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FROM THE FACULTY BOARD CHAIR

GRAHAM WARD

Mid July, and the academic year finally arrives at the summer hiatus in weeks of hot, dry weather. It's been a long year.

It seems an age since, on the parched grass of my garden in Christ Church, we said farewell to colleagues who, over the years, have contributed generously to the culture and academic standing of the Faculty of Theology and Religion. Nathan Eubank has returned to the States to an important tenured position at the University of Notre Dame and Brain Leftow (our long-standing Nolloth Professor of the Philosophy of the Christian Religion) takes up a new post at Rutgers. So while last year Johannes Zachhuber, the outgoing Chair of the Faculty, could write in his introduction to this magazine that the Faculty had all its permanent positions filled, we are on the search again to fill an Associate Professorship in New Testament Studies and the Nolloth Chair. We will also be looking to fill another permanent post – in Old Testament Studies. But more of that next year.

There have though been new arrivals: Drs. Dafydd Daniel, Michael Oliver and Darren Sarisky all arrived in the autumn. Dafydd, who was appointed to replace Professor Josh Hordern during a period of research leave, no sooner settled at his desk when he was nominated by the BBC as one of their New Generation of Thinkers. Michael Oliver and Darren Sarisky filled the gap in Modern Theology created by Joel Rasmussen and Johannes Zachhuber being on leave while I took on being Chair of the Faculty Board. Both have already made their mark: Michael Oliver leading on the MSt. and MPhil. in Modern Theology and Darren Sarisky taking up the challenge of a new undergraduate course in Systematic Theology devised to suit the new curriculum. For his work on this course and its enthusiastic reception, Dr. Sarisky was given a university Teaching Excellence Award.

It has been a busy year for new, temporary appointments – particularly with Professor Mark Edwards being appointed as Senior Proctor and Professor Sondra Hausner having won a two year Major Research Fellowship from the Leverhulme Trust. We also filled two post-doctoral positions – one for a new project in natural theology led by Professor Alister McGrath and the Ian Ramsey Centre and a second for the McDonald Centre working with Professor Nigel Biggar. The Faculty also received two prestigious Marie Curie Fellowships:

Dr Alex Henley will be working on 'A Genealogy of Islamic Religious Leadership in Post-Ottoman States'; and Professor Markus Bockmuehl on 'A New Methodology for Comparative Analysis of the Dead Sea Scrolls and Cognate Literature'.

Graduate study at the Faculty has been an important success over recent years and key to our financial buoyancy. We are probably the largest school of graduate study in Theology and Religion in the UK, if not the world, with the admission of over a hundred new postgraduates a year. There is a high demand for admission, so those selected for a place are literally handpicked. Bursaries are important for the sustainability of this number. We were fortunate this year in being able to make the highest number of awards in our history, but more funding is needed as excellent students struggle financially while trying to complete research that is recognised (in publications) as innovative and original. The graduate body is such a vital part of our Faculty culture we made a short film this year about the intellectual buzz that is found among it. At the moment it is being edited, but it will appear next year on our website.

If the film turns out the way we hope then we will commission another focusing on undergraduate life because it's evident that there's a disconnect between the way the Faculty is perceived by many outside and what the Faculty actually is like. That's a communication problem so we have taken to Instagram (alongside Twitter and Facebook) so that news and insights can be relayed to the public as soon as possible. One last piece of news just off the press: Professor Carol Harrison, the Lady Margaret Chair of Divinity, has just been made an FBA!

Theologians and Religionists of whatever faith and none are like scientists caught between quantum and relativity. Sometimes we treat the minutiae of texts. Sometimes we treat the grand and unimaginable. We live intellectually between specks of dust and star clusters, and the abiding experience (besides excitement) is vertigo. As the summer opens, and this magazine is sent to press, we step out into the foundationless and begin, again, to wonder and speculate. ■

Graham Ward
Chair of the Faculty Board

The International Conference on Patristics Studies

AN INTERVIEW WITH...

CAROL HARRISON and MARK EDWARDS

by **Marek Sullivan**, *DPhil student in Theology and Religion*

What is the Patristics Conference?

ME: It's the biggest international conference in early Christian studies. It takes place every four years in Oxford under the title of the International Conference on Patristics Studies, and is attended by up to 1,000 people from over 30 countries. The proceedings (of around five hundred short and long papers) are published across several volumes. Many people see the conference as a place for scholars from around the world to gather and engage with the entire range of early Christian studies, from the New Testament to the late Byzantine period, and across languages including Greek, Latin, Coptic, Syriac, and

Armenian. That spectrum of subjects is not found anywhere else. The closest is the conference of the North American Patristics Society, which takes place every year that the Oxford Conference does not. But the Oxford conference attracts many more people, and therefore holds a very prestigious place.

CH: We held a special conference a few years ago to celebrate the fiftieth anniversary of the International Association of Patristics Studies [Carol has been both President and Vice-President of the Association] and invited six colleagues from around the world to talk about patristics in their area. But the one thing that everyone kept coming back to, as a sort of

point of reference, was the focus of the whole discipline – what we do, and the history of it, how things were developed, etc. I was quite struck, realizing that the Oxford conference is *the* international conference on Patristics. There isn't another one that can compare.

ME: It's a kind of coming of age. When eight South American scholars come to Oxford to hold a workshop at the Patristics conference, it is clear that Patristics studies has matured there. The same with Japan and Africa. The conference has also begotten a number of smaller conferences. There is one, for example, devoted to work on Origen, which normally takes place every two





you go back to 1951, everybody who taught Theology was in orders, in this country and elsewhere. Cross' interests were primarily ecumenical. He wanted to invite Catholic and Orthodox scholars, initially from Europe, to discuss what was agreed to be the common denominator of the great Christian traditions from the ecumenical point of view. Back in the first, there were probably about twelve scholars. I don't know whether they already wanted to repeat it in the way they did, but it was eventually agreed that it would become a four-year conference. At the time, it was run by his secretary Elizabeth Livingstone (also known as Betsy), who is still alive.

CH: She is the history of the conference. She was there right from the beginning.

ME: And from 1995 she ran it by herself. She would invite the people who had come before, and she would also invite them to nominate someone else, and then she would invite those people to invite someone else. So it wasn't for everybody who just wanted to come. It was always by invitation. The first time I went in 1987, it was because someone else suggested that I be invited. She sent everything out on paper, and the papers were all different colours depending on whether you were part of the original list.

CH: Everything was done on her typewriter. Little cards, just beautifully presented. She was meticulous.

ME: All the way up to 1995, the twelfth conference, she organised the entire thing.

CH: She was awarded an MBE for her services to Patristics.

ME: So now it's open. We have a website and we call for applications. We could have more delegates but the Exam Schools don't allow 1,000 people in at the same time, so we're already transgressing the rule when we have more than 800.

What is the purpose of the conference?

ME: Well now I think it's obviously lost its original clerical purpose, though if it does help to foster ecumenism, if it helps foster mutual understanding between Christian denominations, then that's great.

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years, rotating round various places in the world. They sometimes hold their planning sessions at the Oxford conference.

CH: The other feature we should probably note is the workshops, which have become a more prominent feature of the conference as the years have gone by. They tend to take place in the afternoon. Colleagues will informally gather together a workshop of people that they want to talk to, and people will present papers, sometimes across a number of afternoons. And they have resulted in separate volumes of papers around a particular theme. These can be really exciting.

ME: Yes, people feel that something's actually being moved forward now. It's not as atomistic as it once was. There's a lot of cooperation.

What is the history of the conference?

ME: The conference began in 1951, and is now in its eighteenth edition. It started off as a very small enterprise initiated by Carol's predecessor Frank Leslie Cross. If

CH: It's striking how many denominations attend. And that's a physical thing, isn't it, because you have Eastern Orthodox monks and clergy turning up in robes. It's quite striking. There are Benedictines, Dominicans. You can't underestimate, either, how for many people it's a place of reunion. Attendees arrange to stay in the same college, and look forward to seeing each other every four years. It's a great opportunity to catch up with old friends. In terms of other purposes, I think publishers regard it as a desirable venue for setting up stall, advertising their latest publications, etc. It's an opportunity for delegates to become aware of what's coming out, and to purchase books. Sessions on databases and digital humanities are now quite a significant feature of the conference, bringing people up to date with the latest facilities. New additions and initiatives tend to get launched or at least brought to people's attention at the conference. Quite a lot of publishers have receptions during the conference. In fact everybody seems to take the conference as an opportunity to have a meeting or a reception, or a launch. During the conference the IAPS also has a general meeting for all members of the association worldwide. It holds the council of elected representatives, and it elects the new executive. It's a very busy time.

Do non-Christians ever attend?

ME: They do, because Patristics, despite its name, attracts people interested in any kind of early Christian studies. We get lots of Americans, in particular, whose real interest is archaeological or sociological, and who are often more interested in gender than theology. People whose main interest is animals might turn up. So yes, it's just the study of literature and history in the first millennium that happen to be Christian. I imagine that a majority of people are probably still in some sense believers, but there are plenty of people who are not.

CH: And there are some countries in which you can only actually study the discipline in a faculty of Classics or History.

ME: We're self-consciously international and make sure to invite people from around the globe. We also try to foster the use of languages other than English. We are



really trying to justify the title 'International Conference on Patristics Studies', to make it clear to everybody that there isn't just only one language in the world. We also have a huge number of graduate students attending, which gives everyone an opportunity to present.

Is there an official publication that comes out of the conference?

ME: Yes, the proceedings are published in a series called *Studia Patristica*, with each conference having several volumes. I think we're up to eighty volumes, at least in hard copy. The latest proceedings are online.

What is included under 'Patristics'?

ME: Patristics initially meant the study of early Christian theologians. The assumption was that these were the people who created the ecumenical doctrines of the Church. The original theological degree here was basically Old Testament, New Testament, Patristics, and then you stopped. There was no need to learn any theology after 451

CE, the date of the Council of Chalcedon. Patristics used to be absolutely central to the Anglican conception of what theology is. Nowadays, it's no longer confined to the study of early Christian doctrine, but includes literature, liturgy, spirituality, archaeology, etc. It's the study of everything that went on in the Christian world. Early Christianity in China was a subject of one of the papers last time, for example. And we don't even confine it to the period up to 451. It now goes up to at least 1000 CE, at least in the minds of Orthodox participants.

What is your role?

ME: We are both directors, and coordinate the general meeting of directors. We decide on things like deadlines, the registration fee, etc., in coordination with Oxford conference management, who are our professional management team.

CH: We do everything basically. A conference like this takes a lot of work.



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ME: We make key policy decisions. For example, about three conferences ago it was decided not to have just individual papers, but require people to be part of a workshop, and to lay down the rules for how many countries should be represented in the workshop and that kind of thing. We also set up boards to review abstracts and publications. All this has to be discussed, and we have various meetings in the four years between conferences. Carol and I are co-chairs. Carol's been inviting the plenary speakers. I've always had the role of secretary, of actually keeping the minutes of the meetings of directors, which I still do. In the past, I've also done the timetable for the entire conference, but I think we'll be dividing the labour this time. The other directors have their own jobs.

CH: We should actually stress that the main part of the role actually happens after the conference, when all of these papers are submitted and need to be peer-reviewed in advance of publication. We've recently

invited twelve additional colleagues from outside of the UK, for two reasons: so that they can assist us with the peer-review, but also to emphasise that the conference is very much an international conference that happens to take place in Oxford. Despite some previous concerns, there's a general feeling now that colleagues want it to stay in Oxford. Now, I want it to be something that's possessed by the international community of Patristics scholars, so we invited twelve colleagues in different parts of the world, and specialising in different aspects of patristics, to join us in a newly-formed International Advisory Committee. This will complement the directors who are already here, and will come into effect at the next conference.

I did once explore rotating the venue around different international centres – I met with colleagues from the States, from Germany, and asked whether they would like to pick this up and organise, but in the end, despite the interest, the response was, 'We'd very much prefer it to stay in Oxford, over to you!'.

ME: It's now a huge conference, and our directorate obviously includes people who have experience. I've been doing it for over twenty years. Just to hold it in Berlin one year, in Rome another year, and have a new set of directors every time would be impossible. What *has* happened is that a British Patristics conference has now sprung up. This takes place in the years before and the year after every Oxford conference, in Birmingham, Cardiff, or wherever (anywhere except Oxford). But that is on a much smaller scale, being only for British academics.

What are your first memories of the conference?

CH: [To Mark] When was your first conference?

ME: 87 I think.

CH: Yes, me too. It was one of your first conferences as a research student. It was probably one of the first papers I had ever written. How kind my colleagues were, despite the fact my knees were knocking behind the desk! Hmm first memories ... The garden party is quite an event – it takes place out in the Master's Garden in Christ Church, and just feels very English. There's cucumber sandwiches and tea and strawberries and cream. I think everyone turns up before the conference has officially begun to just say hello to everybody. For me it was that sense of the great and the good whose names you associated with the books you'd read. And suddenly there they were, you know, in the flesh. It was quite exciting!

ME: 1991 was my second. It was the first one where I gave a paper. There was a very distinguished scholar called Quispel who worked on Gnosticism at the time. I gave a small paper on a small issue, and at the end of the paper the distinguished scholar banged his stick and said 'The speaker has spoken with great eloquence, etc., but I am amazed he didn't say...' he then basically gave the substance of the paper that he himself was to deliver the next day, perhaps using this as an excuse to give us a preview of his paper!

What is the future of the conference?

CH: Well, we think it will stay here. It's going from strength to strength so the future looks good! ■

CH and ME wish to express their gratitude to Oxford Conference Management, and particularly Priscilla Frost, for their ongoing support for the conference.

MEET OUR EARLY CAREER RESEARCHERS

ANN GILETTI

This year has been the second of my Marie Curie (European Commission) research fellowship, and it has been a great learning experience. The project is interdisciplinary, exploring medieval conflicts between philosophy and theology (*Boundaries of Science: Medieval Condemnations of Philosophy as Heresy*). It looks at controversial philosophical theories that contradicted Christian beliefs, and explores why some late medieval philosophers and theologians labelled them as heresy in their academic writing – even though the ideas were not heretical.

Work on the project involves reviewing medieval texts by these authors and analysing their philosophical opinions and use of the term ‘heresy’. It has meant travelling to libraries in Britain and on the Continent, and presenting findings at conferences to test conclusions.

The data for the project is medieval texts on philosophy and theology. Last year was spent reviewing a high volume of these works to isolate incidents of philosophers and theologians labelling philosophical theories as heretical. Although before moving to Oxford I had worked in excellent libraries with rich collections of medieval manuscripts and modern editions, nothing prepared me for the wealth of the Bodleian. I found texts I did not know I was looking for. More texts has meant ... more work! And the work has been fruitful. Along the way, interesting peculiarities of philosophical/theological positions and medieval associations between theories have emerged, prompting one article I was not expecting to write.

One of the questions I am examining is about how ideas were classed as heretical in the late Middle Ages. As part of the project, in April historians working on diverse aspects of medieval heresy gathered from the UK, US and Europe for a two-day conference discussing this question (*Forbidden Ideas*, 16-17 April). The event was generously supported by the European Commission (Marie Skłodowska-Curie Actions), Oxford Medieval Studies (OMS) and The Oxford Research Centre in the Humanities (TORCH), which regularly help medieval studies and other humanities activities at Oxford. The Faculty very kindly assisted with logistics in organising the event, and I learned a lot in the process. Other new experiences have been public engagement activities about the project, such as a school classroom discussion on ‘conflicting truths’, and presentations at Curiosity Carnival, a public street event held in Broad Street last September as part of the European Commission’s Researchers’

Night, celebrated in over 300 cities. TORCH helped me to organise a recent public lecture at the Museum of the History of Science on Broad Street.

Over the next two years, I will write up a book based on the work I have done during the fellowship. I have been very fortunate in meeting specialists at Oxford interested in talking with me about aspects of my project and questions relating to medieval heresy, philosophy, and theology. This has made a huge difference in how I see certain issues in the material I study. The Faculty has been amazingly supportive, in helping me with administration, logistics, and learning opportunities. The generous help of these academics and the Faculty and the extraordinary experience I have had here should stand me in good stead for the book-writing process.

ALEX HENLEY

I came to Oxford two years ago as a Departmental Lecturer in Islam and the Study of Religion, after a four-year stint in the US as a research fellow at Harvard and Georgetown Universities.

Little did I know what an interesting time it would be to join the Faculty. It has been fun to be involved in fine-tuning the new undergraduate curriculum in Theology & Religion, which started when I did. Indeed when I am in first-year tutorials discussing just what the Study of Religion is, and how it differs from Theology, I can tell my students truthfully that these are questions that we still find ourselves debating at Faculty meetings! After all, the way we formulate and present our curriculum may have as lasting an impact on the field as a whole as anything else we do as academics. Meanwhile, in my role as Director of Graduate Professional Development, I have been working with DPhil students on our Graduate Teacher Training Scheme to meet some of the needs arising from the new curriculum, especially preparing all our undergraduates for their now compulsory thesis projects. It has been great to see graduate students sharing their experience of research and extended writing with undergraduates, while also getting their first tastes of what a teaching career might be like.



This year has brought several new opportunities for my research. In January I organised my first major international conference, 'Rethinking Nationalism, Sectarianism and Ethno-Religious Mobilisation in the Middle East'. Under this broad heading, I brought together 37 speakers from 11 different countries to discuss contemporary identity politics in comparative perspective: religious and secular, Muslim and Christian, violent and non-violent. Speakers represented disciplines including Theology; Religious Studies; Oriental Studies; Anthropology; History; Sociology; Political Science; International Relations; and Law. We packed out the auditorium at St Antony's College for a keynote lecture by Princeton Professor Max Weiss, who gave a masterful survey of past and future trajectories in the study of sectarianism, a field he has shaped. Other panels were chaired by 10 leading experts on Islam and the Middle East from around Oxford, including our Faculty's Professor Justin Jones, who has published on Shi'i sectarianism in India. The conference was generously funded by Pembroke College, the Middle East Centre at St Antony's College, and the Sasakawa Peace Foundation. I will be publishing a collection of papers from the conference in a special journal issue on 'Local Drivers of Sectarian Boundary-Making in Middle Eastern States', co-edited with Dr Ceren Lord.

The Faculty has also given me the chance to host a couple of other notable individuals who have been formative in my own research. Dr Timothy Fitzgerald, controversial author of *The Ideology of Religious Studies* (2000) and critic of the cross-cultural study of 'religion', came from Spain to give a public lecture in Michaelmas Term as part of our Research Seminar in the Study of Religion. This summer, I am sponsoring a month-long visit by Professor Abdulkader Tayob from the University of Cape Town under the new Africa-Oxford Initiative. Professor Tayob has been among the first to bring the critical religion approach pioneered by scholars like Fitzgerald to bear on Islamic Studies, showing how Muslims have adopted the language of 'religion' in the modern period.

Looking ahead, I am delighted to be staying with the Faculty for another two years as a Marie Curie Research Fellow, having received almost €200,000 in funding from the European Commission. The grant project is 'A Genealogy of Islamic Religious Leadership in Post-Ottoman States'. My goal will be to produce the first history of the 'Grand Mufti' as a modern model of Islamic religious leadership. This title emerged in several Middle Eastern states in the process of nation-building after the fall of the Ottoman Empire and its Caliphate. Most interestingly, I think it represents a common trend toward the articulation of 'religion' as a social category distinct from the 'non-religious' in Muslim societies. For the first time in Islamic history, these states have been generating centralised religious hierarchies in which a Grand Mufti administers a professionalised 'clergy' and a nationwide network of mosques, schools, courts, charitable endowments and other institutions newly defined as religious. My contribution will be to trace the rise of these powerful institutions – arguably the invention of an institutional 'religious leadership' in Islam – using this as a lens through which to analyse changing Muslim discourses around 'religion'.

One of my objectives in the course of fieldwork in Jordan and Palestine will be to feed my research back into local communities, especially through engagement with women's civil society groups. While scholars are becoming increasingly aware of the key roles played by Muslim women in religious life, increasingly generating their own interpretations of the Qur'an and Shari'a, their access to public platforms has also increasingly been hampered by the institutionalisation of Islam. By employing a professionalised male 'clergy', the emerging national religious institutions have largely relegated women to a newly-defined 'laity'. I will look into the implications of this shift, meeting with women's NGOs to deepen our understanding of these problems, while exploring potential avenues for positive engagement with the official religious leaderships of Jordan and Palestine.

MICHAEL OLIVER

I joined the Faculty of Theology and Religion in October of 2017, taking up a three-year post as Departmental Lecturer in Modern Theology. In May 2017, I graduated with a Ph.D. in Theological and Philosophical Studies in Religion, with a concentration in Women's, Gender, and Sexuality Studies, in the Graduate Division of Religion at Drew University. Before coming to Oxford, I held lectureships at various universities in New Jersey, teaching courses in theology, religion, philosophy, and ethics. Most recently, I was a Lecturer at Rutgers University in the Departments of Religion and Women's and Gender Studies.



My primary role for the Faculty of Theology and Religion has focused on post-graduate supervision and teaching. As convenor for the MSt and MPhil in Modern Theology, I run the Post-Graduate Taught Seminar in Modern Theology, which is the core seminar for all first-year MPhil and MSt students in Modern Theology. The seminar meets weekly through Michaelmas and Hilary terms and its goal is to introduce students to the significant philosophical and theological thinkers, themes, issues, methods, and styles in the 'modern period' (post 1780). Besides supervising this year's incoming Masters students, I have also sat on the post-graduate Board of Examiners and Graduate Studies Committee. My college affiliation with St. Benet's Hall and most of my undergraduate tuition has been for students taking papers for the B.A. in Theology and Philosophy and Theology and Religion. I have had the opportunity to lecture for the Faculty and teach undergraduate papers that meet as classes. This post also includes a stint with the Department of Continuing Education (OUDCE) and my work includes contributing to the BTh course as a committee member and examiner. In Trinity Term of 2019, I will be teaching a ten-week public course for OUDCE, entitled 'Deconstruction and Christian Theology'.

My academic work and research focuses on constructive and critical engagement with Christian theology, and its relationship with social justice, through the lenses of critical race theory, liberation and feminist discourses, and Continental philosophy. My overall goal in such work is to critically engage the Christian theological tradition, through contemporary discourses (e.g. poststructuralist, feminist, liberationist), to recover resources, uncover its rich complexity, and highlight problematic constructions, in order to address the ways theological discourse excludes, marginalises, and silences (especially according to race, gender, and sexuality). The aim is to advance theology's self-critical work, in engagement with such issues and the attendant discourses that have attempted to remedy them, by further plumbing both the depths of tradition and the limits of these remedies, for the sake of constructing a theology that continues to wrestle with issues of social justice. It is my conviction that religion – especially Christianity – has a responsibility to address the way it funds and perpetuates these ills, but also has a word to say about them: a word that continually struggles to say and reform the words already spoken.

I have been able to continue my research since arriving at Oxford, taking advantage of the tremendous opportunities and facilities available – not least the superb Bodleian library system. I currently have an article under review in a refereed journal and am working on another for submission before the end of this year. Additionally, I have been able to participate in several academic conferences and speaking engagements. Most exciting, however, is my recent book contract for a monograph publication, forthcoming in 2019, with Fortress Academic press. The book, which is a significant revision of my doctoral thesis, is entitled *Discerning Difficult Decisions*. In the book I explore the problematic nature of decision, including the inherent exclusivity that accompanies any decision, and the ways in which we have attempted to avoid such. Advancing current readings of the deconstructive work of Jacques Derrida, which provides the theoretical background throughout, this book critically examines the perennial problem of inescapable decision by focusing on two particular instances in which the problem plays out: first, in discourses where a pursuit of justice or liberation from systemic oppression is a primary concern; and second, in theological understandings and negotiations of divine decision. While wholeheartedly affirming the theo-ethical desire to avoid the problem of exclusivity that inevitably accompanies decision, I argue for the necessity of reckoning with difficult decision(s) and highlight how one only ever mistakenly inhabits the illusory position of 'indecision,' i.e. standing outside the decision point, as a reflection of power and privilege. Ultimately, this book aims to gain a greater appreciation for the complexity of the problem of decision – in the contexts of justice work and theological understandings of divine decision – and an acknowledgement of the reality of discerning difficult decisions as a more responsible approach.

Overall, I am extremely excited to be a part of this prestigious institution and esteemed faculty. As I mentioned in my Faculty Blog post in January 2018, Oxford has a mystique, a presence, an awe-inspiring spirit that can be both inspiring and intimidating. I hope to richly contribute to this faculty, university, and community in every way that I can.

CRESSIDA RYAN

Oxford always emphasises how interrelated teaching and research are, and as my role in the faculty becomes better embedded, I have begun to make more use of the two-way process between them. Building on my previous research in Classics, and experience as a school teacher and university outreach officer, I am now using research into the history of education to bridge my interests in Early Modern Greek, and modern subject-specific pedagogy.



My PhD examined the reception of Sophocles' *Oedipus at Colonus* in eighteenth-century England and France, dealing with questions such as: Why was it suddenly relatively popular? How did it engage with developing notions of the sublime, and of British nationhood? What was the relationship between teaching resources, scholarly publications, and the wider political, cultural, and religious landscape?

This year has seen many pieces of this puzzle come together, as I trace the history of Sophocles back to the 1502 *editio princeps*. In December 2017 I gave a paper in Leuven to celebrate 500 years of the Collegium Trilingue. Talking about Erasmus, Luther, and Melanchthon's use of Greek in an institution with close links to them, and balancing Hebrew, Greek, and Latin at a conference whose official languages were English, French, and German, led to a multilingual melange of a conference in which many new ideas were germinated, and from which some fruits will emerge later in the year, in the form of a volume in the Lectio Series. New College, Oxford, has the only first edition copy of Luther and Melanchthon's translation of the New Testament into Latin in the UK. By reading this in the light of their treatises on education, translations of Classical Greek texts into Latin, and other Greek works, alongside both the Vulgate, and Erasmus' Greek and Latin New Testaments, I demonstrate some of the ways in which learning Classical Greek, and trying to express it in Latin, gave the Reformers a new linguistic world in which to develop their religious ideas. In carrying out this project I have necessarily come to understand the language of the New Testament in new ways, which have motivated developments in my existing teaching, but also the preparation of a new FHS course on the *Letter to the Hebrews*. This will offer students the chance to study translation, historical linguistics, textual criticism, practical criticism and exegesis, and wider theological themes through the lens of one text. For me, this unites my own previous specialism in philosophy and linguistics at Cambridge, with my newer role in scriptural language teaching, mediated through my ongoing commitment to the study of Sophocles and his reception in Early Modern Europe (I am publishing two further articles based on my PhD in the next year).

From an educational point of view, my teaching role has itself inspired new research avenues. In April 2018 I presented a paper at the Polis Institute in Jerusalem, which teaches ancient languages in the target language, the so-called Direct Method. Their conference was on the history of language teaching, and I talked about the challenges of teaching the language of the New Testament to ordinands. From the relatively facile need to make sure that classroom examples are not heretical, to the appreciation of the differences in teaching Greek as a subject of vocational importance and not just academic interest, this group has challenged me to think about what Greek I teach, and how I teach it. Teaching Koine is already limiting the range of Greek taught. Any Greek textbook necessarily teaches an artificially constructed form of a language that resists codification, but with New Testament Greek books the risk is greater, extracting a language from a narrow canon. Not being used in the New Testament and associated literature does not mean that a linguistic feature is unimportant, so much as it was not needed for the expression of the material in that body of texts. The challenges this poses in terms of historical linguistic appreciation and New Testament pedagogy is something I will be talking about at the History of Language Learning and Teaching Network conference in Reading, July 2018.

Subject-specific pedagogy has also motivated me to explore more practical research areas in my department teaching. I have previously completed a PGCE, and ran a number of teacher training events, which primed me well to consider improvements in teaching ancient languages. This year I completed the university's Enhanced Teaching Programme, which offered me an opportunity to research and construct a new evaluation framework for assessing student learning. Standard course evaluations are often not entirely helpful in assessing teaching or learning. I started from working on reflective learning processes with students, and used these to direct teaching, which over the year improved student learning and provided indirect feedback on the quality of teaching. The success of this approach was borne out by the special commendation award I received for my portfolio. I have been encouraged to consider publishing aspects of this work, and to take further steps to support language teaching across the university.

Reading Greek has been a personal joy since I first encountered it at GCSE. Teaching Greek, and researching the relationship between forms of Greek and ways of teaching it throughout history, is a career path which my present role has enabled. My next steps will be a monograph on the rediscovery of Greek in Early Modern Europe, and a new Koine textbook; the teaching and research threads remain intertwined.

BETHANY SOLLEREDER

I am a Postdoctoral Fellow in Science and Religion, enjoying my two years here in the Faculty. I am a Canadian by birth – from the Canadian prairies – and have never quite grown past the feeling that Oxford is a magical, slightly mystical place. I work under Alister McGrath in the science and religion programme, give lectures in the Examination Schools and lead some of the MSt seminars. Each day I am amazed that I get to work with such bright students and investigate such fabulous questions with them. They are my inspiration.



Work in science and religion is equally fascinating. While no one is quite sure if science and religion is a field, a sub-discipline, a fad, or a wild experiment in interdisciplinary work, it does allow for the pursuit of questions that are generally deemed no-go areas for young researchers. I've spent years wading through the swamplands of theodicy asking questions about the goodness of God as Creator in light of the death, violence, and suffering inherent in the evolutionary process. At times a great adventure, at other times a hair-pulling crisis of 'why in the world did I pick such a topic?', combining geology, biology, and ecology with the classic questions of evil has been ultimately rewarding.

The research project I am currently working on is called 'compassionate theodicy'. Theodicy asks: 'Why does God let this happen?' when disasters or evil strike. It is one of the hardest questions theology ever addresses. Centuries of thought, forests of books, and oceans of ink have been devoted to (in Milton's phrase) 'justifying the ways of God to man.' Many good things have emerged: carefully nuanced positions, judicious use of scientific insights, helpful dissection of issues. There is just one problem: the people asking the question of why God allows suffering most urgently wouldn't have a hope of understanding or benefiting from the discussion as it now exists in academic realms. Theodicy books are hopelessly mired in jargon and abstract philosophical argumentation. They are largely only accessible to professional academics, and even then, they tend to work in such universal situations that there is little scope for finding personal meaning in the mix. Theodicy is not made for those who are walking through suffering.

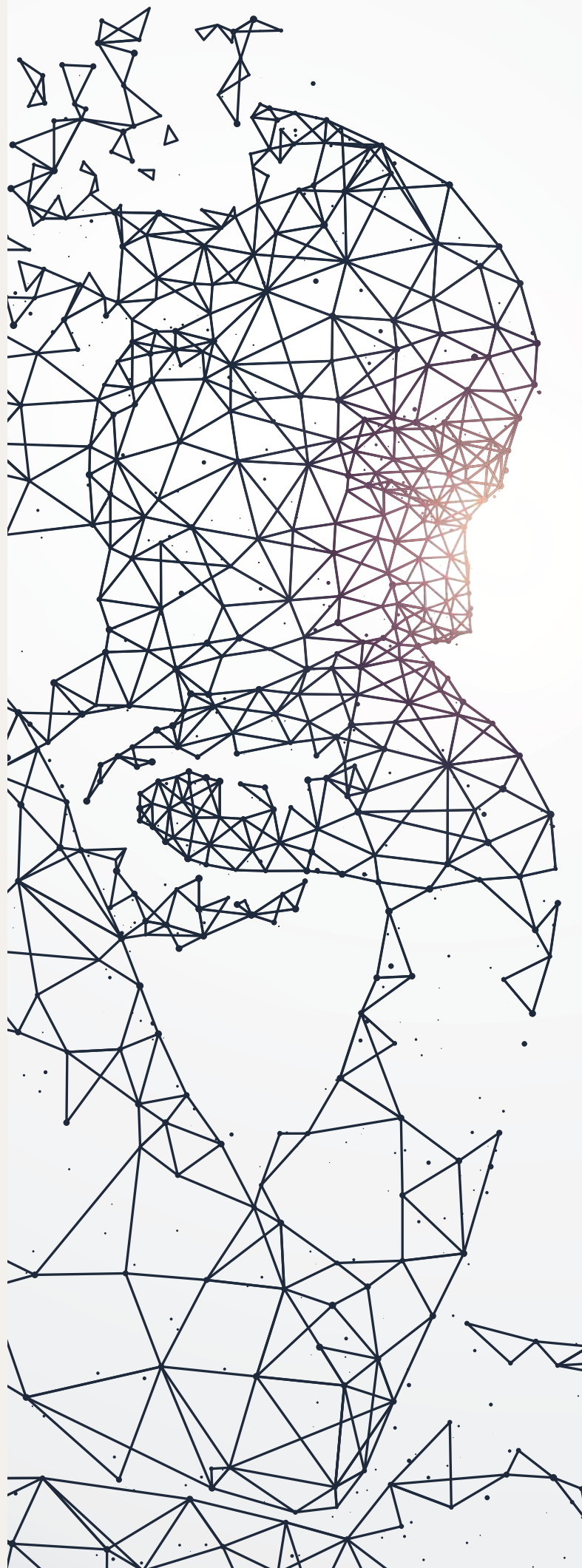
Is there a way to make theodicy more useful? Is it possible theodicy could be used by people who are asking the questions as sufferers? I think psychology can offer a bridge between the academy and the sufferer asking theological questions. Perhaps compassion and theodicy can meet through psychological avenues.

Psychological studies have shown that our context in suffering can have a marked effect on perceived levels of suffering. A study at the Nuffield Department of Anaesthetics (Weich et al. 2009) found that people with strong religious belief were able to change their experience of pain while contemplating a religious image (in this case, an image of the Virgin Mary) but could not do so when contemplating a control image (Leonardo da Vinci's 'Lady in Ermine'). The study suggested that the pain-alleviating effect was due to a mechanism known as 'reappraisal'. Reappraisal is a process of reinterpreting a situation so that you can change your emotional response to it. All suffering is not equal, even if pain levels are the same. For example, it matters if pain is due to giving birth or due to torture. Similarly, needles don't hurt very badly in terms of the bodily harm they do, but if you are terrified of them they become a nightmare of suffering.

If something so minor as contemplating a painting can help people reappraise their experience of suffering and lower pain levels, what effect would a new theodicy have? People generally interpret their suffering through the existing frameworks of meaning that they hold. If a person thinks that earthquakes are a result of the Fall and a punishment for sin, they might experience their house falling down as a result of divine displeasure – a rather negative view of God. Psychological studies have regularly shown that people with positive and benevolent views of God suffer lower intensities of distress than people with negative views, and they display greater abilities to cope with loss and trauma. But understanding God as friend or judge or executioner are all learned categories, based on received theology. I want to offer resources in theodicy that would help people think through their situation of suffering. It might help them reframe their view of God in more positive ways, and help them cope with what they are going through. This has to be done, however, without *imposing* frameworks of meaning or 'solutions'. To do that would be to silence the voices of those suffering. Instead, I think of what I do as offering options – options worked out by academics, but effected by the readers themselves. It is like offering a buffet of theodical options: you can mix and match from available options to match the needs of your appetite. Even better, think of it like the work of Blue Apron.

Blue Apron is a company that provides a solution for people who want home-cooked meals but who do not have the time to organise them. It provides measured ingredients and recipes, but it is up to the client to combine, adjust, and cook the raw materials according to his or her own taste. A compassionate theodicy would be like that: it would provide theological ingredients that can be combined and adjusted based on the situation of the person making use of it. It is not a theodicy in itself, but is a catalyst and a resource for the sufferer to create their own theodicy.

Will it work? I don't know. But I am delighted at the opportunity to try! ■



New Generation Thinker

AN INTERVIEW WITH...

DAFYDD MILLS DANIEL

by **Michael Oliver**, *Departmental Lecturer in Modern Theology*



Dr Dafydd Daniel, McDonald Departmental Lecturer in Christian Ethics, has recently been chosen among this year's New Generation Thinkers by the BBC and the Arts and Humanities Research Council (AHRC).

Each year the BBC and AHRC choose ten early career academics to be New Generation Thinkers, 'who can bring the best of university research and scholarly ideas to a broad audience through working with the media'. According to Professor Andrew Thompson, Chief Executive of the AHRC, 'this scheme is all about helping the next generation of academics to find new and wider audiences for their research by giving them a platform to share their ideas and allowing them to have the space to challenge our thinking. The New Generation Thinkers scheme is also one of the AHRC's major vehicles for engaging the public with the inspiring research taking place across the UK. More than ever we need the new insights and knowledge that come from arts and humanities researchers to help us navigate through the complexities of our globalised world and address the moral and ethical challenges of today and tomorrow.'

Why don't you begin by telling us a little background about yourself?

I am currently the Departmental Lecturer in Christian Ethics at Oxford, and Lecturer in Theology at Jesus College. From October, I will be the McDonald Lecturer in Christian Ethics, working within the Faculty of Theology and Religion, and the McDonald Centre for Theology, Ethics, and Public Life. Prior to taking up these positions, I read for a BA in Theology and Religious Studies at Cambridge, before completing a Masters in Philosophical Theology and Philosophy of Religion at Yale, where I was a Marquand Scholar. After completing my DPhil in theological and philosophical ethics at Oxford, I undertook a PGCE in Religious Education, also at Oxford.

Congratulations on having recently been chosen to be a 'New Generation Thinker'. Can you tell us more about the application process?

Thank you; I was absolutely thrilled to have been chosen. Indeed, there are few superlatives adequate to describe my reaction, so I won't even try! The application process was somewhat intense – it even involved me writing a review of an exhibition of camel photographs! Applicants are asked to submit an idea for a programme and an overview of their research. As part of the process, sixty shortlisted candidates attend a one-day workshop at BBC Broadcasting House, where we had to present our programme ideas, and even take part in a mock panel discussion. To go to the BBC, and to talk to producers and people from the AHRC about making arts and humanities programmes, was an incredible experience. Meeting a large group of insightful and impressive early career academics on that day, only makes it seem like an even greater privilege to have been chosen as one of the ten NGTs.

That does sound exciting! So, what does being a NGT entail?

My first appearance as a NGT was at the BBC Free Thinking Festival at the Sage in Gateshead in March, where I spoke about Sir Isaac Newton's theology and belief in alchemy. It was a wonderful opportunity to reflect upon what we typically think of as the Enlightenment, an Age of Reason and secularisation, when it is actually a much more complex period. So it was an opportunity to think about the intersection of secular and theological ideas and the way that we approach such disciplines as history, science, and

religion. More recently, in May, I appeared on BBC Radio 3 to discuss rioting, violence, and radical politics in eighteenth-century England. Alongside highlighting the anniversary of a forgotten event – the Massacre of St George’s Fields, which influenced political reform in Britain and the American Revolution – I used the eighteenth-century concept of law to question what it means for the government to require the teaching of ‘British values’ in UK state schools. I will be appearing again at the annual Free Thinking Festival next year, for a longer programme called ‘The Essay’, which might be more on Newton, or the Glorious Revolution of 1688, which I argue should be recognised as national day in Britain, or whether human beings only behave morally when we are being watched, which directly relates to my research on conscience – I haven’t quite decided yet!

What first inspired you to apply to become an NGT?

Actually, it was my Mum who first suggested it! When you become interested in a career in academia, it’s about wanting to pursue ideas; you’re just fascinated by them intrinsically, so you want to research them all the time, to look at them, keep turning them over, and pondering them – but you also want to talk about them. This is why teaching is something I enjoy and think of as so important to the academic life. It gives you an opportunity not only to continue to think about these ideas and issues, but it becomes more dynamic, alive, and fluid as you engage with other people and hear what they think about them, which in turn influences the way you think. It’s always been extremely rewarding for me to see a student’s ideas develop, and to play a part in that process, whether it be clarifying something they are confused about or giving more information about something they are interested in. So, any opportunity to talk

about the things that you research or are interested in is such a great privilege in itself, and I was excited to have the opportunity to do that on an even larger scale, engaging not only the wider public but also other experts and scholars in the humanities.

How do you understand the relationship between your academic work and public engagement?

Part of the goal of the NGT is to bridge the gap between academia and the public, and it’s also one of the reasons I was so interested in this opportunity. Academia suffers from this reputation of being the so-called ‘ivory tower,’ separated out from the interests and vicissitudes of public life, whereas a lot of our research is actually very relevant and important for what is going on in the world, and not least through the influence we have (or hope we have) on the students that we teach, as they go out into the world and make an impact on it and help to shape it. In the end, it would be helpful, I think, not to think in terms of the ‘public’ and the ‘academy’ as separate spheres that don’t cross or interact or even touch. When I think about the things I’ve proposed and the few appearances I’ve made so far on the BBC, I haven’t thought that there’s one little aspect of my research that I can section off and present because it’s consumable by the public, while this other stuff is strictly academic discourse. It’s more about the style of presentation and the style of writing. Maybe some of the conversation is audience-specific, but I think it’s more about highlighting an issue, topic, or idea that is interesting and important and finding ways to talk about that topic or issue in a wider way. Everything that I’m doing for the BBC comes directly out of the academic research I’m involved in; it’s not two separate things in that sense.



Do you think that being a theologian gives you a particular perspective on being a NGT?

Part of being a NGT is thinking about how aspects of your research intersect, not only with each other, but with wider questions or events. Theology in particular lends itself to interdisciplinarity, in its best forms, so I find it's great to think about how all the things you research intersect – and not just with your own ideas, but also a variety of conversations in the public sphere. I believe there is something unique that theologians and scholars of religion can add to the wider public conversation, something we might be able to bring to the table when discussing wider historical and social issues.

Part of my research looks at debates concerning the purpose of modern day education, and another part is within the history of ethics. So, while I am trying to argue that current UK education policy, whether it realises it or not, actually relies on a theology of education, I am also arguing that, without theology, we can't fully understand historical and ethical political debates, and how those debates continue to influence political and ethical debates today. If being a NGT helps to shed some light on the fact that academia, and the Faculty of Theology and Religion at Oxford in particular, is engaged with and concerned about what is going on in society, and not just trapped in an academic bubble but actually part of a wider conversation, and helps to showcase the fact that theology is a rich and vibrant subject, which touches so many strands of thought and life, of the human condition itself, then I will feel extremely fortunate to have played a role in that.

What most excites you about this opportunity?

It is very exciting just going to the BBC and Broadcasting House; it's not something I ever thought I'd do! The building itself, the BBC's reputation and aura – it's a great British institution; also, being part of something connected with the AHRC is extremely exciting. It's also exhilarating in that it presents a different sort of stress and pressure. We have media training, thinking about talking points with a live audience, doing pre-recorded segments. It's not completely foreign to lecturing but there is something slightly different about it. On the whole it's just very exciting to think of new ideas, pitch them, and see if they get taken up by the BBC and do a programme on it to give voice to the research that I'm doing. What is also very exciting is the new kinds of opportunities that are arising as a result of being an NGT. For example, in October, I will be taking part in a panel discussion at the English National Opera, where I will explore some theological and ethical perspectives on Salome, prior to their performance of Strauss' *Salome*.



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What are some positive, hopeful, optimistic outcomes or goals that you might envision, having undertaken this role?

Well, I don't know exactly what it will lead to, but it's thrilling and a lot of fun to be able to talk about what is interesting to me and to hope that people are listening, that my work has resonance and traction in a wider audience. But at the same time, it doesn't give you a false sense of vanity because you understand that you're just making a small contribution to a much wider conversation. You are a part of that conversation, even if just a

small part, and you hope that you can bring something that's unique – a new reflection or perspective on something, a new insight, intersection, or synthesis. And the unknown is always exciting – never really knowing how what you're saying is being heard, how it's impacting someone, or resonating with them. It's very similar to teaching and it reminds me of my time on the PGCE. If you offend someone, or someone has a negative experience or reaction to what you've said, you tend to hear about it. But for the most part, it doesn't work the same the other way around. When they were training us as teachers on the PGCE, they kept reminding us: you won't know the influence that you have or are having on the students. So, while it is likely the case that something you've said has truly impacted someone, it is also likely that you will be unaware of the extent to which this is the case. And I've always remembered that, especially because it resonates with my own experience on the other end – when I've sat in on a lecture, watched or listened to a programme, there's been countless times when something really struck me or shifted my way of thinking about something. But there's been very few times when I've made that known to the person who influenced me. So, it's something that I keep telling myself when I make these appearances, that this is just another venue for something like this to happen, however modestly – which is lovely. ■

SCIENCE, THEOLOGY, & HUMANE PHILOSOPHY: Central and Eastern European Perspectives (A Project of the Ian Ramsey Centre)



by **Andrew Pinsent**,
*Research
Director,
Ian Ramsey
Centre for
Science and
Religion*

Perspectives on big questions at the intersection of science, theology and philosophy are unusual and arguably unique in Central and Eastern Europe (CEE). For this reason and others, a new project dedicated to the region is important and timely, especially as increasing numbers of students and researchers from the region work with the Faculty of Theology and Religion.

For this project, CEE is defined as those countries that (a) underwent communism (either Soviet, Soviet-aligned, or Yugoslav); (b) are in central or Eastern Europe as defined by the Ural-Caucasus boundary excluding Russia. These countries are Albania, Armenia, Azerbaijan, Belarus, Bosnia and Herzegovina, Bulgaria, Croatia, Czech Republic, former East Germany, Estonia, Georgia, Hungary, Latvia, Lithuania, Macedonia (FYROM), Moldova, Montenegro, Poland, Romania, Serbia, Slovakia, Slovenia, and the Ukraine. Although the continent of Europe extends to the Urals, the scope of this project does not include Russia, the culture and history of which have given this country distinct characteristics that require separate treatment.

CEE has an extremely rich intellectual tradition. Nicolaus Copernicus (d. 1543) was a polyglot and polymath from the Kingdom of Poland; John Amos Comenius (d. 1670), a Czech theologian and pedagogue, is considered the father of modern education. Some of the world's leading academic institutions, such as the Lviv-Warsaw School of Philosophy, flourished in CEE in the early twentieth-century, and thinkers such as Alfred Tarski, Jan Łukasiewicz, and Stanisław Leśniewski continue to have a profound influence on logic and philosophy in the English-speaking world. 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, information that was shared with England and ultimately helped shorten the Second World War.

The imposition of communism following the war put much of this heritage into an intellectual deep freeze. Czesław Miłosz in *The Captive Mind* (1953) observed that, 'In the people's democracies, the materialistic outlook of the nineteenth century has been extended consistently to every subject; history and every branch of human creativity are presented as governed by unshakeable and already known laws' (p. 199). The constraints of this cold intellectual climate were compounded by practical restrictions. Many academics were left isolated, lacking funds and with freedoms curtailed by the state. A large number were also persecuted, following on, in some countries, almost directly from the academic purges of the Nazi-occupied territories. In one such purge, the 'Intelligenzaktion', an estimated one hundred thousand Polish intellectuals and community leaders were murdered, devastating the country's intellectual leadership.

The withdrawing of the sea of communist faith since 1989 has revealed a landscape of higher education that is still fragmented and facing difficulties. With relatively limited resources, universities in post-communist CEE have struggled to regain their parity with western counterparts, with consequences for the broader culture. On the other hand, there have been some significant initiatives to try to revitalise academic life. Most prominent amongst these is the

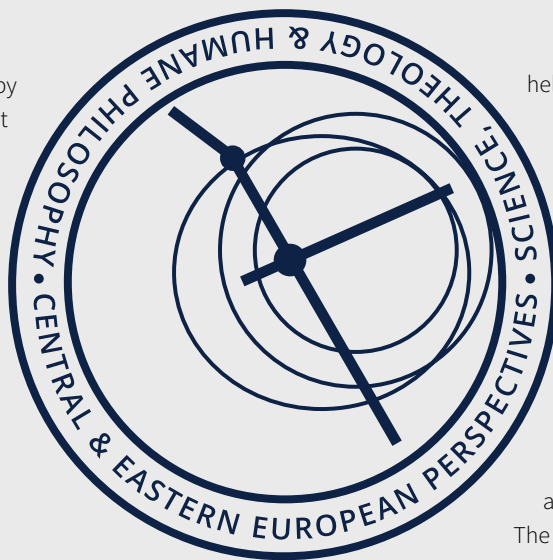
Central European University, founded by the Hungarian-American philanthropist George Soros to provide a hub for post-communist academia in Central Europe. Nevertheless, the future of the Central European University is at present uncertain, due to recent Hungarian legislation, one sign of persisting tensions that lack precise parallels in western countries today.

Spiritual questions are a central preoccupation across the region. As regards religious self-identification, however, both the highest rates (in Georgia and Romania) and the lowest in Europe (the Czech Republic) are found today in CEE. Some of the countries and areas are majority Catholic, but the region also includes the world's highest concentrations of Eastern Orthodox religious believers (in Serbia, Romania, Armenia, Georgia and Moldova). There is a Shia Muslim majority in Azerbaijan, and there are small Sunni Muslim majorities in Albania and Bosnia-Herzegovina. CEE also includes a Protestant majority in former East Germany and many countries have significant religious minorities including Judaism. With respect to issues in science and religion, decades of a state-sponsored conflict narrative, as well as intense pockets of resistance, have contributed to a peculiar patchwork of views. Western conflict narratives (represented by 'new atheist' thinkers) have begun to gain traction in some countries.

The unusual challenges of the region have not precluded the emergence of some exceptional thinkers at the intersection of science, theology and philosophy. For example, Tomáš Halík, a Czech Roman Catholic priest, philosopher, theologian and scholar, was the Templeton laureate in 2014 and pointed out the many difficulties concerning science and religion in Eastern Europe in his prize lecture. Another internationally recognised figure is Michał Heller, a Polish professor of philosophy specialising in the philosophy of science at the Pontifical University of John Paul II in Kraków, Poland, and an adjunct member of the Vatican Observatory. Despite such exceptions, the general situation remains difficult for many. Promising young scholars, in particular, face considerable challenges in getting started in research and outreach.

THE CURRENT PROJECT

For the above reasons and others, a need has been identified for a project targeted principally at younger scholars of CEE to stimulate enquiries into big questions, build regional and extra-regional co-operation, promote exchanges of ideas, and provide experiences to nurture entrepreneurial scholars. A successful project will also



With respect to issues in science and religion, decades of a state-sponsored conflict narrative, as well as intense pockets of resistance, have contributed to a peculiar patchwork of views.

help funders to identify those scholars and institutions who are well-placed to become future leaders, making academic and public impact. Thanks to a grant of £236k from the John Templeton Foundation early in 2018, this project is now under way at the Ian Ramsey Centre (IRC) and will continue until July 2019.

The project consists of a suite of academic and outreach activities, including a summer school, a conference, an essay competition, and translations.

The theme of the conference, to be held in Croatia, is 'The Human Brain and the Human Person', exploring contemporary perspectives on consciousness, neuroscience, personhood, bioethics, transhumanism and related topics. The essay competition is broad-ranging but suggested topics include differences between scientific and non-scientific modes of enquiry; science-engaged theology and theologically engaged science; the relations of brains, minds, and human persons; and understanding notions of God, good, and evil in a scientific age. Besides encouraging individual scholars with new opportunities for training and publication, these activities are also intended to prepare the way for subsequent, larger-scale work in CEE. To this end, a major output of the project will be a report on the region identifying needs and opportunities for follow-on projects.

The implementation of the project is developing organically from an existing collaboration of the IRC with the Humane Philosophy Project (HPP), founded by Ralph Weir, now at Cambridge, and Mikotaj Ślawkowski-Rode, now a member of the Institute of Philosophy, University of Warsaw.

The aim of the HPP is to examine Big Questions

of humane concern, with religious and theological questions taking a central role. This approach contrasts with the specialised and technical approaches to philosophy that dominate the field, yet without sacrificing rigour or depth. The long-term aim is to encourage academic philosophers to return to a more direct engagement with concerns of wide humanistic relevance. Scholars who have been an inspiration to this project have included Prof. John Cottingham, from whose essay 'What is Humane Philosophy, and Why is it at Risk?' the HPP takes its name.

At the time of writing, the project is approximately one-third complete. As project leader, one surprise for me has been to discover how many interesting academic initiatives, pertinent to the scope of the project, already exist in CEE but are little known beyond their locales. One early impact has been to connect with some of these initiatives to mutual benefit. ■



The Philosophy of the Greek Church Fathers

by **Johannes Zachhuber**, *Professor of Historical and Systematic Theology*



How did philosophy become part of the Christian intellectual tradition? This question is usually answered with reference to external influences. The early fathers read Plato. The medieval scholastics studied Aristotle, often through the spectacles of Arabic thinkers such as Avicenna and Avoerroes. Later, philosophers, such as Hume, Kant, and Hegel, influenced modern theology. In this way, major Christian theologians over the centuries formed their own systems of thought in active exchange with thinkers who were not, or

not fully, part of their own tradition. This is as true for Augustine and Aquinas as it is for Friedrich Schleiermacher, John Henry Newman or Karl Barth.

But Christians have over the centuries not only absorbed philosophical ideas generated by others; they have also developed their own philosophical insights. Often this happened in the context of doctrinal debates. Most Christian doctrines had little or no

At its heart, Christology is a doctrine about an individual person. In order to articulate it, therefore, a solid understanding is needed of what an individual person is. Interestingly ancient philosophy, despite its unique intellectual depth and its wide variety of schools and systems, was never interested in this particular question.

support in existing philosophical systems. The doctrine of the Trinity, as formalised by ecumenical councils in the fourth century, speaks of God as both one and three. This flew in the face of the near-universal consent in late antiquity that the highest metaphysical principle, the first being, had to be one in the strongest possible sense. Christians further affirmed that this trinitarian God created the world from nothing. This too was a notion going against one of the most deeply held philosophical convictions, shared by all philosophical schools at the time, that nothing can come out of nothing (*ex nihilo nihil fit*). The Christian understanding of sin and evil as a radical separation of the world from its original, created goodness was also not easily reconciled with prevailing ideas of human nature and its spiritual purpose.

Yet by far the most baffling doctrine to emerge in early Christianity was also the one that stood at the very centre of the new faith: the idea that God himself had become incarnate in the historical person of Jesus of Nazareth who, therefore, had to be understood as equally, and fully, human and divine. Finding an acceptable terminological and conceptual framework to articulate this doctrine proved extraordinarily difficult. The most influential attempt to settle the dispute was the Council of Chalcedon. Held in 451, it decreed that Jesus Christ was a single person or hypostasis existing in two natures, divine and human. This formula, however, was so controversial that it led to the first major division of Christendom, a rift persisting into our own time. Recent, sad news from the Middle East has reminded us of the continuing existence of Oriental Churches that were separated from Byzantine and Roman Orthodoxy as part of this conflict. These disagreements had more than one cause; political and cultural issues certainly played their part. One major factor, however, was the insufficiency of the existing set of philosophical concepts and ideas for the articulation of the Christological dogma.

For this reason, the drawn-out controversies that ensued, lasting more or less for the remainder of the Patristic period (5th – 8th century), display some rather extraordinary attempts at developing novel ideas that can explain how human and divine can co-exist in a single individual. For an understanding of what Christian philosophy is and how it emerged, these debates are, therefore, uniquely valuable. Admittedly, the arguments developed in their course are often extremely technical and can, therefore, seem abstract and remote. For this reason, probably, they have rarely been studied

in detail. Once we consider the bigger picture, however, it soon becomes evident that they concern problems and questions that have become central for us today.

At its heart, Christology is a doctrine about an individual person. In order to articulate it, therefore, a solid understanding is needed of what an individual person is. Interestingly ancient philosophy, despite its unique intellectual depth and its wide variety of schools and systems, was never interested in this particular question. Of course, philosophers had theories of individual existence; in fact, our very word ‘individual’, from Latin *individuum*, is the direct translation of the Greek word *atomon* which was introduced to signify the particular being in Aristotle’s *Categories*. In this writing, Aristotle taught that individual being was foundational for all being, and this idea had considerable currency among late ancient philosophers for whom *Categories* was part of the basic philosophical canon. Yet the individuals of Aristotle’s *Categories* are not interesting for their individuality. They are basic elements of the world, but their individuality matters about as much as that of the pebbles making up a beach.

Christology, by its very definition, concerns a single person whose individuality matters if only because this one man happened to be radically different from all other human beings, although also the same in important regards. Non-Christian philosophy, therefore, offered little help in finding a suitable solution. But the support offered by the ideas of earlier Christian thinkers was also limited. In the late fourth century, Basil of Caesarea (330–379), Gregory of Nazianzus (329–390) and Basil’s younger brother, Gregory of Nyssa (c.335–c.395), often collectively referred to as the three Cappadocians, developed an elaborate philosophy to underwrite their solution to the trinitarian controversy. This controversy had torn apart the newly christianised Empire from the 320s, and the contribution of the Cappadocians was pivotal for its eventual settlement at the Council of Constantinople in 381. This success partly explains the unique sway their philosophy held over the thought of later, Christian writers, especially in the East. As early as the mid-fifth century, we find Cyril of Alexandria (376–444) and Theodoret of Cyrrhus (393–c.458), bitterly opposed to each other in the Nestorian controversy of the time, both take the Cappadocian philosophy for granted in their writings. The same can be said for all major theologians of subsequent centuries regardless of their attitude to the decisions of Chalcedon.

In Cappadocian philosophy, our understanding of the world is modelled on our understanding of the Trinity. As the single divine substance only exists in the three Persons or Hypostases, the world is made up of universal natures or species which only have concrete existence in their individual instantiations. Quite how the many individuals make up the unity of the species is never entirely clearly explained, but many later authors seem to think that their totality, their full number, forms a concrete whole of which individuals are part. In this way, they understand the equivalence of Adam with the whole of humankind and the equivalence, expressed for example by St Paul in Romans 5, between Christ and Adam.

It can easily appear that the Cappadocian system is entirely symmetrical, giving equal importance to the level of commonality and to the sphere of the particular. But this impression is wrong. Ultimately, the metaphysical emphasis of Cappadocian philosophy is on the universal level. Being for them is one; it is only individuated or hypostatised in many individuals. Their individuality matters not much more than it did in the contemporary commentators on Aristotle's *Categories*. When this approach was applied to Christology therefore, which happened increasingly from the early sixth century in authors such as John of Caesarea (fl. c.514), Leontius of Byzantium (485–543) and, among the non-Chalcedonians, Severus of Antioch (c.459–538), severe fissures opened up.

Two problems were particularly acute. Were the two natures of which the Council of Chalcedon had spoken, universal or particular? In other words, was Christ's humanity somehow 'the same' as ours not merely in the sense that he displayed the same properties as other human beings but in another, stronger sense of ontological unity? In Cappadocian philosophy, all natures were universal. Many Chalcedonian theologians, therefore, intuitively adopted this view. But this seemed to commit them to the rather unacceptable view that the whole Trinity (the shared divine nature) was incarnated into the whole of humanity (universal human nature). Increasingly, therefore, the view prevailed that the divine and human natures in Christ were individual natures.

But in this case, why were they not also two individuals? The so-called monophysite opponents of Chalcedon believed there was only one answer to this problem: Christ had to have his own, unique divine-human nature. This was an individual nature corresponding to his unique divine-human individuality or hypostasis. This was a fascinating and powerful proposal which swayed a large part of Eastern Christianity. It retained one important feature of traditional, Cappadocian philosophy namely, the intricate and indissoluble bond between substantial being and individual existence. The only way the orthodox Christian can encounter God is in and through the three trinitarian Persons; no access to the divine is possible in any other way. Similarly, the only way to encounter humanity is in and through the individual person. This notion is preserved and, in a way, radicalised in monophysite thought.

In other ways, however, the Cappadocian inheritance is fundamentally altered as its ontological centre of gravity shifts from the universal to the particular. The focus on Christology with its need to conceptualise one individual person leads to an understanding of reality for which particulars are so central that their metaphysical unity becomes almost impossible to explain. These consequences are spelled out most explicitly by the Alexandrian, Christian philosopher John Philoponus (c.490–c.570), one of the most incisive and powerful intellectuals of the entire period whose thought exercised great influence among Arabic thinkers as well as in Renaissance Europe.

The Chalcedonians sought to avoid these consequences but were faced with a difficulty of their own: if there are two natures, why are there not also two individual persons? The most influential answer to this conundrum is found in Leontius of Jerusalem (7th century) and John of Damascus (c.675–749). They distinguish between an abstract individual, a complete set of properties that makes him or her distinct from all other individuals, and the concrete individual, which has all these properties as well as concrete existence. In this way they could explain that Christ's humanity was complete but did not exist in its own 'hypostasis', that is, as an independent individual.

The idea that individual existence can in this way be abstracted from a thing's qualitative determination is as revolutionary as the radical particularism we find in Philoponus. Earlier ancient thought, both pagan and Christian, did not recognise a difference between essence and existence. It was intuitively realist and assumed a fundamental agreement between our thought and the world. The idea of a qualitatively determined individual without concrete existence jarred with this prevalent consensus. Once applied more generally, it opened up radically new ways of thinking about possible worlds that can be conceptualised but may or may not exist.

The parallels between the novel ideas developed by the Eastern fathers and some much more recent intellectual innovations is probably not coincidental. John of Damascus was translated into Latin in the twelfth century and became one of the most respected sources of all medieval and many early modern theologians. While we know too little about the transfer between theological and philosophical ideas during this period, the centrality of theology to Western education and learning until at least the eighteenth century makes it likely that this kind of influence must have been common throughout this period.

Interestingly, neither the Chalcedonians nor their opponent found an answer to the question of what an individual is. This chimes with the insight that was later expressed by calling the individual 'ineffable'. Yet they demonstrate that a focus on the individuality of the individual person leads to a novel perception of the world as a whole. This is a truth that deserves to be recognised today as much as ever. ■

UNDERGRADUATE PRIZES

Prizes awarded annually in the Faculty of Theology and Religion

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

Gemma Baker

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

Andrew Bennison

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

Andrew Bennison

GIBBS PRIZE: BEST PERFORMANCE IN THEOLOGY FOR FHS PHILOSOPHY & THEOLOGY JOINT SCHOOL

Catherine Fleischer

GIBBS PRIZE: BEST PERFORMANCE IN PHILOSOPHY FOR FHS PHILOSOPHY & THEOLOGY JOINT SCHOOL

Catherine Fleischer

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

William Harwood

PUSEY AND ELLERTON SENIOR PRIZE: BEST ESSAY ON SOME DOCTRINE OR DUTY OF THE CHRISTIAN RELIGION OR ON ANY OTHER THEOLOGICAL SUBJECT

Lyndon Webb

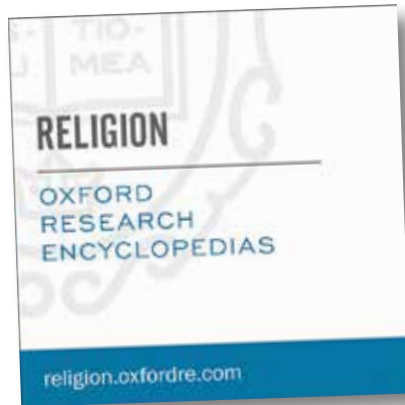


FACULTY NEWS



JOHN BARTON

Prof. John Barton, Emeritus Oriel & Laing Professor of the Interpretation of Holy Scripture and now Senior Research Fellow, Campion Hall, is editor-in-chief of the Oxford Research Encyclopaedia of Religion. This is an online encyclopaedia published by Oxford University Press and available on subscription. Modelled on the Stanford Encyclopaedia of Philosophy, it aims in time to cover a huge range of topics in religion. It has an international Advisory Board and a team of specialist editors, commissioning entries from experts worldwide. Visit the website at religion.oxfordre.com to see what is on offer.



where she gave the Zabriskie Lecture on 'Writing a Reception-History Commentary: the Theory and the Practice, with Reference to Psalm 8'. Sue gave a similar named lecture at the Stockholm School of Theology in April 2018. At SBL, Boston, one of her papers ('Like a Bridegroom' and 'Like a Strong Man': the Reception of Two Similes from Psalm 19') is now part of a larger project on ancient and modern iconography and the poetry of the psalms. She has spoken several times in and around Oxford on the reception of particular psalms, notably at the Faculty's Research Seminar in March 2018 on the curious history of Psalms 22 and 67, and a further four papers have been published, mostly connected with the poetry of the psalms, over this last year. Sue is now President-elect of the Society for Old Testament Study and plans are well under way for hosting the July Meeting (2019) in Worcester College's Sultan Nazrin Shah Centre. This year, she was nominated and then shortlisted as one of the 'Most Acclaimed Lecturers' by the Oxford Student Union. This was celebrated in an extraordinary Oscar-like Teaching Awards Ceremony in the Town Hall on 10 May. Sue shall be ordained as a Permanent Deacon in the Anglican Church in June 2018.



SUE GILLINGHAM

Prof. Sue Gillingham has continued to travel with the Psalms. She visited the Theological Seminary of Virginia in September 2017



The Revd Prof. Andrew Linzey has been reappointed Visiting Professor of Animal Theology at the University of Winchester. More than 20 volumes have appeared in the Animal Ethics book series published by Palgrave Macmillan, of which he is the general editor – the latest of which is Abbey Smith's *The Ground of Being: Animals in Tillich's Philosophical Theology*. His book *Animal Theology* has now been published in six languages, the latest of which is in Croatian.



DIARMAID MACCULLOCH

Prof. Sir Diarmaid MacCulloch was awarded the Minerva Medal of the Royal Philosophical Society of Glasgow, 22 March 2017, coupled with lecturing to the Society on the Reformation. This year, he was invited to be a Co-Patron for the Oxford [LGBT] Pride

ANDREW LINZEY

Festival, and enjoyed himself rallying the crowds in a mercifully short speech in the grounds of Oxford Castle on 3 June 2017. Diarmaid was also chosen to be one of those for whom the University commissioned portraits on the theme of diversity. The artist was Joanna Vestey.



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ALISTER MCGRATH

Prof. Alister McGrath was appointed the inaugural George Sayer Fellow at Malvern College, established in memory of a former Head of English at the school, with a close connection with C. S. Lewis and J. R. R. Tolkien. Prof. McGrath spent a day at the College talking about theology and literature to sixth formers, and delivering a public lecture on Lewis and Sayer.

EDUQAS have made the debate between Alister McGrath and Richard Dawkins a key component of their A-level religious studies curriculum.

HINDY NAJMAN

The new Centre for the Study of the Bible in the Humanities (CBH) revitalises engagement with biblical texts and traditions across the Arts and Humanities. Based in Oriel College, CBH hosts research projects, postgraduate research seminars, workshops, and conferences that study the ongoing vitality of scripture. CBH also facilitates collaborative relationships with leading academic institutions across the globe. With these activities, CBH encourages cutting-edge research, trains graduate

students, and builds an international and interdisciplinary network of scholarship reintegrating Biblical Studies into the Humanities based in Oxford.

The vision for CBH grows out of the work of Hindy Najman, the founder and director, who is the Oriel and Laing Professor of the Interpretation of Holy Scripture at the University of Oxford. She is joined by a Program Coordinator, Dr Arjen Bakker, and a Postdoctoral Researcher, Dr Olivia Stewart Lester. An advisory board of scholars from numerous academic disciplines in Oxford is in the developmental stages. For more information about the Hebrew Bible/Old Testament program at Oxford, see the Oxford Theology and Religion Faculty Website.



MARTYN PERCY

The Very Revd Prof. Martyn Percy, Dean of Christ Church, has been made a Fellow of King's College London.

ARTHUR PETERSEN

It has been announced that Arthur Petersen, Professor of Science, Technology and Public Policy at University College London, will become the Editor-in-Chief of *Zygon*, the leading journal in the field of science and religion. Professor Peterson, an international

authority on climate change, already has two doctorates in atmospheric physics and the philosophy of science. He is presently studying part-time for a DPhil in science and religion at Oxford under the supervision of Prof. Alister McGrath, and is working on a book on uncertainty in science and theology. Prof. Petersen has previously served as scientific adviser on environment and infrastructure policy for the Dutch Government. Prof. McGrath warmly welcomed this appointment. 'I am delighted that the high quality of research students within the Faculty of Theology and Religion is recognised and reflected in this significant appointment, which solidifies Oxford's connections and influence in the field of science and religion.'

JENN STRAWBRIDGE

The Revd Dr Jennifer Strawbridge, Associate Professor in New Testament, has been appointed as Honorary Canon of Chichester Cathedral. Jennifer will take the stall of the Prebendary of Bargham.



JOHANNES ZACHHUBER

Prof. Johannes Zachhuber has been awarded a Fellowship at the new Einstein Centre Chronoi in Berlin for a year from October 2018. The central aim of the work in Chronoi is to develop an historical epistemology of time in ancient societies, which is only possible through interdisciplinary research in order to develop an understanding of the role of time and an awareness of time that does justice to its fundamental importance for experiencing reality, for thinking and perception, for societal life and organisation, as well as for the scientific achievements of these societies.

WORKSHOPS & PROJECTS

A WORKSHOP ON THE BIBLE AND THE ACADEMY

It was a joy and delight for doctoral students of Prof. John Barton, the former Oriel and Laing Chair of the Interpretation of Holy Scripture (1991–2014), to gather in Oxford in June 2018 to celebrate John's 70th birthday. They came from far and wide – the UK, Germany, Austria, Denmark, the USA, and Canada – to offer short papers on biblical topics at a symposium held in John's honour.

John is well-known in Oxford's Faculty of Theology and Religion (an association lasting over 50 years), and in the wider worlds of Biblical Studies, Theology, and the Church. It was fitting to enjoy an enriching day of presentations and lively discussions

that focussed on John's specialist area, Old Testament/Hebrew Bible, in which the topics echoed many of his own interests: method, interpretation, theology, prophecy, ethics, and canon.

In grateful appreciation, John offered some wise and witty reflections at the end of the day, including the following limerick sent to him by an Oxford colleague, Dr Mary Marshall:

He's one of John Wordsworth's inheritors;

At Campion, sort of a *peritus*.

Happy Birthday to he – of St Cross, OUP, Keble, Merton, and Oriel – emeritus!

Photo credit: with thanks to the Fellows and Community of Campion Hall

At dinner, John's successor, Prof. Hindy Najman, with whom John has collaborated, expressed, on everyone's behalf, warm recognition and heartfelt thanks to John for embodying 'wisdom and discernment', among his many other qualities.

The organisers, Hywel Clifford and Megan Daffern, would like to express their thanks to Dr Arjen Bakker for his assistance on the day, to Campion Hall (now John's academic 'home') for hosting the event – Master James Hanvey SJ for the welcome, and Sarah Gray for the year-long planning – and to Oxford's Faculty of Theology and Religion for their support.

A WORKSHOP ON WISDOM AND ETHICS

A workshop on the themes of wisdom and ethics in Ancient Jewish and early Christian literature was hosted by the Centre for the Study of the Bible in the Humanities (CBH) at Oriel College, University of Oxford, 4 June 2018. Scholars of all stages from Oxford, Helsinki, Leuven, Zurich, and the United States participated in the day-long workshop, which consisted of nine papers and responses, followed by a concluding panel discussion. The workshop was co-convened by Hindy Najman and John Barton, as a celebration of Prof. Barton's 70th birthday and a means of reflecting on his research (especially his monograph, *Ethics in Ancient Israel*), as well as Prof. Najman's recent research on 'Ethical Reading'.

The day began with a welcome to Oriel College from Sean Power, Director of Development. Konrad Schmid (Zurich) then delivered the first paper, 'Beyond



Normativity and Description: The Literary Shape of Ethics in Biblical Wisdom Literature', to which Hindy Najman (Oxford) gave a response. Jan Joosten (Oxford) gave a paper entitled, 'Joseph and the Limits of Wisdom (Gen 47:13-26)', to which Benjamin Wright (Lehigh) responded. Eibert Tigchelaar (Leuven) presented on 'Wisdom in the Dead Sea Scrolls: She's No Lady', and John Srenock (Oxford) responded. Hywel Clifford (Oxford) presented on 'Hellenistic-Jewish *ekklēsia*: Philo's Allegories on Exclusion from the Assembly (Deut. 23:1-8)', to which Martin Goodman (Oxford) responded. Elisa Uusimäki (Helsinki) gave a paper entitled 'Ancestral Virtue in the Testamentary Literature from the Dead Sea Scrolls', and Judith Clark (Oxford) offered a response.

Afternoon sessions began with Hans Decker's (Oxford) presentation, 'Real World Ethics in a Perfect World', followed by a response from Rory Turnbull (Oxford). Arjen Bakker (Oxford) then presented on 'Pursuit of Wisdom and Cultivation of the Self in Ancient Judaism', to which Markus Bockmuehl (Oxford) responded. Mark Edwards (Oxford) gave a paper entitled 'Early Christians and Proverbial Literature', with a response by Olivia Stewart Lester (Oxford). John Barton (Oxford) gave the final paper of the day, entitled 'Character Formation in Biblical Wisdom Texts', to which John Jarick (Oxford) responded.

The day concluded with a panel discussion, which included John Barton, Jan Joosten, Hindy Najman, Alison Salvesen, and Benjamin Wright. The panel considered the diverse contributions of the day's papers as they centered around three questions. (1) What are the native terms in Hebrew and Greek for Wisdom and Ethics? How does lexical analysis inform our understanding of these topics? (2) How does the Wiseman, Sage, Scribe or Teacher exemplify wisdom and ethics? Is wisdom repeatable by way of example, through teaching or by the giving of the law? (3) How does Wisdom define bodies of literature (inclusive of canon but also beyond canon)? How does Wisdom influence text collections? All involved enjoyed a rich discussion of the complex themes of wisdom and ethics.

TWO INTERNATIONAL SEMINARS IN SCIENCE AND RELIGION

Wycliffe Hall's partner in international education and research, SCIO, has selected 24 participants for the Bridging the Two Cultures of Science and the Humanities II seminars which will convene in Oxford. The group of participants comes from a range of universities around the world, including institutions in Canada, India, Kenya, Mexico, the United States, and Uruguay. Funded by the Templeton Religion Trust and the Blankemeyer Foundation, project seminars will take place in Oxford, England, in the summers of 2018 and 2019. The program fosters in participants the interdisciplinary skills and understanding central to the study of science and religion.

In addition to attending the summer seminars with lectures from eminent scholars in the field, participants will work on an original research project in science and religion intended for major publication. Funds are provided for a research assistant to help the participant's research project and establish (or bolster) a science and religion student club at the home institution. Additionally, a weekend colloquium held in North America in February 2019 will give participants an opportunity to join with their chief academic officers, student development officers, and chaplains for discussion on issues connected to science and religion, while a roundtable with presidents from participating institutions will be held in the summer of 2019 at Oxford.

The project is run by SCIO and managed by three members of the Faculty of Theology and Religion: Alister McGrath, Andreas Idreos Professor of Science and Religion, and director of the Ian Ramsey Centre, University of Oxford; academic director of Bridging the Two Cultures; Stanley Rosenberg, executive director of SCIO, and member of Wycliffe Hall and the Theology and Religion Faculty, University of Oxford, project director of Bridging the Two Cultures; Michael Burdett, research fellow in religion, science, and technology at SCIO and Wycliffe Hall and the Theology and Religion Faculty, University of Oxford, project co-director of Bridging the

Two Cultures; John Roche, senior lecturer at SCIO, fellow of Harris Manchester College, and member of the History Faculty at University of Oxford, senior consultant for Bridging the Two Cultures.

For additional details on Bridging the Two Cultures of Science and the Humanities II, visit www.scio-uk.org/bridging-two-cultures/

THE OXFORD HEALTHCARE VALUES PARTNERSHIP

The Oxford Healthcare Values Partnership has generated new, interdisciplinary work relating to the ethos and practice of healthcare. Christian ethics, represented by Prof. Joshua Hordern and Dr Therese Feiler, shapes all the Partnership's work, alongside fields including law, primary care, oncology and social sciences. Publications include an edition of Theology entitled 'Concepts of Disease: Dysfunction, Responsibility and Sin' (March 2018).

Our work on compassion in healthcare, supported by the Arts and Humanities Research Council, has progressed significantly. Four workshop series have been co-designed and facilitated with Vascular Services, Haematology, Obstetrics and Gynaecology in the John Radcliffe and Churchill Hospitals, tailored to the departments' specific needs. The workshops draw on ancient traditions of thought about compassion – Aristotelian, Christian and Buddhist – to explore what compassion for colleagues and patients means in practice. Reports containing reflections and agreed practice changes are produced for new and existing staff. Happily, there is now funding in place to support four further series of workshops, in response to demand from other hospital departments.

The Partnership has also been investigating the implications of personalised, precision medicine on individuals, healthcare and the practice of medicine. Uniting academic and healthcare colleagues alongside patient organisations, these themes have led to a new project entitled 'The promise of precision'. More info and publications are available at www.healthcarevalues.ox.ac.uk.

COMINGS AND GOINGS

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

COMINGS



Alinda Damsma

In October 2017 I was appointed as Instructor in Biblical Hebrew in the Faculty of Theology & Religion and the Faculty of Oriental Studies, and with great pleasure I am teaching Biblical Hebrew from Beginners to Advanced levels in both faculties. My academic training in Biblical Hebrew, and other Semitic languages, started during my Theology-studies at the Vrije Universiteit, Amsterdam, The Netherlands. I became deeply engrossed in the study of ancient Semitic languages, and after I had received my Bachelor and Master of Divinity, I completed my postgraduate studies in the Department of Hebrew and Jewish Studies at University College London (2004–2008). My research was embedded in the departmental AHRC-funded project 'Late Aramaic: The Literary and Linguistic Context of the *Zohar*'. This project explored the possibility that the Aramaic language of the *Zohar* – Judaism's most important mystical corpus – is not an artificial language created by Moses de Leon but that the Aramaic is rather a product of an unbroken literary tradition that still existed far into the Middle Ages. After obtaining my PhD degree in 2008, I worked for several years

as a research associate under the supervision of Prof. Geoffrey Khan at the University of Cambridge. I focused on the endangered Christian Neo-Aramaic dialect of Ḥassan in South-East Turkey. Afterwards I taught Semitic languages at various institutions of Higher Education in London, such as UCL, King's College London and Leo Baeck College. I feel very happy and privileged to now be teaching Biblical Hebrew in 'the city of dreaming spires'! My past publications focused on Aramaic, the Jewish Aramaic translations of the Hebrew Bible (the so-called *Targums*), and Jewish mysticism, including my monograph *The Targumic Toseftot to Ezekiel* (Leiden: Brill Academic Publishers, 2012). I am currently working on two monographs: a grammar of the *Zohar*, 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.



Shaun Henson

I am Departmental Lecturer in Science and Religion. Originally from the United States, I hold postgraduate degrees from both Duke University and Oxford

University. My research and publishing often centre on issues in the philosophy of science, especially with regard to physics and cosmology, and relations between the sciences, scientific method, and science in dialogue with various aspects of theology and spirituality. I also write on the relationship between religion and academia. My recent publications include *God and Natural Order: Physics, Philosophy, and Theology* (Routledge, 2014), *Academic Vocation in the Church and Academy Today* (Routledge, 2016), and 'Throwing Dice? Thoughts of God in a Quantum World' in *Abraham's Dice: Chance and Providence in the Monotheistic Traditions* (Oxford, 2016), where I explained quantum mechanics and related it to concepts of God. I have served recently on two successive internationally-gathered research projects, including 'God's Order, Man's Order, and the Order of Nature' ('The Order Project'), which was a collaborative effort in the philosophy of science based at the London School of Economics. That was followed by 'Abraham's Dice: Chance and Providence in the Monotheistic Traditions', based in Boston, USA, from 2013-2016. In 'Abraham's Dice', science and religion scholars explored the interplay of chance and providence from the perspectives of the major monotheistic religions. I am currently organizing a new Oxford-based collaborative research project investigating the growing phenomenon of the rise of religious 'Nones' in society, rendered as a science and religion problem. In addition to my science and religion lecturing, I also teach papers in systematic theology. I am now writing my next monograph, which will look at an aspect of scientific method. ■

GOINGS



Olivia Stewart Lester

I am John Fell Postdoctoral Fellow in the Bible and the Humanities Project at Oriel College and a Visiting Scholar at the Oxford Centre for Hebrew and Jewish Studies. I finished my PhD in Religious Studies (New Testament) at Yale University in 2017. My research focuses on prophetic authority in Hellenistic Judaism, early Christianity, and the larger ancient Mediterranean, specifically at the intersections of prophecy, gender, and economics. My first book, *Prophetic Rivalry, Gender, and Economics: A Study in Revelation and Sibylline Oracles 4–5*, is forthcoming with Mohr Siebeck. I am currently working on a project on Apollo in Jewish and Christian texts and material culture and a monograph on the making of the Sibylline Oracles. I have accepted a position as Assistant Professor of Theology (New Testament) at Loyola University, Chicago, to start in August 2018.



Therese Feiler

‘A fox knows many things, but a hedgehog one important thing’ – Isaiah Berlin once half-jokingly took this fragment attributed to Archilochus and applied it to scholars. At least my own trajectory suggests the interest range of a fox: after my DPhil on the ethics of war I worked in the social sciences on welfare state reforms before I turned to modern Marcionism in politics and literature. In 2015 I returned to the Faculty to join the Healthcare Values Partnership led by Prof. Joshua Hordern. A network of academics, clinicians, health policy-makers and patient representatives, the OHVP seeks to inform our medicine today. Most recently, our interdisciplinary work on the impact of marketisation culminated in a volume entitled *Marketisation, Ethics and Healthcare* (Routledge, 2018), which I co-edited together with Josh Hordern and Andrew Papanikitas. In 2016 we organised a national conference on personalised, ‘genomic’ medicine to look at its promises, the hype, but also its pitfalls. It was remarkable how much our

constructive questioning of concepts and big pharma’s relentlessly optimistic ‘onwards and upwards!’ reverberated with patients’ mixed real-life experiences, but also clinicians’ private doubts about the glossy new world of precision medicine. My own article in *Studies in Christian Ethics* took personalised medicine’s claim to cater to the person – dubiously conceived as a genetically unique individual – as the occasion to enquire what personhood actually means. Subject to theological nuance, it has the potential to generate a meaningful integration of medical technology into the sober praxis of healing instead of a tech-enthusiasm that collapses into elitism or negligence.

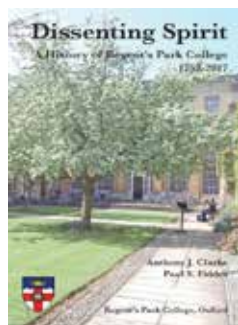
Since 2015 our project on Compassion included working with staff at Oxford University Hospitals in the form of a series of workshops. Whilst testing the ‘impact’ of theology here, these workshops were not least a reminder that we live in a Wittgensteinian world: bound to remain silent about the things for which words are lacking. But perhaps this allows compassion to work, silently, in the daily routine of the hospital, beyond the remit of a slogan-hungry managerial discourse able to digest any word without residue.

Over the last two years I initiated two new projects: one on the ‘responsibilisation’ of patients, which finds a biblical example in Job, and has significant moral and legal implications (*Theology*, March 2018 issue, including articles by Katherine Southwood and Joshua Hordern). Another project on diaconia, ‘service’, will look at the systematic underpinnings of practical work for churches under new and strenuous political-economic conditions. A special section of *Political Theology*, it will hopefully contribute to making theology practical again.

And whilst this, plus a special issue of *Medical Humanities* on the heart, and my own book, *Logics of War* (Bloomsbury) are in the make, I wonder about the one important thing the theological hedgehog knows. In my case it is perhaps a question: What is reconciliation in the face of contradiction, duality and suffering? To find answers at the intersection of theology and medicine over the last three years has been an adventure and a privilege.



FACULTY BOOKS



**Anthony J. Clarke &
Paul S. Fiddes**

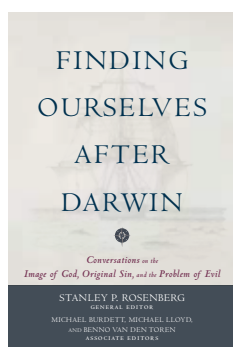
*Dissenting Spirit: A History of
Regent's Park College
1752-2017*

Regent's Park College, Oxford, 2017

The history of Regent's Park College as an institution begins in 1810 when a wealthy benefactor purchased a property in East London and the Stepney Academy was launched. But the story really starts several decades earlier. This was a time when Nonconformists were unable to take degrees from Oxford or Cambridge unless they signed up to the doctrines of the Church of England. Baptists were among those who responded by developing their own patterns of education, and a Baptist Education Society was established in London in 1752. This new history of the College, launched in 2017 to mark the 60th anniversary of the College becoming a Permanent Private Hall in the University of Oxford, charts the story from that Education Society to the present day. This story includes becoming part of the new, and radical, London University; developing a wider cohort of students in the mid-nineteenth century who studied for Arts degrees; the physical move to the more salubrious Regent's Park; the impact of the first world war; the discussions, post-war, about moving to Oxford or Cambridge and the decision to buy and redevelop the current site; the developing relationship with the University and the expansion of the College into its present form.

Throughout the book the authors are concerned not just with the people involved – it is more than a biographical approach – or the events that happened, but with how the College understood its purpose and vision, and how this has changed and developed. It is, thus, part of the story of the dissenting contribution to education, to developing patterns of ministerial training and the development of Halls in the University.

It can be purchased through the College.



Stanley P. Rosenberg (gen. ed.); **Michael Burdett, Michael Lloyd, and Benno van den Toren** (assoc. eds.)

*Finding Ourselves after Darwin:
Conversations on the Image
of God, Original Sin, and the
Problem of Evil*

Baker Academic, 2018

A multinational team of scholars focuses on the interface between Christian doctrine and evolutionary scientific research, exploring the theological consequences for the doctrines of original sin, the image of God, and the problem of evil. Moving past the misperception that science and faith are irreconcilable, the book compares alternative models to those that have generated faith-science conflict and equips students, pastors, and anyone interested in origins to develop a critical and scientifically informed orthodox faith.



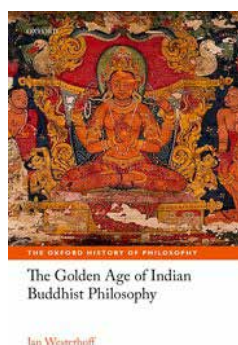
Susan Gillingham

Psalms through the Centuries. A Reception History Commentary of Psalms 1-72

Wiley Blackwell, 2018

Psalms Through the Centuries: Volume Two provides the first ever extensive commentary on the Jewish and Christian reception history of the first two books of the Psalter (Psalms 1-41 and 42-72). It explores the various uses of the Psalms, over two millennia, in translation and commentary, liturgy and prayer, study and preaching, musical composition and artistic illustration, poetic and dramatic imitation, and contemporary discourse.

With lavish illustrations, using examples from both music and art, *Psalms Through the Centuries: Volume Two* offers a detailed commentary on each psalm, with an extensive bibliography, a large glossary of terms, and helpful indices. It is an ideal resource both for students and scholars in the academy and for lay people and ministers in church and synagogue.



Jan Westerhoff

The Golden Age of Indian Buddhist Philosophy

Oxford University Press, 2018

Jan Westerhoff unfolds the story of one of the richest episodes in the history of Indian thought, the development of Buddhist philosophy in the first millennium CE. He starts from the composition of the Abhidharma works before the beginning of the common era and continues up to the time of Dharmakirti in the sixth century. This period was characterized by the development of a variety of philosophical schools and approaches that have shaped Buddhist thought up to the present day: the scholasticism of the Abhidharma, the Madhyamaka's theory of emptiness, Yogacara idealism, and the logical and epistemological works of Dinnaga and Dharmakirti. The book attempts to describe the historical development of these schools in their intellectual and cultural context, with particular emphasis on three factors that shaped the development of Buddhist philosophical thought: the need to spell out the contents of canonical texts, the discourses of the historical Buddha and the Mahayana sutras; the desire to defend their positions by sophisticated arguments against criticisms from fellow Buddhists and from non-Buddhist thinkers of classical Indian philosophy; and the need to account for insights gained through the application of specific meditative techniques. While the main focus is the period up to the sixth century CE, Westerhoff also discusses some important thinkers who influenced Buddhist thought between this time and the decline of Buddhist scholastic philosophy in India at the beginning of the thirteenth century. His aim is that the historical presentation will also allow the reader to get a better systematic grasp of key Buddhist concepts such as non-self, suffering, reincarnation, karma, and nirvana.



Martin Goodman

A History of Judaism

Allen Lane, 2017

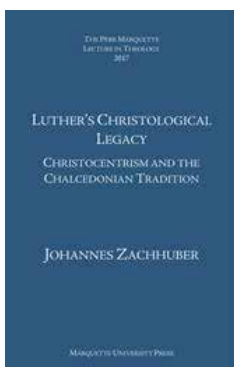
Judaism is by some distance the oldest of the three Abrahamic religions. Despite the extraordinarily diverse forms it has taken, the Jewish people have believed themselves bound to God by the same covenant for more than three thousand years. This book explains how Judaism came to be and how it has developed from one age to the next, as well as the ways in which its varieties have related to each other.

A History of Judaism ranges from Judaism's inception amidst polytheistic societies in the second and first millennia, through the

Jerusalem Temple cult in the centuries preceding its destruction, to the rabbis, mystics and messiahs of medieval and early modern times and, finally, the many expressions of the modern and contemporary Jewish worlds. Throughout, Martin Goodman shows how Judaism has been made and remade over the millennia by individuals as well as communities, and shaped by the cultures and philosophies in which Jews have been immersed.

It becomes a truly global story, spanning not only the Middle East, Europe and North Africa, but also China, India and America, and one that untangles the threads of doctrinal and philosophical debate running through Judaism's history. Goodman demonstrates that its numerous strains have often adopted incompatible practices and ideas - about the authority of ancestral traditions, the meaning of scripture, the nature of God, the afterlife and the End of Days - but that disagreement has almost always been tolerated without schism.

There have been many histories of the Jewish people but remarkably few attempts to describe the history and evolution of Judaism itself. This panoramic book, the first of its kind in almost seventy years, does glorious justice to the inexhaustible variety of one of the world's great religions.

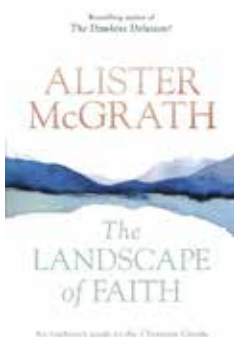


Johannes Zachhuber

Luther's Christological Legacy: Christocentrism and the Chalcedonian Tradition

Marquette University Press, 2018

The author addresses the continuing importance of the Reformation and its ongoing relevance for theology today through an exploration of Luther's understanding of Christology, the doctrine of the person of Jesus Christ. 'In Luther's theological position lay a strong and uncompromising affirmation of the absolute centrality of the person of Jesus Christ for the Christian faith. In this sense, the principle, slogan or motto "Christ alone" (solus Christus) is the culmination of the other three, similar phrases - Scripture alone (sola scriptura); by faith alone (sola fide); by grace alone (sola gratia) - which are often associated with Reformation theology. The centrality of Luther's fixation on the person of Jesus Christ as the one, single redeemer of humankind will, I hope, open a perspective for the commemoration of Luther and his Reformation that should be of interest and concern for Protestants and Catholics alike.'



Alister McGrath

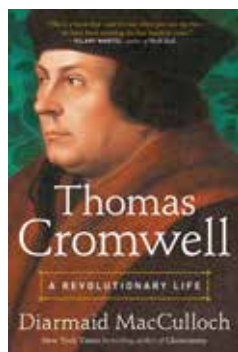
The Landscape of Faith: An Explorer's Guide to the Christian Creeds

SPCK Publishing, 2018

At Oxford University in the 1970s, Alister McGrath faced a crisis when he realized that his scientific atheism made less sense of reality than the 'big picture' offered by Christianity. A reluctant convert, he was astonished by the delight he found in exploring a previously unknown world of ideas.

Crucial to his understanding have been the Christian Creeds, which he regards as maps to the landscape of faith. His hope in this volume is that we too may grasp comprehensively the treasure to which they point: the living God, who is the ground of our existence; Jesus Christ who journeys with us; the Holy Spirit who offers us reassurance and affirmation on the way.

Drawing on the theology of popular writers like C. S. Lewis, G. K. Chesterton and Dorothy L. Sayers, and full of stories and illustrations,



Diarmaid MacCulloch

Thomas Cromwell: A Life

Allen Lane, 2018

this vivid portrayal of the imaginative power and vision of Christianity will prove invaluable to clergy, church leaders, theological students - and all who long to expand their understanding and love of God.

Thomas Cromwell is one of the most famous - or notorious - figures in English history. Born in obscurity in Putney, he became a fixer for Cardinal Wolsey in the 1520s. After Wolsey's fall, Henry VIII promoted him to a series of ever greater offices, and by the end of the 1530s he was effectively running the country for the King. That decade was one of the most momentous in English history: it saw a religious break with the Pope, unprecedented use of parliament, the dissolution of all monasteries. Cromwell was central to all this, but establishing his role with precision, at a distance of nearly five centuries and after the destruction of many of his papers at his own fall, has been notoriously difficult.

Diarmaid MacCulloch's biography is much the most complete and persuasive life ever written of this elusive figure, a masterclass in historical detective work, making connections not previously seen. It overturns many received interpretations, for example that Cromwell was a cynical, 'secular' politician without deep-felt religious commitment, or that he and Anne Boleyn were allies because of their common religious sympathies - in fact he destroyed her. It introduces the many different personalities of these foundational years, all conscious of the 'terrifyingly unpredictable' Henry VIII. MacCulloch allows readers to feel that they are immersed in all this, that it is going on around them.

For a time, the self-made 'ruffian' (as he described himself) - ruthless, adept in the exercise of power, quietly determined in religious revolution - was master of events. MacCulloch's biography for the first time reveals his true place in the making of modern England and Ireland, for good and ill.



Therese Feiler, Joshua Horder, Andrew Papanikitas (eds.)

Marketisation, Ethics and Healthcare: Policy, Practice and Moral Formation

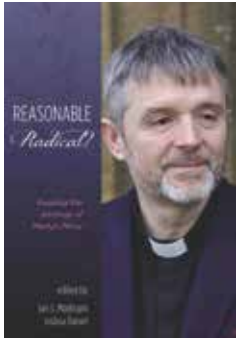
Routledge, 2018

How does the market affect and redefine healthcare? The marketisation of Western healthcare systems has now proceeded well into its fourth decade. But the nature and meaning of the phenomenon has become increasingly opaque amidst changing discourses, policies and institutional structures. Moreover, ethics has become focussed on dealing with individual, clinical decisions and neglectful of the political economy which shapes healthcare.

This interdisciplinary volume approaches marketisation by exploring the debates underlying the contemporary situation and by introducing reconstructive and reparative discourses. The first part explores contrary interpretations of 'marketisation' on a systemic level, with a view to organisational-ethical formation and the role of healthcare ethics. The second part presents the marketisation of healthcare at the level of policy-making, discusses the ethical ramifications of specific marketisation measures and considers the possibility of reconciling market forces with a covenantal understanding of healthcare. The final part examines healthcare workers' and ethicists' personal moral standing in a marketised

healthcare system, with a view to preserving and enriching virtue, empathy and compassion.

Fostering rich reflection on the moral implications of a marketised healthcare system, this book is suitable for health professionals and for academics and students interested in the health sciences, medical ethics and law, social and public policy, philosophy and theology.



Ian S. Markham, Joshua Daniel (eds.)

Reasonable Radical? Reading the Writings of Martyn Percy

Pickwick Publications, 2018

One of the most interesting voices in the Academy and the Church today is Martyn Percy. Percy, the Dean of Christ Church Oxford and a leading voice in the Anglican Communion, is both theologically orthodox, yet deeply unconventional. While remaining engaged in the scholarly community, Percy writes with clarity and passion on topics that range from ecclesiology to music, from sexuality to the Trinity, from advertising to ministerial training – he is a polymath. This book is two books in one. The first half contains a series of articles (written both by church leaders and academics) that serve as substantial, critical introductions to Percy's thought. In the second half, the reader gets to hear from Percy himself in a collection of wide-ranging material from his corpus. While producing a dialectical engagement of some depth (as Percy offers written responses to his interlocutors), this volume should prove useful for a variety of communities beyond academic circles, especially ones engaged with contemporary issues facing ecclesiology, churches, and the wider Anglican Communion.

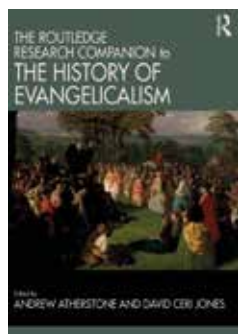


Olivia Stewart Lester

Prophetic Rivalry, Gender, and Economics

Mohr Siebeck, 2018

Olivia Stewart Lester examines true and false prophecy at the intersections of interpretation, gender, and economics in Revelation, Sibylline Oracles 4-5, and contemporary ancient Mediterranean texts. With respect to gender, these texts construct a discourse of divine violence against prophets, in which masculine divine domination of both male and female prophets reinforces the authenticity of the prophetic message. Regarding economics, John and the Jewish sibyllists resist the economic actions of political groups around them, especially Rome, by imagining an alternate universe with a new prophetic economy. In this economy, God requires restitution from human beings, whose evil behaviour incurs debt. The ongoing appeal of prophecy as a rhetorical strategy in Revelation and Sibylline Oracles 4-5, and the ongoing rivalries in which these texts engage, argue for prophecy's continuing significance in a larger ancient Mediterranean religious context.



Andrew Atherstone, David Ceri Jones (eds.)

The Routledge Research Companion to the History of Evangelicalism

Routledge, 2018

Evangelicalism, an inter-denominational religious movement that has grown to become one of the most pervasive expressions of world Christianity in the early twenty-first century, had its origins in the religious revivals led by George Whitefield, John Wesley and Jonathan Edwards in the middle decades of the eighteenth century. With its stress on the Bible, the cross of Christ, conversion and the urgency of mission, it quickly spread throughout the Atlantic world and then became a global phenomenon.

Over the past three decades evangelicalism has become the focus of considerable historical research. This research companion brings together a team of leading scholars writing broad-ranging chapters on key themes in the history of evangelicalism. It provides an authoritative and state-of-the-art review of current scholarship, and maps the territory for future research. Primary attention is paid to English-speaking evangelicalism, but the volume is transnational in its scope. Arranged thematically, chapters assess evangelicalism and the Bible, the atonement, spirituality, revivals and revivalism, worldwide mission in the Atlantic North and the Global South, eschatology, race, gender, culture and the arts, money and business, interactions with Roman Catholicism, Eastern Christianity, and Islam, and globalization. It demonstrates evangelicalism's multiple and contested identities in different ages and contexts.

The historical and thematic approach of this research companion makes it an invaluable resource for scholars and students alike worldwide



Darren Sarisky (ed.)

Theologies of Retrieval: An Exploration and Appraisal

Bloomsbury, 2017

One of the most significant trends in academic theology today, which emerges within Protestant, Roman Catholic, and Orthodox points of view, is the growing interest in theologies of retrieval. This mode of thinking puts a special stress upon subjecting classic theological texts to a close reading, with a view toward using the resources that they provide to understand and address contemporary theological issues. This volume offers an understanding of what theologies of retrieval are, what their rationale is, and what their strengths and weaknesses are. The contributions provided by a distinguished team of theologians answer the important questions that existing work has raised, expand on suggestions that have not yet been fully developed, summarize ideas to highlight themes that are relevant to the topics of this volume, and air new critiques that will spur further debate.

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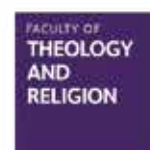
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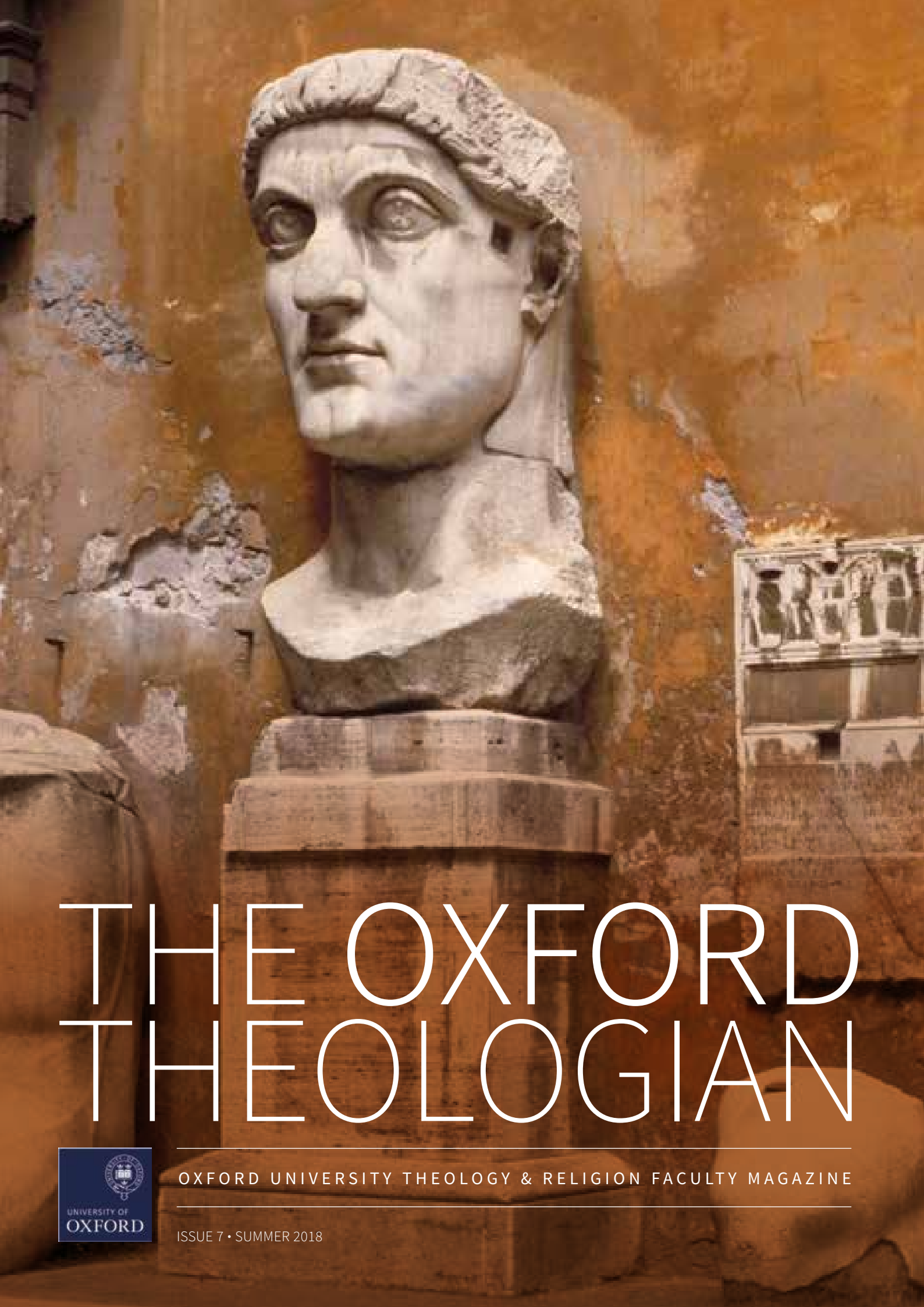
Graduates from many countries at a symposium, 'Senses of the Secular', 21 May 2018



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