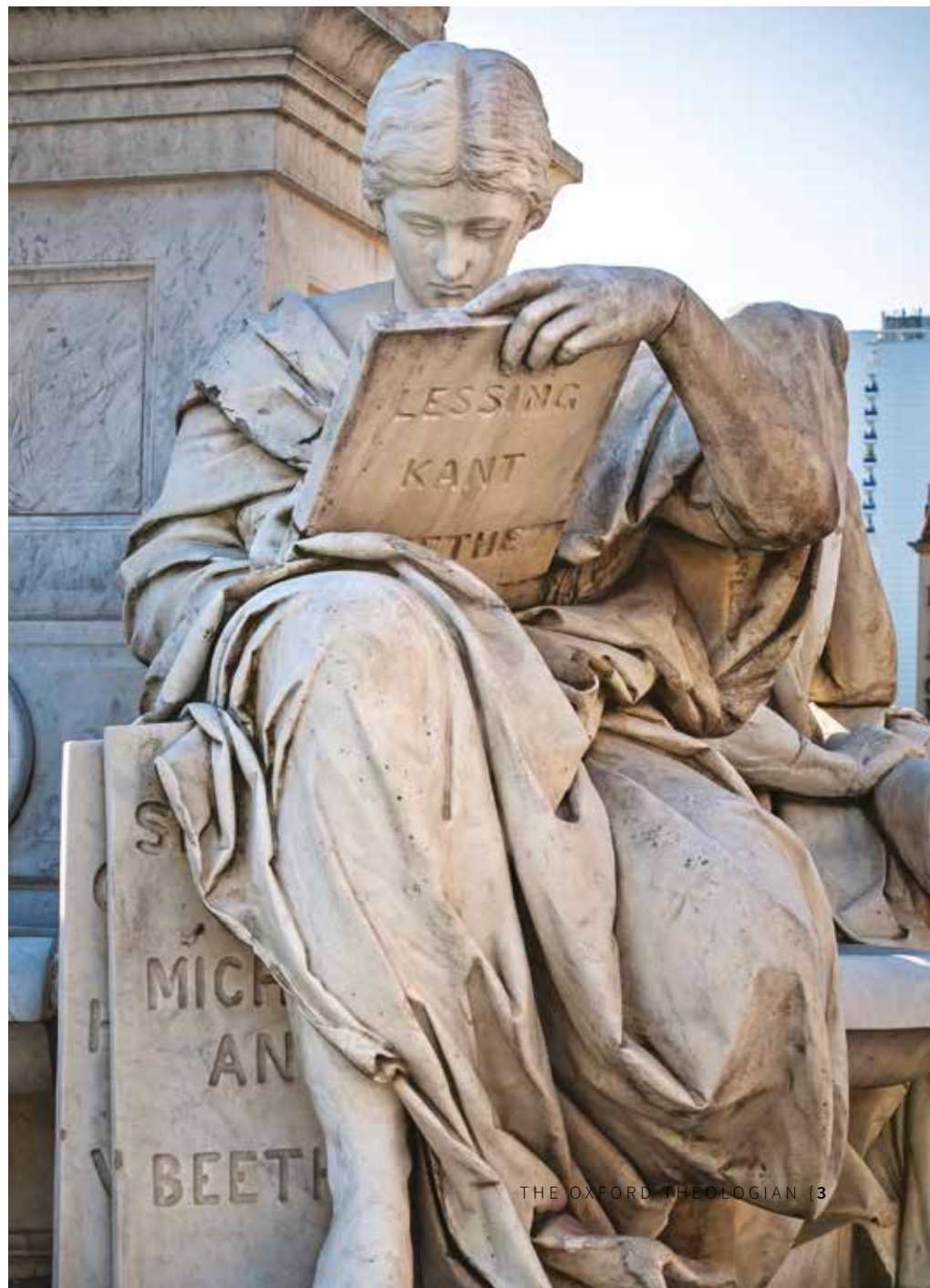
Her own work ranged widely. She was keen to detect gender biases, and was intensely committed to freeing women from social restraints so that they could flourish intellectually and personally.

was typical of Pamela to buck the trend in this way, while later she showed that she could be just as much at home in the 'analytical' philosophy with which Oxford has more traditionally been associated. A version of her doctoral thesis was published as her first book *Ricoeur and Kant* (1993). Pamela taught for one year at the University of Delaware, and then for several years at the University of Sunderland, where she became a Reader, before finally returning to Oxford. She said, 'My heart never really left Oxford'. Her training to research level in both theology and philosophy made her an ideal teacher in the joint school of Philosophy and Theology here, and there is no doubt that her students benefited from her sympathetic understanding of the range of papers they were taking, helping them to hold the two parts of the course together.

Pamela published prolifically. Her publications included *A Feminist Philosophy of Religion* (1997) and *Revisioning Gender in Philosophy of Religion* (2012). She also co-authored, with Jordan Bell, *Kant and Theology* (2010) and edited *New Topics in Feminist Philosophy of Religion* (2010). Further, she wrote dozens of articles for journals and chapters for books edited by colleagues who were anxious to include a piece by her, and to whom she responded with typical generosity. At the time of her death she was engaged in important work for two Templeton-funded research projects entitled 'Enhancing Life' (based in the University of Chicago) and 'Love in Religion' (based in Regent's Park College, Oxford). She was also finishing a book, shortly to be published, entitled *In Dialogue with Michèle Le Doeuff*, which includes her own translations of essays by this eminent French woman philosopher, who was a close friend.

Her own work ranged widely. She was keen to detect gender biases, and was intensely committed to freeing women from social restraints so that they could flourish intellectually and personally. In this she remained indebted to Kant's vision of autonomy while taking Ricoeur's

philosophy of 'the other' in new directions. At the same time she wanted relations of love and forgiveness to have a central place in philosophy, and was critical of modes of teaching and learning that relied on conflict and point-scoring against others. In her latest work she was exploring the idea of vulnerability, especially as manifested in profoundly transformative experiences such as facing critical illness or coping with bereavement. Poignantly, given her state of health, she was arguing for a positive reappraisal of vulnerability, urging that it be seen, not just as an admission of suffering, disempowerment, and death, but also as 'an openness to mutual affection' and as 'a provocation for enhancing life'. In this way, as she had always done, she lived her own philosophy. ■



AN INTERVIEW WITH...

ANNA SAPIR ABULAFIA

Director of Graduate Studies,
Professor of the Study of
Abrahamic Religions

by **Olga Puzanova**



Increasing Support for Postgraduates

Anna Sapir Abulafia, who took over as Director of Graduate Studies at the Faculty earlier this year, shares her thoughts about the Faculty and its diverse graduate programmes, and explains how graduate students can make the most of the vibrant research community at the Faculty.

Which taught courses does the Faculty offer?

We have the two-year MPhil which is subdivided into courses on the Old Testament/Hebrew Bible, New Testament, Christian Doctrine, Ecclesiastical History, and Christian Ethics. Christian Doctrine is further subdivided into sections on the history of doctrine and issues in theology with a chronological span from the Patristic period to the modern day. We also offer MPhils in Philosophical Theology and Judaism and Christianity in the Graeco-Roman World. The one-year Master of Studies (MSt) in Theology

is subdivided into courses on Old Testament/ Hebrew Bible, New Testament, Christian Doctrine, Ecclesiastical History, Christian Ethics, and Science and Religion. There is also an MSt in Philosophical Theology as well as an MSt in the Study of Religions, a rapidly expanding area in the Faculty. The Post-Graduate Diploma (PGDip) (one year or two years part-time) is a very interesting conversion course for those who have no previous academic background in Theology or Religious Studies but decide that they want to learn more about these academic fields. The one-year PGDip in Applied

Theology (two years part-time) and the two-year Masters in Applied Theology (MTh) (three to four years part-time) place a strong emphasis on pastoral theology.

Is it all mainly Christian theology?

Not at all. I am the Chair of the Study of the Abrahamic Religions, that encompasses Judaism, Islam, and Christianity, but we also have a lot of people coming here to do Buddhism and Hinduism. So, it isn't at all exclusively Christian, and I think it's very important that the Faculty is changing



and developing in this direction. What I am particularly interested in and trying to promote, is the study of the interaction between different religions and traditions. In my view, the dialogical encounter between religions offers you a chance to look at how they relate to one another, which is a fantastic way to learn more about any particular religious tradition. There is also a growing trend within the Faculty, as well as across Faculties, of looking at different methodologies in studying both theology and religion—through anthropological or sociological methods, or through literature. There are all kinds of different ways that people are approaching this. Christianity obviously is still very much present, and there is no reason why it shouldn't be, but our Faculty is much broader than that. That is something we are trying to emphasise on our website as well, to draw students in. I have to say, looking at the number of graduate applications we get for different aspects of the Study of Religions, that message is getting through.

Research degrees can be lonely. Are there opportunities for graduate students to interact with each other?

Plenty. What I would love is for more graduates to benefit from what the Faculty offers. We have a very good graduate study room for graduates to work in. We have

a whole area for them to meet and have coffee together; we have the termly graduate lunches that are well-attended—I'd like them to be even better attended—and the Wednesday Club run by Graham Ward, which is great... But I would love to see more DPhils at the graduate research seminars. It is a great opportunity for graduates to interact with other graduates and senior members of the Faculty. Plus, I would like graduates to have a slightly wider view of things. You never know what you might learn or whom you might meet, and I see it happening at the research seminar run by myself. Graduates who would have never met each other or senior members otherwise, realise that they might be doing different things, but have other common interests, and that's very valuable.

What do you see as the future of the graduate programme at the Faculty?

There is room for some growth, but what we are really working on is making it an even better experience for the graduates. For instance, the graduates are eager to do more teaching, so we now have the Graduate Teaching Training Scheme. As well as including the opportunity to participate in the Preparation for Teaching and Learning at Oxford (PLTO) course which is run across the University, participants in the training scheme have the opportunity to teach any one of an agreed list of classes under the

guidance of a Faculty mentor. We have currently earmarked more funding to set up more and even better programmes facilitating those graduates who are able to do more teaching or provide research assistance. This will expand their horizons and make them even more employable after graduation. We have also allocated more funding to expand language provision for graduates, e.g., Intermediate German for Theologians at the Language Centre. And we have set aside funds so that DPhils can apply to the Library to acquire essential texts for their research. I just hope graduates will make full use of what we are organising in response to graduates' suggestions, as expressed in the Graduate Joint Consultative Committees (GJCC).

How can students make life at the Faculty richer and more productive?

Graduate students should not hesitate to discuss their career prospects with their supervisors. It needs to be a part of their relationship. Goal-setting is important. You must be incredibly realistic about what you are trying to achieve in your research throughout your graduate studies. On top of that, I would also strongly recommend doing bits and pieces of training that might strengthen your CV outside of your immediate research area. You can always make yourself even more presentable on the international market if, in addition to a great dissertation, you also have a number of other skills you have acquired during your studies. It is also desperately important for your well-being to engage in activities outside of your field, to do something beyond your DPhil or any other degree. Whether it is sports, music, or College life and its social and cultural side that you are interested in, Oxford provides brilliant opportunities for all of these things. ■

There is also a growing trend within the Faculty, as well as across Faculties, of looking at different methodologies in studying both theology and religion—through anthropological or sociological methods, or through literature.



MEET OUR POSTGRADUATES

ALEX BRUCE

DPhil

I am a Buddhist monk ordained into the Tibetan tradition of HH Dalai Lama and a Professor of Law at the Australian National University. Although I was born into and raised in a Catholic Christian family, while young, I apparently started asking questions about Buddhism.



Throughout school and university, I attended Buddhist retreats and teachings. My Catholic upbringing did not ‘stick’, probably because in the decades after the Second Vatican Council, religious education consisted of guitar rock-masses, interpretative dance liturgies, and soft-psychology. It was all very confusing.

An encounter with a Jesuit Professor in Spain revealed how much I did not know about theology. I returned and worked through a Masters in Theology from the Australian Catholic University. I was also ordained as a Buddhist monk. In 2007 I organised and moderated an Inter-Religious Symposium through the ANU with HH Dalai Lama and representatives of the Christian, Islamic, and Jewish traditions. HH Dalai Lama asked me to continue inter-religious studies.

So, while continuing to teach, research, and write in law, I developed a parallel research profile in Buddhist-Christian Comparative Theology. In 2014, my research and writing reached the point where colleagues suggested I consolidate it into a PhD and book. Having already completed a PhD in law, I was not so keen. However, a dear colleague and friend (now at Cambridge) suggested I consider the University of Oxford. It made sense because the experts in the Patristic Christian and Tibetan Buddhist traditions that interested me were at Oxford and I was continually reading their research.

I took classes in Classical Tibetan and Attic Greek languages and worked on my proposal for Oxford. HH Dalai Lama kindly wrote me a reference (I was told that Oxford initially thought it was fake!) and I was accepted for the October 2016 intake. I am researching and writing about ‘Buddhist-Christian dual-belonging’; where people

claim to be *both* Christian *and* Buddhist. While lots of material exploring the methodology, anthropology, and sociology of dual-belonging exists, not much actually investigates the foundational texts and commentaries associated with Buddhism and Christianity to see if such dual-belonging claims make sense.

I don’t think they do because when you actually read and study the foundational texts and commentaries, you see that Buddhism and Christianity embody incommensurable metaphysical, epistemological, and ethical frameworks. We can learn from each other, but only to a certain degree. People who claim to be Christian *and* Buddhist are likely neither, but creating new religious identities instead.

When I complete my DPhil, I hope to contribute my experience toward satisfying the growing demand from students who want to research and study across multiple religious traditions, especially Buddhist-Christian studies. As a Fellow of the *Oxford Centre for Animal Ethics*, I am working on a book with Palgrave MacMillan about *Mahāyāna Buddhism and Animal Ethics* and I would like to write a book bringing Thomas Aquinas’ *Summa Theologiae* and *Summa Contra Gentiles* into conversation with selected Indo-Tibetan Mahāyāna Buddhist texts by Candrakīrti, Śāntideva and Tsong kha pa.

KYLIE CRABBE

DPhil

I came to doctoral study in Oxford from congregational ministry (with a bit of New Testament teaching on the side) in Melbourne, bringing a keen interest in biblical accounts of theodicy and hope. As I took up these themes in Luke and Acts, I delved further into the worlds of Second Temple Judaism, Graeco-Roman literature, and—perhaps surprisingly—of post-war German New Testament scholarship and philosophy of history.



Contemporary Lukan studies remains deeply indebted to the thought of Hans Conzelmann. His 1954 publication *Die Mitte der Zeit* (literally ‘The middle of time’) painted Luke as a third-generation disciple who responded to the parousia’s delay by distancing his narrative from eschatological expectation and focusing instead on the time of the church as a new salvation-historical period. For Conzelmann, this reflected Luke’s fundamental distortion of an originally radical kerygma, which went hand in hand with political complicity with Rome and a theology of glory over the theology of the cross. Later interpreters have questioned elements of this hypothesis, but its continued dominance is attested by contemporary introductory textbooks and Lukan commentaries.

The post-war setting is fascinating for its reaction to a theology of history. By the late 1960s, Ernst Käsemann could reflect in a series of lectures in the US that he and his fellow German Pauline scholars had been somewhat unconsciously reacting against ‘a conception of salvation history which broke in on us in secularized and political form with the Third Reich and its ideology’ (1969/71, 64). Secular philosophy of history of the time reflects a similar struggle with *Meaning in History* (the title of Karl Löwith’s 1949 publication). But Conzelmann appears never to have questioned his aversion to Luke’s account of history, with significant consequences for his ongoing legacy.

As I sought to re-evaluate this separation of history from eschatology, highlighting the ways in which Luke holds history and its end together in a *teleological* schema of history, I discovered some important recent studies of the texts of Second Temple Judaism which were already grappling with these questions (Collins: 2002; Stuckenbruck: 2007, 2014 & 2016; Stone: 2011; Mermelstein: 2014; Najman: 2014). These studies highlight structures of history as a profound way in which communities make sense of suffering, drawing on the *past* for assurance about solace and vindication in the (imminent) *future*, which in turn has an acute impact on interpretation of experience in the *present*. To explore the continuities and discontinuities between these structures of history and Luke’s, I challenged the methodological habits of recent Lukan scholarship, which considers Luke/Acts almost exclusively in relation to non-Jewish Graeco-Roman texts, excluding themes these texts tend not to share, such as those of an eschatological character.

My thesis, *Luke/Acts and the End of History*, sought to put Luke/Acts back into conversation with a wider range of texts from its literary environment. I also emphasised the need to consider texts of different genres, demonstrating that schemata of history transcend the genre in which one writes—a writer does not need to produce historiography in order to have a view about the end and shape of history, or the relationship between the present time and the end. This dynamic makes a further crucial difference to writers’ accounts of hope and politics, namely the distinction (as put forward by Karl Mannheim, 1960) between utopia—anticipating the end of history being fulfilled in events beyond the present time—and ideology—the belief that the end and goal of history has already been achieved under the current regime. I chose ten core comparison texts to

study in detail alongside Luke/Acts: five Jewish and five non-Jewish texts, ranging from Polybius’s *Histories*, Valerius Maximus’s *Memorable Doings and Sayings*, and Virgil’s *Aeneid*, to 2 Maccabees, the Qumran War Scroll, and 4 Ezra. I found that, set in this wider literary environment in which some writers presume the rise and fall of empires without end, others steep decline anticipating final divine rescue at the nadir of history or the end of history already achieved in the Roman empire, and so on, Luke’s understanding of the end of history is central to his theodicy and politics. Contrary to Conzelmann’s influential conclusions, I suggest that Luke’s schema of history undergirds his assurance of hope for an (imminent) future restoration, while the elements of the end that are already unfolding in the world of his text relativise other political claims.

Since completing my thesis, in addition to teaching at Trinity College Oxford, I have continued studying the post-war setting as a significant influence on contemporary assumptions in Lukan studies, in particular through the less academic papers and sermons of Conzelmann, whose own wartime experience included a significant injury. In October 2017 I will take up a five-year research fellowship in the Institute for Religion and Critical Inquiry at Australian Catholic University. Working within a joint research project with Durham and KU Leuven titled ‘Texts, Traditions, and Early Christian identities’, I hope to extend my work on the dynamics of temporality by considering how the themes of teleological history were received by early readers of Acts, particularly those who went on to write Christian history, such as Eusebius and Orosius. This will explore the extent to which historians who produce a teleological account of history fulfilled in *Christian Rome* may be viewed as receptions of Acts, and/or alternative perspectives of history such as the portrayal of Rome as the end and goal of history in classical literature of the Augustan period (see Galinsky: 1996; Hardie: 1986).

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DANIEL HERSKOWITZ
DPhil

I was born in Jerusalem to American parents who moved from New York to Israel, where I grew up. I began my undergraduate studies in high-school at the age of sixteen and graduated with honours with a degree in Philosophy and History at nineteen. A few years later I took a Masters course in Philosophy, and worked in education for a few years. After living in New York for a short while, I moved to Oxford to pursue a DPhil.



To date, scholars have addressed the complex ties between Heidegger and theology most often through focus on Christianity, dealing with Heidegger’s roots in, and impact on, Christian theology. With respect to Heidegger and Judaism, critical literature has almost

exclusively touched on Heidegger's view of Jews and the question of his ties to the Nazi party. Little attention however has been dedicated to the Jewish reception of Heidegger from a theological perspective, i.e., the encounter with Heidegger's philosophy from a particular, self-consciously Jewish perspective. This is despite the fact that Jewish engagements with Heidegger began immediately after the publication of his *Sein und Zeit* (1927) and continued throughout the 20th century. My thesis thus functions as the first conceptual systemisation and critical engagement with the Jewish reception of Heidegger's philosophy, when read as offering an implicit or explicit *religious* scheme. In the minds of the most prominent Jewish thinkers of the previous century, Heidegger was read as either deriving from, or promoting, problematic theological positions to which Judaism does not only stand in opposition, but also serves as their spiritual and moral antidote. I aim to show that Jewish responses to Heidegger's philosophy—with its anti-rationalistic bent, its secularised Christian theological categories, its invocation of the 'gods', and its links to nationalistic fascism—are thus not mere conceptual engagements with a challenging philosopher, but rather channel Jewish grappling with their overall disillusionment from the politico-theological premises and promises of the modern project.

I am a Rothschild Foundation (Hanadiv) Europe Doctoral Fellow and a recipient of a number of other academic awards and grants. I have authored a number of articles that have been accepted for publication in international peer-reviewed journals, amongst them *Modern Theology*, *Journal of Religion*, *New German Critique*, and *Journal of Jewish Thought and Philosophy*. I am married to Smadar and the father of the one-and-a-half year old David.

After graduation, I hope to secure a post-doc and continue researching intersections between philosophy, Christian theology, and Jewish thought. Currently I have in mind a project looking into the roles of Maimonides in 20th-century Jewish thought.

ANIK LAFERRIÈRE

DPhil

I originally hail from Ottawa, Canada, where I completed my BA Hons in Religion at Carleton University. During my MPhil in Theology (Ecclesiastical History) at Keble College, I began my research into the *Ordo Eremitarum Sancti Augustini*, or Augustinian Friars, investigating their self-identification with their putative founder, Augustine of Hippo, in the later Middle Ages. I examined hagiography and iconography from within the Augustinian Order to discern how the friars depicted Augustine, their religious exemplar, in order to learn more about their own devotional



priorities. Feeling like I'd just touched the surface of this interesting conundrum, I decided to continue on to a DPhil in Theology, also at Keble College.

My doctoral thesis, entitled *The English Austin Friars: A Study in Identity*, has been a study of the monastic identity and formation of the English Austin Friars in the century leading up to the Henrician Reforms. Through an analysis of works originating from the Austin Friars touching on the origins and foundation of the Order, I constructed an English Augustinian mendicant identity as distinct from other mendicant Orders and from the Augustinian Friars in Europe, who conceived of the religious example of Augustine in drastically different ways. My thesis then prosopographically charted this notion of a distinctly English Augustinian platform, investigating their activities in monastic practice, pastoral care, patronage, relationships with secular authorities, and religious dissent.

This project argues that the historiographical and hagiographical writing of the Austin Friars regarding Augustine of Hippo had profound consequences for their religious platform. Since their definition of Augustine's religious life was less restrictive than that of the European Augustinian Friars, who maintained a strict definition of Augustine as a hermit saint, the English Austin Friars developed a religious adaptability visible in their pastoral, theological, and secular activity. This flexibility, which underlined their attitude towards all aspects of their devotional, theological, and political lives, contributed to their durability by allowing them to adapt to religious needs as they arose rather than being constrained to what had been validated by their heritage. The behaviour of these friars can be characterised foremost by their ceaseless advancement of the interests of their own Order through their creation of a network of influence and the manoeuvring of their confrères into socially and economically expedient positions.

This project takes an innovative approach to the subject of monasticism, seeing rivalries between religious Orders and hagiographical writings on monastic founders as suggestive of profound religious identities that should not be ignored. My work is predicated upon the idea that the monastic formation, education, and community of many theologians were seminal to the development of their thought and devotion, and thus, investigation into Protestant reformers who were formerly monks or friars must be situated within their own monastic contexts. In that vein, my next project will be regarding the religious formation of English Protestants who began their theological careers as friars, interrogating the persistence of mendicant fraternity and the development of ideas surrounding religious poverty with the inroads of evangelical theology.

ELIZABETH LI

DPhil

I am currently pursuing my DPhil in Modern Theology, which aims to explore the relationship between theology and philosophy in the thought of Søren Kierkegaard and Hans Lassen Martensen. Prior to this I completed the MPhil in Modern Theology and the MSt in Literature and Arts at Oxford, and attained my BA in Philosophy & Science Studies from Roskilde University, Denmark.



Growing up in Denmark, I first read Kierkegaard in high school as part of our Danish Literature curriculum. This, I am ashamed to say, had so little impact on me that I cannot recall which of his works we read.

It was not until reading *Fear and Trembling* (1843) in my second year that I became reacquainted with Kierkegaard. Roskilde's philosophy faculty was strongly secular in its outlook, so I was surprised to be presented with such an explicitly religious work, and through it I came to love Kierkegaard. I was moved by the separateness of the Knight of Faith, intrigued by the theme of silence, and challenged by Kierkegaard's demands on his readers, but the one passage that stood out to me on my first reading concerned the relationship between philosophy and theology: '[I]n the poets love has its priests [...] but of faith one hears never a word. Who speaks in honor of this passion? Philosophy goes further. Theology sits rouged at the window and courts its favor, offering to sell her charms to philosophy.'

While there is a lot more going on here (which frankly I did not understand at the time), I was particularly struck, almost troubled, by this defamatory portrayal of theology in its relation to philosophy, and I felt it required an explanation.

I have now returned to this question of theology and philosophy in my doctorate. I initially set out to explore the relationship between Kierkegaard and his former tutor, the theologian and later Bishop of Zealand, Martensen. Anglophone scholarship has paid surprisingly little attention to Kierkegaard's consistent polemic against Martensen or to Martensen as a thinker in his own right. Yet, I believe it is impossible to truly get to grips with Kierkegaard's pseudonymous authorship without an awareness of the nature of his relationship with Martensen and without knowledge of Martensen's own thought.

During my research I soon realised that the problem of philosophy and theology is a central question for both these thinkers and one which permeates the academic milieu of their time. I therefore

believe that exploring Martensen's philosophical theology and Kierkegaard's corrective to this (and to speculative, academic theology and philosophy generally) will reveal new ways of reading Kierkegaard's pseudonymous works and enable a reconsideration of Martensen on his own terms. Furthermore, I hope the dialogue concerning theology and philosophy that the works of these thinkers represent will prove valuable for reflecting on these disciplines' relationship in today's universities.

Upon completing my DPhil, my aim is to pursue a career in academia, researching and teaching in the field of Modern Theology and Modern European Thought.

TIM MIDDLETON

PGDip

PGDip students are quite an eclectic group. In my own college, for example, we have a railway director, a statistics lecturer, and a postdoctoral biochemist. Yet we are now all united by long reading lists, last-minute essay crises, and nine o'clock lectures. Getting up to speed in theology in a mere nine months is no mean feat.



Our main courses piggy-back on the undergraduate papers offered by the Faculty, but, given our liminal status within the university, we are also afforded the opportunity of sitting in on the full range of graduate classes. In addition, we have our own seminar twice a term—replete with tea and shortbread—where it feels slightly safer to venture the questions of a complete novice. To date, we have enjoyed Diarmaid MacCulloch on the history of sex and the church, Andrew Pinsent on science and theology, and Jenn Strawbridge on reception history. For some of us, the PGDip is the gateway to further study, a kind of intensive conversion course that enables us to pursue graduate work. For others, it is an opportunity to test the waters, to ascertain whether they might pursue a vocation to ordained ministry. And for others, it is education with the best motivation of all: a simple desire to learn and understand.

My own background is in Earth Sciences—a far cry from the early church fathers and modern theologians I now spend my time reading. Until recently, I was researching prehistoric earthquakes in northern China. I enjoyed the work, especially the field trips, but I found myself wanting to ask some more fundamental questions about the world and humanity's place within it. It soon became clear that the number of books I hoped to read could no longer be squeezed into evenings and weekends alone; I wanted to give theology a go full-time.

The course has been short and sharp, but stimulating and rewarding. The 19th-century paper in particular—with its focuses on faith and reason, biblical criticism, and religious experience—has exposed me to a broad range of theological approaches that seem to me to be hugely relevant for contemporary discussions. I also remain very interested in science—and its relationship to theology—and I wrote my extended essay this year on Karl Barth’s understanding of theology as a science. In what ways, if at all, could Barth’s theological methodology be said to have been ‘scientific’? Especially in the context of a secular university, where disciplines might be expected to conform to certain epistemological norms, what place is there for theology? For Barth, theology cannot submit to alien standards of rationality, but must remain vulnerable and open to correction by its true object of study, namely God.

It has been a lot of fun trying to get to grips with theology alongside such a broad range of interesting people. If all goes well, I plan to stay on for an MPhil in Modern Theology next year.

MARI OVSEPYAN
MSt (Science and Religion)

I have always thought that the wonder at the face of the world and the curiosity reflected in the ability to ask questions are among some of the most fascinating aspects of what it means to be human. Every child starts her intellectual journey by asking the question ‘why’ and some are lucky to never grow out of it. It is this kind of curiosity and the sense of wonder that have led me to study Cognitive Science, which is a multidisciplinary network of the fields engaging with the inner workings of the human mind, such as psychology, philosophy, neuroscience, linguistics, artificial intelligence, and anthropology.



I discovered the Cognitive Science of Religion when working on my thesis in Theory of Mind as a Fulbright Scholar in the US. The phenomenon of religion has always fascinated me: raised in a multicultural and multi-faith family, I knew of the complex role religion has played in human history, but I also found myself deeply fascinated by its transhistorical and transcultural aspects and the ways in which Cognitive Science of Religion engages with them. It argues that religion is a human universal because of our cognitive ‘wiring’, which makes religious belief ‘natural’ if not inevitable. These claims, however, might seem somewhat counterintuitive in the Western secular context, where the vast majority of people today claim to be non-religious... unless, of course, our definition of religion is too narrow.

The MSt program in Science and Religion at Oxford has been the perfect context for me this year to explore a kaleidoscope of perspectives under the guidance and mentorship of Alister McGrath and Donovan Schaefer, as I worked on my thesis titled ‘The Anatomy of Unbelief: Cognitive Science of Religion and Secularisation’. I am looking forward to exploring this topic further as I work on the DPhil over the next few years here in Oxford. I have also enjoyed applying my research to the work that I do speaking and writing for one of the global think-tanks, which aims at exploring the questions related to religion and faith in our society. H. L. Mencken once humorously observed that to every complex human problem there tends to be a ready answer that is ‘simple, clear, and wrong’. I always took this as an important reminder that although the pursuit of the *real* answers might be hard work, it is very necessary and always worth it!

ZACHARY PURVIS
DPhil

For the last two years, I have been Leverhulme Early Career Fellow at the University of Edinburgh. Before that, I received my DPhil from Oxford in 2014, following study in Westminster Seminary, California’s top-notch masters programme in historical theology. My time at Oxford was, simply put, wonderful. With excellent resources and some of the most constructive and insightful conversation partners for which one could ask, Oxford also brought me into contact with many people whom I’m delighted to count now as friends. The nature of my doctoral work also enabled me to skip across the Channel and spend considerable time at a variety of universities and institutions on the Continent, especially in Germany and Switzerland. Each of these encounters supported my research as I worked to weave the story of modern university theology into the broader tapestry of German and European intellectual culture, with periodic comparisons to other national contexts.



Some recent fruits of my DPhil include the publication of my first book, *Theology and the University in Nineteenth-Century Germany* (Oxford University Press, 2016), and a chapter contribution to *The Oxford Handbook of Nineteenth-Century Christian Thought* (2017). In my book, I examine the dual transformation of institutions and ideas that led to the emergence of theology as ‘science’, the paradigmatic project of modern theology associated with Friedrich Schleiermacher. Beginning with earlier educational reforms across central Europe and especially following the upheavals of the Napoleonic period, an impressive list of provocateurs, iconoclasts, and guardians of the old faith all confronted the nature of the university, the organisation of knowledge, and the unity of theology’s various parts, quandaries which together bore the collective name of

'theological encyclopedia'. Schleiermacher's remarkably influential programme pioneered the structure and content of the theological curriculum and laid the groundwork for theology's historicisation, which I trace out through the era's two predominant schools: speculative theology and mediating theology. The endeavour ultimately collapsed in the context of Wilhelmine Germany and the Weimar Republic, beset by the rise of religious studies, radical disciplinary specialisation, a crisis of historicism, and the attacks of dialectical theology. In short, however, the project represented university theology *par excellence*.

My current project investigates the reception of the Reformation across the early and late modern periods, with a special focus on the making of the monumental critical editions of Reformation texts. These series, many of which were products of political and theological intrigue of the 19th century, have continued to function as preeminent sourcebooks for scholars of all stripes interested in the Reformation particularly or early modern Europe generally. Nevertheless, historians have yet to question the origins of their documentary sources—to historicise the canon. My work shows how they stemmed from a broader reinvention of the Reformation, the forging of a stylised Protestantism for the modern world. Some preliminary article-length studies have appeared in the three-volume *Oxford Research Encyclopedia of Martin Luther* (2017).

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LAURA QUICK

DPhil

I took up doctoral studies in the Faculty of Theology and Religion at the University of Oxford in 2012, with an interest in the scribal culture which gave rise to the Hebrew Bible, as well as the relationship of the Bible to the wider ancient Near East. Previously I had completed an MA degree in Biblical Studies, where I worked extensively on Hebrew, Aramaic, and Akkadian texts. I came to focus on biblical studies quite early in my undergraduate degree in Theology and Religion—one lecture on the composition of the Hebrew Bible in my very first term and I was hooked! I had never really considered how the Bible took its shape before, and I became fascinated with the development of the various books and literary strata which came to form this foundational document.

In my doctoral research I ended up focusing on the curses of the book of Deuteronomy in light of the material evidence of written remains from the ancient Levant, which are also replete with strings of blessings and curses. By studying these inscriptions alongside the biblical text, my thesis aimed to increase our knowledge of the early history and function of the curses in Deuteronomy. This has implications for our understanding of the date of the composition of



the book of Deuteronomy, and the reasons behind its production. I also explored the relationship between writing and ritual in the pronouncement and formalisation of curses in the ancient world. Ultimately, my thesis contributes to our understanding of the book of Deuteronomy and its place within the literary history of ancient Israel and Judah, with implications for the composition of the Pentateuch or Torah as a whole. A revised version of my doctoral thesis will be published later this year as *Deuteronomy 28 and the Aramaic Curse Tradition* (Oxford University Press).

During my time as a graduate student I was able to benefit from a number of classes and seminars run for students by the Faculty of Theology and Religion, as well as opportunities at the Oxford Centre for Hebrew and Jewish Studies, and the Oriental Institute. An intensive summer workshop on the Palaeography and Codicology of Hebrew Manuscripts was a particular highlight. Since completing my doctoral research, Oxford continued to be my home as I worked as a lecturer at Oriel College, teaching a variety of topics related to the Hebrew Bible to undergraduate students. It has been a pleasure to teach such diligent and interesting students, and my own research and ideas have definitely profited from working so closely with Oxford students.

In September I am going to move to Princeton University in order to take up an Assistant Professorship in the Department of Religion and the Program in Judaic Studies. I am so excited to take on this new challenge. I will look back at my time in Oxford and the Faculty of Theology and Religion fondly, and will always remain grateful for the wonderful opportunities and experiences that I have had here.

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TIKHON VASILYEV

DPhil

I was born in Saint-Petersburg, Russia, and grew up in Donetsk, Eastern Ukraine. It is between these two places that I spent most of my life. After finishing school in Donetsk I received my first degree in economics from Saint-Petersburg University of Economics and Finance. Without a break in studies I switched to theology and finished Saint-Petersburg Orthodox theological seminary and then received another degree in Theology from Saint-Petersburg Christian Academy for Humanities. I also had acquired, as it were, some practical knowledge of Christian theology in an Orthodox monastery near Donetsk, where I became a monk and a priest before I went on to complete my theological studies in Oxford.

Here in Oxford I did an MPhil in modern theology, aiming to improve my knowledge of modern Western thinkers, because my studies in Russia concentrated primarily on Patristics and Orthodox theology.



Nevertheless, I chose to write my thesis about a Russian theologian, Sergii Bulgakov, who is believed to be one of the most influential Orthodox theologians in the 20th century. One has to say that Bulgakov was influenced by Eastern Orthodox Patristic and liturgical tradition as well as by some Western philosophers, in particular by Schelling. At the moment I am participating in a collaborative project dedicated to Schelling's afterlives in subsequent Protestant, Catholic, Jewish, and Christian Orthodox thought. My contribution will be a chapter on Schelling's influence on the Russian 20th-century thinkers.

My MPhil dissertation focused on the ideas of hierarchy and personhood in Bulgakov's angelology. I also analysed Bulgakov's dependence on the mysterious sixth-century author, who took the name of the first bishop of Athens—Dionysius the Areopagite. For the DPhil thesis I decided to continue dealing with Bulgakov and Dionysius, looking at different aspects of their respective

angelologies in greater detail. In particular, I have come up with an idea that it is possible to analyse their works from the perspective of different theological languages, which were employed by them to communicate their mystical experience and philosophical ideas.

After the completion of my DPhil I am going to return to Ukraine where I hope to teach theology in a theological school. I am also developing an international educational project—the Orthodox Association of Theological Schools (OATS). The aim of this Christian Association is to promote closer contacts and cooperation between Orthodox Theological schools, seminaries and educational establishments. As yet there exists no such forum for exchange of views on topical theological and cultural issues. Our aim will be to open channels of communication between theological schools of different Orthodox Churches, whether in the mother countries or in the Western world, such as Europe, America, and Australia. In this way we hope to promote Orthodox unity on a worldwide basis. ■



Dionysius the Areopagite Converting the Pagan Philosophers.
Antoine Caron (1521–1599).
Digital image courtesy of the Getty's Open Content Program.



SHARI'A COURTS

Exploring Law and Ethics in Contemporary Islam

Justin Jones *Associate Professor in the Study of Religion, Pembroke College*, talks about his current project funded by the Arts and Humanities Research Council.

Across Western nations, media and politicians alike have invoked what they sometimes call '*shari'a* creep'—the alleged encroachment of Islamic law within the informal and unregulated spaces of their societies. In Britain, for instance, an ongoing government review is investigating the running of approximately eighty so-called '*shari'a* courts' within the UK, which have been active in several cities since the early 1990s. Offering the services of specialist scholars of Islamic law, some Muslim individuals choose to approach these informal councils and invite them to decide or arbitrate upon family issues, such as marriage or divorce. Similar

debates have existed across the USA, Canada, France, and South Africa, to name just a few. What we can see in all these places is the existence of something of an alternative Islamic legal world, functioning within certain Muslim minority communities, and often outside the purview of official government judiciaries.

In all these cases, the decisions of religious scholars carry no legal weight in a formal court; yet they can hold real meaning and influence through mechanisms of consent and community pressure. As such, these courts certainly seem to fit within the framework of

the so-called 'ethical turn' adopted by many anthropologists of Islam in the last two decades. As some have argued, *shari'a* should not be understood as 'law' in terms of command or official codes of permissions and prohibitions; rather, it works as an ethical system, a template of discretionary behaviours guiding an individual to cultivate himself or herself as a pious agent of religious values in the world. These courts, thus, present a bold example of an attempt to fashion individual conduct, and, by extension, to build a meaningful Islamic moral order in a world where the *shari'a* has often been expunged completely from the formal legal system.

This year, I have been engaged in an AHRC-funded project seeking to understand the dynamics of this distinctive legal (or perhaps we should call it extra-legal) system of Islamic justice, and how Islamic law functions in practice in the everyday life of Muslim minorities in purportedly secular societies. While versions of these courts exist in many places, I have been chiefly focusing upon these courts in India, the first of which came into existence almost a century ago. India certainly makes an interesting focus for several reasons. Not only is it home to the world's second-largest Muslim population, but India, albeit in a different sense from many European nations, asserts itself to be a secular state, in which religion exists as a chiefly personal and private affair, and in which all religious communities have access to the same legal system and legal rights. Yet in recent years, stories have abounded of Islamic clerics issuing legal decisions outside of court, and a network of *shari'a* councils has flourished across many towns and provinces. Furthermore, looking into the Indian *shari'a* councils gives us a window into understanding their counterparts in other times and places, including the UK. For not only did those in India start to appear several decades earlier than in Europe, but given that a large proportion of British Muslims are of South Asian origin, the UK's *shari'a* councils draw clear influence from their Indian equivalents, both in the legal principles that they uphold and the practical tools of law that they apply.

Working both with Islamic legal treatises, but also conducting fieldwork and interviews within some of these *shari'a* councils themselves, I have been attempting to get a sense of their workings.



Let us think briefly about what we might learn from them. First, they tell us much about the evolving structures of religious authority in modern Islam, and especially the role of the '*ulama*: Islam's corpus of religious clerics, and the traditional learned guardians of the law. These *shari'a* councils offer a vivid demonstration of how this corporate group has been able to adapt to the circumstances of the contemporary predicament in which it now finds itself. Back in the era of Muslim empires, ranging from the Ottomans in Turkey to the Mughals in India, many of these religious scholars were employed by government as jurists and judges to administer the law. But when European empires took legal command, and later when new administrations took charge of independent nation-states across the Muslim world, the '*ulama* were often stripped of their former judicial



Above: A Muslim family at Gulzar Hauz near Charminar in old city of Hyderabad.

Left: A dar-ul-qaza (*shari'a* council) in north India.



As some have argued, shari'a should not be understood as 'law' in terms of command or official codes of permissions and prohibitions; rather, it works as an ethical system, a template of discretionary behaviours guiding an individual to cultivate himself or herself as a pious agent of religious values in the world.

occupations. The assumption has been that they instead had to fit into a model of the 'religious' leader more akin to the Protestant clergy of a secularised Europe: they could act as educationalists or pastoral guides, but not as official legal professionals. Yet the existence of *shari'a* councils suggests that they have managed to hold on to elements of their traditional legal occupation somewhat tenaciously. Far from being inward-looking religious leaders, they have reshaped themselves as outward-facing legal practitioners, though their services are provided to lay Muslims rather than government judiciaries.

A second set of lessons that we might draw from these councils relates to the social impact that they have had within Muslim communities themselves. In particular, these courts have helped to establish family life as the natural domain of religion. For while Islamic jurists had historically held the ear of the state, and so had issued rulings on civil and societal concerns like commerce, crime, or punishment, the restriction of their role meant a refocusing upon the project of remaking the Muslim family: it was how people behaved in their private lives that would determine Islam's survival in the world. These councils have built up an extensive body of legal expertise in issues of family law such as marriage, divorce, custody, and inheritance. In turn, a by-product of this focus on the family has been a particular concentration upon the conduct of women, the regulation of whom has long carried major emphasis in Islamic jurisprudence. To put it another way, as the modern state has been secularised and as religion has been relegated to the domain of private life, so women have perhaps been moulded into the bastions of tradition, with their comportment becoming the barometer of the moral integrity of their community more broadly.

As such, another pertinent set of questions concerns the relationships of these *shari'a* councils with women themselves, whose behaviour and decisions so often appear to receive such scrutiny. In India, as in the UK, a major criticism often levelled against these courts is that they are inherently patriarchal and do little to address women's legal needs: for example, their need to obtain divorces from negligent or violent husbands. While this has sometimes been true, my explorations in India have occasionally proven the converse. When we look through the case files of these institutions, we often see that most of their litigation deals with divorces that are initiated by female clients, very often without the husband's agreement. The same holds true for the UK today. So, we might ask: if these *shari'a* councils are such uniformly patriarchal outfits, why are women contacting them themselves? One reductionist reading might be that, by conservative legal interpretation, Muslim women cannot seek divorce without the agency of a male religious judge, and hence may have no alternative. But we also need to recognise the difficulties for many Indian Muslim women in seeking a divorce in a formal court. Not only can initiating court proceedings be construed as socially unacceptable, but the judicial system can seem slow, expensive, intimidating, and culturally alien. For these reasons, we might reflect upon whether these *shari'a* councils may even offer a more approachable or acceptable legal service to female clients in some circumstances.

Debates about these quasi-legal institutions in many parts of the modern world are likely to continue. Yet, it is perhaps only by unpicking in detail the actual dynamics of their operation and their upheld language of ethical practice that we can understand the importance they have for many Muslims today. This may be particularly applicable to those who, despite living in societies which prohibit any formal judicial space for *shari'a*, have sought alternative ways of living morally, and thereby construct themselves as ethical subjects of their religion in a nominally 'secular' world. ■



COMPASSION IN HEALTHCARE

Practical Policy for Civic Life

Joshua Hordern, *Associate Professor of Christian Ethics, Harris Manchester College* explains the importance of the new Healthcare Values Partnership project.



Oxford is an excellent place for humanities scholars to pursue interdisciplinary research, especially with colleagues in the medical sciences and healthcare. It is increasingly a place in which such researchers are supported in building partnerships with non-academic organisations in pursuit of the common good.

This project's focus is compassion in healthcare. As a dimension of civic life conducive towards the common good, healthcare's ethos has rightly been of major concern in recent years, following the publication of the Francis Report into the mid-Staffordshire NHS Foundation Trust. Extensive conversations with healthcare staff made me acutely aware of the unease among healthcare workers about the ethos in which they were working. I came to appreciate healthcare workers' typically humane if fragile sense of vocation, upon which humanities disciplines would do well to reflect. But I also observed how humanities disciplines—theology in my case—could bring refreshment and clarity amidst the sometimes arid, sadly demoralising, always shifting healthcare landscape.

On what basis and to what end could reflection on this unease, demoralisation and sense of vocation foster beneficial collaboration? A focus on compassion in healthcare has proven an appropriate focus to explore this question. To some, compassion has become a bare attitude, stripped of context, demanded by government, and vaguely promised by institutions as part of PR campaigns—a blunt, moralistic club used to beat up already overstretched healthcare staff.

Organisations, lacking curiosity about what compassion might entail, have developed modes of management antipathetic to compassionate relationships among colleagues and between staff and patients.

And yet, given time and space, we learn of compassion as that quality of healthcare's ethos which can bless *both* staff and patients. Why both? Despite the risks of affective burnout, research indicates that it is precisely through encountering and caring in depth for the person 'behind' the presenting condition that staff themselves gain inspiration to persevere amidst and alongside the human sufferings (and the joys!) which are concentrated in healthcare institutions.

The vagueness *and* urgency of demands for compassion requires some reflection. Compassion's meaning and practice have been thought too obvious to warrant sustained reflection. Its subtle nature has typically been under-conceptualised and its practical implications in institutional, professional, and public settings under-specified. Its meaning, shaped by background beliefs, institutional culture, personal circumstances, and other affections has been neglected. Organisations, lacking curiosity about what compassion might entail, have developed modes of management antipathetic to compassionate relationships among colleagues and between staff and patients.

The AHRC funded project I am leading in partnership with Oxford University Hospitals NHS Foundation Trust (OUH), the Royal College of Physicians (RCP) and the Stratification in Colorectal Cancer Consortium (S-CORT) aims to address these issues.

It is an explicitly theological project. Historically, compassion has often been conceived in theological and religious terms, offering nuance which can dispel vagueness, add clarity, and create shared ethos. Where serious scholarly reflection has been conducted on compassion, it has commonly been shaped by theological, philosophical, or other religious commitments. Prominent contributions, differing significantly in their analyses, have come from streams of classical, Christian, and Buddhist thought.

More recently, a belief in the storied nature of human self-understanding has informed much medical humanities thinking about compassion. Parallel policy turns have emphasised 'patient-centred care' (conceiving patients as persons with stories and wishes) in terms of patients' 'life-course' (seeing patients now in terms of their needs over the course of their lives). Finally, theories of emotion have argued persuasively for compassion's cognitive nature and the shared understandings it requires by which institutional life and professional training may be formed.

This analysis highlights the diversity of meanings attributed to compassion and complicates public discourse about health and suffering, providing it with points of reference whereby suffering's individual, social, and political significance can be explored. In a plural, 'secular' democratic society, there is a need to discern and debate citizens' multiple interpretations of compassion and pathways to their social and political realisation. If it is to be conceptually rich and practically beneficial, this debate should be both research-intensive and pastorally attentive to the experience of healthcare workers, researchers and patients.

But what then is the ‘secular’ public discourse which should be pursued in respect of the suffering which inevitably accompanies human life, with particular reference to the longer lifespans, chronic illness, and mental frailty of wealthy, advanced democracies. Secularity, in this case, is taken to mean that quality of democratic civic life which affords critical respect to the variety of philosophical, theological, religious, and other outlooks which give meaning to people’s lives. Institutions which embrace such discourse can enrich the experience of healthcare workers and patients alike by focussing on developing and practicing appropriate personal and institutional responses to suffering. Such ‘secularity’ is a theological notion, reflecting Augustine’s conception of an age when political life will not have a single unified moral vision but require pastoral sensitivity to contested visions of human purpose. Exploring suffering and appropriate responses to it reflects theology’s tradition of paying specific attention to the darker, more sorrowful dimensions of human experience, allowing their nature to be illumined with the healing light of wisdom, human and divine. In this conception, shared public spaces—the spaces which hospitals, for example, provide—are contexts for developing the civic life which befits a mature democracy.

In such spaces, there is every reason not to be embarrassed about the normative, perhaps eschatologically defined commitments which commonly shape the lives of healthcare workers and patients alike. Rather, there is a need to conceive how shared practices and conversation between those who hold such contested commitments can contribute towards a compassionate ethos.

The work I have been conducting alongside my colleague, the AHRC Researcher on the project Therese Feiler, aims at just such an ethos and, where possible, a consensus about its implications for healthcare practice. We are pursuing this agenda through structured, long-term conversation between healthcare workers, institutional leaders, medical researchers and patient representatives. Together we seek to shape conceptual pathways towards a better understanding of compassion and its realisation in practice.

For example, in departments of OUH, compassion is being explored through comparisons between classical, Buddhist, and Christian sources, making space for participants to identify compassionate practice changes. A major RCP report on medical professionalism will follow from workshops focusing on the themes of compassion, citizenship, marketisation, and management. With S-CORT, we are distinguishing the promise of ‘personalised medicine’ from its hype with particular attention to ‘molecularly unstratified’ patients who, not being fitted to receive a novel treatment, bob around untidily in the wake of the advance of medical research. Our aim in all these settings is that Christian theology enable the identification, within a plural setting, of what compassion means in practice.

This AHRC funded project is one dimension of the newly established Oxford Healthcare Values Partnership’s work. In addition to shorter articles, the main academic fruit will be my monograph entitled *Compassion in Healthcare: Practical Policy for Civic Life* to be published by OUP. But the Partnership is continually initiating new, interdisciplinary work to foster research, impact, and public engagement. Drawing together law, theology, oncology, primary care, commissioning, and palliative care, we collaborate to research issues relating to the ethos of healthcare and make that research count practically in healthcare institutions. For further details and to explore other elements of our work, please visit www.healthcarevalues.ox.ac.uk and make contact.

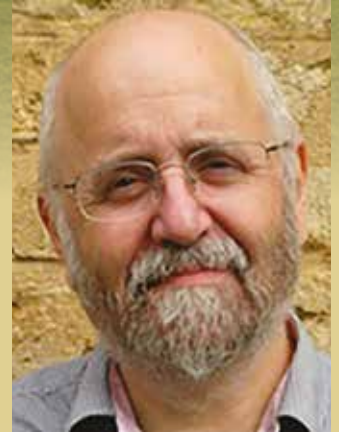
For their support in these activities, we thank our partners in healthcare The Oxford Research Centre for the Humanities, Humanities Divisional research support, and our colleagues in our Faculty, which is an increasingly vibrant context for developing partnerships between healthcare and research in Theology and Religion. ■





The Oxford–Bonn Faculty Exchange

Mark Chapman, Professor of the History of Modern Theology looks back on 40 years of enriching joint seminars between Oxford and Bonn.



This summer sees the 40th anniversary of the joint seminar of the Oxford Theology Faculty (now the Faculty of Theology and Religion) and the Faculty of Evangelical Theology of the Rheinische Friedrich-Wilhelms-Universität in Bonn. The seminar began life in 1977 as part of the twinning arrangements between the former capital city of the German Federal Republic and Oxford City, and has met every two years since, alternating between Oxford and Bonn. For many years the guiding lights at the Bonn end were Gerhard Sauter, who was a very eminent systematic theologian, and Karl-Heinz zur Mühlen, the Reformation church historian. Some have been Oxford stalwarts from the very beginning, including John Barton who attended forty years ago as a young lecturer. I have been attending since I was a graduate student in 1985, and took over the convening about three seminars ago. The Bonn team is led by Wolfram Kinzig, a very eminent Patristics scholar and church historian.

It's been a marvellous opportunity to make friends with the many young researchers who have studied in Bonn (and Oxford) and to see their careers developing: many of the *Assistenten* who have done much of the organisation in Bonn have gone on to professorships in many different places throughout the German-speaking world. Many other networks have been spawned through the friendships made, including the Biblical and doctrinal colloquia which have resulted in many joint publications over the years. The joint seminar consists of twelve people from each institution, with roughly three senior members from each side. The remainder are graduate students: everybody either gives a paper or responds. It's a great opportunity to present to a non-specialist audience. This means that it is one of the most interdisciplinary seminars in either Faculty, which helps the participants learn about what's going on in other disciplines. It's also very informal—which is not a normal trait of German academia! On one memorable occasion a particularly humorous Oxford lecturer was given a health warning by a German professor explaining that laughing and self-deprecating humour were quite common features of British academia.

There is also lots of hospitality, and opportunities to visit the local hostels and sights. I remember on one occasion a very eminent Oxford professor was invited with me to dinner in the house of one of the Bonn hosts. On entering the hall he saw a grand piano and immediately started playing as a way of greeting the professor's wife. Such spontaneity was, to say the least, unexpected! I also remember a conversation in English between an Oxford professor, who happened to be German, with his Bonn counterparts: when they switched into German they all burst into laughter when they realised they had been using their first names—which would have been quite unthinkable in German! On their visits to Oxford we have taken the Bonn group to various cathedral cities, including Coventry, which was particularly moving. Two years ago we went to Stratford, where we were all spellbound by the Royal Shakespeare Company. The Oxford Group has visited such wonderful cities as Aachen and Mainz.

It's interesting to reflect on the many changes over the years—back in the 1980s everybody presented in their own language, whereas it's now almost entirely in English, which says something about the rise of English as the international language of theology. The Oxford Faculty has also become far more diverse in the subjects being studied, which now obviously includes 'religion' as well as theology. The interdisciplinarity has now extended beyond the traditional areas of theology. Furthermore, the completely non-confessional and ecumenical nature of the Oxford Faculty is quite different from Bonn. Despite the many changes since 1989, theology in Bonn is still made up of two Faculties, with the Evangelical Faculty having very close links to the Rhineland Church. Many of its students are likely to move into ministry or school teaching. This makes the seminar especially important in helping bridge the gap between two very different systems. Another change over the forty years is that both Faculties are more culturally diverse, with many students from non-European backgrounds. In these post-Brexit times it is crucial that such efforts at intellectual dialogue continue. So here's to another forty years of cultural exchange! ■

COMINGS AND GOINGS

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

COMINGS



Ann Giletti

I arrived as a Marie Curie Fellow in September 2016. I did my doctorate at The Warburg Institute, London, and conducted

research in Rome, before starting my Marie Curie project. My research is interdisciplinary, focusing on medieval philosophy and theology, the conflict of science and religion, and the medieval reception of Aristotle and his Muslim interpreters in Christian Europe. I have published on philosophical-theological issues and textual transmission history in medieval Spain, and am now working on the conflict between philosophy (medieval science) and religion in the medieval universities of Paris and Oxford. The title of my Marie Curie project is *Boundaries of Science: Medieval Condemnations of Philosophy as Heresy*. The project examines the process of acceptance and marginalisation of new science in medieval centres of philosophical and theological study.



Alex Henley

I joined the Study of Religion subject group last summer as a lecturer in Islam based at Pembroke College. I come to Oxford

from a four-year stint in the US, where I held fellowships at Georgetown and Harvard Universities, along with a visiting

professorship held jointly at the Brookings Doha Center and Qatar University. I have taught Arabic, Islamic political thought, and topics related to sectarianism, religion, and politics.

I have spent years working in and on the Middle East, having lived in Qatar, Lebanon, Syria, and Jordan, and travelled widely across the region. I am an anthropological historian of religion in the modern Arab world, with particular interest in the places where religion, politics, and conflict converge. My research has focused on the modernisation of religious leaderships in Lebanon, and their role in identity production. In the course of this research, I have worked especially with Sunni, Druze, and Maronite Christian communities in Beirut and beyond. One of my interests has been in changing notions of religion and the religious, looking at the ways religion has been institutionalised in a modern secular state.

This year I am completing a book provisionally entitled *Religion and State in Lebanon: Religious Leadership, Sectarianism and Civil War*. The book argues that the leading clerics of various sects have effectively formed a national clerical elite that promotes a kind of cross-confessional religious nationalism. At key political junctures, these clerics have taken a staunchly statist line in opposition to militant sectarian movements, such as those of Lebanon's 1975-90 civil war.

This has been an exciting year to join the Faculty, and I have been involved in shaping the Study of Religion papers for the new undergraduate curriculum as well as teaching on modern Islam. For next year, I am working with Justin Jones to plan a

conference on the problem of sectarianism in the Islamic world.



Mary Marshall

I was appointed Director of Undergraduate Studies and Outreach in October 2016. I am not really a newcomer but

take up my new position following four years as a departmental lecturer in New Testament Studies. I completed my undergraduate BA in Theology at Keble College (matriculating in 2001) and went on to write my DPhil in Oxford under the supervision of Christopher Tuckett. In late 2015, I published a monograph, *The Portrayals of the Pharisees in the Gospels and Acts* (Vandenhoeck & Ruprecht). My current research extends this focus on the depiction of Jews and Judaism within early Christian narratives to non-canonical texts, and particularly the Gospel of Peter. I continue to enjoy the role of Fellow and Tutor in Theology at St Benet's Hall, where I was appointed in 2012.

During my four years as Departmental Lecturer, I gained valuable experience across the range of undergraduate programmes offered by the Faculty, in lecturing, tutorial teaching, examining, and administration. I was therefore keen to take on the challenge of directing the new undergraduate curriculum through its early years. It is now my task to facilitate the realisation of the Faculty's vision for the new BA, articulated so clearly by my predecessor in the role, Joel Rasmussen, in the 2016 issue of *The Oxford Theologian*. As any theologian knows, interpreting a vision is no straightforward process. As the texts of regulations, syllabi,

and handbooks have been brought to life by tutors and Prelim students, I have enjoyed puzzling over unforeseen questions and difficulties (in which rooms can we hold all these language classes?) as well as hearing genuine and immediate responses (including from the occasional envious second-year).

At the same time, it will be my pleasure to oversee the final years of the current FHS curriculum, which is still recognisable from my own time as an undergraduate. Although committed to the successful introduction of the new curriculum, I continue to delight in the twists and turns of familiar papers before their eventual retirement.

The creation of a professional Director of Undergraduate Studies and Outreach is an innovation within the Humanities Division, which both recognises the importance and workload of each role individually, and hopes to achieve harmony and enhanced efficiency through their combination. As part of my Outreach role, I am required to promote the programme of study, which I myself have the responsibility of directing. As the course develops, I will be able, in overseeing the delivery and revision of the curriculum, to draw on insights gained while working with potential applicants. It is hoped that by showcasing the full and varied range of the Faculty's teaching and research in the BA programme, and by allowing considerable flexibility of choice, Oxford is able to offer a stimulating and attractive course to the widest possible range of students. Yet this is worth little if potential applicants do not hear this message, which is why Faculty Outreach is so important.

As both a student and tutor I have experienced what the Faculty of Theology and Religion has to offer and I am convinced that its variety, richness, and intellectual challenge are of great value for (and greatly sought after by) today's university applicants. I was lucky enough to chance upon Theology and discover an intellectual home in the subject but future students cannot be left to chance. I am a former school teacher and draw upon this experience in my work with teachers and potential applicants. I am ready to work closely with schools and

colleges but also eager to explore other avenues for sharing what Theology has to offer with the wider world. I warmly welcome the support of alumni in Outreach activities. Potential applicants are always curious to see what graduates of Theology and Religion become, so please contact the Faculty if you are willing to share your story and experience in a few sentences, or to assist Faculty Outreach in any other way. I would be very glad to hear from you.



Cressida Ryan

I read Classics at Cambridge, motivated by a desire to be in the Triennial Greek play and spend as much time

as possible studying Greek drama. I specialised in Greek philosophy and linguistics, with a dissertation on the Greek novel, postponing my in-depth study of Greek drama to graduate study. After an MPhil specialising in Greek tragedy, also at Cambridge, I taught in secondary schools, completing a PGCE in 2005 at the University of Buckingham. My doctorate was written at the University of Nottingham, working on the reception of Sophocles' *Oedipus at Colonus* in 18th-century England and France. While at Nottingham I taught Greek for the Department of Theology, building on my previous interest in Koine language and literature. I moved to Oxford in 2009, spending two years as the Classics Outreach Officer and a further four as the Schools Liaison and Access Officer at Merton College, engaging with schools across the UK in ways to bridge the gap between school and university, in terms of both academic content and the university admissions process. I also taught Early Modern Latin for the English Faculty for six years. In October 2015 I took on my present role of Instructor in New Testament Greek. This relatively new role offers an excellent chance to concentrate on consolidating and improving Greek teaching in the Faculty. Interest in Greek is high, and the introduction of the new curriculum has given me an opportunity to reassess and build on the role of Greek in both undergraduate and graduate study.

I have previously been the secretary of the Joint Association of Classics teachers, and a representative for various national Classics bodies, which have motivated me to continue raising the profile of learning Greek. My current research has two main strands. The first is in Renaissance and Early Modern reception of ancient drama and philosophy, primarily Greek tragedy and aesthetics, but also Jesuit Neo-Latin. The second is in teaching and learning, with a particular focus on Greek. I have published articles on early modern scholarship on, and Latin translations of Greek drama, on aesthetic philosophy, on Neo-Latin drama, and on education. I have co-edited a volume on the concept of the hero in the Classical world. I am presently working on a monograph on the relationship between scholarship, religion, and politics in 16th to 18th-century Europe.



Bethany Sollereeder

I completed a PhD at the University of Exeter and came to Oxford in late 2014 to work for the Materials Department as a

research coordinator. That work included consulting for the Templeton World Charity Foundation, advising on science and religion projects around the world. In 2015 I cut down to part-time and became an associate member of the Faculty of Theology and Religion. My research is in science and religion, particularly evolution and the problem of suffering. I was a 2016 Theology Fellow with BioLogos, and have recently won a two-year science and religion postdoctoral position that will begin in September 2017 and be held here in Oxford. ■

GOINGS

Michael Lamb

I am the McDonald–Templeton Postdoctoral Fellow at the McDonald Centre for Theology, Ethics, and Public Life. My research focuses on the ethics of citizenship, the relationship between religion and politics, and the role of virtues in public life. I am currently finishing a book on Augustine’s virtue of hope and its relevance for contemporary politics, and co-editing a volume entitled *Everyday Ethics: Moral Theology Meets Anthropology and the Social Sciences*, based on a 2016 conference I co-organised. At Oxford, I have taught seminars in Christian ethics, tutorials in political theory, and lectures on Augustine’s political thought. In 2016 I was awarded a Teaching Excellence Award from Oxford’s Humanities Division. I also helped to launch the Oxford Character Project, an interdisciplinary initiative supported by the Templeton World Charity Foundation that helps postgraduates become ethical leaders in their respective fields. I have now joined the faculty at Wake Forest University, where I am continuing my research and helping to develop a new program in leadership and character.

Donovan Schaefer

I am leaving Oxford to take up a position as a tenure-track assistant professor of religion in the Department of Religious Studies at the University of Pennsylvania. While at Oxford I published my first book, *Religious Affects: Animality, Evolution, and Power* (Duke University Press, 2017), and a number of articles. I also taught extensively at the graduate and undergraduate level in papers on science and religion, the study of religion, and the sociology of religion. I have co-organised the three Ian Ramsey Centre summer conferences from 2015–2017. Also at Oxford, I developed the groundwork for my next book-length research project, an exploration of the relationship between emotion, science, and secularism.

Joana Serrado

Since 2013 I have been the Junior Research Fellow in Mysticism at the Faculty of Theology in Oxford, attached to Lady Margaret Hall. For me, a Portuguese medieval Philosophy

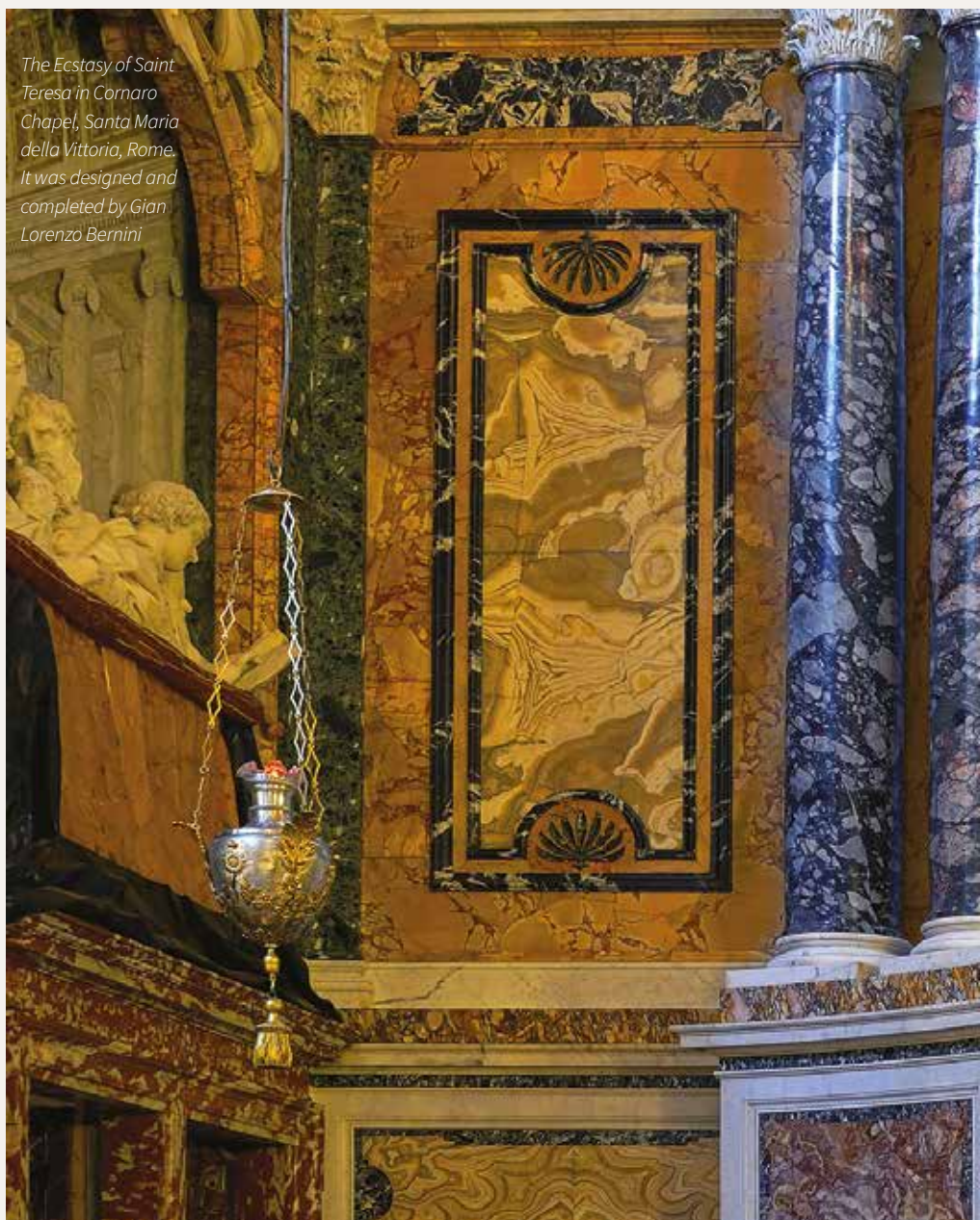
graduate just finishing her PhD in Theology and Study of Religions in Groningen, this meant an opportunity and a challenge that would make me re-equate my expectations as researcher and a seeker. One interesting experience I had was at Lady Margaret *middle* table where I met John Day who at that same year I began my Junior Fellowship began his Emeritus Fellowship. When we were introduced he asked me with sincere curiosity: do you study mysticism or are you a mystic yourself? This was indeed the most pertinent question I came across in the duration of my work and I still cannot answer it.

Scholarship on mysticism tends to categorise, schematise, or contextualise, depending on the philosophical, historical, or phenomenological approach you may choose in the interpretation of texts and practices of different mystical events. Examples include Shulamite in the Song

of Songs, or (Pseudo) Dionysius, or Teresa of Avila, or even Thomas Merton—just to name four characters (authors or agents) who have experienced and accounted for, and simultaneously provided guidelines, vocabularies, and studied that same process. Nevertheless, it was TORCH, and the possibility to establish an interdisciplinary network—Medieval and Early Modern Mysticism—that made it possible to organise several events, hold a play at the Sheldonian on Derrida and Oxford, and even host Amy Hollywood from Harvard as an Astor Visiting Lecturer. Mark Edwards, Johannes Depnering, Louise Nelstrop, and Vincent Gillespie, to name just a few, were crucial in that process.

However, a serious problem emerged. All of my research was based on the gender and class bias the Western (= Christian) tradition had given to traditions such as the Portuguese, in which religious women,

The Ecstasy of Saint Teresa in Cornaro Chapel, Santa Maria della Vittoria, Rome. It was designed and completed by Gian Lorenzo Bernini



deeply influenced by the true Tridentine earthquake that was Teresa of Avila, started writing across all the Portuguese Empire, from Europe to Brazil, to Goa and to Macao. In my interview I remember stating quite proudly that Oxford would bring ‘social capital’ to these neglected female voices who have been denied theological, literary, and sometimes historical status. Being in the group ‘Study of Religion’, I became more aware that a true study of neglected Christian voices would not be possible without challenging the paradigm of the Western Canon and the supremacy of Christian doctrine. I wouldn’t have been able to understand that without the teachings of Peggy Morgan, Sondra Hausner, and Maria Jashok.

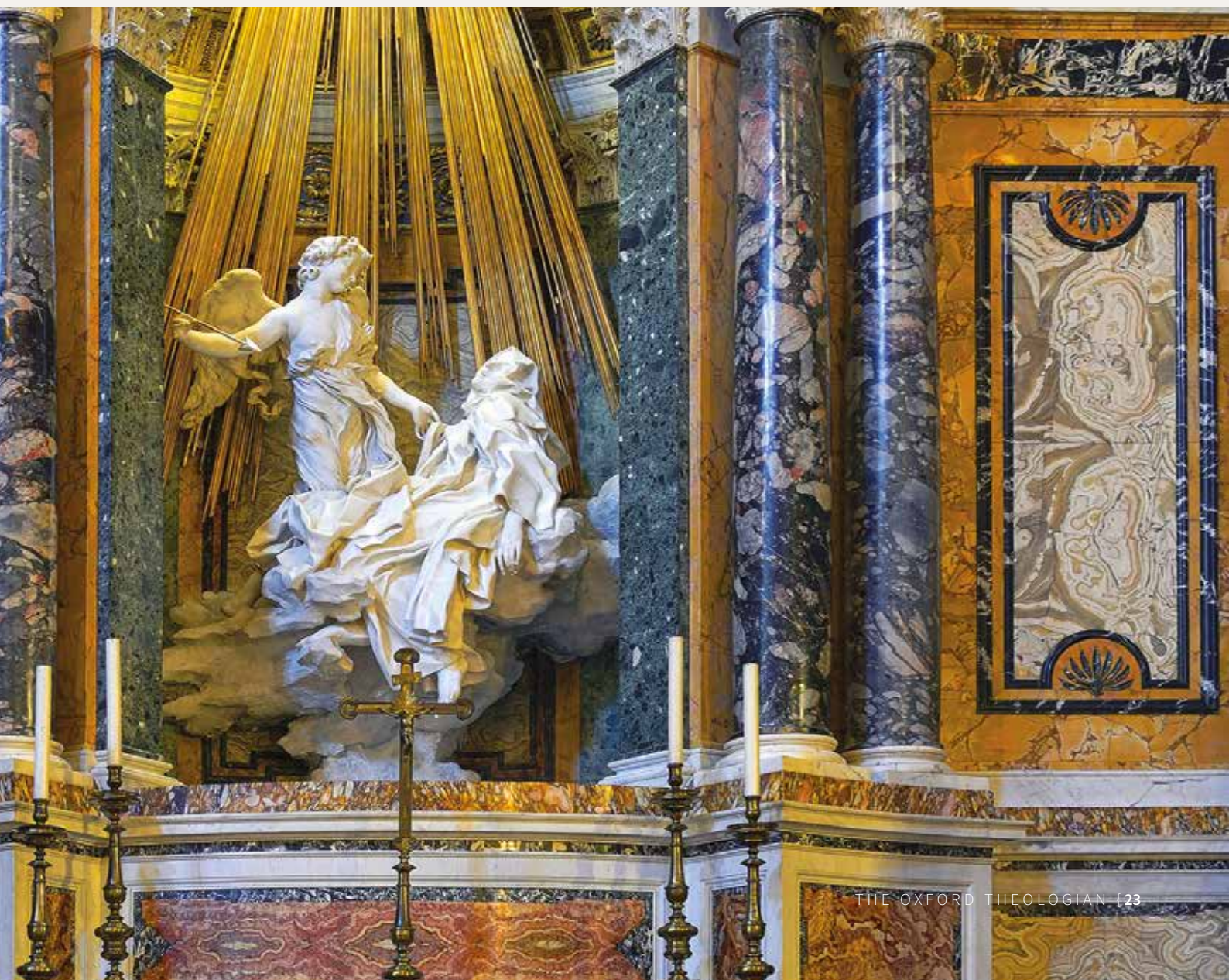
Now, as a postdoc at the University of Porto, I have returned to my old discipline, philosophy. I am, however, a ‘Nun-philosopher’, working on mystical voices

of *beatas*, slaves, and outcasts who were trafficked across the Dark Ocean. My immediate plan is to apply for (steal?) European funds to give back to early modern enclosed nuns and female slaves from West Africa. I am also developing a voluntary project to teach in prisons. ‘Theology of Enclosure’ is about teaching and learning creative philosophy and theology from outside (or behind) our own bars with other sinning and fellow (in)mates.

Ignacio Silva

I am an Argentine scholar, currently Research Fellow at Harris Manchester College and the Ian Ramsey Centre for Science and Religion, and member of the Faculty of Theology and Religion. I have been a member of the Faculty for almost seven years, although my time in Oxford began when I arrived in Michaelmas Term 2005 to take an MSt in Science and Religion at Harris Manchester

College, which continued with a DPhil, both as a Clarendon Scholar. My research at the time focused on issues on divine action and providence in light of contemporary science—quantum mechanics in particular—from the perspective of the philosophical theology of Thomas Aquinas. After finishing my graduate studies, I joined the Faculty to direct with Andrew Pinsent, Research Director at the Ian Ramsey Centre, two three-year long consecutive projects on science, philosophy, and theology in Latin America, funded by the John Templeton Foundation. These projects allowed me to travel around Latin America organising conferences, workshops, and seminars (among other places, in Rio de Janeiro, Mexico City, and even the Galapagos Islands), helping to shape the landscape of science and religion in the region. From October 2017, I will return to Argentina to keep this work going, based at a local university in Buenos Aires. ■



STUDENT PRIZES 2016

Prizes awarded annually in the Faculty of Theology and Religion

DENYER AND JOHNSON PRIZE: BEST PERFORMANCE IN FHS THEOLOGY AND RELIGION

Elizabeth Stell, Oriel

GIBBS PRIZE: BEST PERFORMANCE IN FHS THEOLOGY AND RELIGION FOR CANDIDATES WHO HAVE NOT EXCEEDED THE TWELFTH TERM FROM MATRICULATION

Frazer MacDiarmid, Christ Church

GIBBS ESSAY PRIZE: OUTSTANDING ESSAY SUBMITTED FOR FHS THEOLOGY AND RELIGION

Frazer MacDiarmid, Christ Church

PUSEY AND ELLERTON SENIOR PRIZES: BEST ENGLISH ESSAY ON SOME DOCTRINE OR DUTY OF THE CHRISTIAN RELIGION OR ON ANY OTHER THEOLOGICAL SUBJECT APPROVED BY THE JUDGES

Cosima Benson-Colpi, Oriel
Alexander James, Worcester

ST CATHERINE OF ALEXANDRIA PRIZE: BEST PERFORMANCE IN FHS THEOLOGY AND RELIGION BY A MEMBER OF THE ANGLICAN THEOLOGICAL COLLEGES

Matthew Topham, St Stephen's House



FACULTY NEWS



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DIARMAID MACCULLOCH

From 2016 I have been Vice-President of the British Academy with responsibility for Public Engagement. I was on the Jury, Specialist Factual, British Academy of Film and Television Arts (BAFTA), 2016, and from 2016 have been one of the Judges' Panel, Wolfson History Prize. I have been elected Patron of the Church of England Record Society.



SUSAN GILLINGHAM

This has been a full year. Activities in Oxford have focussed on 'The Oxford Psalms Network' sponsored by TORCH (see <http://torch.ox.ac.uk/psalms>) which has met at least four times each term, as well as continuing associations with the Oxford Council of Christians and Jews, where I gave a paper on the Jewish and Christian reception of Psalm 137. I have been Acting Chaplain at Worcester for the entire year, which has had its challenges and has meant some organising of priorities.



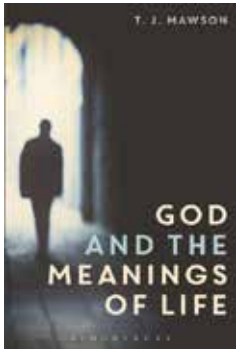
Outside Oxford I now serve on the Editorial Board of LHBOTS (Bloomsbury and T&T Clark) with Andrew Mein and Claudia Camp, and I accepted several invitations to give papers abroad. These included the annual Beedel lecture at Trinity College Dublin; a

paper on Psalm 37 for the Forum 'Psalms and the Land' at Stellenbosch (ISOTS); respondent to a review panel of my *Journey of Two Psalms* (2013) at San Antonio (SBL); three public lectures on the Psalms for the Department of Sacred Scriptures, Hebrew and Greek at the Theology Faculty of the University of Malta; and a paper at a second Symposium on the Literary Shaping of the Psalter at the Faculty of Catholic Theology of the University of Bonn (where the DFG project 'Trägerkreise in den Psalmen' continues to publish its proceedings). Conversations about future projects have continued with colleagues involved with 'Project Psalms' in the Old Testament Department of the Theology Faculty of the University of Pretoria; with those working on 'Bible Reception in Art and Culture' in the Faculty of Catholic Theology at the University of Strasbourg; and at Baylor University, where the Department of Religion continues to work in collaboration with projects at Bonn.

Four papers have been published this year, but the highpoint has been the submission of the manuscript of *Psalms through the Centuries Volume Two (Psalms 1-72)*, a reception history commentary which is due out for publication in November, in time for a reception at SBL; *Volume Three (Psalms 73-150)* will be out by the end of 2019. Finally, I have been elected President of the Society for the Study of the Old Testament (2018-19). This will involve hosting one of its two annual conferences at Worcester College in July 2019. ■



FACULTY BOOKS

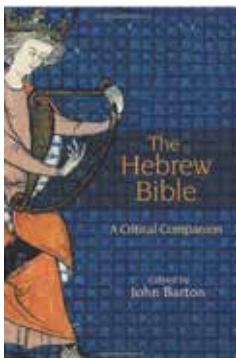


Tim Mawson

.....
God and the Meanings of Life
.....

Bloomsbury, 2016

Some philosophers have thought that life could only be meaningful if there is no God. For Sartre and Nagel, for example, a God of the traditional classical theistic sort would constrain our powers of self-creative autonomy in ways that would severely detract from the meaning of our lives, possibly even evacuate our lives of all meaning. Some philosophers, by contrast, have thought that life could only be meaningful if there is a God. *God and the Meanings of Life* is interested in exploring the truth in both these schools of thought, seeking to discover what God could and couldn't do to make life meaningful (as well as what he would and wouldn't do). Mawson espouses a version of the 'amalgam' or 'pluralism' thesis about the issue of life's meaning—in essence, that there are a number of different legitimate meanings of 'meaning' (and indeed 'life') in the question of life's meaning. According to Mawson, God, were he to exist, would help make life meaningful in some of these senses and hinder in some others. He argues that while there could be meaning in a Godless universe, there could be other sorts of meaning in a Godly one, and that these would be deeper.

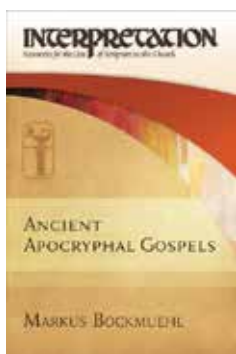


.....
John Barton (ed.)
.....

The Hebrew Bible: A Critical Companion
.....

Princeton University Press, 2016

This is a comprehensive guide to the Old Testament/Hebrew Bible. It contains chapters on each major genre of book in the Hebrew Bible, together with an examination of major themes, such as human nature, covenant, creation, ethics, ritual and purity, sacred space, and monotheism. The books are set within their historical and cultural context in the ancient Near East, with attention to their sociological setting. There are chapters on the reception of the books, and the ways in which they have been studied, from historical-critical enquiry to modern advocacy approaches such as feminism and liberation theology. There is also a chapter on maps of the biblical world and how best to use them, and a guide to biblical translations, ancient and modern, and to textual criticism. The aim is a Guide that will give preliminary answers to all the questions readers ask about the Hebrew Bible and to point them to further reading. The approach is critical rather than confessional, with contributors drawn from scholars whose backgrounds are in Judaism, Christianity, and no faith commitment; there is also a mix of older and younger scholars. The Guide is meant to be useful to any reader of the Old Testament/Hebrew Bible at a serious level, whether studying at a university or seminary or simply pursuing a personal interest in the Scriptures. Previous study of the text is not assumed.

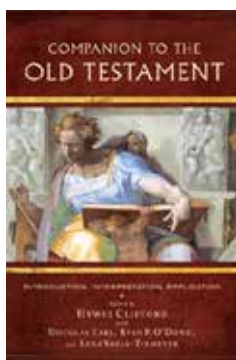


Markus Bockmuehl

.....
Ancient Apocryphal Gospels
.....

Westminster John Knox Press, 2017

In this guide, Markus Bockmuehl offers a sympathetic account of the ancient apocryphal Gospel writings, showing their place within the reception history and formation of what was to become the canonical fourfold Gospel. Bockmuehl begins by helping readers understand the early history behind these noncanonical Gospels before going on to examine dozens of specific apocryphal texts. He explores the complex oral and intertextual relationships between the noncanonical and canonical Gospels, maintaining that it is legitimate and instructive to read the apocryphal writings as an engagement with the person of Jesus that both presupposes and supplements the canonical narrative outline. Appropriate for pastors and nonspecialists, this work offers a fuller understanding of these writings and their significance for biblical interpretation in the church.



Hywel Clifford (ed.)

.....
Companion to the Old Testament: Introduction, Interpretation, Application
.....

SCM Press, 2016

This new *Companion* provides intelligent enrichment for encounters with the first part of the Christian Bible. Written by an international team, there are five core chapters on the traditional canonical sections of the Old Testament. They each follow a common format: an introduction to the significance and contents of each section in its ancient context, a discussion of sources (over 60 in all) from figures past and present that illustrate the interpretation and use of the Old Testament in the global history of Christianity (e.g. Origen, Aquinas, Calvin, Wellhausen, von Rad, Gutiérrez, Barton), and suggestions for how its texts apply to Christian ministry and mission. These areas are often treated separately, but this *Companion* offers an integrated overview that seeks to inform and inspire, and to serve the needs and interests of student and general readers alike. It opens with an introduction to the Old Testament, and concludes with extensive recommendations of resources for further study and reflection.



Diarmaid MacCulloch

.....
All Things Made New: Writings on the Reformation
.....

Penguin, 2016

Many essays in this volume expand upon my *Reformation: Europe's House Divided*, tracing, for example, the evolution of the English Prayer Book and Bible or reassessing the impact of the Reformation on Catholicism. Henry VIII and his archbishop, Thomas Cranmer, are both central presences, and I dispatch some of the received wisdom about them. Throughout the book, I seek to undermine one persistent English tradition of interpreting the Reformation—that it never really happened—and establish that Anglicanism was really a product of Charles II's Restoration in 1660 rather than the 'Elizabethan Settlement' of 1559. The inexhaustible variety of the Reformation is seen in a mix of writings on angels, Protestant opinions about the Virgin Mary and such diverse personalities as William Byrd, John Calvin and the extraordinary seventeenth-century forger Robert Ware, some of whose malicious fantasies have polluted parts of Reformation history ever since. At the end of my essay on the great Elizabethan divine Richard Hooker, I write 'The disputes which currently wrack Western Christianity are superficially about sexuality, social conduct or leadership style: at root, they are about what constitutes authority for Christians. The contest for the soul of the Church in the West rages around the question as to how a scripture claiming divine revelation relates to those other perennial sources of human revelation, personal and collective consciousness and memory; whether, indeed, there can be any relationship between the two.'

A revised version has been published of my *Thomas Cranmer: A Life* (Yale University Press, revised edn. 2016)



Joel Rasmussen, Judith Wolfe, Johannes Zachhuber (eds.)

The Oxford Handbook of Nineteenth-Century Christian Thought

Oxford University Press, 2017

Through various realignments beginning in the Revolutionary era and continuing across the nineteenth century, Christianity not only endured as a vital intellectual tradition, but contributed importantly to a wide variety of significant conversations, movements, and social transformations across the diverse spheres of intellectual, cultural, and social history. *The Oxford Handbook of Nineteenth-Century Christian Thought* proposes new readings of the diverse sites and variegated role of the Christian intellectual tradition across what has come to be called ‘the long nineteenth century’. It represents the first comprehensive examination of a picture emerging from the twin recognition of Christianity’s abiding intellectual influence and its radical transformation and diversification under the influence of the forces of modernity. Part one investigates changing paradigms that determine the evolving approaches to religious matters during the nineteenth century, providing readers with a sense of the fundamental changes at the time. Section two considers human nature and the nature of religion. It explores a range of categories rising to prominence in the course of the nineteenth century, and influencing the way religion in general, and Christianity in particular, were conceived. Part three focuses on the intellectual, cultural, and social developments of the time, while part four looks at Christianity and the arts—a major area in which Christian ideas, stories, and images were used, adapted, changed, and challenged during the nineteenth century. Christianity was radically pluralised in the nineteenth century, and the fifth section is dedicated to ‘Christianity and Christianities’. The chapters sketch the major churches and confessions during the period. The final part considers doctrinal themes registering the wealth and scope through broad narrative and individual example. This authoritative reference work offers an indispensable overview of a period whose forceful ideas continue to be present in contemporary theology.

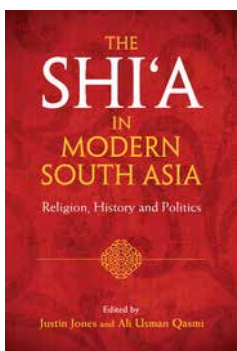


John Jarick (ed.)

SOTS at 100: Centennial Essays of the Society for Old Testament Study

Bloomsbury, 2017

This volume presents an important insight into the history of scholarship on the Old Testament/Hebrew Bible over the last 100 years. Presented in collaboration with the Society for Old Testament Study, which celebrates its Centenary in 2017, the volume examines the shifting patterns in scholarship on the Old Testament over the last century, from the types of subject studied to the demographic make-up of the scholars working in this field of study. The essays have been written by several long-serving Officers of the Society. As such the volume presents an informative history of Old Testament scholarship.



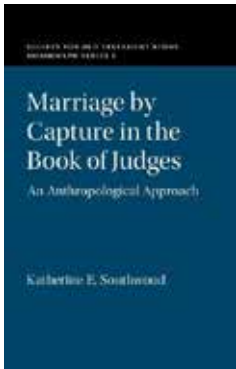
Justin Jones, Ali Usman Qasmi (eds.)

The Shi'a in Modern South Asia: Religion, History and Politics

Cambridge University Press, 2016

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

religious studies, anthropology, and political science, they examine a range of themes relating to Shi'i belief, practice, piety, and belonging, as well as relations between Shi'i and non-Shi'i communities.



Katherine Southwood

Marriage by Capture in the Book of Judges: An Anthropological Approach

Cambridge University Press, 2017

In this book, Katherine E. Southwood offers a new approach to interpreting Judges 21. Breaking away from traditional interpretations of kingship, feminism, or comparisons with Greek or Roman mythology, she explores the concepts of marriage, ethnicity, rape, and power as means of ethnic preservation and exclusion. She also exposes the many reasons why marriage by capture occurred during the post-exilic period. Judges 21 served as a warning against compromise—submission to superficial unity between the Israelites and the Benjaminites. Any such unity would result in drastic changes in the character, culture, and values of the ethnic group 'Israel'. The chapter encouraged post-exilic audiences to socially construct those categorised as 'Benjaminites' as foreigners who do not belong within the group, thereby silencing doubts about the merits of unity. ■

OXFORD THEOLOGICAL MONOGRAPHS 2016

Renie Choy

Intercessory prayer and the Carolingian monastic ideal, c. 750-820

Clare Copeland

Maddalena de'Pazzi and the politics of canonization in early modern Italy

Brian Dunn

The body of God in word, world and sacrament

Brandon Gallaher

The dialectic of freedom and necessity in the Trinitarian theologies of Sergii Bulgakov, Karl Barth and Hans Urs von Balthasar

Serenhedd James

Archbishop George Errington (1804-1886) and the battle for Catholic identity in 19th-century England

Julia Meszaros

Selfless love and human flourishing: A theological and a secular perspective in dialogue

Zachary Purvis

Theology and university: Friedrich Schleiermacher, Karl Hagenbach, and the project of theological encyclopaedia in 19th-century Germany

Mustapha Sheikh

Qadizadeli Revivalism reconsidered in light of Ahmad al-Rumi al-Qhizali's Majalis al-abrar

Richard Sowerby

Angels in Anglo-Saxon England, 700-1000

