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FROM THE FACULTY BOARD CHAIR

GRAHAM WARD

There was something very fitting about a dinner towards the end of Trinity Term, hosted by the Vice-Chancellor,

Louise Richardson, in the Divinity School. On a fine summer evening several of the University upper echelons, the Head of the Humanities Division, Karen O'Brien, and all the Chairs of Faculties in the Humanities Division made their way through the Bodleian Library and were grouped around small tables under the mediaeval vaulting. We had heard rumours, but were gathered now for an announcement in the place where the teaching of Theology began all those centuries ago. As many of you will know, the location of the Faculty has been a concern for almost generations. Having left a small building in St. Giles that needed a great deal of attention and where the library was housed in a cramped cellar, we have been 'in transit'

for several years. Housed first in another unsuitable building further along St. Giles, we were eventually placed in 'temporary' accommodation in the Gibson Building. Despite all the refurbishment of the building made on our behalf, it remained an obscure corner of the ROQ (Radcliffe Observatory Quarter) site, on the second floor at the back of an old laboratory. 'Temporary' is an ambivalent term in the Oxford lexicon. Plans were made for relocation almost as soon as we were settled into the Gibson Building, but they were stalled...until now. In the Divinity School that evening the VC announced a major donation to the University from the American philanthropist, Stephen A. Schwarzman, for the development of a new Humanities hub housing our Faculty (along with six other Humanities Faculties) and the

Divisional administration. A new library, musical auditorium, film room, exhibition gallery, offices, lecture and seminar rooms are all part of this exciting venture – which is, by far, the largest investment made by a UK university in the Humanities. It will take five more years to complete but the pace is fast and the Faculty is involved at every stage in designing what will be its headquarters for centuries to come.

A new library, musical auditorium, film room, exhibition gallery, offices, lecture and seminar rooms are all part of this exciting venture – which is, by far, the largest investment made by a UK university in the Humanities.

While all this has been bubbling in the background and a matter of great secrecy, the Faculty has been busy this year recruiting for several very important posts. With Professor Brian Leftow leaving, the University (this being a Statutory Professorship) has been leading on advertising, shortlisting, and interviewing for the Nolloth Chair in the Philosophy of the Christian Religion. Professor Mark Wynn, currently at the University of Leeds, was appointed (though he is unable to join the staff until July 1st 2020). This year also Professor Diarmaid MacCulloch retired, and from an outstanding, all-female shortlist, Dr Kirsten Macfarlane was appointed as an Associate Professor in Early Modern Christianities, and she joins us this summer. Professor Sue Gillingham also retired and so, with Worcester College, an appointment as Associate Professor of

Hebrew Bible/Old Testament Studies was made; Dr Laura Quick returning to us from Princeton. Professor Nathan Eubank left at the end of last year for a post at Notre Dame University and in Hilary Term Dr David Downs from Fuller was appointed as the Clarendon-Laing Associate Professor in New Testament Studies. He took up his appointment from the 1st of July this year. And, finally, after realising the graduate directorship was becoming increasingly onerous for any one full-time senior member of the academic staff, the Faculty invested in the appointment of a half-time Graduate Studies Co-Ordinator. Dr Sarah Apetrei has been appointed to this new position just as Professor Anna Sapir Abulafia demits (following several years of dedicated work in the post of Director of

Graduate Studies). The application, shortlisting, and interviewing processes have been exhausting, but it is very important to the future of the Faculty we get the right people into the right posts. And I absolutely believe we have done this – and happy we can welcome most of them at the beginning of Michaelmas term.

As something of a parting gift to the Faculty (and also to the recipient), Professor MacCulloch was honoured with the €50,000 Leopold Lucas Prize. This prize honours outstanding achievements in the fields of theology, intellectual history, historical research, and philosophy, and it goes to individuals who have promoted tolerance and better relations between people and nations. It is named after the Jewish scholar and rabbi, Leopold Lucas. The public award ceremony took place on Tuesday, May 7 2019. Meanwhile, Dr Michael Oliver received the Award for Excellence from the Humanities Division under the University's Reward and Recognition Scheme, which recognized his consistent demonstration of exceptional performance during the past year. And the media has also seen Dr Dafydd Mills Daniel appear on the National Geographic Channel's *The Story of God with Morgan Freeman*, and heard him present two documentaries on BBC Radio 3: *Sir Isaac Newton and the Philosophers' Stone* and *Where Do Human Rights Come From?*

Much has happened over the current year in two other areas of research activity: REF preparation and grant capture. The Away Day in January focussed on our REF submission, with Professor Sarah Foot leading on published outputs, Professor Justin Jones on impact case studies, and myself on the environment statement. In preparation, a new strategic plan for research in the Faculty over

the next four years was drawn up and accepted by Faculty Board for implementation in the current year. Part of this plan, in line with Divisional development, is the aim to capitalise on the opportunities for ground breaking interdisciplinary research. It builds on our success this year in the Marie Curie Awards – one which began this year under the supervision of Professor Markus Bockmuehl and one beginning in Michaelmas under my supervision. We also received an Award from the Templeton Foundation for almost £2 million for a project commencing in 2020 on 'Virtues and Vocations'.

Finally, this was also the year the Faculty Board created a new committee for Equality and Diversity, chaired by Professor Carol Harrison, which initiates the Faculty's aspirations for gaining an Athena Swan Bronze Award.

So, it was definitely a year to remember as I sat proudly in the Divinity School among those other heads of Faculty in the Division, listening to the Vice-president unveil plans for the Stephen A. Schwarzman Centre for the Humanities and a major unprecedented donation invested in our future. ■

Graham Ward
Chair of the Faculty of Theology and Religion

Aerial view of the new Humanities Faculty site, taken from <https://www.schwarzmancentre.ox.ac.uk/>





A WORLD OF IMPACT: Making a Mark Beyond the University

by **Justin Jones**, Associate Professor in the Study of Religion

Few in this day and age would contest the argument that universities should be speaking and contributing to the world beyond themselves. The days of cloistered academia seem to be over, as academics are engaging increasingly with non-academic partners and audiences. Indeed, the assessment of our research in terms of its reach beyond academia as well as its substance has arguably been one of the major shifts in the research culture of the UK in recent years.

Partly, this is perhaps an outcome of the policy emphases affecting universities. Increasingly, academic funding councils ask their award holders to demonstrate the so-called ‘impact’ of their research beyond academia. Equally, successive REFs (‘Research Excellence Frameworks’), which assessed the research quality of departments across UK universities in 2008 and 2014 and will do so again in 2021, have gradually increased the emphasis upon so-called ‘impact’ (i.e. influence beyond academia) and ‘environment’ (denoting the broadly conceived research cultures of departments, including their links beyond themselves) as measures of research quality. Both of these reflect the understanding that, as ‘public’ institutions, universities should be sources of wider societal benefit.

However, engaging in impact and knowledge exchange is perhaps also a matter of both opportunity and conscience for modern academics. New tools of communication and networking; ease of travel and the

growth of internet-based and open-access publication; and the enhanced application of technology and alternative media have all created new possibilities for researchers to communicate their work beyond traditional academic audiences. One might also add that these same factors have increased the spread of disinformation in the world, putting extra responsibilities upon experts to define the narrative and participate constructively in public debates.

The size and diversity of the academic fellowship of the Faculty of Theology and Religion puts us in an enviable position to be speaking to the wider world, and many of our members have long records as public interlocutors between the academy and the general public. It is impossible in this small space to give a comprehensive overview of all the impact, knowledge exchange and outreach activity that Faculty members are engaged in. Joshua Hordern’s healthcare project, Katherine Southwood’s medical anthropology and biblical texts project, and Mary Marshall’s continued work on outreach to schools are all discussed in separate articles in this issue. But in

addition, here are just a few more examples that also give a further sense of the Faculty’s impact work.

It will be no surprise that many of our members have written books for public audiences. The works of Faculty members such as Alister McGrath, Diarmaid MacCulloch, Nigel Biggar, Graham Ward and others have established their presence in the domains of book stores and school

The size and diversity of the academic fellowship of the Faculty of Theology and Religion puts us in an enviable position to be speaking to the wider world...

syllabi as well as undergraduate reading lists. To focus upon just one, Diarmaid's recent book on Thomas Cromwell, like his earlier books on Thomas Cranmer and the history Christianity, is selling prolifically. As a 'crossover' work speaking to both academic and popular audiences, Diarmaid has spent many of the last months speaking prolifically on television, radio, podcasts and global lecture tours.

Countless Faculty members also offer public talks, media appearances and comments on contemporary affairs on a regular basis. Among recent examples, Dafydd Daniel, the McDonald Departmental Lecturer in Christian Ethics and holder of a 'New Generation Thinker' award from Radio 3, has presented two programmes: one about Isaac Newton and the modern conception of religion and science, and the other about Christian theology and the UN Declaration of Human Rights.

Other members of the Faculty have developed huge projects aimed at exporting academic expertise into the wider world. One of our most striking examples is 'Special Divine Action', a massive web-based digital humanities project, which is being directed by Andrew Pinsent and Alister McGrath of the Ian Ramsey Centre for Science and Religion. This online project curates and connects thousands of historical primary-source materials for scholars and also provides presentations, interviews, videos and cartoons on the theme of God's action in the world, all hosted through a dedicated website and YouTube channel. Besides providing vital tools for scholars, the resources of the project have benefitted thousands of interested readers and students, especially through new projects that the Ian Ramsey Centre is encouraging to promote philosophical engagement in schools.

Other Faculty members have been working to shape debates within religious institutions and faith groups. To give one example, Jennifer Strawbridge has been convening the St Augustine Seminar, a seminar series that brings together scholars and Anglican clergy from around the world in preparation for the Lambeth Conference of the worldwide Anglican Communion, due in 2020. The seminars that

Jennifer is overseeing will help to inform the questions to be asked in the Lambeth Conference and deliver resources for its use, and thus will have future impacts for the direction of Anglicanism.

I could also add a mention of my own work. Drawing from my research on Islamic family law, I have been working with some Muslim women's rights groups in India. Together, we have convened a knowledge exchange programme entitled 'Ubharte Rehnuma' (Arising Leaders), that has resulted in three large, multi-day workshops in Delhi. Bringing together local women's activists with NGO professionals, academics, lawyers and scholars of Islam, these workshops have provided a forum for disseminating knowledge about more liberal and gender-equal interpretations of Islamic law. The hope is that, by offering guidance to attending activists who work with disadvantaged Muslim women in local settings, some of this knowledge will trickle down and make a ground-level, everyday difference for ordinary women.

Finally, it is worth remarking upon many of our research centres and clusters, and the massive work that they do in disseminating knowledge. The 'Psalms Network', for instance, is a large network of public lectures and discussion forums convened by Sue Gillingham and other academics in the university. It runs events that are aimed at both academics and the general public, including faith groups and schools. Similar aspirations are held by other research centres, including the Centre for the Study of the Bible in the Humanities.

It is clear that the emphasis on impact and knowledge exchange in universities is here to stay. The examples I mention here cannot be comprehensive, and there are many that I simply do not have space to mention. However, it will be clear by now that many of our members have long been ensuring that their work makes a difference outside our own institution. The REF and other factors may have placed a more direct focus upon impact than was there previously, but it is something that members of the Faculty have always been doing. ■



Justin Jones working with Muslim women's rights activists at the Ubharte Rehnuma ('Arising Leaders') training programme in Delhi, 2017



What does compassion mean for the ethos of healthcare organisations?

Louie Fooks, *Humanities and Healthcare Policy Officer* with the Oxford Healthcare Values Partnership, looks at **Professor Joshua Hordern's** research on compassion and his work with Oxford University Hospitals NHS Foundation Trust to support the understanding and practice of compassion.

WHAT IS COMPASSION AND WHY IS IT IMPORTANT FOR HEALTHCARE?

These may seem to be questions with obvious answers. But public discussion also suggests that there might be more or less satisfactory versions of compassion, while some even question whether compassion can still be expected of those working in modern healthcare.

Since 2013, Professor Joshua Hordern's research has interrogated the nature of compassion, through a variety of theological and philosophical lenses. Consider the Aristotelian and neo-Stoic view, adopted by philosopher Martha Nussbaum: that compassion may be appropriate when certain conditions are met, for instance that suffering is serious, that it is undeserved, and that the suffering of another has some bearing on one's own well-being. This seems to

suggest that compassion is not always or is much less appropriate in certain healthcare settings, most obviously if the patient has apparently contributed to their condition themselves, by drinking, smoking, or poor diet. Indeed, in modern healthcare, patients have access to significant sources of information about disease, and 'shared decision-making' increasingly encourages a co-responsibility for treatment decisions. At the same time, healthcare staff are tremendously busy in a seemingly evermore overstretched NHS. In that context, staff report frustration at not being able to practice as they wish because they do not have sufficient time to understand patients' narratives.

In light of these changes, has the traditional role of compassion, often understood as a kind of idealised tenderness or even pity, had its day? Does requiring compassion both patronise patients and demand too much of staff?

WHAT DOES THIS MEAN FOR HEALTHCARE ORGANISATIONS?

But perhaps there is another story about compassion. Hordern stresses the quite proper underlying indeterminacy which surrounds what compassion will mean in practice. Any given meeting—such as a consultation—will always be partially determined by the particular context in which second-personal relations are formed and partially determined by institutional factors. What staff bring into healthcare through their own narratives, beliefs, and values is crucial to how they understand and form compassionate relationships. What individuals and institutions contribute to any such relationships will fill compassion with meaning and practical significance.

For example, a particular view of the human condition and the extent of human responsibilities amidst suffering, illuminated by Christian theology, can come to shape not only individual health relationships but also institutional ethos.

Such a view of compassion suggests that it cannot be reduced to a mere acquiescence to what a patient (or anyone else) wants. Rather compassion itself involves an interchange of information and perspective, with the possibility and even the likelihood of change of mind – whether for a professional or a patient. Amidst the second-personal relationships of healthcare, staff therefore *can* and arguably *should* exercise a ‘compassionate candour’ alongside those whose lifestyle may seem to have contributed to their own disease (recognising, of course, that drinking or poor diet may not always be entirely matters of free choice). Compassion does not reduce the role of healthcare staff in talking about the patients’ part in managing

their condition and making good choices in the future. But, following Aquinas, this should only be undertaken with discretion as to timing and, quite often, not at all.

By exercising compassion in this way, healthcare staff do not leave patients with the lonely burden of having both too much information and sole responsibility for decision-making about their treatment. At the same time, compassion does not affirm that people are powerless in the face of health conditions. Neither do patients become supplicants for sympathy from expert and powerful health workers. The hope is that compassion should suffuse a relationship of mutual regard between healthcare professional and patient. That relationship is fully dependent on consent and conveyance of key information which makes compassion more intelligent and, simultaneously, conscious of the risk of making matters worse. The active ‘accompaniment’ in suffering which follows goes beyond mere pain relief or technical care and can lead to tangible health benefits, including symptom management.

Based on extensive listening to healthcare workers, Hordern emphasises that this type of compassion should not be practiced at the expense of staff, with healthcare workers taking on more care and responsibility for patients than is good for either. Indeed, compassion must also be the marker of staff relationships as well as patients, and health institutions need processes and procedures which support self-care and care for colleagues to prevent burnout and promote the well-being of healthcare workers. Naturally enough, when staff experience compassion and support for their welfare within their organisation and team, they are better able to show compassion to those around them.





COMPASSION WORKSHOPS WITH OXFORD UNIVERSITY HOSPITALS

Dr Claire Pulford (then Divisional Education Lead for Medicine in Oxford University Hospitals, now Director of Medical Education) recognised the potential for Hordern’s work on compassion to support staff well-being and patient care after attending a seminar on his research in 2015. Dr Pulford invited Hordern to co-create a workshop for the gerontology department, which would provide staff with a rare opportunity to reflect on what compassion means in their day-to-day work.

The initial workshop received positive feedback and was followed in 2017-8 by a programme of workshops delivered across the Vascular, Haematology, Obstetrics and Gynaecology departments. The discussions included healthcare staff from all levels and specialisms, including nurses, midwives, doctors and administrative staff. As well as reflecting on examples from Buddhist, Christian, and Aristotelian thought, participants examined the way their own values had been shaped and how this affected how they cared for patients and each other. They also explored ways their departments could enhance their compassionate ethos. Discussions across the workshops identified ways to enrich staff training on compassion and simple ways to improve compassion in practice among staff and patients. As Dr Pulford puts it: “The workshops were helpful in giving participants space to reflect on compassion and providing theoretical frameworks to support their reflection.”

A further series of workshops are planned with the Gerontology Department from June 2019 and a report and plenary session will feed back findings from all workshops to Trust leaders and managers in 2020. Hordern comments: “Engaging with OUH colleagues through these compassion workshops has been a wonderful way to reflect on

moral concepts in practical healthcare settings, both refining those concepts and identifying service developments which, we hope, will support staff in enriching this vitally affective dimension of their work in our NHS.” ■

Louie Fooks worked as the Humanities and Healthcare policy officer, supporting OHVP with communication, policy engagement, and impact evaluation.

Joshua Hordern is Associate Professor of Christian Ethics in the Faculty of Theology and Religion, and a Fellow at Harris Manchester College. He leads the Oxford Healthcare Values Partnership (OHVP).

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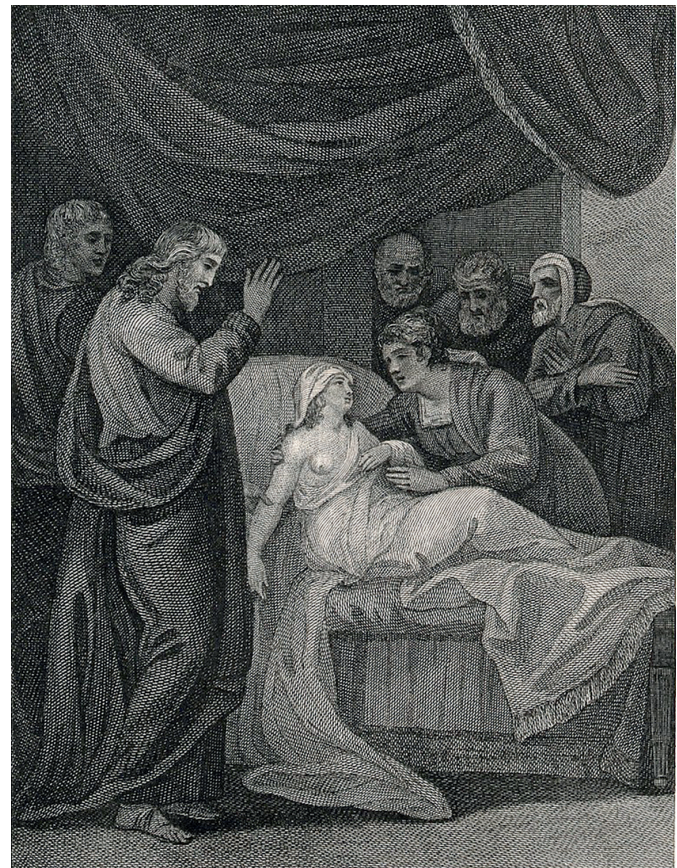
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Interdisciplinary Research and the quest to engage beyond academia



by **Katherine Southwood**, Associate Professor in Old Testament

I have recently embarked on a new project which looks at the book of Job in an interdisciplinary way. Scholarship on the book of Job often focuses on the problem of evil and the nature of suffering. However, one neglected aspect of the book is the focus on the character's body and his expression of pain. An interesting critical approach to this, I suggest, is through the use of medical anthropology and sociology, specifically through using research into illness narratives and metaphors used to express pain as heuristic tools. Interdisciplinarity characterises my approach to research, though I am careful not to neglect languages and texts. My previous monographs focus on ethnicity and Ezra (*Ethnicity and the Mixed Marriage Crisis in Ezra 9-10*, 2012) and on marriage and Judges (*Marriage by Capture in the Book of Judges*, 2017) both of which I approached through the lens of social anthropology.

After having completed these monographs, I decided it might be exciting to branch out a little by looking at the book of Job, wherein the Hebrew is somewhat challenging. I decided to approach the text using illness narratives and metaphors used to express pain in a comparative way. This approach is experimental because Biblical scholarship usually focuses on disability studies whenever the idea of the body emerges.

I think, however, that there is some potential for adding further voices to the field in terms of approaching from another angle, and I am convinced that the emerging use of medical anthropology in Biblical Studies is helpful. As programme unit chair of 'Social Sciences and the Interpretation of Holy Scripture' at the Society of Biblical Literature, I have convened a panel on the use of medical anthropology in Biblical Studies in order to survey new voices in the field. The panel will meet for the first time in November 2019 at the annual meeting.

...I am convinced that the emerging use of medical anthropology in Biblical Studies is helpful.

In pursuit of this endeavoured project, I have begun publishing three "test of concept" articles in order to get a sense of whether the ideas I have are of interest. These include an article submitted to the *Journal of Theological Interpretation* (awaiting response) entitled, "The 'innards' in the Psalms and Job as Metaphors for Illness," as well as two other published articles: "You are all quacks; if only you would shut up" (Job 13: 4b-5a): Sin and illness in the sacred and secular" *Theology* 121(2) 2018 and "Metaphor, Illness, and Identity in Psalm 88 and 102" *Journal for the Study of the Old Testament* (2) 2019.

Together with a medical anthropologist, I co-coordinated a seminar series: *The Personification of Pain in different Religions: Engaging with Religious Texts through Medical Anthropology* (Seminar Series HT 2019). I also ran the following conferences with the NHS chaplaincy team in Oxford: *On "meaning", "value", and training in the context of illness and caring for those who are ill* (September 2018); *Illness and Language* (March 2018); *Illness as a Moral Event* (November 2017). These events were very helpful not just as a mechanism for "impact" but also, more importantly, for knowledge-exchange. I found that the chaplains were able to contribute powerfully in shaping my own research through their own knowledge and experience. In addition, I ran a day conference on *Accounts of Illness in Historical and Modern Texts: Exploring Methods in Medical Humanities Research Across Disciplines* (June 2017). This was to get a sense of what other disciplines outside of Biblical Studies are doing in terms of Medical Humanities.

I needed a little funding for these endeavours and was fortunate enough to be given a Wellcome Institutional Strategic Support Public Engagement with Research Fund, £2350 (2017/18), and a Medical Humanities Award, TORCH, University of Oxford, £450 (2016).

I have begun to compare the research on Job that I am doing with a colleague in Classics and this has also attracted funding of £55,000. My aim for this money is to run a further conference, this time an international one, and to employ a postdoctoral student for a year. Ultimately, I am hoping to finish writing my monograph on Job, entitled *When Friends Moralise: Job's Body and the Dramatized Comedy of "Advice"*. Whatever major research project it is that I do after that, it will probably also be interdisciplinary, and I hope, it will also engage with voices outside of academia, as this project has already begun to do.

Opportunities for Theology and Religion: Outreach and Recruitment with an Eye for Accessibility



by **Mary Marshall**,
*Director of
Undergraduate Studies
and Outreach*

In two Open Days this July, the University welcomed an unprecedented number of visitors through its various doors.

Many potential applicants and their families made straight for the Faculty of Theology and Religion where, braving summer temperatures, they learned more about our courses and enjoyed a taster lecture by Prof. Anna Sapir Abulafia ('How Abrahamic are the Abrahamic Religions?'), as well as a language workshop in either Greek or Hebrew. The Open Days are certainly exhausting; each afternoon concluding with weary tutors, administrators and student volunteers collapsed over stacks of leaflets, complimentary chocolates and bunting. However, they supply an annual reminder (if one were needed) of the nearly overwhelming enthusiasm that young people have for the subjects we offer here in the Faculty. As members of the Faculty limp towards the conclusion of the academic year, bent under the responsibility of examination and preparations for Michaelmas, our Open Day visitors provide a refreshing contrast. Whereas some of us long to flee the Gibson Building for well-earned holidays and long-anticipated conferences, we greeted dozens of potential undergraduates who were eager and delighted to burst through the Faculty's doors. Certainly, visitors were keen to ask practical questions but also to discuss their own



motivations, reading and independent projects. Certainly, tutors were asked for directions to the library but also for next steps in the solution of philosophical or doctrinal conundrums. The visitors come and go but leave their impression on the Faculty, principally the sense that there is a demand for what we can offer and that time spent nurturing this future generation of scholars is always time well-spent.

Open Days are, as the name suggests, open to all comers. But, as Director of Undergraduate Studies and Outreach, I have also been proud to coordinate some more targeted work with schools and potential applicants. For several years the Faculty has contributed to one of the University's flagship access programmes: UNIQ – Oxford's official access "summer" school. This year, for the first time, Theology and Religion will play academic host to not just one but two groups of fifteen students attending the Easter and Summer UNIQ schools, respectively. Admission to UNIQ is competitive and places are offered on academic merit but, to be eligible for the programme, students must attend a UK state school and priority is given to students from disadvantaged situations and from backgrounds which are underrepresented at Oxford and other highly selective Universities. UNIQ requires students to stay in Oxford, courtesy of a college, for 4 nights and undertake a programme of academic, cultural and social activities.

I use our UNIQ programme as an opportunity to showcase what Theology and Religion has to offer. Typically, students have very limited prior knowledge of the field and may have been allocated to Theology after expressing a preference for humanities generally, or for Law. It is important that students should get to understand the range of disciplines and fields available to undergraduate students on our courses and something of the kind of work they would be expected to undertake as undergraduates. Happily, studying Theology and Religion also gives our students the opportunity to explore the wealth of resources that Oxford has to offer. Past and future UNIQ programmes include expeditions to various galleries of the Ashmolean Museum, city sight-seeing with reference to the Reformation and

a visit to the Islamic Studies Centre, to name but a few. It is a treat for the tutors, who kindly volunteer their time, to find our faculty alive with students once again, and during the vacation. Our current Undergraduate body includes many former UNIQ students who felt inspired and supported to apply as a result of the summer school. We are also confident that the intellectual enrichment we provide on the UNIQ course will nurture the prospects of students who choose to apply to different subjects and different universities.

The Faculty's access work and outreach to schools, therefore, has a remit which includes recruitment but also goes beyond it to share in the University's broader responsibility to nurture academic excellence, working to raise pupil attainment and promoting Theology and Religion irrespective of its potential impact on undergraduate recruitment. Along with several academic colleagues, I have enjoyed contributing to various college initiatives working with pupils of various ages and varied interests at schools in each college's link region, including, for example the cross-college Pathways programme and the OxNet Humanities Access Week at Pembroke College. This year St Peter's College organised several academic taster days in London schools, where I was able to introduce year 8 pupils to the Synoptic Problem and year 10 pupils to the Mishnah. These are just a few examples to illustrate the kind of enterprise which is made possible by collaboration with colleges and I am profoundly grateful for college engagement and support.

Access and participation in Higher Education and access to the University of Oxford in particular is never very far from the headlines.

The University has set ambitious targets in relation to the diversity of students admitted as undergraduates and the Faculty has an important role to play in meeting these. At the same time, the Faculty flies the flag for the study of Theology and Religion and is keen to play its part in supporting the subject at all levels, in school and beyond. Looking ahead, I am exploring ways in which the Faculty might take the lead working with teachers to promote and enhance the provision of Theology and Religion (in a range of subjects) in school. On 20th May 2019 the University announced the launch of two major initiatives intended to increase significantly the number of most promising students from groups who are currently

under-represented in Oxford. I am delighted that Theology and Religion is one of only a few Humanities Faculties which is already working on the delivery of 'Opportunity Oxford' in its pilot year. This will be a residential study programme to support disadvantaged students in making a successful transition from school to Oxford.

More information on these programmes may be found in Access sections of the Faculty and University websites. As a concluding thought I tentatively suggest that the greatest impact of the Faculty on the wider world might be made through

its alumni; our graduates demonstrate the diverse array of career destinations and vocations available to students of Theology and Religion. I am grateful, therefore, for the support I receive from alumni for our outreach work with schools and potential applicants. If you work with schools and young people and would appreciate further information on the Faculty's role in University access initiatives and its work with schools, please get in touch (dus@theology.ox.ac.uk). ■

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MEET OUR ALUMNI



MALCOM BROWN
BA PHILOSOPHY AND
THEOLOGY, 1976
Oriel College

It was the “Morals” paper which attracted me to read Philosophy and Theology – that and the fact that I would not have to study Greek, which I loathed. The paper covered the ethics of medicine, work and

punishment, and, without any conscious planning, all three topics are now my bread and butter.

Since 2007, I have been Director of Mission and Public Affairs for the Church of England, leading a small team of advisers to help the church negotiate vexed questions of ethics in public life and to contribute to political and practical debate, whether in Parliament, responding to government consultations, or in academic dialogue. The Church of England being a broad church, we don’t start with reference to a magisterium but to the interplay between various forms of knowledge, including different strands of the Christian tradition. A prominent scientist once commented that he “had no idea the Church of England arrived at its moral positions after such a rigorous engagement with the evidence” – one of the best compliments we have had. He was referring to my colleague’s briefings on mitochondrial replacement therapies, but it would apply equally to our work on Restorative Justice, Welfare policy or Social Care. I guess I learned about evidence-based ethics at Oxford.

But it was the ethics of work that hooked me. My career has taken me from Tilbury docks, dealing with the human fall-out from the decline of the UK merchant fleet, to a Kentish parish where many people worked in weapons research and, at the height of the Cold War, faced ethical conflicts daily. As an Industrial Chaplain, I worked with retailers and Trade Unions on issues like Sunday Trading and set up worker co-ops as a practical response to unemployment. Then, running a think-tank at Manchester University, I explored theology and political economy, building on my undergraduate work in doctrine and ethics.

Oxford theology won’t let me go. Only last week, in our research on Christian Ethics and AI, I found myself discussing a question

from an Oriel Philosophy of Religion tutorial – “Should it worry me if someone has a book which correctly predicts many of my future actions?” A question from the 1970s about God’s omniscience takes on new salience in the context of the data banks that now predict our choices without us knowing how. I got an A- for that essay, I recall. I might answer it differently now.



SIR JULIAN KING
BA PHILOSOPHY AND
THEOLOGY, 1982
St. Peter’s College

After 30 years in HM Diplomatic Service, working in Europe and the US, and culminating with spells as Ambassador in Dublin and Paris, I find myself now doing something a bit different. I’m what the papers sometimes

call “the last British Commissioner” at the European Union. I was nominated by HMG, and approved by the European Parliament, after the referendum vote. Some suggested I might be put in charge of window cleaning, but Jean-Claude Juncker asked me to revamp security work in the EU. Individual countries are on the frontline when it comes to protecting their citizens. But against shared challenges like serious organised crime, terrorism, cyber threats, and new challenges like cyber enabled disinformation and interference in our democratic lives, likeminded countries are better off working together. And the EU can help. So I’m working for Brussels, which I recognise doesn’t always get good press. But against such challenges I’m convinced we’re stronger working together, and that’ll be true whatever else happens over Brexit.

I have warm memories of studying for my degree in Philosophy and Theology in the mid 1980s. Learning really to read a text, understand it, put it in context, and weave an argument around it, and learning to write, saying what I want to say concisely and clearly. These are skills that have stood me in good stead over years of diplomatic life (and reporting - an activity much in the news at present). But perhaps the most important skill was learning to develop and defend an argument, which was drilled into me over hundreds of hours of sometimes quite intense cross questioning in tutorials and

seminars. I learned the confidence to make a case, even if it isn't always welcome to a particular audience, and equally, to recognise when you've got something wrong, the circumstances have changed, or someone just has a better case. This has had more of an impact on my work and career, as a diplomat and now as a European Commissioner, than I could've imagined all those years ago debating Arianism or "simple ideas" in Locke. I remain grateful for the discipline, even today, every time I'm giving a media interview, especially live! As they say, any mistakes are all mine, not the fault of my tutors.



FANIE DU TOIT
DPHIL IN PHILOSOPHY OF RELIGION, 1995
Keble College

My time at Oxford, studying theology and philosophy (and playing rugby), is among the most formative times of my life. The early nineties was a period of momentous change. The Berlin wall had just come down,

signaling an end to the Cold War period and the demise of the Soviet Union. The end of apartheid and, we believed optimistically at the time, racial oppression everywhere, was in sight. On campus, we received visits from Mikhail Gorbachev, Nelson Mandela, Desmond Tutu and others inviting us to become part of this change all around us. These were heady times. A new world was at hand. It was in this context, and with the careful, thoughtful guidance of Professor Paul Fiddes, that I was drawn towards my DPhil topic: Ideas of Truth and (divine) Revelation within the light of the challenge of Postmodernism. How, I wondered, would theology handle the challenge of plurality that came with the new world(s) dawning around us?

It was, indeed, exciting to return to South Africa, upon completion of the penultimate phase of my studies in 1994, only to walk straight into a profoundly telling public engagement with "truth" as the country first debated, then codified into law, and finally implemented, its unique social experiment called the Truth and Reconciliation Commission. "Truth" being so prominently debated and in such a deeply divided and profoundly plural society—it did not get more exciting than this. And so, as university chaplain, I joined various voluntary efforts to support the work of the TRC, especially at community level.

Eventually I left the church to become a founding member of the Institute for Justice and Reconciliation in Cape Town which emerged in the wake of the TRC to follow up on some of its work. The next sixteen years passed in a flash as the basic questions which intrigued me at Oxford re-emerged in a thousand forms in the contexts where IJR engaged: Burundi, Rwanda, Kenya, South Sudan,

Zimbabwe, Ghana and Tunisia, to name a few. After resigning as Executive Director of IJR in 2016, the UNDP requested my presence in Iraq as their Chief Technical Advisor for Reconciliation, as that country sought to recover from the horrors of ISIS. Again, the question of truth and plurality stood central in efforts to support community-based reconciliation processes coming to terms with the unspeakable violence of religious fundamentalism.

After two and a half years, the engagement in Iraq came to an end, and I took up a request from a group of organizations to support a community dialogue process in Myanmar's western region, the epicenter of the Rohingya/Rakhine conflict. In this immensely complex conflict where Buddhist and Muslim communities face off against one another and against a centralized military government, once again the question of the role of (religious/political/social) "truths" within a deeply divided society stood central.

And now, as I shuttle between Cape Town and Yangon, I often reflect on the wonderful providence of my journey thus far and the ways in which my theology studies at Oxford were able to influence and enrich this journey and my subsequent career.



RT REV'D DR HELEN-ANN HARTLEY
PGDIP APPLIED THEOLOGY, 1999; MPHIL, 2000; DPHIL IN NEW TESTAMENT, 2005
Worcester College

I am currently Bishop of Ripon in the Diocese Leeds, with responsibility for the northern part of the large Diocese, covering the entirety of the

Yorkshire Dales National Park and its surround. Agriculture and tourism are the main economy drivers, along with a substantial British Army and Royal Air Force presence. There are a number of challenges facing rural communities at this time of ongoing political uncertainty: isolation and loneliness, small schools, ageing populations and transport and internet access, to name but a few. It's quite hard to describe my role in just a few sentences. I like to use the symbols I was given at my consecration as a Bishop to help describe the broad landscape of the job: the cross (to teach, and uphold doctrine); the pastoral staff (to guide and care for clergy); the ring (commitment to office, and the need to keep everyone 'round the table').

How then you might well ask, does a DPhil in New Testament studies prepare someone for episcopal ministry? Part of the answer to this lies in the applied nature of a research degree. You don't just develop knowledge of a subject area (in my case the Apostle Paul's use of the imagery of manual work), you acquire life skills: resilience and patience being two such examples. Any sort of ordained office

I know that my time at Oxford prepared me for the work I now do. Oxford Theology graduates are creative thinkers, and aren't afraid of arguing a point.

in the Church is not a right or an entitlement; it isn't something I possess, rather it is a process of becoming, learning and growing into a role that demands much but arguably returns even more. It is an immense privilege. I wouldn't describe what I have achieved as 'success'; however I know that my time at Oxford prepared me for the work I now do. Oxford Theology graduates are creative thinkers, and aren't afraid of arguing a point (that's what the tutorial system uniquely provides). There is a rich heritage of creativity and robust debate in the life of the Church, and I'm glad to play my part in it. I'm grateful to Oxford for all that it gave me, and enabled me to become.



NATASHA O'HEAR
BA PHILOSOPHY AND
THEOLOGY, 2003; MST NEW
TESTAMENT, 2004; DPHIL IN
NEW TESTAMENT AND ART
HISTORY, 2008
Worcester College

I read Philosophy and
Theology at Worcester College
(I matriculated in 2000) and
went on to do an MSt in New

Testament Theology and subsequently an interdisciplinary DPhil in New Testament and Art History (I was supervised by Prof Chris Rowland from the Theology Faculty and Dr Geraldine Johnson from the History of Art Faculty). My DPhil explored the contrasting ways that the Apocalypse or Book of Revelation was visualised in the Late Middle Ages and Early Modern era.

My DPhil was published by OUP as part of their Theological Monograph series in 2011, and I followed that in 2015 with a more accessible work on the art of the Apocalypse (from the 6th Century to the present day), also with OUP. I wrote this second book with my father (Anthony O'Hear), which was a great experience, and we were lucky enough to win the ACE Mercers International Book Prize for it in 2017.

Career-wise I have pursued a dual career in academia and school teaching. I am passionate about both, and have thus far been unable to choose between them, which sometimes leads to a rather busy schedule! As well as the books with OUP, I have written numerous articles on the art inspired by the Apocalypse. Between

2005-2009 I was a lecturer in New Testament at Worcester College and I currently hold a lectureship at the Institute for Theology, the Imagination and the Arts (ITIA) at the University of St Andrews. I have also lectured and presented internationally on Visual Reception History. My research interests centre on visualisations of biblical texts and of Revelation in particular, and I have published two books on the subject (*Contrasting Images of the Book of Revelation in Late Medieval and Early Modern Art: A Case Study in Visual Exegesis* [Oxford Theological Monographs], Oxford University Press, 2011; *Picturing the Apocalypse: The Book of Revelation in the Arts Over Two Millennia*, Oxford University Press, 2015). I am currently writing a new book on the visualisations of several key biblical visions, such as those of Ezekiel and St Paul and supervising my PhD students at St Andrews. Alongside this I have taught English in two inner city Secondary Schools for the past nine years. At my second school, Ark Burlington Danes Academy, I also set up and ran a university access programme. I am currently on maternity leave with my third son.

My experiences as an Oxford undergraduate (and post-graduate) helped to prepare me for both careers. The unflinching academic rigour of the Philosophy and Theology BA, combined with exposure via the weekly tutorials to first class theologians, ignited my intellectual curiosity for the subject.

My experiences as an Oxford undergraduate (and post-graduate) helped to prepare me for both careers. The unflinching academic rigour of the Philosophy and Theology BA, combined with exposure via the weekly tutorials to first class theologians, ignited my intellectual curiosity for the subject. I had initially been more interested in Philosophy (which I also enjoyed), but at the end of three years, despite being an unbaptised agnostic, I was desperate to continue my theological studies and was drawn ultimately to the field of Biblical Reception History. The thriving theological community that Professor Sue Gillingham had created at Worcester College, complete with termly Theology dinners, which featured invited speakers who ranged from Giles Fraser to George Pattison (and many more in-between), also undoubtedly contributed to my new-found passion for the subject. The tour of Israel offered at the end of our first year by Father Henry Wansbrough was another formative experience for me, both in terms of my theological appetite (we visited the Qumran Caves among many other stunning biblical sites) and in terms of my personal development (it was just prior to the second Intifada so we were also plunged into complex Middle Eastern politics). How many twenty year olds get to dash

around Israel and the Sinai peninsula with a wonderfully eccentric and knowledgeable monk? An unforgettable experience indeed.

It was thanks to my many wonderful tutors, and particularly Professor Sue Gillingham, that my interest in teaching was also ignited during my time as an undergraduate. Sue is the most wonderful tutor and I was immediately struck by her attention to detail, her unrelenting academic standards and her superb pastoral care. She gave me my first ever teaching job (teaching the now defunct Prelims paper on Mark's Gospel to the Worcester first years in 2005) and I very much treated her as the Gold Standard to aim towards where teaching was concerned. Although I have gone on to teach a much more academically diverse range of students in my school-teaching career, I like to think that I have transposed these same values into a very different pedagogical setting.



LAURA SILVERMAN
BA PHILOSOPHY & THEOLOGY,
2003
Oriel College

You could say I learned from the best. My tutors? Well, yes. But also the Gospel writers. For what are they if not expert writers and editors? Maybe leave that one for Finals...

Today, I spend my days - and sometimes my nights - in a perpetual essay crisis. Just like university, I try to find out everything about a subject, whether I'm trailing a murder investigation or interviewing the owners of a country house, and am still writing - for the Telegraph or a travel magazine - up until the deadline. But I have learnt to edit: to strengthen a train of thought, to clarify ideas, to cut out extraneous text and to polish sentences - all skills I had begun to acquire during my degree. In theology, you untangle arguments, put forward theories and pick up on minutiae; you couldn't ask for better training for journalism - or for life.

In many ways, I was fortunate: I had wanted to become a journalist since I was small (I ran a magazine for my friends and wrote for the local paper), and at Oxford, I got involved in three student publications. I must have been writing the equivalent of four essays a week at one point. As soon as I graduated, I threw myself into (more) work experience. I did internships at almost 20 publications, from Good Housekeeping to Vogue, before deciding to do a postgraduate course in magazine journalism at City University. I then joined the Daily Mail graduate scheme, staying there for four years, before hopping to The Times, the Telegraph and the Mail on Sunday.

The idea that sticking Oxford on your CV is an automatic entry into a career - especially journalism - is misleading. It's not the fact that you've been, nor the contacts you might make through your peers

(although that can be helpful later on). It's the skills you develop from the one-to-one teaching, the high expectations and your approach to a challenge that's going to fuel your success (and get you through the setbacks). You'll feel confident contacting an expert in their field, but you'll also know when to listen to them. You try not to answer back to God.

I see theology as a delicious mix of disciplines: literature, linguistics, classics, history of all eras, sociology, world cultures and, of course, religion. The topics I've covered in my career have been similarly broad - I'm a generalist with specialist skills; I couldn't think of a better degree as a starter.

The Gospel writers were unavailable for comment.



NIVEN BULL
BA THEOLOGY, 2005
St. Peter's College

As a police officer, colleagues are very surprised to learn that I studied theology at university. I have found the two to be complimentary, although elaborative writing in police reports is not encouraged, being described as "flowery pish"! As for many Oxford graduates, the

unique experience of a tutorial with a subject expert has prepared me well for my daily working life. I am currently a response sergeant at Police Scotland and am expected to get to grips with complex investigations such as missing persons enquiries at short notice, briefing junior colleagues and being grilled by my seniors. Further, my theological training has helped me to use an ethical framework for decision making in an operational setting, e.g. to what extent (if at all) can the human rights of convicted offenders be infringed? Policing is subject to significant scrutiny, and I need to be prepared to justify my decisions to: the community I serve, elected members, the media, and the wider public.

One of the things that attracted me to policing was the variety of experience and opportunity on offer and since joining in 2007, I have

...my theological training has helped me to use an ethical framework for decision making in an operational setting, e.g. to what extent (if at all) can the human rights of convicted offenders be infringed?

had a varied career. I enjoyed working at the Scottish Police College: instructing new recruits; creating innovative training courses; and leading the development of the Police Service Leadership and Management Diploma which is an essential part of the training for every police officer seeking promotion in Scotland. I have also worked in Community Policing, partnering with numerous external agencies to proactively target issues raised by local communities (e.g. I led an operation targeting drug dealing and violence in Leith resulting in a 70% reduction in crime).

Outside policing, I am a lay leader in my local church involved in mentoring and coaching other leaders, teaching new church members and occasionally preaching in church services.

Studying theology at Oxford University changed my life in more ways than this, as I met my wife, Lucy, whilst studying at St Peter's College. We have been happily married for 13 years and have two feisty young daughters, who are great fun and keep us on our toes.



CLAIRE ROBISON
BA THEOLOGY, 2007
Mansfield College

I read Theology at Oxford to pursue my interests in Hindu devotional traditions and the comparative study of religions. Although the B.A. program at the time was grounded predominantly in the study of Christianity, I found lectures and tutorials to be compelling and

influential in shaping my own thinking about religious traditions in broad perspective. I became engaged by questions of gender, agency, and the role of colonial-era knowledge production in the representation of non-Christian religions. My undergraduate studies laid the groundwork for my academic career as an ethnographer and historian of religions in South Asia. Throughout my postgraduate work, I built upon what turned out (miraculously) to be two enjoyable years of instruction in Koine Greek, with more expanded training in Sanskrit, Hindi, Urdu, and Persian.

My research focuses on religion in contemporary India, with specialisations in Hindu and Islamic traditions. These research interests took me to Mumbai for my doctoral project, and there I examined the effects of migration and globalization on urban Hindu identities. I am currently working on my first book manuscript, *Becoming Religious Again: Global and Local Networks in Urban India*, which analyses how young Indians are redefining their religious identities as traditional understandings of family, gender, class, and regional identity undergo radical transformations. I examine the role of transnational religious organizations that connect followers from diverse caste and regional backgrounds and foreground modern

My own courses employ many of the research methods that I learned during my undergraduate studies and reflect the tutorial style of mentoring that I so appreciated at Oxford.

discourses of choice and belief over family and inherited traditions. As in many contemporary global contexts, this reshapes the character of local religion on the ground.

My upcoming research project will explore contesting representations of Muslim heritage in urban India. While Hindu nationalism now occupies a prominent place in Indian politics, the nation is predicted to have the world's largest Muslim population by 2050. In the midst of this demographic shift, markers of Muslim and Islamicate heritage are contested both in public discourse and through debates about material culture, including the architecture at the heart of many of India's major cities. For this project, I will examine questions of power and representation in the contemporary maintenance of Mughal-era monuments and Sufi shrines in Delhi.

I have taught at several colleges and universities, including Lewis & Clark College, Denison University, and the University of Pittsburgh. This fall, I will start a new position as Assistant Professor of Religion and Asian Studies at Bowdoin College in Maine. My own courses employ many of the research methods that I learned during my undergraduate studies and reflect the tutorial style of mentoring that I so appreciated at Oxford. My time in the Theology programme – particularly with the open, supportive tutors at Mansfield College – provided a foundation in a critical, nuanced approach to the study of religion that has guided my postgraduate studies and now my work as a university professor.



JACOB DAVIES
BA THEOLOGY AND RELIGION,
2017
Worcester College

It's quite difficult to initially pinpoint how an Oxford degree in Theology influenced successfully passing through Sandhurst and commissioning into the British Army. I certainly never applied to Oxford with

the idea of it being a path into the military, nor while at university did I join the OTC or show much interest in it beyond the odd chat to

recruiters at careers fairs. The recruiters on St Giles also didn't seem to see much of a link, asking me repeatedly to consider the Army Chaplaincy service, a role I felt my lack of faith disqualified me for.

Similarly, it's difficult to make comparisons between military training and the rigours of academic life. I guess I could compare the midnight essay crisis to the sleep deprivation exercise, where you dig trenches for three days. Or the artificial aggression of bayonet training could be seen as similar to the scorn reserved for culturally insensitive turn of the century anthropologists. Potentially there's a link between the exhausting physical training sessions and the mental somersaults I'd tie myself up in trying to remember why I took some line of reasoning in a tutorial. There are certainly similarities between the withering criticism of a colour sergeant, asking why I couldn't put one foot in front of the other and march straight and the withering criticism of my dissertation tutor, asking why I couldn't put one word in front of another and make a coherent sentence.

The resilience and attitude to failure probably captures the true essence of the preparation that a Theology degree delivered. To me theology was always the pursuit of answers to impossible questions, with incremental steps towards the truth. The course at Oxford reflected this, bad essays over the course of the term are gradually turned into better ones; criticism is never lasting but always an opportunity for improvement. You try out an idea, it backfires and you dust yourself off and try again. This certainly stood me in good stead for Sandhurst where failure is an inescapable fact of life, but my degree generated a mindset where failure was also an opportunity and not a personal comment on my worth. My role in the Army is as an ETS Officer, where I get the privilege of teaching soldiers, delivering promotion courses, essay workshops and the like; I believe Theology has given me the tools to pass this mindset on.



LACEY JONES

MSt MODERN THEOLOGY, 2018

Lady Margaret Hall

I came to Oxford as an Ertegun scholar in the fall of 2017 for an MSt in Modern Theology. These days I'm a PhD student in the English department at Yale University, where I'm working somewhere at the intersection of theory, poetry, and religious

studies, while co-convening the Theory and Media Studies Colloquium.

Oxford challenged me to come up with my own ways of working across disciplines, an endeavour for which my time at Ertegun House provided remarkable examples. There I was able to work closely with the most incredible group of scholars from across the humanities, who challenged me to approach my research and

The resilience and attitude to failure probably captures the true essence of the preparation that a Theology degree delivered. To me theology was always the pursuit of answers to impossible questions, with incremental steps towards the truth.

writing in creative ways. Simultaneously, the Religion and Theology Faculty held me uniquely accountable for thinking in and through a text fully and taught me to see the way questions get reformulated and reanswered across time and traditions. Not only did my degree expose me to new materials, and a new trajectory of intellectual history, but it also gave me new ways of thinking about how problems of form and abstraction are taken up similarly (or radically differently) as aesthetic questions and as religious ones. I've been fascinated by this interplay since my undergraduate thesis, and my time at Oxford pushed me to follow it into unfamiliar contexts.

Since starting at Yale, I've been working to convert my Masters' dissertation into an article that thinks about the relationship between form, process, and theopoetics. And as I head into my second year of coursework, I find myself more curious than ever about differing modes of formal collapse and how they might be productive sites of contact between aesthetics and the sacred. Going from an undergraduate degree in literature to an MSt in a different field encouraged a mode of thought and writing that moves across disciplines. I've brought this method with me to Yale, and I can't wait to see where it takes me. ■

Not only did my degree expose me to new materials, and a new trajectory of intellectual history, but it also gave me new ways of thinking about how problems of form and abstraction are taken up similarly (or radically differently) as aesthetic questions and as religious ones.

A SORT OF FAREWELL: Diarmaid MacCulloch

Diarmaid MacCulloch. © Chris Gibbions
- from *How God Made the English*



Diarmaid MacCulloch, DD, FBA, FRHistS, FSA, has been Professor of the History of the Church at Oxford and Fellow of St Cross College, Oxford. As a prize-winning author, he has written extensively on the sixteenth century and beyond it. Professor MacCulloch will be retiring and reflects on his time at Oxford and his various projects.

In 1995 I came to Oxford to take up a Faculty Lectureship in Church History previously ornamented by Geoffrey Rowell, after he had been translated from imparting historical wisdom to the Bishopric of all Europe (to be pedantic, for UK-style Anglicans only, not any other Christian sub-species, including US-style Anglicans). My interests were very different from Geoffrey's, concentrated on the Reformation rather than the Oxford Movement, and we found homes in very different Colleges. Saint Cross, of which I remain a Fellow on retirement, has been a marvellous community in which to relax: informal, rapidly growing over a quarter-century, and now achieving a sort of steady state, with buildings magnificently completed and a firm resolution not to get any more corpulent.

Meanwhile the Faculty has also moved buildings and taken on a new look (soon to be renewed again: *Selah*). In 1995 I took up an office in the Faculty Centre on Saint Giles, an exceptionally comely

house of the late seventeenth-century. Its picturesque features included the water facilities, which appeared to have been installed by the original builders: the only hot water anywhere came from rather alarming heaters above sinks, and probably safer when they were not working. The library was housed in rambling back rooms and a cellar that was crying out to earn extra revenue for our activities as a film-set for one of the more gruesome episodes of *Inspector Morse*. I had a particular sense of regret at our move from Saint Giles to the Radcliffe Observatory Quarter, that we would no longer form the backdrop to an elephant-themed infants' merry-go-round at September's Saint Giles Fair; each year it took its pitch in front of the Theology Faculty Centre, and it still rejoices in the name of *The Flying Dumbos*. At last, a proper characterisation of the theologian's craft: *Stultus pro Christo*. Since those days, of course, we have broadened our academic remit, and gained a building that puts us immovably in the middle of the future developments in Humanities provision for the university.

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During this eventful quarter-century I have been nerved on to hubristic treatments of vast subjects by my incomparable literary agent Felicity Bryan, who can see no reason why a scholar shouldn't write broad-brush treatments of the Reformation or indeed of all Christianity...
.....

Meanwhile, I have written quite a few books and produced thirteen hours of BBC TV documentaries. In doing so, I've incurred a great debt to my colleagues for their forbearance in letting me get away so much, both to write and to stare down the lenses of cameras amid the (generally friendly) curiosity of folk in many a foreign field. In return, my unpaid leave and part-time contractual arrangements have brought some rich alternative talent to our teaching, principally in the successive shapes of Dr (now Professor) Charlotte Methuen and Dr Sarah Apetrei. I'm most grateful for all that they have given the Faculty. Meanwhile, I have been coping with the satisfying though sometimes draining consequences of all that travel and early-

morning filming. I know where my *History of Christianity* is being newly shown worldwide by the sudden outcrop of emails from Shanghai, Seattle or Stockholm. I try to answer all of them, bar sheer abuse.

During this eventful quarter-century I have been nerved on to hubristic treatments of vast subjects by my incomparable literary agent Felicity Bryan, who can see no reason why a scholar shouldn't write broad-brush treatments of the Reformation or indeed of all Christianity, just because historians prefer filling in a tiny corner of the big picture with a long and exquisitely-crafted footnote. It was our proposal for a big fat book on Christianity that spawned the TV series on the same subject, spurred by a festive experience on location with a TV crew making a completely different programme, back in 2005. Around a decade ago, while disposing of that double task of book and filming, I was sitting on the steps of the Panthéon in Paris waiting for my film crew to finish some background shots, and playing with my phone, as we all did even then. There I read an email from the University of Edinburgh inviting me to deliver the Gifford Lectures, on any subject that took my fancy, subject of course to the ghostly and beady scrutiny of Adam Lord Gifford.

That invitation gave me the chance to explore the ambiguities of silence in relation to Christianity. I have always been keenly aware of the importance of silence in human affairs. From an early age, my consciousness of being gay proved to be a great blessing for a young historian. In the Britain of half a century ago, gay teenagers were keenly aware of what could not be said: when to be silent and how to convey messages in other ways. In much of the rest of the world, depressingly, those skills are still necessary. I was lucky to be able to

face up to this challenge early on, and have enjoyed life much more as a result, but this life-experience left me alert to the ambiguities and multiple meanings of texts, and to the ambiguities and multiple meanings in the behaviour of people around me. As I wrote, I savoured the fascination of both positive and negative dimensions of silence in the formation and understanding of Christianity. So much of the difficulty of theology comes from talking too much about it.

Nevertheless, I have not forgotten my first academic enthusiasm, the history of the English Reformation, that shaped my Cambridge doctorate half a century ago, and that in the 1990s bred a biography of Thomas Cranmer. A perfect project to contrast with the windy generalisations of *Christianity: the First Three Thousand Years* emerged when I returned to the archives I had known in my hugely enjoyable post-graduate years in Cambridge, this time in order to excavate from them a new and more three-dimensional Thomas Cromwell. The task took six years, and was a luxurious opportunity to engage with my younger self, as well as to marvel at how we had ever taken notes in pencil on slips of paper. I had so enjoyed myself with Cromwell that afterwards I didn't want to risk another big Tudor project and not relish it so much; so apologies, my Lord Cardinal of York, you will have to find another biographer. Instead, I'm back to windy generalisations. As I leave the Faculty's employ, it is to *Sex and the Church* that I turn (or re-turn, given that I've already done a TV documentary series on the subject). Any good historical anecdote that you have on the topic of sex, whether Latin, Orthodox or Non-Chalcedonian in flavour, will be very welcome; but you will have to provide a convincing footnote for it, or I will just place you in my extensive archive files entitled NUTTERS (RELIGIOUS). ■

Diarmaid and colleagues at the launch of his book, *Thomas Cromwell: A life*



FAREWELL TO Sue Gillingham

Sue Gillingham, BTh, MA, Dphil, DD, has been Professor of the Hebrew Bible and Fellow of Worcester College. She has taught on all aspects of the Old Testament/Hebrew Bible and written extensively, most especially on the Book of Psalms. Her colleague, Professor Katherine Southwood, says a few words about the legacy Professor Gillingham leaves in retirement, followed by a word from Professor Gillingham herself.



A WORD FROM KATHERINE SOUTHWOOD

Trinity term 2019 marks the retirement of my colleague in Old Testament, Sue Gillingham—Revd Canon Professor Gillingham (DD). Sue has been a Fellow and Tutor in Theology at Worcester since 1995, previously having completed her doctorate at Keble College in the 1980s. Sue’s publications are many, but a few key publications, from her earlier to her more recent, are worthy of mention. Her 1998 book, *One Bible, Many Voices*, has also been highly influential for the field of methodology. More recently, her highly ambitious three-volume, detailed commentary entitled *Psalms through the Centuries* focuses on the reception history of the Psalms. In it, Sue draws together a wide range of material and selects discerningly when choosing what material is most important to include and analyse. The reviews of this work are especially positive, with reviewers commenting that it ‘meticulously masters the diverse reception history of the Psalms’ with ‘every page ... bursting with solid research and influential insight’.

It is in the area of reception history that Sue has truly made a pioneering, invaluable, and enduring impression on the field. Sue’s method of study reminds the biblical critic to keep the earliest, ancient text in view when engaging with its subsequent afterlives. She encourages biblical reception critics to develop a multivalent approach to biblical interpretation that creates real opportunity for the horizon of the ancient text to meet with the horizon of later interpreters and the contemporary reader. For Sue, careful analysis

of the biblical texts, its earliest history and traditions goes hand in hand with exploration of imaginative appropriations of the Psalms.

Sue’s career has gone from strength to strength in Oxford. She was made a Reader in 2008, a Professor in 2014, received the Doctor of Divinity (DD) in 2015 – the second woman ever to receive such an award—and was awarded a Professorial Distinction in 2016. Her students admire and respect her, as is demonstrated by Oxford University Student Union’s ‘Most Acclaimed Lecturer of the Year’ award in 2018. Moreover, Sue was also recently installed as Canon Theologian of Exeter Cathedral and she is one of the convenors of the TORCH Psalms network. At the present moment, Sue is President of the Society for Old Testament Studies.

I asked a few colleagues for their reflections on having worked with Sue and these are a few of the responses I had:

“Sue is the leading Psalms specialist in the UK without fear of contradiction.”

“My impression of Sue has consistently been of a warm and friendly person, and an enthusiastic scholar open to all sorts of interests and approaches in Biblical Studies.”

“Sue is famed for her exceptional dedication to her students, and for the wonderful sense of community enjoyed among theologians at Worcester, a community which she has worked very hard to build and sustain, always going the extra mile for individuals and for the group as a whole. As a colleague and fellow tutor she has been an unfailing support and a very dear friend.”

“Sue is particularly supportive to female scholars. She has been instrumental in advising and supporting many now well-known and respected women in their careers. In this way she has changed the discipline for the better.”

I would add to this that Sue has been a supportive and friendly colleague and an excellent mentor. Her retirement is not where her career stops and we say goodbye, however. Instead it is a new beginning. I have no shadow of a doubt that Sue will continue to contribute enthusiastically to the academic community through her presence here in Oxford, her ongoing publications, and her unstoppable energy in carving out new areas in the field.

I end with a quotation from an adaptation of a Psalm sent to me in response to my requests for reflections. It must have been an after-dinner speech, I suspect, and is entitled the “Sue Psalm” (presented to her by the Worcester College Theology community):
“Glory be to the Susan, and to her scholarship, and to her love for her students. As it was thirty years ago is now and ever shall be, Sue without end. Amen.”

A WORD FROM SUE GILLINGHAM

I joined the Faculty in 1986 when I started examining and lecturing for the first year syllabus. I became a postholder in 1995. My official title was: ‘Lecturer in Old Testament and Fellow and Tutor in Theology at Worcester College’.

Hence I have seen many changes in the Faculty. For example, we are on our fourth change of the undergraduate syllabus. Before 1995 there were ten papers in Finals, and the examinations timetable lasted just one week. I remember the seminal change in 1995, when we created a nine-paper syllabus, divided into Biblical Studies, Christian Doctrine, and Study of Religions. Out of that evolved the ‘three track’ system, and with it the key teaching groups which still convene every term. In the early 2000s we moved to eight papers in Finals, taken over seven terms. But in 2016, as the newly named Faculty of Theology and Religion, we created a three term Preliminary Examination, whereby single school candidates

take three compulsory papers (resembling the three tracks), in addition to a language paper, whilst joint school students take two philosophy and two theology papers. So now the Final Honour School syllabus requires eight papers in six terms, four (out of a choice of some twenty) in the second year, and four (out of some thirty papers) in the third year. I prophesy that in another couple of years there will have to be some refining for the sake of the increased workload on students, tutors, examiners and the office. Let’s see: free choice is important, but so, we might argue, are some humane guidelines.

As well in the syllabus and examining, there have been radical changes in admissions and access. We now have an admissions process with more parity, which is faculty-based, although the colleges still play a prominent role: this means that the best students across the board are chosen, regardless of their background and their college choice. Our commitment to access has accelerated year on year. I was the Faculty’s ‘Publicity Officer’ for some ten years; we began to feel the pressure of media representation and government funding, and so we created (at that time) innovative and highly praised initiatives for reaching out to state school applicants who had little contact with Oxford. But what was once an initiative is now a requirement: the University has driven the Faculties forward on this (see <http://www.ox.ac.uk/admissions/undergraduate/increasing-access>) and has made a commitment to increase the percentage of ‘disadvantaged’ applicants from the state sector. It will be interesting to see whether in time we will have to appoint a full-time Access Officer (as have many Colleges) to make sure that our applicant numbers increase as required.

All this is about undergraduate changes. There has been some mirroring in changes affecting graduates. In terms of the syllabus and examining, formal teaching and accountability (both of students and supervisors) have changed dramatically over the last thirty or so years, with the ‘Transfer of Status’ and ‘Confirmation of Status’ for doctoral students being introduced since 1995. In terms of admissions and access, graduate numbers have almost trebled since my early memory as a DPhil student in 1980, and with it the international and gender intake is more balanced. Our challenge is now to ascertain how to balance our resources in proportional support of undergraduate and graduate numbers.

A fourth change is our location. I well remember the disability-unfriendly plant in St Giles, with the library on the ground floor, and just two ill-equipped seminar rooms on the first and second floors; all lectures (and also our Open Days) had to be held in the Examination Schools. We have been fortunate in our relocated library space alongside the Philosophy Faculty Library on the old Radcliffe Infirmary site; by contrast, the Faculty Centre has for some years been based in a renovated hospital ward. In terms of space it is excellent, but in terms of aesthetics and atmosphere it is somewhat lacking. But here a better future lies ahead, for we should benefit hugely when the new Humanities Centre is built (see <https://www.schwarzmancentre.ox.ac.uk/>) which will bring together all the Humanities Faculties.



Sue with friends and colleagues at her retirement party

Finally, our research profile is vastly different from when I started. Our first RAE (Research Assessment Exercise) in 1998, and the beginnings of the REF (Research Excellence Framework) in 2002, with Government and University pressure regarding funding, meant that the more each individual postholder attained an international reputation in their publications and papers, the greater the possibility of further funding for the Faculty. In my view, the pressure has increased year on year. I have been fortunate in that my own research area (Reception History) is a relative newcomer in theological hermeneutics, and my research topic (the Psalms) offers rich opportunities for exploring it further. But having to measure 'output' in this way can be wearing, not least when it is vital that one is a competent undergraduate tutor and graduate supervisor, in addition to performing countless administrative tasks for the Faculty and College which creates additional pressure. It will be interesting to see what will happen when the TEF (Teaching Excellence and Student Outcomes Framework) is introduced as well. Accountability is important, but so too is some level of academic freedom.

As a woman, my research took some years to develop mainly because of childcare, and my trajectory started late compared with some of my male counterparts. I am leaving the Faculty's support structures at a time when my research is still very much in progress...

I officially retire in September 2019 and have found this prospect difficult, not least because of the way Oxbridge (and St. Andrews) have a distinctive EJRA which is enforced at 68, regardless of personal circumstance. As a woman, my research took some years to develop mainly because of childcare, and my trajectory started late compared with some of my male counterparts. I am leaving the Faculty's support structures at a time when my research is still very much in progress, and it has been a real challenge to work out how to develop this further with no infrastructure and a much reduced income. So I am grateful for a research link with the Faculty through my role as Director of the Psalms TORCH network (<https://www.torch.ox.ac.uk/the-oxford-psalms-network>) and with the College through a Senior Research

Fellowship. I shall be close enough to observe the changes which will inevitably take place, but far enough away not to be responsible for any of them...the prospect of retirement seems better already. ■

COMINGS AND GOINGS

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

COMINGS



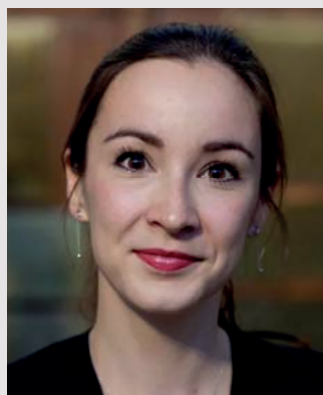
DAVID DOWNS

In July I took up an appointment as Fellow of Keble College and Clarendon-Laing Associate Professor in New Testament Studies in the Faculty of Theology & Religion. With great enthusiasm, I come to Oxford after twelve years on the faculty of Fuller Theological Seminary in Pasadena, California. Prior to teaching at Fuller, I taught for one year in the Department of Religious Studies at the College of the Holy Cross in Worcester, Massachusetts.

My publications have focused mainly on Pauline theology, economic issues in the New Testament and early Christian literature, and the writings of the Apostolic Fathers. My recent books include *Alms: Charity, Reward, and Atonement in Early Christianity* (Baylor University Press, 2016) and *The Faithfulness of the Risen Christ: Pistis and the Exalted Lord in the Pauline Epistles* (Baylor University Press, 2019), the latter of which I co-wrote with my colleague Benjamin Lappenga.

In addition to my research on Christian literature of the first two centuries, I have also enjoyed involvement in interdisciplinary work combining the fields of cultural hermeneutics, the reception of the Bible in diverse contexts, public health, and infectious diseases

research. This is the result of being married to Jen, an infectious diseases-trained physician-scientist who conducts clinical medical research in the Mwanza region of Tanzania, where our family spends every summer. Jen and I, together with Tanzanian colleagues, have received several grants for projects that explore the relationship between public health interventions and local faith traditions and practices. Our research has been published in the *British Medical Journal Open* and *The Lancet*.



KIRSTEN MacFARLANE

In July 2019 I joined the Faculty of Theology and Religion as an Associate Professor of Early Modern Christianities, as well as a Tutorial Fellow at Keble College. I've arrived from Trinity College, Cambridge University, where I've been a Title A Research Fellow since October 2017. However, I am already familiar with Oxford, having completed my undergraduate and postgraduate degrees at Lincoln College, and more recently having been a Polonsky Visiting Fellow at the Oxford Centre for Hebrew and Jewish Studies.

My research examines the history of biblical scholarship in Western Europe and North America in the sixteenth and seventeenth centuries, focussing not just on its production by Latin-speaking

scholarly elites, but also on its dissemination across the wider literate lay population, and interactions with vernacular religious culture. I'm particularly interested in the early modern study of Hebrew and post-biblical Jewish literature by Reformed Protestant scholars, a topic which is central both to my first book on the controversial English Hebraist Hugh Broughton (1549-1612), and my more recent work on the Dutch Hebraist Willem Surenhuis (c. 1664-1729), who is best known for producing the first full Latin translation of the Mishnah. These studies have led me to explore a wide range of subjects including Jewish-Christian relations, biblical translation, the study of biblical genealogy and historical chronology, as well as the development of Hebrew printing in continental Europe. I have published articles on the genealogical diagrams prefixed to the King James Bible (1611) (in *The Library*), as well as on how early studies of the New Testament's Jewish contexts influenced vernacular biblical translation (in *Review of English Studies*). I also have forthcoming pieces on Surenhuis's 1713 attempt to apply his Mishnaic studies to New Testament exegesis, as well as on Broughton's fraught relationship to the major translation project of his time, the King James Bible.

My next project will study the influence of late sixteenth-century European biblical criticism on colonial North America, particularly upon the popular religion and lay piety of early immigrants to Massachusetts. This work has been supported so far by fellowships at the Houghton Library, Harvard and the Massachusetts Historical Society, and I intend to spend the next few years turning this initial archival research into a monograph.



LAURA QUICK

In August 2019 I joined the Faculty of Theology and Religion as an Associate Professor in Hebrew Bible / Old Testament, as well as a Tutorial Fellow in Theology and Religion at Worcester College. I join the Faculty from Princeton University in the USA, where I have spent the past two years as an Assistant Professor in Religion and Judaic Studies. I completed my doctorate at the University of Oxford in 2016, and so returning to the Faculty of Theology and Religion feels like a homecoming for me. At the Faculty of Theology and Religion, I will lecture on biblical poetry, worship, and liturgy.

My research is focussed on the various genres and modes of discourse found in the Hebrew Bible against the background of ancient Near Eastern literary culture. Broadly, my work seeks to recover the value concepts and aesthetic judgements of ancient Hebrew literature through the language of the texts.

My first book, *Deuteronomy 28 and the Aramaic Curse Tradition* (Oxford University Press, 2017), explored the background and function of the curses in the book of Deuteronomy. My forthcoming monograph, *Dress, Adornment and the Body in the Hebrew Bible* (Oxford University Press), looks at dress and adornment in biblical literature, focused on the social and cultural values which can be recovered from the ancient world.

Stemming from this work on dress and adornment, I have recently begun a new project focussed on the concept of beauty. Alongside this, I am currently co-editing a special edition of the journal *Hebrew Bible and Ancient Israel* on the ‘philology of gender’. ■

GOINGS



ALINDA DAMSMA

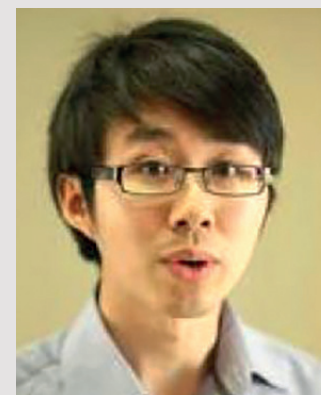
This is my farewell piece for the *Oxford Theologian* because from October onward I will be teaching biblical Hebrew at various levels in the Department of Hebrew & Jewish Studies at University College London (UCL). It is a bitter sweet feeling: I have had incredible years here in this Department, and it has been a great honour to work with such gifted students and colleagues. It was a dream come true to teach biblical Hebrew in the ‘city of dreaming spires’.

However, I also feel a deep connection with UCL. I did my PhD in that department and I know many of my future colleagues very well. In a sense, I will be returning ‘home’. My move means that I can devote more time to my research as I am currently working on two monographs: a grammar of the Aramaic of the *Zohar* – Judaism’s most important mystical work – and a study on the perception of magic, divination, and witchcraft in the English Bible translations, particularly the King James Version and its predecessors, and their impact on the early modern witch-hunts.

More urgently, however, I am finishing my paper for the forthcoming *BAJS* conference, to be held in Oxford, which also deals with a witchy topic. It focuses on the rendering of Ezekiel 13:17–23 in Targum Jonathan (the Aramaic rendering of the prophetic books of the Hebrew Bible in Late Antiquity). Ezekiel’s diatribe against the false female prophets is preserved in a highly complex text, riddled with text-critical issues and *hapaxes*. The prophet accuses the women of hunting and entrapping souls and manipulating life and

death. Many scholars have interpreted this obscure text as a reference to witchcraft; the women are engaged in (black) magic. Another line of interpretation is that the author of this passage is delivering a polemic against necromancy. Whereas in the source text the precise nature of the women’s divinatory activities remains shrouded in mystery, Targum Jonathan leaves no room for doubt: the women are bewitching innocent souls. In my paper I discuss the targumic rendering of Ezekiel 13:17–23 and its fascinating, explicit references to black magic. In addition, the question is addressed whether this translation strategy may have been triggered by concerns over divinatory practices in late antique Judaism or rather by certain elements within the Hebrew text itself.

To stay within this terminology, my time in Oxford has been truly magical, especially when I would rush in my black gown to Exams Schools – and once being asked for a picture by Chinese tourists on my way there. I always felt so proud (and like an extra in a Harry Potter movie!). I am immensely grateful for these memorable years and I am sending every possible good wish to the readers of the *Oxford Theologian*.



PUI IP

I joined the Faculty as the Departmental Lecturer in Patristics in October 2018, having finished my PhD at the University of Cambridge. During my time in Oxford, I have enjoyed contributing to the academic community here. Highlights include: participating in the joint Patristics and Modern Theology Seminars throughout the year, organising two Graduate Patristics Colloquiums (with Ilaria Ramelli and Rowan

Williams) at Christ Church, helping graduate students to develop skills and mentalities required to progress in their careers, and getting to know some of my colleagues in the Faculty.

For the next academic year, I will be Tutor and Research Fellow at The Faraday Institute for Science and Religion at the University of Cambridge. Previously trained as a theoretical physicist, I am thrilled to be given this opportunity to develop my research at the intersection between Patristics and Science and Religion. My research so far has mainly focused on the third century early Christian exegete and philosopher Origen of Alexandria. I am currently in the final stages of completing my first monograph, *Divine Simplicity and Trinitarian Theology Before Nicaea: A Study in the Formation of Origen of Alexandria's Theology*. Alongside this, I am editing *Rethinking Origen*, the final instalment of a trilogy of special issues commissioned by *Modern Theology* and initiated by Sarah Coakley, including contributions from our very own, Mark Edwards, as well as Rowan Williams, Andrew Louth, Ilaria Ramelli, Samuel Rubenson and many others. I will be completing these projects in the next year but at Faraday, I will also be developing my next monograph project, *Natural Philosophy According to Solomon: Ecclesiastes as Physics from Origen to Evagrius*. In this project, I will explore the approach to natural philosophy found in the Origenian tradition developed during the third and fifth century, in which we find a sustained mode of engaging with natural philosophy through the Book of Ecclesiastes in the Hebrew Scriptures. This project will be extending the preliminary work, 'Physics as Spiritual Exercise' (Pierre Hadot), I completed this year as an invited participant on two projects, *After Science and Religion* (funded by the Templeton World Charity Foundation and led by Peter Harrison, John Milbank, Tom McLeish, and Paul Tyson), and *Christian Flourishing in a Technology World* (funded by the Issachar Fund and led by Jens Zimmermann and Michael Burdett). It is my hope that in the long-term, this work will establish Patristics as a significant theological voice in the Science & Religion discourse.

Besides research, at Faraday I will also be overseeing a 1-year program in Science and Religion for medical students from The University of Hong Kong. As part of the medical training, students from Hong Kong undertake this 1-year program to enrich their formation through an extensive engagement with contemporary debates in Science and Religion. Having left Hong Kong for the U.K. in 2002, I will be looking forward to reconnecting with my roots and forming the next generation of leaders in Hong Kong's increasingly fragile society.



DARREN SARISKY

For the past two years, I have been a Departmental Lecturer in Modern Theology for the Faculty of Theology and Religion as well as a Tutor at Trinity College. With the launch of the Faculty's new curriculum, I became responsible for giving all the lectures and leading the classes for the paper Key Themes in Systematic Theology, which is taken primarily by students in the second year of undergraduate degrees in Theology and Religion or Philosophy and Theology. I was pleased to receive a teaching excellence award from the Humanities Division for work on this paper in its inaugural year, 2017-2018. I have also been organizing the study of all of Trinity's undergraduates in Theology and teaching several of them as well as a set of postgraduate research students. Since serving as Departmental Lecturer, I have published two books. The first was *Theologies of Retrieval* (T. & T. Clark, 2017), an edited collection which explores forms of theology that draw heavily upon major texts from the Christian tradition as they offer contemporary perspectives on important

issues. The more recent book, just out earlier in 2019, was *Reading the Bible Theologically* (Cambridge University Press). This monograph develops an account of what theological reading of Christian Scripture is. Or, to state the topic in a way that may be a bit more accessible, the aim of the book is to understand what difference it makes to read the Bible with a faith commitment to Christianity.

I have very much enjoyed my time in Oxford and will miss dearly my colleagues at the Faculty and at Trinity. I am leaving Oxford to take up a post as a Senior Research Fellow at Australian Catholic University in Melbourne. I was lured Down Under by the scope for research that this new job will afford, as it is a research-only post. As I go, I am acutely conscious of all that I have learned while being in Oxford, lessons that will remain with me for the duration of my career. I gained a great deal by being part of the Postgraduate Taught seminar in Modern Theology, which is expertly convened by my fellow Departmental Lecturer Michael Oliver. Teaching in this seminar and being part of the weekly discussions have impressed upon me just how crucial developments in nineteenth-century theology were for all subsequent theological work, including that going on in our own day. I am grateful to have been part of this seminar and for being able to participate in the many other illuminating discussions that regularly happen in Oxford—the Wednesday Club, the joint Patristics and Modern Theology seminar, and even assessments of work in progress from research students. It has been my privilege to be part of this institution, and I wish it well in the future. ■

STUDENT PRIZES

Prizes awarded annually in the Faculty of Theology and Religion

GIBBS BOOK PRIZE: Best overall performance in the Preliminary Examination in Theology and Religion. **Ellen Walkingshaw**

GIBBS BOOK PRIZE: Best overall performance in the Preliminary Examination in Philosophy and Theology. **Charles Collins**

GIBBS PRIZE: Best overall performance in the Final Honour School of Theology and Religion. **Samuel Fletcher**

GIBBS ESSAY PRIZE: Outstanding extended essay submitted for the Final Honour School of Theology and Religion. **Benedict Turvill**

GIBBS PRIZE: Best performance in theology in the Final Honour School of Philosophy and Theology. **Tom Davy and Alexander Levy**

CATHERINE OF ALEXANDRIA PRIZE: Best performance in the Honour School of Theology and Religion by a member of the Anglican Theological Colleges who intends to be ordained in the Church of England. **Sorrel Wood**

DENYER AND JOHNSON PRIZE: Candidate whose performance in the Final Honour School of Theology and Religion is judged to be the best and of sufficient merit. **Sorrel Wood**

ELLERTON AND PUSEY JUNIOR PRIZE: Candidate whose performance in Biblical Hebrew the examiners judge to be of sufficient merit. **Amy Ward**

ELLERTON AND PUSEY SENIOR PRIZE: Candidate whose performance in Biblical Hebrew the examiners judge to be of sufficient merit. **Benjamin Lucas**

PRELIMINARY GREEK TESTAMENT PRIZE: Outstanding performance in relation to the New Testament in the original Greek in respect of translation, criticism, and interpretation as demonstrated in any part of the Preliminary Examinations in Theology and Religion. **Madeleine Kelly and Katie Egerton**

JUNIOR GREEK TESTAMENT PRIZE: Outstanding performance in relation to the New Testament in the original Greek in respect of translation, criticism, and interpretation as demonstrated in any part of the Final Honour School of Theology and Religion. **Noel Cheong**

SENIOR GREEK TESTAMENT PRIZE: Outstanding performance in relation to the New Testament in the original Greek in respect of translation, criticism, interpretation, inspiration, and authority as demonstrated in any part (written examination or submitted work) of the examinations for MSt/MPhil in Theology: New Testament. **Andrew Cowan**

SEPTUAGINT PRIZE: Outstanding performance in relation to the Septuagint version in its twofold aspect, vis-à-vis the Hebrew Bible and/or the Greek New Testament, as demonstrated in a paper on the Septuagint or in submitted work drawing extensively on evidence from the Septuagint. **Ayelet Wenger**

FACULTY NEWS



JONATHAN ARNOLD

Jonathan has continued his research interests into the relationship between music, theology and faith with many public lectures in the UK and abroad. Chapters and articles published this year include “Sacred Music and Human Dignity” in J. Loughlin (ed.), *Human Dignity in the Judaeo-Christian Tradition: Catholic, Orthodox, Anglican and Protestant Perspectives* (Bloomsbury, London, 2019) and “Sacred Music in Secular Spaces” in G. Corbett (ed.), *Theoartistry* (Routledge, 2019). After eight years as Chaplain and Senior Research Fellow at Worcester College and three years as Dean of Divinity and Fellows at Magdalen College, in September Jonathan will take up the new role of Director of Communities and Partnerships in the Diocese of Canterbury, where his wife, Emma, has been appointed a Residentiary Canon at the cathedral. Jonathan’s new position will be based at the Archbishop’s Old Palace and will involve oversight of social justice programmes in Kent as well as research, publication and engagement in national and international dialogue on the theology of social justice. Living and working so near the cathedral he will also be able to continue his interests in music and the power of the arts to communicate the divine.



MARKUS BOCKMUEHL

New Testament study at Oxford is thriving despite significant challenges: undergraduate courses remain consistently among the most popular in the Faculty’s curriculum, while this year’s distinctively international postgraduate community come from Australia, Canada, China (and Macau), Germany, Nigeria, Poland, Singapore, Sweden, UK and USA. We continue to work hard to find much-needed postgraduate New Testament studentships; many of our students secured full or substantial funding in 2018-19. We look forward to welcoming David J Downs as our Laing Associate Professor in NT and Tutorial Fellow at Keble, from Michaelmas 2019. Current research projects and collaborations include:

- a 2-year ERC-funded Marie Curie Fellowship in NT and Dead Sea Scrolls (Dr Daniel Schumann/Prof Bockmuehl)
- a 2-year CBA grant on the NT’s influence on the Creed (Profs Bockmuehl, Eubank—now at Notre Dame)
- a year-long seminar collaboration and conference on the Dead Sea Scrolls (Profs Bockmuehl, Goodman, Najman)
- leading an international team to produce biblical resources for the 2020 Lambeth Conference of the Anglican Communion (Prof. Strawbridge).

- A database documenting the early Christian reception of St Paul’s letters (Prof. Strawbridge)
- A day conference commemorating Austin Farrer (1904-1968) as NT scholar, philosophical theologian, preacher and literary figure (Prof. Bockmuehl).
- Misc. postholders’ contributions to conferences of the new Centre for the Study of the Bible in the Humanities pioneered by Prof. Najman.



DAFYDD DANIEL

Dr Dafydd Mills Daniel appeared on the National Geographic Channel’s documentary series *The Story of God with Morgan Freeman*, and presented his own documentary on BBC Radio 3: *Sir Isaac Newton and the Philosophers’ Stone*. As a BBC and AHRC New Generation Thinker, Dafydd was a panellist at the English National Opera for their pre-performance discussion of Richard Strauss’ *Salome*, and he also appeared at the BBC Radio 3 Free Thinking Festival, where, before a fully booked live audience, he recorded his *The Essay – Where do human rights come from?* which was later broadcast on Radio 3. Alongside other appearances on Radio 3 to discuss such topics as the eighteenth-century ‘free-thinker’, Thomas Woolston, the Ashmolean exhibition, ‘Spellbound’, and the history of witch trials, Dafydd received

a small grant from the Mellon Foundation, administered by TORCH. The grant was used to organise a one-day conference, which brought together scholars from Oxford, Cambridge, SOAS, KCL, and Brookes to explore the theme: ‘Who Chooses Who We Are? Tensions in Identity’.



CHRISTINE JOYNES

Alongside her long-standing role as Director of the Centre for Reception History of the Bible in the Faculty of Theology and Religion, for the past academic year Dr Christine Joynes has been Departmental Lecturer in New Testament, based at Keble College. She has taught Faculty classes on Matthew, John and Paul, and lectured on Matthew’s Gospel and on the Introduction to the New Testament course. She also enjoyed giving undergraduate tutorials for various New Testament papers across the degree, and supervising Masters and doctoral students. In addition she was an examiner for Prelims, which meant that her head remained buried in exam scripts long after Trinity term ended! For the Centre for Reception History of the Bible, she has continued to run her popular ‘Bible in Art, Music and Literature’ seminars, with a particular focus this year on biblical art in Oxford including a private visit to see some fabulous paintings at Christ Church Picture Gallery. Her research interest in the reception history of the New Testament has continued to develop over the past year, with highlights including a trip to Chicago as an invited participant in a Theology and Modern Visual Art symposium at the Art Institute of Chicago. She has also continued to publish in this area, completing an article on the parable of the sower in art to appear with SBL Press. Chris is delighted to have been appointed to a tutorial Fellowship at Regent’s Park College starting in October

2019, where she will be responsible for leading the College’s new Centre for Baptist Studies (currently known as the Centre for Baptist History and Heritage), whilst continuing to teach New Testament in the University. She will also continue to run the Centre for Reception History of the Bible, together with colleague Dr Joanna Collicutt. She is particularly excited about the opportunity her new post will offer to promote the hidden treasures of the Angus Library at Regent’s Park College, a little-known but wonderful resource. Her new post will also provide the opportunity for her to explore the contributions of Baptist women as biblical interpreters, a project which she has already begun to research.



DIARMAID MACCULLOCH

Diarmaid MacCulloch, Professor of the History of the Church and Fellow of St Cross, has been awarded the distinguished Leopold Lucas Prize. The Leopold Lucas Prize is awarded annually by the Tübingen University in Germany and is worth €50,000. It marks outstanding achievements in theology, intellectual history and philosophy in the name of Jewish scholar and rabbi, Leopold Lucas. Professor MacCulloch receives this award following his widely acclaimed 2003 work *A History of Christianity: The First Three Thousand Years*, which became the basis for a BBC television series. Last year he published a definitive biography of Thomas Cromwell, *Thomas Cromwell: A Life*, to critical acclaim. The public ceremony to grant the award to Professor MacCulloch took place on 7 May 2019 at Tübingen University in Germany. Previous winners include Seyla Benhabib, Peter L. Berger, Guy and Sarah Strousma, Henry Chadwick, René Girard, and Paul Ricoeur.



MICHAEL OLIVER

Dr Michael Oliver, Departmental Lecturer in Modern Theology, received the Award for Excellence from the Humanities Division earlier this year. Under the University’s Reward and Recognition Scheme, the Award for Excellence recognizes consistent demonstration of exceptional performance significantly above that which might be reasonably expected at one’s current grade. Dr Oliver took up his post in the Faculty of Theology and Religion in October 2017 and stepped into the gap in the Modern Theology subject area left by two senior post-holders on research sabbaticals and one senior post-holder taking on the role of Faculty Chair. One of the most significant ways Dr Oliver demonstrated exceptional performance significantly above his grade was his leadership in post-graduate teaching, examination, supervision, and administration of course of study. He likewise significantly contributed to undergraduate study at the Faculty of Theology and Religion by designing, setting, and teaching an inaugural paper, *3221 Liberation Theology and Its Legacy*. Collaborating with Faculty librarian Dr Hilla Wait, this was one of the first papers in the Faculty of Theology and Religion to implement the newly launched Oxford Reading Lists Online (ORLO) system. Dr Oliver is also advancing research in his field. He has a published article, “How to Avoid the God Who Chooses: Denials” *Journal for Cultural and Religious Theory* 18.3 (Spring 2019); forthcoming book *Deconstructing Undecidability: Derrida, Justice, and Theological Discourse* (Lanham, MD: Fortress Academic/Lexington Books, 2020); and invited entries for the revised fourth edition of *The Oxford Dictionary of the Christian Church*, “‘Death of God’ Theology” and “Queer Theology.”



JENNIFER STRAWBRIDGE

Professor Jenn Strawbridge (Associate Professor in New Testament Studies) is

servicing as convener of the St Augustine Seminar which draws together scholars from Australia, Botswana, Brazil, Canada, China, Columbia, Egypt, India, Ireland, Kenya, Nigeria, the Philippines, Singapore, South Africa, South Sudan, Switzerland, the UK and the US in preparation for the Lambeth Conference 2020. The Lambeth Conference is a hugely significant event in the life of the worldwide Anglican Communion, bringing together all active bishops from more than 165 countries. This Conference takes place once every 10-12 years and seeks to discern the figure of the Anglican/Episcopal Church for the decades ahead.

Funded by a significant grant from the St Augustine Foundation (a charity which seeks to support theological education), the first seminar met at Lambeth Palace in November 2018 and the second gathering in May 2019. These gatherings, which include the Archbishop of Canterbury, play a significant role in developing and refining the themes for the 2020 Lambeth Conference and are creating resources for the conference discussions, addresses, and daily Bible studies, as well as pre-Conference publications and media which will be distributed to all delegates around the world. ■

Detail from The Tower of Babel by Pieter Bruegel the Elder (1563)



WORKSHOPS & PROJECTS

RENOUNCING THE WORLD: HINDU POLITICS AND ASCETIC LIFE IN INDEPENDENT INDIA

Sondra Hausner, Professor of Anthropology of Religion, has been awarded a Major Research Fellowship from the Leverhulme Trust for a project that will give ethnographic insight into the changing meanings of Hindu nationalism in India since 1947.

Hindu asceticism is one of the longest-standing religious institutions in the world, likely dating to several millennia before the Common Era and still actively practised today. In contemporary India, the right-wing Hindu governing party, Bharatiya Janata Party (BJP), explicitly promotes ascetic practice both as a traditional feature of Hindu life and a pivotal aspect of modern identity, as evidenced by the 2017 election of BJP member and ascetic Yogi Adityanath as Chief Minister of Uttar Pradesh, India's most populous state. Ostensibly outside worldly affairs, Hindu ascetics are, paradoxically, now a critical symbolic element within the national promotion of Hinduism. For their part, although sometimes dismissive of party politics, ascetics' own commitment to Hindu religious life means that they may explicitly support nationalist projects to promote Hinduism. In practice, Hindu asceticism may not always be about renunciation from the world, or even from the world of politics.

This project examines how religion has become an increasingly prominent political tool since the independence of India, and analyses the changing configurations of Hindu nationalism over the lifetime of this proudly secular state. Rather than using the disciplines of either history or political science exclusively, the aim is to offer ethnographic insight through the life history of an individual ascetic, Swami Rajeshwaranand Giri (b. 1937), known as Pagal Baba. Aged 10 at the time of independence and already a youth member of the Rashtriya Swayamsevak Sangh (the RSS, an organization known for nationalism Hindu views), Baba's life history has paralleled that of the Indian state: his experiences can help us understand both the multiple motivations for joining the Hindu right, in Baba's case as a boy, and what the RSS has represented both to him and to the nation over the course of the 20th century and up to the present.

Despite their reputation as ascetics who retreat from the world, Hindu renouncers are integral to the nationalist politics that promote Hinduism in contemporary India. And yet, from the renouncer's



Pagal Baba and Professor Hausner

point of view, ascetics embody the ultimate outsider perspective: as politicised as religious identity may be, ascetic engagement with Hindu life is meant to take place outside the boundaries of the mainstream political system. Many ascetics take a critical stance of worldly affairs, even though they sometimes participate in institutional life. Here, the narrative of an ascetic will offer a unique and contrary view into the cultural politics of Hinduism and the multivalent nature of religious advocacy in India.

Leverhulme Major Research Fellowships enable well-established, distinguished researchers in the humanities and social sciences to undertake a project of outstanding originality and significance, on a topic of their choice. For more information about the Trust, please visit www.leverhulme.ac.uk and follow the Trust on Twitter @LeverhulmeTrust.

CATEGORIES OF RELIGION AND THE SECULAR IN ISLAM

Until the 1960s, much of Islam's third holiest site – al-Haram al-Sharif in Jerusalem – was a car park. The compound includes the iconic golden Dome of the Rock and al-Aqsa Mosque, whose significance

to Muslims dates all the way back to the Prophet Muhammad's miraculous 'night journey' from Mecca to Jerusalem in 621 CE. Today it is a tightly-controlled area in which automobiles, weapons and non-Islamic religious paraphernalia are forbidden, a dress code is enforced, and non-Muslim visitors are restricted. Those seeking entry as Muslims may be tested on their knowledge of Qur'an. But it was only quite recently that the mosque's authorities began to worry about such things, beginning with a complaint in 1963 that cars and guns were not appropriate in a religious space.

Surprising shifts like this have got Dr Alex Henley thinking about the changing ways Muslims define what is religious and what is not. There is of course a long-running scholarly debate over the proper definition of 'religion', but a new generation of scholars has started to pay attention to how people on the ground define it for themselves. Rather than treating religion as a phenomenon that can be found, catalogued and compared universally, we can learn a great deal by seeing it as a social construct, varied and changeable. That is to say, the things people call religious in one context may be non-religious in another. Indeed, our modern urge to pigeon-hole everything into neat categories goes against the grain of older ways of thinking.

Mosques in the Prophet Muhammad's day seem to have been places where people gathered not only to pray, but also to eat, sleep, teach, study, negotiate treaties or choose leaders. Recent Muslims' concern to regulate and police the mosque as an exclusively 'religious' space – where only properly 'religious' things belong – seems to reflect a peculiarly modern urge to categorise and separate social spheres. Dr Henley's current research focuses on the people who run mosques in today's Middle East: emerging hierarchies of state-salaried clerics, often headed by a national Grand Mufti. Dr Henley sees these as embodiments of the same re-categorisation of social spheres. Here what is striking is that 'secular' state-building has been accompanied by the creation of powerful new institutions to govern 'religion'. While mosques increasingly exclude things now deemed non-religious, larger religious institutions were built to include all sorts

of things never previously housed under one roof: not only mosques but also family law courts, alms funds, charitable endowments and associations, schools and cemeteries. The people who work in this new religious sector have formed the first professional clergy in the history of Islam.

This project's goal is to jump-start a new conversation about how Muslims differentiate religion from non-religion. In May 2019, Dr Henley held the first meeting of an international network of scholars interested in 'Categories of Religion and the Secular in Islam' (crsi. theology.ox.ac.uk). You can follow this conversation as it unfolds on our blog.

A NEW PROJECT OF THE IAN RAMSEY CENTRE: EASTERN EUROPEAN PERSPECTIVES ON SCIENCE, THEOLOGY, AND HUMANE PHILOSOPHY

Since 2 Feb 2018, Dr Andrew Pinsent has led the Ian Ramsey Centre (IRC) for Science and Religion, at the Faculty of Theology and Religion, has been working on an 18-month project with a focus on CEE, made possible through a grant of \$234k from the John Templeton Foundation (JTF).

Perspectives on the big questions at the intersection of science, theology and philosophy are unusual and arguably unique in Central and Eastern Europe (CEE), which has an extremely rich intellectual heritage. The ideas of Copernicus (d. 1543) and Comenius (d. 1670), to give two particularly famous examples, changed the world, and the first steps in breaking the codes of Nazi Germany's Enigma machines were made by the Polish mathematicians Jerzy Rozycki, Henryk Zygalski and Marian Rejewski. But the imposition of communism following the Second World War put much of this

Participants at the conference, "Human Persons and Human Brains", Croatia 2018



rich culture into an intellectual deep freeze, the after-effects of which still linger, despite accelerating economic recovery. Moreover, the legacy of a state-sponsored conflict narrative of science and religion, as well as intense pockets of resistance, have also contributed to a patchwork of divergent cultural attitudes. Educational resources are often limited in this fragmented cultural landscape, and young and promising scholars often face great challenges in getting started in research.

The IRC's project was planned to comprise a large range of pilot activities that would enable us to better understand the region, including needs and opportunities, as well as key institutions, people, funding, and co-operative networks. The planned activities included an international conference, a regional summer school, and an essay competition. But, in many countries of CEE, the IRC has found itself pushing at an open door, and the project has generated many additional activities. These have included, for example, the summer school and conference, "Human Persons and Human Brains," in Ciovo, Croatia and a second major conference in Budapest, "Dualism in the Twenty-First Century." We have also participated in a "Religion and Culture" conference, co-hosted by the John Paul II Centre in Warsaw, and the Institute of Philosophy, University of Warsaw, as well as a colloquium on "Christianity and Tragedy" at the Ukrainian Catholic University, Lviv, Ukraine. We are also contributing to the translation of two key works into Polish, and we invited the winner of our essay competition, Daniel Kodaj (Department of Philosophy, Eötvös Loránd University, Hungary), to present his paper in Oxford, "The Metaphysical Poverty of Naturalism".

At the time of writing, we are preparing the final report of the project on CEE, a report that maps the landscape of trends, obstacles, and opportunities in the region; key findings will also be made available online through new web resources. We have also recently submitted a proposal to the JTF for a \$1.8M second-stage project in CEE that will greatly expand the IRC's work in the region over 2020-2022, and enable us to offer subgrants and other opportunities, especially to promising early-career scholars.

A NEW METHODOLOGY FOR COMPARATIVE ANALYSIS OF THE DEAD SEA SCROLLS AND COGNATE LITERATURE

Dr Daniel Schumann's post-doctoral project entitled "A New Methodology for Comparative Analysis of the Dead Sea Scrolls and Cognate Literature" will take an integrative approach to the Dead Sea Scrolls (henceforth Scrolls), the New Testament and other

Perspectives on the big questions at the intersection of science, theology and philosophy are unusual and arguably unique in Central and Eastern Europe (CEE), which has an extremely rich intellectual heritage.

ancient Jewish literature. It is thus part of an ongoing and lively debate on how the Scrolls can shed new light on, and give meaning to, texts that have puzzled scholars of New Testament and Ancient Judaism since the beginning of their fields as modern academic disciplines. Although an increasing number of studies engage with comparative research on the Scrolls, surprisingly little effort has been invested into devising a well-crafted methodology for tradition-historical and legal-historical comparison between the writings of the *Yahad* (the autonym of the group behind the Scrolls) and rabbinic literature, Jewish Apocrypha and Pseudepigrapha, the New Testament, as well as cognate literature.

It is this methodological question that Dr Schumann proposes to work on, and to which Dr Schumann intends to give new answers, as an MSCA-fellow at Oxford. With works such as L. Doering's article, "Parallels without 'Parallelomania'" and A. Shemesh's book "Halakhah in the Making", there already exists some fundamental groundwork that attempts to prevent inappropriate tradition-historical reconstructions in the case of legal traditions.

However, beyond these few methodological insights on mainly legal text corpora, a detailed investigation of how to compare various other forms of texts, including prayers, scriptural interpretations, community rulings, and narratives is still necessary. In the attempt to accomplish such comparative work, it is desirable to combine more closely synchronic and diachronic analysis. Such steps would include: first, locating parallel traditions with a special interest in the questions of how traditions are transferred from one language to another (philological analysis; translation technics); second, evaluating their degree of dependency (intertextuality; form criticism); and, third, putting these assumed parallels into a bigger tradition-historical framework (tradition history). When locating parallel traditions, Dr Schumann shares the assumption with J.Z. Smith that a historical relationship (genealogical dependence) does not have to be made plausible at first in order to undertake tradition-historical comparison. We should rather take presumed parallels between traditions in Yahadic writings and traditions in other Second Temple literature firstly as analogies. And then only secondly, and this goes beyond Smith's approach, the question of dependence can be raised and of course be answered. However, these dependencies can only be examined with respect to the "source" traditions from which both Yahadic and non-Yahadic traditions evolved. In addition, and with a stronger emphasis than previous works, Dr Schumann intends to describe and highlight the different "evolutionary factors," including the extent to which the *Yahad* participated in the sacrificial cult at Jerusalem, the focus on a unique canon of formative scriptures, the group's self-understanding as a "holy building" and an "eternal planting" (1QS 11:7-9), and the impact of Greco-Roman culture that shaped the language, laws and theology of the communities behind the Scrolls. ■

FACULTY BOOKS

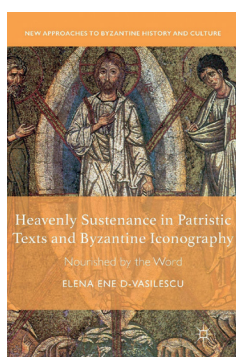


Mark Edwards, Elena Ene D-Vasilescu (eds.)

Visions of God and Ideas on Deification in Patristic Thought

Routledge, 2017

This volume illustrates the complexity and variety of early Christian thought on the subject of the image of God as a theological concept, and the difficulties that arise even in the interpretation of particular authors who gave a cardinal place to the image of God in their expositions of Christian doctrine. The first part illustrates both the presence and the absence of the image of God in the earliest Christian literature; the second examines various studies in deification, both implicit and explicit; the third explores the relation between iconography and the theological notion of the image.



Elena Ene D-Vasilescu

Heavenly Sustenance in Patristic Texts and Byzantine Iconography: Nourished by the Word

Palgrave, 2018

This book examines ideas of spiritual nourishment as maintained chiefly by Patristic theologians – those who lived in Byzantium. It shows how a particular type of Byzantine frescoes and icons illustrated the views of Patristic thinkers on the connections between the heavenly and the earthly worlds. The author explores the occurrence, and geographical distribution, of this new type of iconography that manifested itself in representations concerned with the human body, and argues that these were a reaction to docetist ideas. The volume also investigates the diffusion of saints' cults and demonstrates that this took place on a North-South axis as their veneration began in Byzantium and gradually reached the northern part of Europe, and eventually the entirety of Christendom.

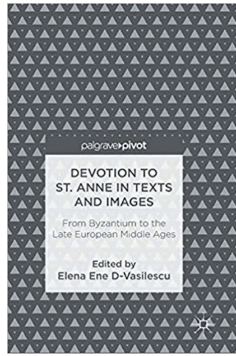


Elena Ene D-Vasilescu (ed.)

A Journey Along the Christian Way: Festschrift for the Right Rev. Kallistos Ware on His 85th Anniversary

Scholars' Press, 2018

The main theme of the book, the journey people assume towards God, permits us to speak about Christian theology and the Byzantine culture on which it stands. The piece might shed some light on how especially contemporary Church manages (if it does so) to combine the adherence to tradition with the ability to respond to the circumstances that twenty-first century human beings face, to their real needs – some of them acute – as individuals and as members of communities, be they small or entire nations.

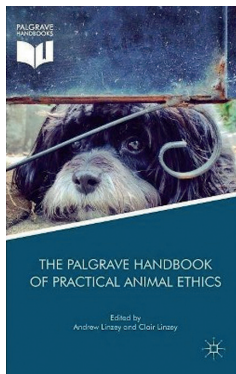


Elena Ene D-Vasilescu (ed.)

Devotion to St. Anne in Byzantium and the Middle Ages (ed.)

Palgrave, 2018

St. Anne was popular with representatives of various segments of society – from monks, nuns, members of the clergy, royal patrons, to church-goers of every rank. This book looks into both the public and private worship of this holy woman and brings to the surface some under-exposed aspects of it. It does so through the examination of manuscripts, monumental art, relics, sculpture, and texts of various genres. The contributors employ a historical as well as a theological perspective on how the cult of St. Anne (sometimes also with glimpses concerning that of Joachim) established itself, referring to areas in Europe which are not frequently discussed in English-language scholarship. This new contribution to the field of hagiography will be of interest to academics from a variety of research fields, including theologians, Byzantinists, art and church historians, and historians of a larger scope.



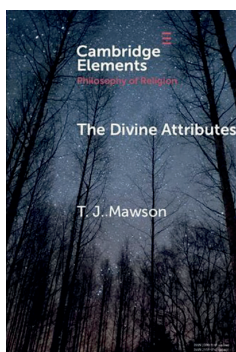
Andrew Linzey, Clair Linzey (eds.)

The Palgrave Handbook of Practical Animal Ethics

Palgrave, 2018

This handbook provides an in-depth examination of the practical and theoretical issues within the emerging field of animal ethics. Leading experts from around the globe offer insights into cutting edge topics as diverse as killing for food, religious slaughter, animal companions, aquariums, genetic manipulation, hunting for sport and bullfighting. Including contributions from Lisa Johnson on the themes of human dominance, Thomas White on the ethics of captivity, Mark Bernstein on the ethics of killing and Kay Peggs on the causation of suffering, this handbook offers an authoritative reference work for contemporary applied animal ethics. Progressive in approach, the authors explore the challenges that animal ethics poses both conceptually and practically to traditional understandings of human–animal relations.

The Palgrave Handbook of Practical Animal Ethics is an essential resource for those with an interest in the ethics of modern-day treatment of animals as well as scholars, researchers and advanced students in zoology, philosophy, anthropology, religious studies and sociology.

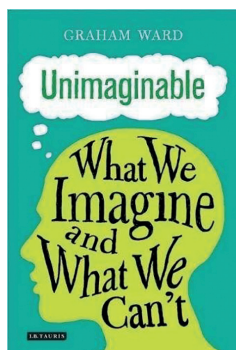


Tim J. Mawson

The Divine Attributes

Cambridge University Press, 2018

The Divine Attributes explores the traditional theistic concept of God as the most perfect being possible, discussing the main divine attributes which flow from this understanding - personhood, transcendence, immanence, omnipresence, omniscience, omnipotence, perfect goodness, unity, simplicity and necessity. It argues that the atemporalist's conception of God is to be preferred over the temporalist's on the grounds of perfect being theology, but that, if it were to be the case that the temporal God existed, rather than the atemporal God, He'd still be 'perfect enough' to count as the God of Theism.

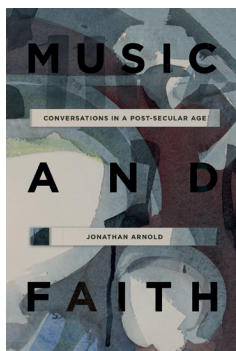


Graham Ward

Unimaginable: What We Imagine and What We Can't

I.B. Tauris, 2018

Imagination has roots beneath consciousness and is expressed in moods, rhythms, tones and textures of experience that are as much mental as physiological. In this book, a sequel to the earlier *Unbelievable*, I try to present a nuanced and many-dimensional portrait of the mystery and creativity of the human imagination. Discussing the likes of William Wordsworth, William Turner, Samuel Palmer and Ralph Vaughan Williams, so as to assess the true meanings of originality and memory, and drawing on his own rich encounters with belief, I ask why it is that the imagination is so fundamental to who and what we are as creatures who imagine. Using metaphor and story to unpeel the hidden motivations and architecture of the mind, I grapple with profound questions of ultimacy and transcendence. In doing so I show that, in understanding what it really means to be human, what cannot be imagined invariably means as much as what can.



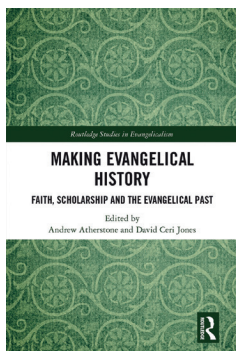
Jonathan Arnold

Music and Faith: Conversations in a Post-Secular Age

Boydell and Brewer, 2019

Following the success of his book *Sacred Music in Secular Society* (Ashgate, 2014) this book explores examples of how the Christian story is still expressed in music and how it is received by those who experience that art form, whether in church or not. Through conversations with a variety of writers, artists, scientists, historians, atheists, church laity and clergy, the term post-secular emerges as an accurate description of the relationship between faith, religion, spirituality, agnosticism and atheism in the west today. In this context, faith does not just mean belief; as the book demonstrates, the temporal, linear, relational and communal process of experiencing faith is closely related to music.

Music and Faith is centred on those who, by-and-large, are not professional musicians, philosophers or theologians, but who find that music and faith are bound up with each other and with their own lives. Very often, as the conversations reveal, the results of this 'binding' are transformative, whether it be in outpourings of artistic expression of another kind, or greater involvement with issues of social justice, or becoming ordained to serve within the Church. Even those who do not have a Christian faith find that sacred music has a transformative effect on the mind and the body and even, to use a word deliberately employed by Richard Dawkins, the 'soul'.



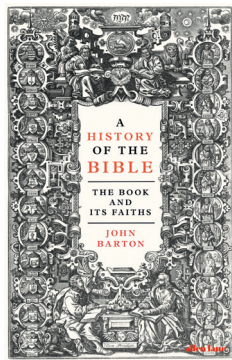
Andrew Atherstone

Making Evangelical History: Faith, Scholarship and the Evangelical Past

Routledge, 2019

This volume makes a significant contribution to the 'history of ecclesiastical histories', with a fresh analysis of historians of evangelicalism from the eighteenth century to the present. It explores the ways in which their scholarly methods and theological agendas shaped their writings. Each chapter presents a case study in evangelical historiography. Some of the historians and biographers examined here were ministers and missionaries, while others were university scholars. They are drawn from Anglican, Baptist, Congregationalist, Methodist, Presbyterian, Fundamentalist and Pentecostal denominations. Their histories cover not only

transatlantic evangelicalism, but also the spread of the movement across China, Africa, and indeed the whole globe. Some wrote for a popular Christian readership, emphasising edification and evangelical hagiography; others have produced weighty monographs for the academy. These case studies shed light on the way the discipline has developed, and also the heated controversies over whether one approach to evangelical history is more legitimate than the rest.



John Barton

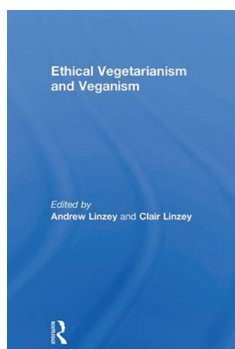
A History of the Bible: The Book and its Faiths

Allen Lane, 2019

The Bible is the central book of Western culture. For the two faiths which hold it sacred, it is the bedrock of their religion, a singular authority on what to believe and how to live. For non-believers too, it has a commanding status: it is one of the great works of world literature, woven to an unparalleled degree into our language and thought.

This book tells the story of the Bible, explaining how it came to be constructed and how it has been understood, from its remote beginnings down to the present. John Barton describes how the narratives, laws, proverbs, prophecies, poems and letters which comprise the Bible were written and when, what we know - and what we cannot know - about their authors and what they might have meant, as well as how these extraordinarily disparate writings relate to each other. His readings shed new light on even familiar passages, exposing not only the sources and traditions behind them, but also the busy hands of the scribes and editors who assembled and reshaped them. Untangling the process by which some texts which were regarded as holy, became canonical and were included, and others didn't, Barton demonstrates that the Bible is not the fixed text it is often perceived to be, but the result of a long and intriguing evolution.

Tracing its dissemination, translation and interpretation in Judaism and Christianity from Antiquity to the rise of modern biblical scholarship, Barton elucidates how meaning has both been drawn from the Bible and imposed upon it. Part of the book's originality is to illuminate the gap between religion and scripture, the ways in which neither maps exactly onto the other, and how religious thinkers from Augustine to Luther and Spinoza have reckoned with this. Barton shows that if we are to regard the Bible as 'authoritative', it cannot be as believers have so often done in the past.



Andrew Linzey, Clair Linzey
(eds.)

Ethical Vegetarianism and Veganism

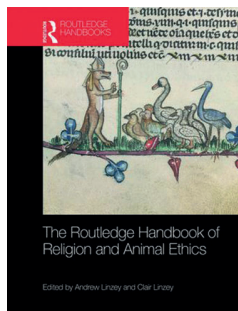
Routledge, 2019

The protest against meat eating may turn out to be one of the most significant movements of our age. In terms of our relations with animals, it is difficult to think of a more urgent moral problem than the fate of billions of animals killed every year for human consumption.

This book argues that vegetarians and vegans are not only protestors, but also moral pioneers. It provides 25 chapters which stimulate further thought, exchange, and reflection on the morality of eating meat. A rich array of philosophical, religious, historical, cultural, and practical approaches challenge our assumptions

about animals and how we should relate to them. This book provides global perspectives with insights from 11 countries: US, UK, Germany, France, Belgium, Israel, Austria, the Netherlands, Canada, South Africa, and Sweden. Focusing on food consumption practices, it critically foregrounds and unpacks key ethical rationales that underpin vegetarian and vegan lifestyles. It invites us to revisit our relations with animals as food, and as subjects of exploitation, suggesting that there are substantial moral, economic, and environmental reasons for changing our habits.

This timely contribution, edited by two of the leading experts within the field, offers a rich array of interdisciplinary insights on what ethical vegetarianism and veganism means. It will be of great interest to those studying and researching in the fields of animal geography and animal-studies, sociology, food studies and consumption, environmental studies, and cultural studies. This book will be of great appeal to animal protectionists, environmentalists, and humanitarians.



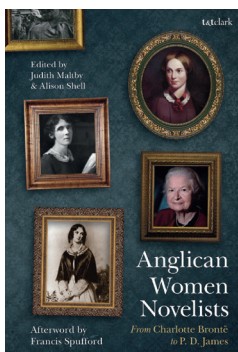
Andrew Linzey, Clair Linzey
(eds.)

The Routledge Handbook of Religion and Animal Ethics

Routledge, 2019

The ethical treatment of non-human animals is an increasingly significant issue, directly affecting how people share the planet with other creatures and visualize themselves within the natural world. *The Routledge Handbook of Religion and Animal Ethics* is a key reference source in this area, looking specifically at the role religion plays in the formation of ethics around these concerns.

This handbook demonstrates that religious traditions, despite often being anthropocentric, do have much to offer to those seeking a framework for a more enlightened relationship between humans and non-human animals. As such, *The Routledge Handbook of Religion and Animal Ethics* is essential reading for students and researchers in religious studies, theology, and animal ethics as well as those studying the philosophy of religion and ethics more generally.



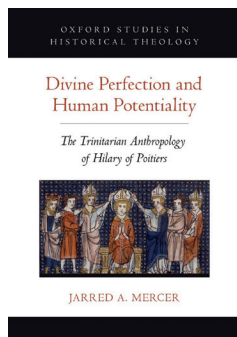
Judith Maltby, Alison Shell
(eds.)

Anglican Women Novelists: Charlotte Brontë to P.D. James

Bloomsbury, 2019

What do the novelists Charlotte Brontë, Charlotte M. Yonge, Rose Macaulay, Dorothy L. Sayers, Barbara Pym, Iris Murdoch and P.D. James all have in common? These women, and others, were inspired to write fiction through their relationship with the Church of England. This field-defining collection of essays explores Anglicanism through their fiction and their fiction through their Anglicanism.

These essays, by a set of distinguished contributors, cover a range of literary genres, from life-writing and whodunits, through social comedy, children's books and supernatural fiction. Spanning writers from the nineteenth to the twenty-first century, they testify both to the developments in Anglicanism over the past two centuries and the changing roles of women within the Church of England and wider society.



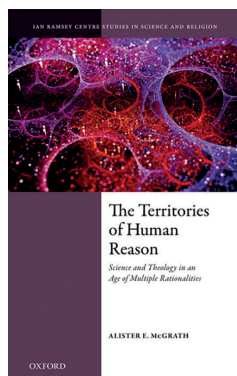
Jarred A. Mercer

Divine Perfection and Human Potentiality: The Trinitarian Anthropology of Hilary of Poitiers

Oxford University Press, 2019

The place of Hilary of Poitiers in the debates and developments of early Christianity is tenuous in contemporary scholarship. His invaluable historical position is unquestioned, but the coherence and significance of his own thought is less certain. In this book, Jarred A. Mercer makes a case for understanding Hilary not only as an important historical figure, but as a noteworthy and independent thinker. *Divine Perfection and Human Potentiality* offers a new paradigm for understanding Hilary's work *De Trinitate*. The book contends that in all of Hilary's polemical and constructive argumentation, which is essentially trinitarian, he is inherently developing an anthropology. The work therefore reinterprets Hilary's overall theological project in terms of the continual, and for him necessary, anthropological corollary of trinitarian theology – reframes it in terms of a 'trinitarian anthropology'. The coherence of Hilary's work depends upon this framework, and without it his thought continues to elude his readers. Mercer demonstrates this through following Hilary's main lines of trinitarian argument, out of which flow his anthropological vision. These trinitarian arguments unfold into a progressive picture of humanity from potentiality to perfection.

This work will also aid those seeking a more precise picture of fourth-century polemical controversy through trenchant examination of the theologies involved, and the philosophical and historical influences acting upon them. It also places the controversy in the context of its theological heritage, providing a helpful guide to previous Christian thought and how it influenced the fourth century.



Alister McGrath

The Territories of Human Reason: Science and Theology in an Age of Multiple Rationalities

Oxford University Press, 2019

This is the first major study to explore the emergence of multiple situated rationalities for human reasoning. It offers an appraisal of human rationality, surveying the forms of reasoning and criteria of rationality that have characterized the production of knowledge across culture and history. In particular, it establishes the understandings of rationality as both theory and practice encountered within professional communities in both the natural sciences and Christian theology, and explores how this opens up possibilities for interdisciplinary and transdisciplinary discourse and reflection. The work is particularly significant in moving beyond an outdated dichotomy between 'modern' and 'postmodern' forms of thought, noting the complexity of modernity, and particularly the importance of 'multiple modernities' for the dialogue between science and religion.



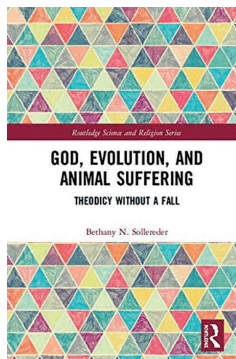
Darren Sarisky

Reading the Bible Theologically

Cambridge University Press, 2019

Reading the Bible Theologically asks what happens to the practice of reading when interpretation proceeds on the basis of a faith commitment to the Christian religion. This is not to say that this sort of substantive belief is somehow necessary in order to arrive at a valid interpretation of the Bible. It is simply to pose the question of what the consequences or entailments for interpretation are of assuming that the reader takes the broad outlines of the Christian faith as her point of departure in reading. If faith has an influence on reading, what exactly is the nature of this influence? If we can arrive at an answer to that question, does such influence count as a problem, a matter of lazily reading into the text one's preconceived opinions and religious allegiance? Or should we think of faith's influence in more positive terms?

There is a rather large inter-disciplinary debate brewing about the questions I have just posed. This debate or discussion is known by the name of theological reading of Scripture or theological exegesis of the Bible (exegesis refers to drawing meaning or sense out of a text). According to Yale University's Miroslav Volf, the discussion of theological reading has proven to be the most significant debate in all of Christian theology over the past few decades. Recent years have witnessed many brief attempts to state what the key issues in theological reading are, or what all the fuss is about. There are even a few longer works that weigh in on these topics. In spite of this, it is by no means difficult to find people who are still deeply perplexed about what is at stake, whether theological reading is something worth being excited about, or whether reading and faith even belong together at all (perhaps it might better for them to keep each other at arm's length). This is the situation that I intend to address with the book. I hope it will be of interest to scholars and students in both Christian doctrine and biblical studies.



Bethany Sollereder

God, Evolution, and Animal Suffering: Theodicy Without a Fall

Routledge, 2019

After the publication of *On the Origin of Species* in 1859, theologians were faced with the dilemma of God creating through evolution. Suddenly, pain, suffering, untimely death and extinction appeared to be the very tools of creation, and not a result of the sin of humanity. Despite this paradigm shift, the question of non-human suffering has been largely overlooked within theodicy debates, overwhelmed by the extreme human suffering of the twentieth century. This book redresses this imbalance by offering a rigorous academic treatment of the questions surrounding God and the suffering of non-human animals.

Combining theological, philosophical, and biblical perspectives, this book explores the relationship between God and Creation within Christian theology. First it dismantles the popular theological view that roots violence and suffering in the animal kingdom in the fall of humanity. Then, through an exploration of the nature of love, it affirms that there are multiple reasons to suggest that God and creation can both be "good", even with the presence of violence and suffering. This is an innovative exploration of an under-examined

subject that encompasses issues of theology, science, morality and human-animal interactions. As such, it will be of keen interest to scholars and academics of religion and science, the philosophy of religion, theodicy, and biblical studies.

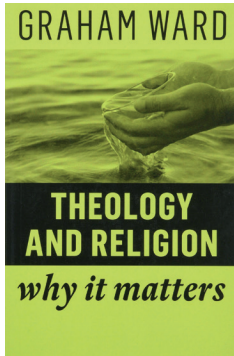


Jennifer Strawbridge, Peter Groves, Jarred Mercer (eds.)

Love Makes No Sense: An Invitation to Christian Theology

SCM Press, 2019

Love Makes No Sense: An Invitation to Christian Theology was published in January 2019 by Faculty Members Professor Jenn Strawbridge, Dr Peter Groves and Dr Jarred Mercer (with additional contributions from Oxford Colleagues Dr Jonathan Jong (Psychology), Dr Melanie Marshall (Classics), and Professor Judith Brown (History)). This book engages central issues of Christian theology including the Doctrine of Creation, the Trinity, the Incarnation, Sin, Redemption, Sacraments, and Scripture. Throughout ten chapters, it insists that teaching - doctrine - cannot be divorced from everyday life, refusing the common separation of the “practical” and the “theological”.



Graham Ward

Theology and Religion: Why It Matters

Polity Press, 2019

In this book I argue that the study of theology and religion is a single academic discipline, and it plays a vital role in helping us to understand politics, world affairs, and the nature of humanity itself. Religion can be used to justify inhumane actions, but it also feeds dreams, inspires hopes, and shapes aspirations. By invoking a sense of wonder about the natural world, religion can promote scientific discoveries, and by focusing on shared experiences, religion helps to bind societies together. Some scientists now believe that religious feeling might be hard-wired into our DNA, a fundamental aspect of what makes us human. Because religion is rooted in the imagination itself, its study involves staring into the profundities of who we are. Religion will not go away, so it needs to be understood. ■

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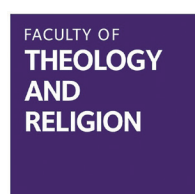
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