



THE OXFORD THEOLOGIAN

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IN THIS ISSUE

Theology and the Creative Arts:

- Elizabeth Gray-King: Visual Theology
- Toddy Hoare: Sculpture
- Claire Crowley: Dance
- John Race: Passion Play
- Brian Mountford: University Church Restored
- Graham Ward: Theology Amid Political Crisis

Contents

EDITORIAL	3
FROM THE FACULTY BOARD CHAIRMAN	4
<i>JOHN RACE: THE HORNCHURCH PASSION PLAY</i>	5
<i>ELIZABETH GRAY-KING: PRACTISING VISUAL THEOLOGY</i>	7
<i>TOM DEVONSHIRE JONES: CHRISTIAN ART, A DICTIONARY, AND ME</i>	9
<i>TODDY HOARE: SERMONS IN BRONZE</i>	10
<i>CLAIRE CROWLEY: EXPLORING LIFE AND FAITH THROUGH DANCE</i>	12
<i>BRYAN MOUNTFORD: A CHURCH RENEWED</i>	14
<i>GETHIN ABRAHAM-WILLIAMS: HOW ECUMENICAL IS GOD?</i>	15
<i>GRAHAM WARD: WHY THEOLOGY MATTERS: ONE SNAPSHOT</i>	16
INTRODUCING NEW COLLEAGUES	17
ALUMNI NEWS	18
<i>RICHARD GOMBRICH: BUDDHIST STUDIES IN OXFORD</i>	20
HAPPENING IN THE FACULTY	22
UNDERGRADUATE PRIZES	24
SOME RECENT BOOKS FROM FACULTY MEMBERS	26
OXFORD THEOLOGICAL MONOGRAPHS	32

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Front cover: Painting by Daniel Eltinger, *Christliches Gefühl / Christian Sentiment*, 2010, oil, acrylic on canvas, 120 x 85 cm

Editorial

For very many of you, our readers, this year *The Oxford Theologian* comes in a format different from its previous inlibration: an e-version in pdf, rather than a hard-copy in an envelope in the post. This change reflects various contemporary realities. First and positively, it is the way that more and more of us actually read things. Second, and hard-headedly, it saves a great deal of money. Last year's issue, sent out free to all five thousand of you alumni far and near, cost the Faculty around twelve thousand pounds in production and postage: this year, the cost is a fraction of that. We are also very grateful to Oxford University Press for their sponsorship in contributing towards our production costs.

So all those of you for whom the Faculty has an email address will receive an email with a link to the pdf of the magazine. If we get bounce-backs, we will try to remedy them. For those of you who have not given the Faculty or University an email address, or simply don't enjoy using email and don't have an email address, it arrives in hard copy as before, and free of charge. We do recognise that some people prefer to read a hard-copy magazine, returning to it in some favourite domestic corner as they please, and perhaps loaning it out. Hard copies of *The Oxford Theologian* will be available for purchase through the Oxford University Online Shop (www.oxforduniversitystores.co.uk). Copies will be free aside from the postage costs, which will vary for UK/ Europe/ Rest of World deliveries; the Online Shop site will show you how such payments are made. Pdf copies will go on being available through the Faculty website and the Office will send the link to the pdf to email addresses on request, via the dedicated address alumni@theology.ox.ac.uk.

This isn't intended in any way to compromise the standards of content or production which we've set ourselves in the past. On the contrary, a new editorial team of talented students, with much inspiration from Graham Ward, has joined your Editor in gathering material, editing and producing the artwork which you see. We want to create something which continues to show you how the Faculty is working and changing, and how its teaching and research are enmeshed in activities which those of you who have moved from your life in Oxford have pursued in other spheres. We're immensely grateful to the alumni who have taken the trouble to provide us with some of the lively and varied

content of this issue, and grateful to all of you who have told us where your careers have taken you: for the first time we have provided a summary of the news that you've passed on.

Much content here revolves round a theme implicit in the Faculty's now-enlarged name: there is more to the study of religion and theology than words alone. So our alumni and present members combine to tell us some of the other ways in which they have approached the profound matters which are our concern: in art, sculpture, dance, architecture, much more. They are led by a generous gift to us from the German artist Daniel Eltinger: our cover image. This is one of the paintings



Photograph © BBC

that he exhibited last year in Oxford during its *Artweeks* at the Said Business School, in a show opened by our colleague George Pattison (alas now leaving us for Glasgow). Daniel went on to presentations in various English cathedrals, including that long-standing home of new artistic composition, Chichester (and early this year, Durham). Drawing from abstract impressionism, he has developed a new technique where he paints images and colours onto transparent foil and then 'inverts the image by pressing it on to canvas. George comments 'As we look, the painting is no longer a timeless composition of coloured forms: it starts to move and come alive.

We can no longer fix it in a single glance.' Do explore his work further via Daniel's site and social media contacts, <http://daniel-eltinger.net/>

Future themes can be your inspiration—as they have been already in the past. This coming year and issue, we would like to devote much content to the theme of 'conflict and reconciliation', and welcome submissions around those ideas. Deadline for copy, preferably with beguiling and high-resolution illustrations, is this coming 1 October 2013. We are very open to further suggestions for future years. And do keep sending us your news, via our dedicated email address: alumni@theology.ox.ac.uk.

Diarmaid MacCulloch

From the Faculty Board Chairman

This has been an eventful year for the newly-renamed Faculty of Theology and Religion as we have continued to work on our plans for the future. A new curriculum in Theology and Religion (and in both our joint degree schools, Philosophy and Theology and Theology and Oriental Studies) is now in the final stages of preparation for sending on for eventual approval from the University's Education Committee. We hope to admit the first students on the new syllabus in 2015.

In October, the Faculty welcomed its new Regius Professor of Divinity; Graham Ward, previously Samuel Fergusson Professor of Philosophical Theology and Ethics and Head of the School of Arts, Histories and Cultures at the University of Manchester. We were sad to bid farewell to Dr John Muddiman last summer, on his retirement from his Lectureship in New Testament Studies and Fellowship at Mansfield College; Dr David Lincicum has been appointed as his successor. Sadly, Dr Paul Joyce, Fellow and Tutor in Theology at St Peter's College, has also left Oxford, following his appointment to the Samuel Davidson Chair in Old Testament/Hebrew Bible in the Department of Theology and Religious Studies at King's College, London.

We are delighted to congratulate several members of the Faculty on recent awards and achievements. Professor Christopher Tuckett (Fellow and Tutor in Theology at Pembroke College) was awarded the British Academy's Burkitt Medal for Biblical Studies for 2012. Further, he has recently been elected President of the Studiorum Novi Testamenti Societas for the year 2013-14, while Professor John Day has been elected President of the Society for Old Testament Study for 2014. Dr David Lincicum has been awarded a Manfred Lautenschlaeger Award for Theological Promise. These prizes are awarded annually by FITT Heidelberg and the University of Heidelberg to an international group of ten young scholars. Diarmaid MacCulloch was granted an honorary D.Litt. by The University of the South at Sewanee (Tennessee) in a ceremony in April 2012.

Four colleagues received awards in Oxford: Dr Sondra Hausner, University Lecturer in Study of Religion, received a Teaching Excellence Award from the Humanities Division and Dr Justin Hardin, New Testament Lecturer at Wycliffe Hall, received the Oxford University Student Union Teaching Award for Innovation in Teaching in the Humanities Division. Dr Philip Kennedy of Mansfield was awarded a distinction on the Oxford Postgraduate Diploma in Learning and Teaching in Higher Education, a one-year course designed for experienced academic staff across the collegiate University with at least three years of successful teaching experience. He has been nominated as a Senior Fellow of the Higher Education Academy, the UK's national and independent organisation which champions excellent learning and teaching in higher education. Dr James Robson of Wycliffe Hall was winner of the OXTALENT 2011 Award for 'Best Use of WebLearn to Support a Course or Programme of Study'. He received a University of Oxford Teaching Award from the Vice-

Chancellor. As a result, Oxford University Computing Services, now IT Services, made a Podcast that for a while in 2012 was the most popular item on Oxford Podcasts. Have a look at it on <http://podcasts.ox.ac.uk/supporting-tutorials-using-weblearn-video>

Among the many events supported by the Faculty in the past year was the annual meeting of OTSEM (Old Testament Studies: Epistemologies and Methods) which met in September at Worcester College. Thanks to a generous donation from Mrs Margaret Hanson Costan (an alumna of the Faculty), the Faculty was able to host the first in an annual series of lectures in Patristics, the Ptarmigan Lectures, given by the Most Reverend Kallistos Ware, the Metropolitan of Diokleia; he spoke on 'Following the Holy Fathers: Is there a future for Patristic Studies?'. In February, the Faculty welcomed the Chief Rabbi, Lord Sacks as Humanitas Interfaith Lecturer; he gave a series of lectures and participated in a symposium on the subject 'Making

Space: A Jewish Theology of the Other'. Together with Sophia Europa Oxford, the Faculty presented a debate in February on 'The Nature of Human Beings and the Question of their Ultimate Origin' between Archbishop of Canterbury, Professor Richard Dawkins and Sir Anthony Kenny. It took place at the Sheldonian Theatre in the presence of The Chancellor of the University of Oxford, Lord Patten; a recording of the event can be viewed at <http://podcasts.ox.ac.uk/nature-human-beings-and-question-their-ultimate-origin-video>. The distinguished, Pulitzer Prize winning novelist Marilynne Robinson (author of *Gilead* and *Home* as well as several volumes of essays) visited Oxford in May and lectured as the guest of the Theology Faculty to a large audience in Schools on the subject 'Christology'.

Over the past year the Faculty has collaborated with Deddington Parish Church in a series of illustrated lectures called *A History of Christianity in 15 Objects*. These explored how a small sect in Roman-occupied Judaea went on to become one of the greatest forces of religious, social and cultural change the world has ever known. Over the course of twelve months, fifteen leading thinkers, including several professors and lecturers from the Oxford Faculty each presented an object that illuminates our understanding of Christianity's extraordinary history, from its beginnings in Jerusalem to the present. Further details are available at: <http://www.historyofchristianity.org.uk/>

We are always pleased to welcome alumni of the Faculty at all our events and hope that if you do attend, you will make yourself known to current members.



The fact that your Editor as Chairman of the Academy's Events and Prizes Committee is presenting Prof. Tuckett with the Burkitt Medal should not be thought to denote any corruption. Photograph © British Academy

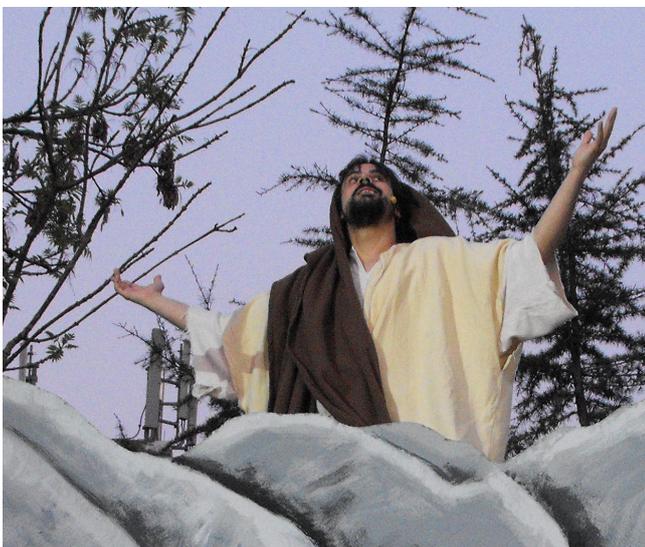


Sarah Foot
Faculty Board Chairman

The Hornchurch Passion Play

Since 1995 the Hornchurch Passion Play (HPP) has been performed on the Queen's Theatre Green in Hornchurch (Essex) about every five years over the Easter Weekend. A late Easter weekend is necessary to allow sufficient time for the lengthy rehearsal schedules, lighter evenings and warmer weather. Although the play first started in 1995, its origins go back to a spiritual vision in 1993 given to Freddie Sayer from Hornchurch Methodist Church (The HPP website, <http://www.hpp2015.org/>, has further details). The first three plays (1995, 2000 and 2006) were directed by Kevin Walsh, a RADA graduate and professional actor, who also played the demanding role of Jesus and wrote many memorable lines of the script. They were mainly cameos. Kevin was ably assisted by two other RADA trained colleagues. Canon Hugh Dibbens, a graduate of St Peter's College, Oxford, who was then Vicar of St Andrew's Church, Hornchurch (which belongs to New College) wrote the longer passages and speeches. When they came to work together on the final draft, they found that their respective contributions fitted exceedingly well. In 2011 Kevin Walsh directed the HPP again, but the role of Jesus went to a younger man, Simon Pugsley, who is shown in the photographs, and was exactly the right age. Some scenes from the HPP can be seen on YouTube (<http://www.hpp2015.org/hpp2011.php>). According to the Romford Recorder (26.4.11),¹ approximately 4,000 people attended the HPP on Good Friday (22 April) 2011; this is estimated to have been the biggest ever crowd since the start. Good Fridays have consistently drawn the most people over the three performances during the Easter weekend.

At one time it did not look as if the HPP was going to be performed. Some people in the local churches were initially highly sceptical about the spiritual vision; others were concerned about the size of the project, anticipated high costs, the amount of volunteers needed to become involved in the project and the commitment required to fulfil the demands of the rehearsal schedules. Thousands of pounds had to be raised to cover the cost of professional sound equipment, lighting and operators. Then there was expenditure on scaffolding, sets, costumes and props. Volunteer actors in major parts were agreeing to spend



Jesus in the Garden of Gethsemane scene



Two members of the Sanhedrin (John Race, right) welcome the crowd.

about two evenings a week and some Sunday afternoons in rehearsal. Musicians and many singers were involved in practices and rehearsals.

When the proposed budget had been announced, some thought that the funds would be better used to employ someone in a church related role, or to put the money into an evangelistic outreach or enterprise, such as an Alpha course. It seemed a lot of money for just three performances. In the 1990s there were some people who were uncomfortable about close relations and links with certain churches and denominations. Although the HPP was a Churches Together in Hornchurch production, there were small pockets of resistance. For example, there were those with particularly strong Protestant views, who regarded Roman Catholicism and most forms of ecumenism with disdain. Kevin Walsh tells the amusing story of attending an HPP event, post production, when he had cut his hair and shaved off his beard, and was not recognized by a church steward. The steward asked him if he knew Kevin, the actor who had played Jesus in the HPP. Kevin said that he did, not revealing his identity. 'Well' said the steward, 'he's not one of us, you know, he's not a true Christian, he's a Roman Catholic!'

Over the years the HPP has managed to break down denominational barriers and prejudices. Actors have played alongside colleagues from different churches quite unaware of their affiliations, if they have them at all. Close friendships and deeper relationships have developed. Some have even referred to the close bonds of fellowship leading to The Church of the Passion Play. Once this level of fellowship has been experienced, then it is easy to understand what this means. Without the considerable generosity of local churches the HPP would never have taken place. People who were once tentative in their support are now key contributors, fund raisers and performers. For a few it has been a means of conversion.

¹ www.romfordrecorder.co.uk/news/record_breaking_crowds_at_hornchurch_easter_play_1_876163

The Hornchurch Passion Play



The Crucifixion scene.

The HPP does mean quite different things to different people. For some it is a profoundly spiritual experience, and they consider it as form of worship, ministry, evangelism and service. For others, it is seen in much more secular terms as a significant community event, and an enjoyable outdoor theatre production which draws thousands of people. School teachers, particularly drama teachers, involved in the HPP have been successful in recruiting volunteers from local schools. Many of their pupils have become Roman soldiers and temple guards. Participants have been proud of the high standards of production and performance that have been achieved. Performing live in front of thousands of people can be a very satisfying and uplifting experience. It has given some their first taste of acting, plus the confidence and the desire to get involved in drama.



The Pietà scene, taken during a dress rehearsal

A number of factors have contributed to the success of the HPP. It has become a well-known and well attended local event. Publicity arrangements and media links have been improved. The high quality sound equipment, lighting and technical assistance ensure that all actors can be heard and seen clearly on each of the sets. The script, which has evolved slightly, has been well written, and all actors know their lines extremely well, with hours of rehearsal experience and professional direction behind them. Some of the roles, such as Bartimaeus, have been performed by the same actor since 1995. The crowd scenes come across surprisingly well; it is essential to get them to cheer very loudly for Barabbas rather than Jesus, or the trial scene does not

work at all. Since the first performances a few songs have been replaced to reflect changes in taste.

The 2011 performances were considered the best to date, because the director had more time to concentrate on getting his actors to bring out the true meaning of the text and its various nuances. In earlier performances actors were speaking loudly and confidently but without much depth. Sometimes the audience became caught up in the drama as on one occasion the actor playing the role of Judas was spat at. People were visibly weeping at the crucifixion and the pietà scene when the dead Jesus is held by Mary. At this point the choir sing Sacred Head Sore Wounded, a very moving moment.²

There is no 'cringe factor': no pressure on anyone at any point. Copies of the New Testament and Psalms are given out freely by the members of the Gideons. There is no entrance or booking fee. It is open to anyone who wishes to step onto the Queen's Theatre Green, which is a non-threatening, non-church environment. People can leave when they wish. It has helped that the Green is next to a very large car park, and the area has very good transport links. Canon Dibbens believes the HPP is a gift from God for Hornchurch, which makes the Gospel message accessible to all. It closes the gap between the Church community and the wider community, giving people an experience of post denominational Christianity. It focuses on what draws us together, and presents the Gospel without recourse to denominations.³

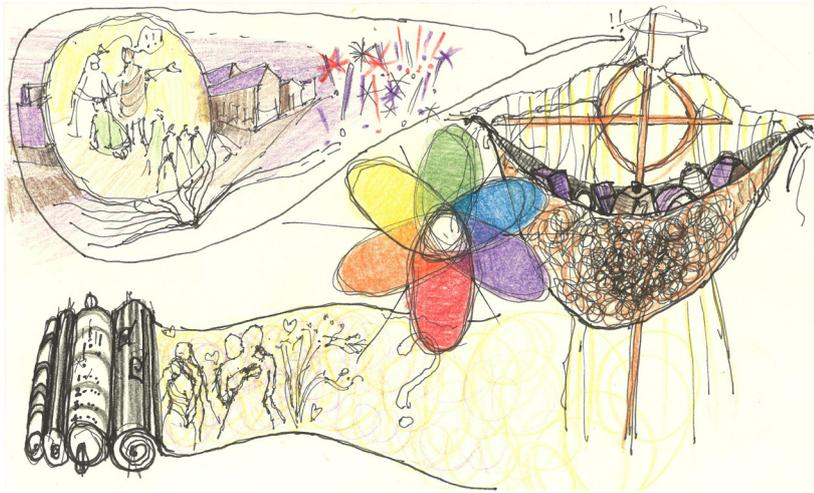
The next Hornchurch Passion Play will take place on the Queen's Theatre Green over the Easter weekend 2015, beginning on Good Friday at 7.30 p.m.

The Rev. John Race (Regent's Park 2004) is a Baptist minister.

²Please see https://www.youtube.com/watch?v=2ip5QuveTag&list=HL1358967641&feature=mh_lolz

³From a sermon by Canon Dibbens preached on 10 April 2011.

Practising Visual Theology



I am preparing a sermon and worship service. Out come my Bibles in various languages and versions. Commentaries and biblical studies are opened. Next, sketchpad, coloured pens and pencils are laid out. I draw my understanding of what I read and what I see in the texts. When I prepare worship, I have considered the texts, come to a mind about a predominant colour and thematic image. Sometimes those colours and images extend to an art installation in a worship space and sometimes they rest in the drawing alongside the order of worship from which I lead worship events. When I prepare opportunities for theological or spiritual conversations either among Christians or among groups of people who are not involved in the church, I select images to start conversations. Sometimes I use a heap of postcards and ask people to select images which best describe their thoughts or feelings about subjects or issues. Sometimes, I offer colours and individual pictures; sometimes, I offer objects or art-dough—each time, asking people to respond visually before they respond and interact verbally.

The United Reformed Church, in which I am an ordained minister, has sponsored a programme to use visual activity and images to expand the ways anyone can engage in theological or spiritual conversations. Called ArtTalk, it is a programme putting artists and artwork together with local churches which are moving beyond their church boundaries into their wider community. I manage this budding project, facilitating artists who are helping expand the ways Christians can communicate their own faith and mission.

VISUAL THEOLOGY

'Pictures [can] speak louder than words', and images have been a way of telling stories about God for generations. Yet, somehow, theology seems to be communicated in a predominantly verbal way, with credal statements and tomes of verbal academic theological study. The intention of visual theology as a discipline is to expand our thinking and communicating about God, not to supplant verbal communication, but to enhance it and in some cases, to encourage more verbal engagement.

I write as a lifelong exhibiting artist, my first degree being fine art with a specialism in painting. I struggled with verbal theology in my formal study at Oxford, and often found that if I could draw the simile or metaphor, it was easier to understand allusions to it. Yet it

took years for me to allow myself to preach from those images. Often within our church circles, visual activity is for children and is seen in craft; alternatively, it is for contemplation and used widely in retreats and alternative forms of worship.

My belief is in the one who became the visible image of the invisible God (Colossians 1.15). Though not wanting to move away from verbal discourse, I believe that we lose much if we concentrate on word as the preeminent theological discourse tool. It is in using the whole of ourselves that we come closer to understanding any issue, and that we deepen our relationships with each other and with the Divine. A thorough historical study (too long for this article) would reveal episodes of church history where the visual image has been

treasured—such as the icons of Orthodoxy—and episodes where the visual has been feared and destroyed—such as the iconoclasm of the Protestant Reformers.

USING THE VISUAL IN PROCLAMATION

In fine art circles, installations are temporary art works, created in situ for a particular time and message. Installations are ideal for worship, allowing a sudden different visual input to a worship space, whilst not becoming a permanent feature of a sanctuary. An enormous cross was made for the final service of the Revd Dr Susan Durber, moving to the Principalship of Westminster College, Cambridge. St Columba's Oxford has a classic reformed church interior, with a small cross displayed well to the side of the central table and pulpit. Yet Susan's ministry revolved around the Cross—Christ, crucified and resurrected, present both in comfort and challenge. This cross had to be as large as her whole message and final sermon, glowing with light and transforming the central focus of the sanctuary.

USING THE VISUAL IN INTERPRETATION

Artworks made in response to verbal presentations can produce insights which might not be obtained through words alone. As Artist in Residence to the URC General Assembly 2012, I painted through each Assembly session, listening with my back to the stage and my face to the painting. I was able to show, in image, the complexity of



Practising Visual Theology



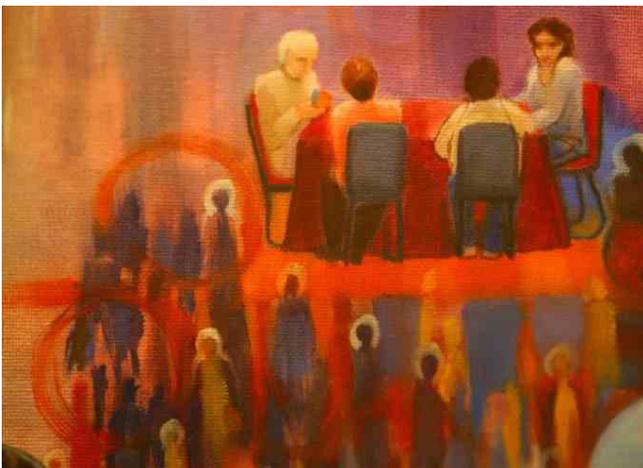
Living Water, created at the 2012 URC General Assembly

discussion and interpretation. This painting now tours URC churches with a narrative of its development, allowing people to understand what issues gave rise to each image and enabling discussion of the sessions.

In ArtTalk activities, I encourage the discipline of Colourful Prayer, which guides the pray-er first to create a colour key with colours showing meanings particular to that person, then to pray, using pens, pencils or paint in place of words. Pray-ers make shapes, allowing the colour to reveal prayer content. Colour scripture analysis is used to expand theological study. As with colourful prayer, theologians choose a colour key, then use coloured pens or pencils to mark passages on photocopies of scripture. As they watch the ebb and flow of meaningful colour around text, they begin to see patterns of thought and feeling alongside their verbal interpretation.

USING THE VISUAL IN DIALOGUE

Images can be an excellent conversation starter, with art exhibitions in local churches. After an exhibition of my work, Longfleet URC reported that they were able to have conversations about faith which would not have happened without the exhibition, whilst Romsey URC noted that my exhibition in the Victorian building stimulated conversations and had a sacramental quality—'the word made flesh'.



Nominations, created at the General Assembly

I watch people say profound things about themselves when they believe that they are describing an image. A common idea is the use of postcard-sized images as prompts for sharing feelings, thoughts and knowledge. I have collected over a hundred such images over the years and I ask people to choose from them to illustrate what might be in their minds as a group meets, what they might want to say about God, what they might want to say to God, what they might want to say of their own experience and much more. It is deeply moving to watch someone hold an image and begin to unfold a deep personal truth.

ENCOURAGING VISUAL THEOLOGY

The United Reformed Church has recognised the power of visual images, installations and activities to enlarge conversations and encourage faith discussions. The ArtTalk initiative, though still new and likely not known by all URC readers of *The Oxford Theologian*, is a growing collection of resources for activities, of artist facilitators who may run workshops and activities and artist exhibitors, happy to take their work to diverse locations. Many churches already understand the power of the visual, with liturgical colours having marked the faith year for generations. My plea is to encourage the visual as a strong language of its own for understanding, proclaiming and evangelising. After all, we believe that the word became flesh and dwelt among us.

MORE MATERIAL TO READ AND CONSIDER

S.J. MERRYWEATHER, *COLOURFUL PRAYER, A NEW WAY TO PRAY WHEN WORDS ARE INADEQUATE* (Fawcett, 2003)

M. SULLIVAN, *WINDOWS INTO THE SOUL: ART AS SPIRITUAL EXPRESSION* (Morehouse Publishing, 2006)

worship.calvin.edu | creative resources for visuals in worship

acetrust.org | Art & Christian Enquiry Trust

artserve.org.uk | Use of arts, including visual arts, in church life



Elizabeth Gray-King (Mansfield 1985) is a minister in the United Reformed Church <http://www.elizabethgrayking.com>

Christian Art, a Dictionary, and Me

I have been working for OUP on an update and enlargement of the now out-of-print 2004 paperback *Oxford Dictionary of Christian Art and Architecture*, originally edited by Peter and Linda Murray. This new edition is designed to be of a size you can swing round and tweak off a nearby shelf for ready reference. The Murrays' reputation with academics and with publishers was second to none: the finest qualities of their Courtauld and Warburg time as students and teachers, and then at Birkbeck where Peter was Professor of Art History, shine out from the text of the Dictionary's 450,000 words. In editing a new edition, I have been consorting with two of the greats of art history, and have not been unconscious of their devout Roman Catholic piety.

Their text was finished in the middle 1990s and, richly illustrated; it originally sold for the RRP of £30. The new edition, with a 10% increase in word count and shorn of images, will be published this autumn in hardback and will be followed by the paperback edition, aimed at impoverished students and thrifty teachers as well as the general reader. The contents include new large articles on North America, on Latin America and on Australia, New Zealand and the Pacific; there will be explorations of Non-Western Christian Art, of Spirituality, of Film and of Landscape. There are treatments as well of the interactions of Judaism and of Islam with Christianity in art. The book's core series of articles examining the progress of Christian Art and Architecture through two millennia (Early Church, Byzantine, Carolingian, Gothic, Renaissance etc.) culminates in a twentieth- and twenty-first-century regional tour *de l'horizon européen*, with the period's church architecture receiving a considered expansion.

I believe that the individual's knowledge of Christian Art and Architecture can always benefit from new examples. Accordingly the Murrays' reference lists are now expanded with fresh portrayals, sources, locations and backgrounds, to enlarge the memory and repertoire of imagery. Verbal theology, verbal preaching and teaching require frequent such irrigation.

The new editor's education in art is recalled here if only to suggest to others some directions alongside the pukka Warburg and Courtauld routes, which may be equally worth investigating, allowing for new generations' alertness to new opportunities. At school I had the luxury of a teacher's Monday morning introductory display of some thirty or forty postcard reproductions of an artist's works: Giotto, the first week, next Masaccio, then the cream of the Italians, Flemish, Dutch, Spanish, French and English masters on through the

year. On Saturday mornings, we viewers would write 500 words on the composition that had chiefly won our attention from the week's display, which had by then had been 'sidedrop' to the rest of the week's other curriculum. In the mid-twentieth century, we sixteen-year-olds were thrilled to hear of the Sistine ceiling Adam's 'languid droop of the penis'.

Accustomed to art's place at least at the margin of one's other studies, I proceeded after National Service to St John's at Oxford, glad to find the College had its well-stocked art museum across the road, complete with its own Art History Library. By this time at home on Parnassus, I found the change after Classical Mods to Theology, well, stony, and the great Biblical mountains difficult to understand. Fortunately Edgar Wind was just then appointed as

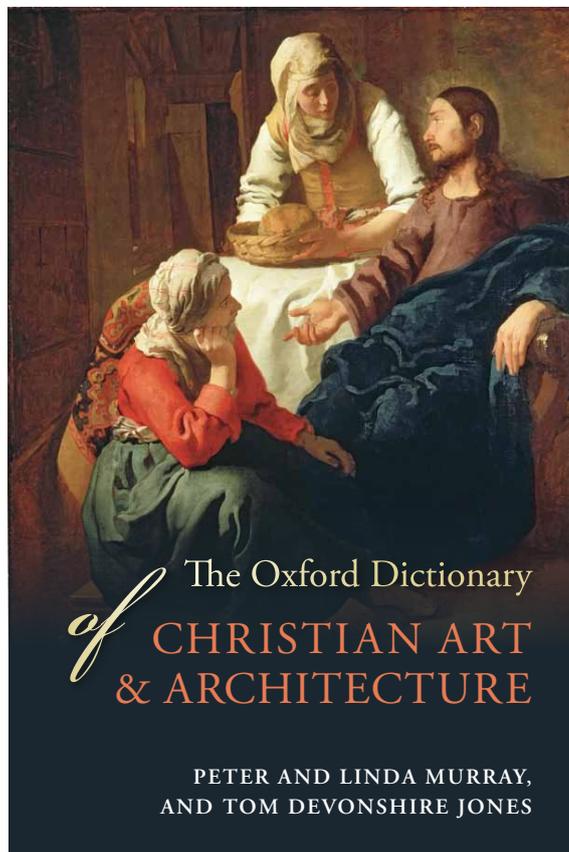
the University's first Professor of the History of Art, and he kindly befriended this rather disoriented undergraduate, Wind himself being quite equipped to tangle with Oxford's theological luminaries on the Early Church Fathers, and much else.

With undergraduate brashness I wrote off to Florence, introducing myself to Bernard Berenson, who then invited me to tea a few times at the villa I Tatti, trying me out (when he heard I was for ordination) on a few matters that vexed him in the Trollope novels which his Secretary was just then reading to him of an evening. At Cuddesdon, I had to buckle down for ministry preparation, where the art factor was minuscule. A small victory was persuading a Common Room meeting to subscribe to *The Architectural Review*.

All this suggests the importance of grasping opportunities and not being slow to ask. What leadership and teaching has been available at no cost in our country's great museums! Those who heard them will not forget Erika Langmuir's

gallery talks at the National Gallery, or Neil MacGregor's there and at the British Museum. There has been input from Mark Cazalet, Judith Collins, John Drury, Hans Feibusch, Laurence Gowing, Tim Marlow, Richard Harries, and a host of others in the flesh and in the media. In the United States I was drawn into the Dillenbergers' circle in Berkeley, CA, and into friendships with their colleagues and their doctoral students now leading religious art initiatives across the world.

All this was to coalesce into the Art and Christianity Enquiry (ACE, now online as <acetrust.org>), with its quarterly *Art and Christianity*, its Awards and conferences. The ACE 'family' here and abroad has generously contributed to the new edition of ODCAA and no one



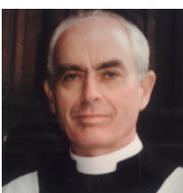
Sermons in Bronze



Stephen Cox: *Eucharist* 1997 Hammamet Breccia and porphyry, St Nicholas Cathedral, Newcastle upon Tyne

more than Allan Doig, current chaplain of LMH, whose *Liturgy and Architecture* (Ashgate, 2008) propelled him to the head of my wish list for contributors, along with Charles Pickstone and Graham Howes, for their contextual grasp of the diversities in the twentieth and twenty-first-century European scene.

The users of the new edition will be many and various. The handy, accessible paperback might come as a slightly guilty gift to neglected godchildren, or a stimulating consolation in retirement. The ever-growing interest in art in the general public will be nurtured by such steady, scholarly articles in the *Dictionary* as 'Spirituality' and 'Faculty Consent'. This last no art student should be without: written by the Secretary of a large Anglican Diocesan Advisory Committee for the Care of Churches (DAC), it befriends artists in their engagement with a parish church or a cathedral when a commission may be coming into view. The long tradition of Christian Art is, after all, always in need of refreshing, even while it is being raided.



The Rev. Tom Devonshire Jones (St John's and Cuddesdon) is scheduled to launch the new edition of *The Oxford Dictionary of Christian Art and Architecture* in autumn 2013.

Travel may broaden the mind, but it certainly opens up opportunities, as one meets new people. So in Jerusalem I met a retired American priest who invited me to bring and exhibit some works in the States. I wangled the costs for transport of some of my sculpture to date, having trained and practised as a sculptor before ordination. *Prelates, Priests and People* was the title of the exhibition: it featured Archbishop Stuart Blanch, who had ordained me, and many of my fifteen members of that noble army of churchwardens, with others I had encountered on life's journey, or in my four parishes with their eight churches in North Yorkshire. However, it was the request for a sculpture in return for the sponsorship that really got me thinking and using my theology. Jacob Wrestling was the required subject, so I turned to the biblical text.

I do not subscribe to angels, seeing them as a literary device in a culture that did not have pictures but painted them with words. Two sweaty bodies trying to do falling body presses or whatever, and one with wings to boot (or on the boots, like Hermes) had no appeal. What did the text say? Clearly Jacob was a bounder, who had cheated his brother, and he was scared out of his wits, knowing that the two of them were due to meet next day. All night by the Jabbok (which was running water) Jacob wrestled with his conscience and emerged a new man. He had to come to terms with himself, his conscience, God, and his brother. He was given a new name, Israel, and he walked differently thereafter.

I was struck how it all described the mechanics of baptism. There is also a telling line in the story of the Annunciation to Mary, 'He will reign over the house of Jacob forever' (Luke 1.33) which suggests that while Abraham is the father of the circumcised, Jacob is the father to all intents and purposes of the baptized. The result was a surprise, but pleasing to my sponsor. To use sculpture to reflect theological truth represented a new direction for me.

So sermons in bronze followed as a new way of presenting thoughts from scripture. Since leaving North Yorkshire for Oxford after 25 years, I have taken once more to doing linocuts in the winter when it was too cold to work in the studio (while I still had access to one), and that kick started thoughts for the day in picture form. In 3D, a figure of Elijah came out of the studio, particularly powerful when read as a backdrop to his encounter with the utter silence of God on Horeb. It provokes discussion on how we encounter or hear God. In 2D, I was moved to make a response to Ezekiel 23 (Samaria and





Portrait Heads in the studio: L-R: The Journalist, Bp Michael Turnbull, Bp David Jenkins, Self, Sir Peter Ustinov. Foreground study, 'Before the Buck.'

Jerusalem as harlots), with Mammon as the great seducer; it was my comment on the financial crises and the future of the Eurozone at the time in 2011.

The whole use of sculpture in my ministry really took off through two sabbaticals I had during my parish ministry; I was lucky enough to get Arts Council grants to help finance them. The fruits of these projects now form Pilgrim Walks at Burton Agnes Hall, a lovely Elizabethan mansion in the East Riding of Yorkshire near Bridlington. The first was a set of eight panels, each the size of an average door, depicting the Call of the Disciples. Some of the composition was already in mind when I started, but more appeared to complete the set as I went along. The starting point was the gospel narratives where Andrew follows Jesus, whom John the Baptist has pointed out as the Lamb of God, and then finds his brother Peter (John 1.29-42). James and John were inspired by a picture I found in Dublin Art Gallery on a visit: *Launching the Curragh*. The Zealots came to me from my own army experiences of counter-terrorism, for I see terrorism as faceless and counterproductive.

I probably most enjoyed Philip and Nathanael, as these required a wider reading of scripture to find a key. That was the Miles Coverdale (Prayer Book) version of Psalm 32.2 ('Blessed is the man unto whom the Lord imputeth not iniquity; and in whose spirit there is no guile'), alongside Jesus' remark 'behold an Israelite in whom there is no guile.' (Here you will realise that I was brought up on, examined in, and consequently think in the language of the KJV of the Bible.) I concluded that when Philip found Nathanael (who gave him a very caustic reply), the latter was under the fig tree making his confession: hence his amazement at discovering that Jesus knew what he was doing, and his recognition that Jesus was the Messiah. Furthermore, as Nathanael came from Cana, perhaps the wedding there was his, so there was an excuse to put the water jars in the background. Lastly as Nathanael might have been working on the fig tree (a symbol of Israel), there must have been a ladder, and so a visual image for Jesus' comment about angels ascending and descending on the Son of Man.

Pairs of disciples were easier than singles because they engaged in more dialogue. The really obscure one, Jude, became autobiographical. There was a need of female figures to balance all the male ones in the panels about the disciples, so I had rounded them off with a ninth panel showing Mary Magdalene as the First

Apostle. She was the first to see the risen Lord and to be sent by him to tell others. A flurry of letters followed in *The Times* when she was unveiled!

The Stations of the Cross were more taxing, although as a firm Protestant, I binned any stations not in the Gospels, so reducing the total to eight. Again they were in relief, lower than *The Call of the Disciples* (which were modelled in clay then cast in cement fondu). They were cut from sheets of high density polystyrene with a domestic iron, each panel being the size of a big door. However key types already suggested themselves from the text, and the others followed, with help from Old Masters when it came to draughtsmanship and a desire for a continuing link. It was exciting to make connections in the fifth and larger panel to the idea of controversy even at the cross, where the thieves argued and Pilate and the chief priests argued.

A balance between the male and the female figures occurred more naturally, as I depicted the Women of Jerusalem as a mother and toddler group, and of course there were the Women at the Foot of the Cross. Here I portrayed Mary Magdalene, the other Mary and Salome as the three graces chaperoned by the Virgin Mary. As the Mother Earth figure in Greek Art was always clothed, so was the Virgin. Mary Magdalene, as a new take on the fertility figure, was customarily naked.

In fact here all the figures are naked, so that we read the body language without the distraction of clothing. We are naked before God, my children assured me, so I let it anticipate a new state of Eden where lust does not raise its head.



Mary Magdalene, 1st Apostle. (Pose based on Modigliani drawing)

Since touring these, all my subsequent work seeks to stimulate scriptural understanding and debate at parish, college and retreat levels. Sales and letter-cutting, my second string from art school, serve to fund castings of the sculptures.



The Rev. Toddy Hoare is married to the Rev. Dr Liz Hoare, tutor in Prayer and Pastoral Studies at Wycliffe Hall. His latest exhibition, of sculptures and linocuts themed to Lent and Easter, takes place between 13 February and 16 April in St Giles Church, Oxford.

Exploring Faith and Life through Dance



Photograph: Philip Bashford; Production: 'Bread of Life' by Springs Dance Company; Choreography: Suzannah McCreight; Performers: Charlotte Brown, Claire Talbot, Simon Palmer, Naomi Cook and Steve Johnstone

After going to ballet school until the age of sixteen, I read Philosophy and Theology, but returned to London and instinctively re-connected with the dance world, this time more contemporary dance. The contemporary scene is influenced by a plethora of philosophies, and I began to see clear links with my undergraduate studies and the variety of techniques out there. The different approaches to ways of moving were clearly influenced by the choreographer's own philosophy and perception of the world, or of themselves, or of the relationship between themselves and the world. That relationship is embedded in space and time—a point that dance likes to make, and to play upon.

I have been fortunate enough to work with Springs Dance Company for a number of years now, which has meant I've been able to continue being theological and philosophical, and to work in dance all at the same time. Springs is one of the UK's longest established professional contemporary dance companies, and has a Christian foundation. There are many ways in which a dance company might be 'Christian': for Springs, this description means that it seeks to explore faith and life issues from a Christian perspective. Most of those working with the Company, on the artistic or administrative side, would describe themselves as Christian too, but not all; some just want to be in on the exploration because exploring is a nice pursuit, and an especially nice job.

The recent exploring by Springs has been led by current Artistic Director, Ruth Hughes. Ruth feels that dance communicates to our hearts. She explains, 'It's about discipline, unity of action and emotion as well as extreme physical work. To the dancer and to the viewer, if you get those things right, you can feel and share the

tangible presence of God. Making dance is like working hand in hand with a master craftsman. Watching dance can be like meditation—totally immersing yourself in the beauty of the power with which God made, and continues to make this world.'

Projects by Springs are as diverse as their inspiration. One example is the creation of an original piece of dance for church and cathedral spaces to explore the celebration of Eucharist. Aelred Arnesen, an Anglican monk, commissioned the Company to meditate on Jesus's invitation to us to eat with him and with each other. The invitation and the responses of ordinary people were key to the creative process in making Bread of Life. 'The finished choreography embodies Jesus' heart for the sharing of bread and wine', says Ruth. 'It takes place in a circle with the audience on all four sides as a way of illustrating the way that Jesus is amongst us and draws us together with our messy lives to eat and drink with him, and with each other.' The performance, choreographed by Suzannah McCreight, has toured cathedrals, churches and chapels across the UK, and such communities are still welcome to host performances. Each time Bread of Life is performed, it is brought to new life by its setting and the audience—not that the audience has to partake in any physically active way, but they, the community engaged, are participants in this piece by simply witnessing the invitation at its heart.

A very different exploration by Springs has taken place within the realm of dance theatre for families. This genre has risen to the fore in recent years, with interest from the media, dance sector and funding bodies. The current dancers in the Company were keen to connect with the next generation in non-church settings, as well as in church settings and in schools. Following periods of research



Springs Dance Company; Photographer: Alicia Clarke; Performers: Gerrard Martin and Charlotte Brown

and development with collaborators including the Royal Ballet's Will Tuckett and War Horse's Mervyn Millar, the artistic team at Springs adapted Oscar Wilde's classic tale of *The Selfish Giant* with choreography by Darren Ellis. They have produced, with support from the Arts Council amongst others, a piece of story-telling, puppetry and dance for little ones and their less little companions. It is a story about the joy of childlikeness, and encourages us to open our hearts to others regardless of age or other social barriers. It tells of compassion, repentance, forgiveness, selflessness and acceptance. To a church community, it portrays beautifully the transforming power of friendship with Jesus. The same work of dance is therefore enjoyed by secular audiences in theatres and by Christian audiences in churches; it is also booked by primary schools and community venues. Thus the art form transcends such black and white descriptions of audiences, like those that I have just clumsily used, and speaks to everyone.

The artists are currently continuing their explorations into two completely different issues of faith and life. The first expedition will probe what it means to be a Christian to different people. Participants would be encouraged and challenged to explore with the performers, not by dancing themselves, simply by watching (unless workshops are requested) to consider how people experience and respond to Christ in diverse ways. Secondly, the Company is investigating how young people can be less vulnerable in relationships and less susceptible to exploitation. The dancers are collaborating with organisations which have the relevant expertise and experience in this critical field, including *Stop the Traffik*. This work would form a project for secondary schools and would focus on healthy relationships whilst addressing issues surrounding trafficking and grooming through real life stories.

Ruth says 'It is always a challenge for us to create dance that is real to life and relevant—so much of people's ideas about dance comes from the media or from free worship. But dance is not just about dancing freely in the spirit as King David did. As with living the Christian life, it requires hard, hard work as well as being continuously open and childlike. To create a dance that speaks to people's current situation requires perception, experience and a firm grasp of reality.' So actually, theological and philosophical exploring through dance is more than a nice job: it is important and useful. Audiences and participants are able to consider vital issues and possibilities for change, to be entertained and uplifted, and to explore in their own right.

Over the Company's three and a half decades of work, people have been inspired to want to learn how to explore issues of faith and life through making and being the dance themselves. To this end, Springs offers various courses for different levels of experience, including one hour classes, one day workshops, week long summer schools, three month foundation courses and a year's Apprenticeship Scheme. When vacancies arise, professional dancers can apply to audition. More information about how to be involved through hosting a performance in your community, or being a Friend, or in any other way is available at www.springsdancecompany.org.uk, or you can call the Company mobile: 07775 628 442.



Claire Crowley (Keble 1996)

A Great Church Renewed



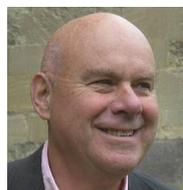
After five years of preparation, four years of fund-raising, and one year of scaffolding, the University Church of St Mary the Virgin has now been refurbished. Cleaned from top to bottom, repainted, re-wired, new sound system, disabled lift, Old Library toilets, Old Library kitchen, restored eighteenth-century clock, refurbished bells: this has been a comprehensive makeover to see us through the next fifty years. But it's not only the fabric that has benefitted. The Heritage Lottery Fund rightly expects its grant recipients to offer some payback to the community—in our case to tell the heritage story to all who visit here. And the heritage which HLF found so compelling is the fact that the University of Oxford adopted this church as its central building—as it were, its Wellington Square, its library, its examination schools and its Sheldonian—at the end of the thirteenth century. We also have funding to install a new window depicting this historic church and gown relationship, which flourishes still today.

A significant part of the funding will support an Education Officer, Luci Williams, who is already in post, and we shall have a range of physical 'interpretation' aids, from trail booklets to a sound pod beneath the organ screen, from interpretative panels on the route up the tower to projections onto the wall of the Adam de Brome Chapel. We are grateful to HLF, the Clore Foundation and the University, who have been the major donors, and pleased that we are able to contribute to university life through worship, as a concert venue, and as a place of public theology—a fact that has been underlined by our recently established partnership with the Department of Continuing Education.

For highlights, look out for the celure in the nave: a starry sky above the nave altar which shows the Pleiades, referencing God speaking to Job from the whirlwind, 'Can you bind the cluster of the Pleiades or loose Orion's belt?' At night the tower and spire will be lit on all quarters with the latest LED lighting making this landmark visible all over Oxford. The Virgin Porch will also be lit in such a way that it will seem at night like a new feature on the High. SMV has a 'big six' of bells dating back to the early seventeenth century and amongst the finest in the country. These have been beautifully refurbished and re-tuned by White's of Appleton. If you have never seen the Old Library, Oxford's first purpose built central university building (1320) and forerunner of Duke Humphrey's, it's a must. Beautifully conserved and fully accessible, with new kitchen, toilets and full audio visual facilities, it makes an ideal venue for a day conference.

By the time you read this, St Mary's will have been re-dedicated by the Bishop of Salisbury, the Rt Revd Nicholas Holtam, at Candlemas (3 February) and our heritage opening was on 8 March in the presence of the Duke of Gloucester. We will have seen some of you at these events; but we would love to see more of you. Make a point of visiting our renewed church when you are next on the High.

Brian Mountford is Vicar of the University Church and Fellow of St Hilda's.



How Ecumenical is God?

In accepting the invitation to be the main Friday Sermon speaker alongside Sheikh Salah Eddin Kuftaro, in the huge Abu Nour mosque in Damascus, I was agreeing, certainly tacitly, that points of contact between world faiths are at least as, if not more, important than those between separate strands of the same faith. The Abu Nour mosque was founded in the early part of the twentieth century at the foot of the Kaasyoun Mountain. Expanded into an Islamic Centre on nine floors, it now includes three Islamic colleges, two Sharia institutes, an extensive library, dormitories, a refectory and a charity supporting a thousand orphans as well as a mosque. It was the inspiration of my host's father, the former Grand Mufti of Syria, Sheikh Salah Ahmad Kuftaro, who taught his people that 'we are not Muslims unless we are Christians as well.' The institute aims to promote harmony among Muslims, Christians and people of all religions.

As my host led me into the crowded mosque with its capacity for a congregation of fifteen thousand, I suddenly felt very small and uncertain. Was I compromising my own integrity? Would it be enough to acknowledge, as I would, that as Christians we had an understanding of the role of Jesus in salvation that Muslims didn't share? Would what I had prepared meet the expectations of the occasion, which included a Roman Catholic bishop and members of the Corps Diplomatique? For some, in every world faith, the issue is clear. Whatever these others say, whatever they think, they are wrong. Any accommodation to other world faiths, however well-meaning, is syncretism.

In front of me and seeming to stretch to infinity was a sea of men and boys in traditional dress, alarmingly attentive, earnest, certain, some curious, some suspicious. Behind glass screens in the galleries above, the shadowy faces of scores of faithful Muslim women. 'I speak to you in the name of the loving God, immortal, invisible, God only wise,' I began.

In 1991 I remember being both electrified and perturbed when Dr Chung Hyung Kyung, a young Korean feminist theologian, invoked the spirits of 'earth, water and sea creature' in a dramatic presentation on the theme of the Holy Spirit and the renewal of creation at a World Council of Churches Assembly in Canberra. In her diaphanous white robe, accompanied by Australian aborigines in loin cloths and body paint, she set alight a rice-paper scroll recording the names of women and men from Hagar to Jesus who had been the victims of oppression. And as the ashes took to the air, she drew parallels between the Christian understanding of the Holy Spirit and the Korean goddess of compassion and wisdom, Kwan In, who delays her passage to nirvana to help others achieve enlightenment.

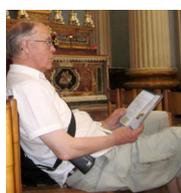
It was a highly contentious, if courageous presentation and it received a standing ovation from many of the three and a half thousand in the audience, and from those watching on closed circuit television, but it almost resulted in an irrevocable split between the traditional and the liberal wings of the Christian world family. I found myself applauding Dr Chung's desire to relate Christian spirituality to her own Korean culture by making such an imaginative theological leap, and by implication urging others to be equally bold in theirs, but at the time I was unconvinced that this really was the way forward for inter-faith dialogue.

Christian ecumenism is still not to everyone's taste, and every act of union seems to be frustrated by further fissures as the champions of simple truths declare their unilateral independence. It is as if we cannot handle the concept of being true to ourselves without wanting to change the authenticity of others. 'Ecumenical conversation is not an exercise in diplomacy,' Henry Chadwick once argued; 'once we think of it in that way we think that, ...this is because someone has made a concession, ... has watered down the truth. This is a disastrous illusion. True ecumenism... is kneeling and listening, in the presence of God, with brothers and sisters in Christ from whom the accidents of history have divided us, and asking God how we may learn from one another.'

And we have undoubtedly learned from one another. Christian ecumenism is now a given. We may still not yet be able to hear this rich diversity in all its harmony, but most expressions of the church no longer anathematise the other. Some may still regard others as flawed or less than the best, but only the most extreme question that all now share the same DNA. Inter-Church conversation became easier to contemplate and appreciate when we learned to enquire into each other's spiritualities, and to be less troubled by their perceived or real denominational distinctions. As the twentieth century was the century of Christian ecumenism, this twenty-first century will be one in which we face the infinitely greater and more urgent task of inter-faith ecumenism. As with Christian ecumenism, inter-faith ecumenism will also require a willingness to contemplate and appreciate different spiritualities, but to an even greater extent.

In Gladstone's Library in the little village of Hawarden in Flintshire, a group of Christians and a group of Muslims recently met over two days to explore each other's spiritualities. We were accustomed to being witnesses to each other's praying. This time was different, though. An Anglican priest wondered whether instead of witnessing the prayers of others, we might pray in harmony? In that place, between the altar and the chairs, we sat side by side, Christians and Muslims, shoes removed, on the plain polished floor. And as we prayed, our prayers became as one, until it was impossible to distinguish between the voices of one faith from those of another, the Jesus Prayer blending seamlessly with the Muslim's plea to Allah for forgiveness: *Astaghfirullah*.

When Tolkien spun his tales of Hobbits, of *The Lord of the Rings* and *The Silmarillion*, he set them in Middle-earth: not at a physically distant time, but rather 'at a different stage of imagination'. Spirituality is a 'different stage of imagination' for the world's faiths, and if we have lost it we need to recover it, and if it is new to us we need to embrace it, because, as Bilbo Baggins sang in comfortable middle age: the road ahead eventually reaches the point 'where many paths and errands meet.'



Gethin Abraham-Williams (Regent's Park College) was awarded the Cross of St Augustine by the Archbishop of Canterbury in 2006 for his contribution to ecumenical relations.

Why Theology Matters: One Snapshot

Date: Tuesday, 11th December 2012—four days before the draft constitution for Egypt is finalized and voted on in a referendum by the people of Egypt. Venue: the heart of the embassy district in New Delhi—a closed colloquium is being held, sponsored by the India government, on the Arab Spring. Around the room are representatives from several embassies, particularly the Egyptian Embassy, and scholars in international law, constitutional law, political theology and political science from Europe, the States, Turkey, India, Tunisia, Morocco, Israel, Palestine, Lebanon and Egypt.

The documents before us are in English because that is the common language. They form part of a translation of the draft Egyptian constitution that will be voted on in a few days time. Highlighted sections have been picked out for a powerpoint slide and placed in a right hand column; in the left hand column of the same slide are the comparable clauses in the Egyptian constitution under Mubarak. In particular, we are examining the clause concerning 'the state of exception'—that is, the nature and extent of the state's emergency powers in the face of a crisis threatening national stability or security. What liberties might the government legally curtail? We are also looking at those clauses on 'detention'—the length such a detainment might extend to, for what reasons, and the fines that might be imposed. Members of the Egyptian diplomatic corps are taking notes. No one is sure what will happen to these notes.



Why are we here? The reasons are complex and political and theological—and the nature of that complexity changes according to whether one is living in India or Tunisia or Turkey or Israel. What we do not have is any executive power. But it is a meeting in which power is continually being discussed. Who has it? How far does it extend? How does the power of one nation in that sensitive area of the Middle East and North Africa redistribute and affect the balance of powers in the area? Egypt has played an important role, along with Jordan, in mediating between conflicts between Israel and Palestine. But, of course, it is not just Israel and Palestine; for power in these countries draws strength from their allied partners: the United States, Russia, China—and possibly India as one of the fastest growing economic forces in the world, and the globe's largest democracy. But India is not a secular democracy. Certainly not in the way that France, with its policy of *laïcité*, is a secular democracy.

In fact, that is a major part of the discussions: the different understandings of the relationship between democratic politics, dominant religious practices and secularity. Many, if not all, of the countries being represented are not culturally secular; their secularism is, rather, procedural. Later in the week I will give a plenary address entitled, provocatively, 'We Have Never Been Secular', piggy-backing on the early controversial work of the French social theorist, Bruno Latour: 'We Have Never Been Modern'. In part, we are also looking at the relationship between Islam and politics in the Middle East. There are worries about what emerges in Egyptian theo-politics: there are over twenty amendments to the constitution that (it has been promised) will be presented to the newly configured Egyptian parliament following the acceptance of the draft constitution by the Egyptian people after the referendum in four days' time. Would the Islamic character of the democracy become more pronounced? What is the role of women being envisaged? Will an Islamic government actually have a knock-on effect in Jordan? There are worries about the stability of the Jordanian monarchy for the area as a whole. As there are worries about how 'secularised' Turkey's Islamic government will remain. And there is a major civil war in Syria.

These questions and more will proliferate the over five days of meetings and debates—and there are no summary answers. Although the colloquium has come under the auspices of the Indian Council of World Affairs, there are not even any recommendations. And who would deliver these recommendations? To whom? But what is striking, for a theologian, is being drawn into the thick of things, and how, in being drawn, there is great attention to theological thinking, and what constitutes good, and therefore what constitutes bad theology—because theological thinking has real and material consequences.

Graham Ward (Christ Church) is Regius Professor of Divinity.

Introducing new colleagues



PHILIP BOOTH

I completed my undergraduate and postgraduate degrees at Cambridge before becoming Junior Research Fellow at Trinity College, Oxford (2008 – 11). I was then Leverhulme Early Career Fellow in the Faculty of Classics, Cambridge, and Fellow and Director of Studies in Classics at Churchill College

(2011–12). I am now Leventis Lecturer in Eastern Christianity in the Faculties of Theology and History. My work focuses on the intersection of late Roman, late Sasanian and early Islamic history in the seventh-century Middle East, and in particular on Christian texts. My first book, *Moschus, Sophronius, Maximus: Asceticism, Sacrament and Dissent at the End of Empire*, will appear with the University of California Press in 2013. I am now working on a new translation of, and commentary on, the Chronicle of the Coptic bishop John of Nikiou, the major contemporary witness to the Islamic conquest of Egypt. This research will form the basis of a new monograph on the transition from Roman to Arab rule within the province.



JOSHUA HORDERN

I have joined the Faculty as University Lecturer in Christian Ethics, based at Harris Manchester College and as Lecturer in Theology at Jesus College. Previously I was a Junior Research Fellow at Wolfson College, Cambridge and Associate Director of the Kirby Laing Institute for Christian Ethics. In Cambridge I also led

the lecturing in Christian Ethics at the Faculty of Divinity and worked on a series of McDonald/Agape-funded symposia. My research to this point has been in political theology with my first monograph, *My Affections: Civic Participation and Moral Theology*, published by OUP in January 2013. His current research interests are in Islamic political thought and healthcare. I am married to Claire, a doctor, and together we are trustees of an Oxford-founded, non-governmental organisation called RENEW Foundation which tackles prostitution and trafficking in the Philippines. We have moved to Oxford from Bury St Edmunds where I was also a local councillor.



WILL KYNES

I have taken up a ten-month post as Department Lecturer in Old Testament Studies. I was previously Liddon Research Fellow and Tutor of Theology at Keble College, Oxford, a position I still continue in a reduced role. I am also a lecturer at St Peter's College. I completed my PhD at the University of

Cambridge in 2011 after an MLitt at the University of St Andrews. My book, *My Psalm Has Turned into Weeping: Job's Dialogue with the Psalms* (de Gruyter 2012), draws out the role of the Psalms as subtexts to the debate between Job, his friends, and God. My current research continues to explore the hermeneutical questions raised by the intersection of texts, whether that is in direct allusions within biblical texts, such as parodies, or in the way texts are grouped together, as in the category 'Wisdom Literature'. I have approached these questions from several different angles, including the literary concept of intertextuality and the history of biblical interpretation, particularly nineteenth-century biblical criticism.



PHILIP LOCKLEY

I am the Faculty's new British Academy Postdoctoral Fellow, just beginning a project exploring the theological ideas and religious dimensions of early socialism in Britain, Germany and North America. I have been a post-doc in the Faculty for the last two years, completing a yet longer project on the

political dimensions of millennial religion in the nineteenth century. My new research topic is an attempt to understand early socialism as not principally a secular or anti-religious movement, but as a development within the history of Christianity. I am interested in the ways that forms of socialism developed with theology at their core—ideas of God's intention for history, of Jesus' teachings, or of how the Kingdom of God would be realized. The subject ranges across the mid-nineteenth-century Atlantic world, linking communitarian sects on the American Frontier to urban Anglicans unsettled by industrial society; it includes revivalist converts pondering a socialist doctrine of sin and German revolutionaries in London pubs debating Feuerbach and D.F. Strauss.



DAVID LINCICUM

I've been in Oxford in various capacities over the past few years, first as a doctoral student, then as a fixed-term Departmental Lecturer and most recently as a Leverhulme Early Career Fellow. I'm delighted now to have taken up the role of University Lecturer in New Testament Studies and Caird Fellow in

Theology at Mansfield College. In this, I face the formidable challenge of being John Muddiman's successor (never his replacement!) after his retirement following a distinguished career. My research interests centre on the history of scriptural interpretation, broadly conceived to include ancient interpreters like the apostle Paul or the author of the curious Epistle of Barnabas, as well as more recent (recent, at least by New Testament standards) exegetes like Ferdinand Christian Baur. I am delighted to have the chance to prolong my stay in Oxford, with such excellent colleagues and rich library resources, and eagerly anticipate welcoming my first research students in the new academic year.



MARY MARSHALL

In October I took up a two year departmental lectureship in New Testament Studies. I am delighted to have returned to Oxford where I completed my undergraduate degree and DPhil. Since then I have spent two years in Salisbury, teaching in a secondary school and on an adult education programme for

Salisbury diocese. My particular interest is the Gospels, Acts and their context in Second Temple Judaism. I anticipate the publication of my monograph, *The Portrayal of the Pharisees in the Gospels and Acts*, in the coming year. My current avenues of research pertain to aspects of New Testament eschatology. My spare time is frittered away in choral singing; anything from Tudor polyphony to comic opera.

Alumni News

MICHAEL ATKINSON retired from ministry in 1998. He is particularly interested in the role of the church in industry, having served on both the European Contact Group on Church and Industry and the WCC's Advisory Group on Urban Industrial Mission.

ROBIN ATTFIELD (1966) retired as Professor of Philosophy in the School of English, Communication and Philosophy at Cardiff University in 2009.

STEPHEN BACKHOUSE is currently Lecturer in Social and Political Theology for St Mellitus College, London.

MYLES BAILEY has recently begun blogging on the sanctifying nature of the sacrament of matrimony: <http://marriageismystical.blogspot.co.uk>.

ROHINI BAJEKAL (2010) travelled after leaving Oxford before settling down as a public relations executive. She now combines international clients such as the European Commission with pro-bono work.

PETER BARKER (1953) has spent many years in Ghana since leaving Oxford. He has authored several books, and in 1968 he founded Asempra Publishers (the publishing arm of the Christian Council of Ghana).

VICKY BEECHING (2000) is a research fellow in Theology and Technology at Durham University, where she is investigating the ways new technology like social media affect us as relational and spiritual beings. She also does commentary on Radio, TV, and Twitter.

THOMAS F. BEST (1967) retired from his position as Director of the Faith and Order Commission of the World Council of Churches in 2007. He has published several books and articles, including a chapter in the forthcoming Handbook of the Ecumenical Movement (OUP).

SIDNEY BLANKENSHIP (1967) is currently working on a new Program Unit for the SBL on Animal References in the Bible and Related Literature.

LORNA BROCKETT (1968) was the first Roman Catholic nun to read theology at Oxford. After a varied international career, she has recently returned to the UK for a sabbatical following four years of running a programme in a deprived area of Brussels, to teach French as a foreign language to immigrant women.

TED CAMPBELL is Associate Professor of Church History at Perkins School of Theology, Southern Methodist University, Dallas, TX. He is currently editing John Wesley's letters for a bicentennial edition of Wesley's works.

JOHN CARROLL is Harriet Robertson Fitts Professor of New Testament at Union Presbyterian Seminary in Richmond, Virginia.

JOHN W. CLARKE, JR. (2004) is lecturer in ecclesiastical history and the history of ideas in the Faculty of Divinity, Trinity College, University of Toronto.

PHIL CLAYDEN (1998) has spent the last two years designing an environmentally sustainable, modular building with energy-saving and health-promoting characteristics. The project has been supported by Oxford Brookes' Institute of Sustainable Development and the University of Oxford's Environmental Change Institute. For more information, visit www.greenunit.co.uk.

ADAM CLAYTON (1996) has been Hospital Chaplain at Leeds Teaching Hospitals since 2010.

CAMILLE COOK (2010) is Senior Pastor of the Georgetown Presbyterian Church, Washington, DC. She is also working on a Doctorate of Ministry at Wesley Seminary, and was recently elected to the board of trustees at Princeton Theological Seminary.

PETER DAVISON has been retired since 2001, having worked as a parish priest, lecturer in theology, and Director of Education for Ministry, Canada.

CHRIST FORESTER (1994) spent a short spell in academia before retraining as a psychotherapist and founding Chrysalis, a counselling training organisation. Now retired, he chairs the National Counselling Society and is involved in other not-for-profit work.

ORIANA FOX is a chartered accountant at JP Morgan. In her spare time she volunteers as a Samaritan and as a coordinator at her local Child Contact Centre.

JAMES HAIRE (1973) is Executive Director of the Australian Centre for Christianity and Culture, Director of the Public and Contextual Theology Research Centre, and Professor of Theology at Charles Sturt University. On 26 January 2013 he was appointed Companion of the Order of Australia (AC), Australia's highest honour, 'For eminent service to the community through international leadership in ecumenical and inter-faith dialogue, the promotion of reconciliation, inclusion and peace, and as a theologian.'

FREDRIK HEIDING SJ (2011) lectures in theology at the Newman Institute, Uppsala.

BO HELMICH (2008) is Assistant Professor of Worship Leadership at Huntington University, where he teaches undergraduate courses in worship, theology and ethics. He is in his final year of the ThD programme at Duke Divinity School.

ROB HOYLE is working as a management consultant for Accenture. He has recently finished managing a large training project in the Gobi desert in Mongolia for over 7,000 employees.

MARK HUGHES (1982) is executive business editor of *China Daily*, China's principal English-language newspaper. He is also

visiting professor of media studies at the Beijing University of Foreign Studies and regularly contributes to China Radio International and the Chinese Academy of Social Sciences.

PETER KERRIDGE is the CEO of Premier Media Group, the largest Christian media organisation in Europe.

FRANCES KING (1970) is the Headmistress of Roedean School.

CHRISTOPHER LAMB is currently re-writing and extending his book on the work of Bishop Kenneth Cragg.

RICHARD LAMBERT retired from a varied career—including teaching and the Civil Service—to move to Ghana and lecture in Biblical studies. He is currently developing an educational awareness programme in Ghana, and can be contacted via lambertrich@hotmail.co.uk

DAISY LOYD (2000) earned her PhD in drama education from the Institute of Education at the University of London. She is currently based in Abu Dhabi where she lectures on MA courses in Special Education and Cultural and Creative Industries.

ANDREW MCLUSKEY (1991) has recently returned to academia (after several years of teaching) to research a PhD on 'God and the Big Bang'.

JOHN MEEHAN SJ (1991) will become the 7th President of Champion College at the University of Regina in Saskatchewan, Canada, this July.

HOLLY MORGAN is running an international charity called The Life You Can Save with philosopher Peter Singer.

PHILIP MOUNSTEPHEN (1987) was appointed Executive Leader of CMS (Church Mission Society) in 2012. Prior to this appointment he was Chaplain of St Michael's Church, Paris.

GRAEME NAPIER (1992) is currently Precentor of St George's Cathedral, Perth, Australia.

DON W. NORWOOD has recently completed a book entitled *Reforming Rome: Karl Barth and Vatican II*.

CLINT PADGITT (1970) has served in ministry since leaving Oxford, particularly in 'Ministry to Merchant Seafarers' on ocean-going ships where many live and work for months at a time.

MARK PERTUIT is senior pastor of an international, English-speaking evangelical church in Antwerp, Belgium. He is currently writing a book on how doctrine can be used by the Spirit to reconstruct and renew human identity.

ROGER REVELL (2012) is now working in Vancouver, British Columbia as an assistant minister in a Presbyterian church. He is also completing an MA in Doctrinal Theology at Regent College.

JOSHUA REY was ordained Deacon in the Church of England in July. He is currently Assistant Curate of St Leonard's, Streatham, in South London.

DAVID RHOADS (1965) is Emeritus Professor of New Testament, Lutheran School of Theology at Chicago. He has authored or edited 15 books and numerous articles.

PHILIP RYKEN (1995) spent 15 years preaching at Philadelphia's Tenth Presbyterian Church before moving to his current position as President of Wheaton College in Illinois. His most recent books are on Ecclesiastes and a collection of chapel addresses entitled *Grace Transforming*.

DAVID SILVESTER has retired from church leadership but remains active in service (in the UK and abroad) as part of Ellel Ministries.

HELEN SMITH (2005) is currently working for Fine Cell Work, a charity that teaches needlework in prisons with the aim of encouraging creativity, rehabilitation and hope for the future. She can be contacted via h.smith@pembroke.oxon.org

PHILIP STEER was recently graced with the archpriesthood by Archbishop Elisey of Sourozh.

JONATHAN STÖKL is a Researcher at the Leiden Institute for Area Studies at Leiden University.

ADRIAN THATCHER is Honorary Professorial Research Fellow at the University of Exeter.

MARK D. THOMPSON (1997) has been appointed 13th Principal of Moore Theological College, Sydney, from May 2013.

GRAHAM TWELFTREE is Distinguished Professor of New Testament, School of Divinity, Regent University, Virginia. His most recent work, *Paul and the Miraculous: A Historical Reconstruction* (Baker, 2013), will be published in November.

BRENT WATERS is Jerre and Mary Joy Professor Christian Social Ethics and Director of the Jerre L. and Mary Joy Stead Center for Ethics and Values at Garrett-Evangelical Theological Seminary in Evanston, IL.

ROB WARNER took a PhD at King's College, London after some years in ordained ministry. He has since held academic positions and is currently Professor of Religion, Culture and Society and Executive Dean of Humanities at the University of Chester.

VERNON WHITE (1980) is now Canon Theologian at Westminster Abbey and Visiting Professor of Theology at King's College, London. He is currently working on Providence.

Buddhist Studies in Oxford

I would argue that for anyone interested in gaining some knowledge and understanding of religion in general and Christianity in particular, few areas of study could be as stimulating as Buddhism. This is not so much because the Buddhist monastic Order is probably the oldest institution in the world, and until about a century ago constituted the world's largest body of religious professionals (it is estimated that in the 1930s there were still about half a million Buddhist monks, plus many nuns, in China). It is rather because Buddhism is a religion which is not focused, emotionally or logically, on the existence of God; which deals directly, in both theory and practice, with the nature of religious experience; and which has produced a literature that in quantity and range must rank with that of any religion in the world.

When I myself was reading here for a BA in Oriental Languages, Oxford did not offer any teaching in Buddhism (nor, I believe, did Cambridge). I was allowed to take Buddhism as a 'special subject' (one paper) in Finals. I was self-taught, and there was no agreed syllabus, with the predictable result that most of the questions set for me by the (necessarily external) examiner/assessor were unintelligible to me. When I got a job here, I felt that I could help the University to do better. The degree of my success is not yet clear.

It may be its very depth and breadth as a feature of human civilization that makes Buddhism so intractable a topic for study. For more than two and a half millennia it dominated large parts of Asia, and now it has come to the West too. Its traditions are many and various. It has four main canonical languages: Pali, Sanskrit, Chinese and Tibetan; and much secondary source material is in Japanese. Like Christianity as a whole, it has no central authority; and unlike Christianity, even separate traditions have nothing like the unified hierarchy of, say, the Roman Catholic church. All this makes it very difficult to generalise about Buddhism, or even to get a broad view of it across different cultures down the centuries.

Another problem is that most of the few things that people think they know about Buddhism are just wrong. When the first visiting fellowship in Buddhism was set up at Balliol (see below), I sat at lunch next to an amiable Fellow, in general no fool, who said 'I thought Buddhists lived in caves.' More widespread, no doubt, is the belief that since Buddhists say that they do not believe in a soul, they do not believe in personal continuity and therefore also not in moral responsibility. Few stop to ask themselves what the concept of a 'soul' meant in India in the 5th century BC, and what the Buddha was

thus denying. As I show in the first chapter of my book *What the Buddha Thought*, one can well argue that Buddhism has a stronger theory of personal continuity—and thus of individual responsibility—than any other ideology, religious or secular.

The same book tries to show that, while the Buddha's main teachings are nowadays presented in many introductory books, what those books tend to miss is the interconnection between the teachings, in other words, the sheer coherence of his thought, and hence its intellectual power. One need not accept all the Buddha's arguments as valid or agree with all his presuppositions and insights to see him as one of the most profound and stimulating thinkers in human history.

Moreover, this does not mean that the Buddha's ideas are hard to understand. That would have made it puzzling that Buddhism has flourished so widely. Or are they demoralising? Once I

was discussing with a senior educationist the scope for Buddhist studies in British schools, and he told me that Buddhism was wholly unsuitable for primary school children. Perhaps he had in mind the 'First Noble Truth', that our lives are unsatisfactory. Had I countered that millions of Buddhist children appeared to have survived this teaching undamaged, he would probably have remained unconvinced.

That Buddhism can be studied at Oxford at all must owe a great deal to the work of the late Ninian Smart. His own field was Buddhism, but his achievement was wider: in 1967 he founded the Department of Religious Studies at Lancaster University, and in 1969 the Shap Working Party on World Religions in Education. He put Religious Studies on the map of British higher education. World events have also played their part. The Chinese conquest of Lhasa and

the flight to India in 1959 of the Dalai Lama have had massive consequences for the spread of Tibetan Buddhism across the world and the academic study of Tibet, especially its Buddhist traditions. Of even more direct relevance to us in Oxford has been the postwar Japanese economic miracle (now alas fading). Japanese efforts to export their culture have not been in proportion to their economic clout. Nevertheless, some Japanese Buddhist organisations have been generous in supporting the study of Buddhism abroad, not least in Britain.

The most notable donor has been the *Bukkyo Dendo Kyokai* (BDK), The Society for the Advancement of Buddhist Understanding, also known among us as the Numata Foundation, after its founder. In the





1980s Mr Yehan Numata, from his base in Tokyo, began to found chairs in Buddhist studies in the western world. Though Mr Numata was an adherent of the Pure Land Buddhist tradition founded by the Japanese monk Shinran, the BDK has nobly supported Buddhist studies in general. Oxford was the first British university to benefit: an annual visiting fellowship, attached to Balliol College, began in 1989.

For nearly 40 years I taught here both Sanskrit and Pali, an early derivative of Sanskrit which is the language of the earliest body of Buddhist scriptures. The voluminous Pali Canon is the main source for our knowledge of the Buddha himself. I also supervised 50 theses for higher degrees, mostly on Buddhist topics. But I never held a post in Buddhist studies, and when I retired, Oxford might still not have had one, had it not been for Mr Numata. In order to fund it, the BDK had to appeal to its supporters in Japan. Their generosity has created the first and still the only endowed chair in Buddhist studies in Europe.

The chair is attached to Balliol College, because the University at first declined to show any interest in the project (thank goodness for the college system!). It is difficult for a single postholder to sustain a subject; so well before my mandatory retirement in 2004 I announced to potential well-wishers my intention to found an Oxford Centre for Buddhist Studies to carry on high-level teaching and research and to promote a wider interest in the field. The main means to this end was to be supporting the holder of the chair, and that includes trying to create more posts, probably at a more junior level. But it has been an uphill struggle, and there is still a long way to go.

What we have achieved can be discovered from our web site (www.ocbs.org), by taking our free newsletter, and by reading our Journal and Monograph Series. But for years it was like walking through treacle. When I compared the liberal and generous attitude of the donors, who trusted me, with the grudging and dilatory responses at this end, I felt deeply ashamed. Who was supposed to be doing whom a favour? The creation of the category of University 'Recognised Independent Centre' was a weird compromise (of the five RICs, four study respectively Hebrew and Jewish Studies, Islam, Hinduism and Buddhism). Does it reflect unshakable scepticism that study of a religion can ever meet a university's standards of objectivity, or a deep, maybe even unconscious, bias towards Christianity?

Now however the arrival of Stefano Zacchetti from the University of Venice as Numata Professor brings us a new dawn. He is a sinologist who has spent long periods in both China and Japan, and published extensively on the early translation of texts in Sanskrit and other Indian languages into Chinese. He at last brings us the expert and enthusiastic leadership we so need; and we trust he will be able to attract both pupils and funding. Then Oxford will at last be the world centre for Buddhist studies which it should aspire to become.



Richard Gombrich (Balliol) former Boden Professor of Sanskrit, is Academic Director of the Oxford Centre Buddhist Studies

Happening in the Faculty

MCDONALD CENTRE FOR THEOLOGY, ETHICS AND PUBLIC LIFE

During the past two years, the McDonald Centre has continued to explore the public place of religion and theology on some of the day's most pressing political issues. Its purpose is to contribute positively to the intersection of Christian theology with other traditions of religious and philosophical thought.

Most recently, the Centre hosted a colloquium on the ethics of remote warfare. Increasingly central to US military strategy, unmanned drones raise new questions about just war. Participants included members of the military and intelligence communities, computer scientists, philosophers, theologians, and experts in international relations. They discussed questions such as whether the use of drones makes wartime killing more likely, because the drone operators are removed from the conflict, and whether technology will soon make possible wholly autonomous weapons that act without direct human control.

A highlight of each year's programme is the Centre's annual spring conference, which brings together an international field of scholars on an important issue related to religion in public life. In 2012, the topic was *Christianity and the Flourishing of Universities*. It discussed the purpose of universities, especially as cash-strapped governments increasingly cut funding to the humanities in favour of training students for business and the labour market. Is this something in which Christian theology has a stake? Is there a 'Christian' view of higher education? The

THEOLOGY AND THE SNP

The resurgent Scottish National Party claims that the 300 year-old Union between Scotland and England has had its day. They might be right: after all, no nation-state is the Kingdom of God—neither the USSR, nor the USA, nor the UK. In order to test the truth of the SNP's claim, the McDonald Centre for Theology, Ethics, and Public Life held a colloquium at Christ Church on 26 February, where supporters of the Union from north and south, Left and Right, gathered to think together about answers to the question, 'What's the Good of the Union?'. Participants included the theologian Iain Torrance, the historian Chris Whatley, and the journalist Martin Kettle.

CENTRE FOR RECEPTION HISTORY OF THE BIBLE

The Centre for Reception History of the Bible has had another busy year. We enjoyed a stimulating interdisciplinary conference on the reception of the Decalogue, organised in collaboration with Heythrop College. Speakers included specialists from the fields of Law, Politics and Theology. The proceedings of the conference will appear in a volume edited by the co-organiser, Dominik Markl, entitled *The Influence of the Decalogue: Historical, Theological and Cultural Perspectives* (Sheffield Phoenix Press, forthcoming). We have also had a very interesting series of seminars. In Michaelmas term our focus was on the Bible in visual art, with subjects ranging from Leonardo da Vinci's Last Supper to the place of Mary in contemporary advertising; all generated much lively discussion. In addition, the Centre



Reception of the Decalogue: the team line-up

speakers were some of the world's most respected Christian scholars, including Miroslav Volf, Nicholas Wolterstorff, Sarah Coakley, Richard Hays, Mark Noll, Paul Griffiths, and others. The papers they offered are being edited into a volume to be published in the near future.

The upcoming 2013 conference is scheduled for 16 -17 May, is entitled *Does Morality Need Religion?* The question has become increasingly pressing in Western Europe, where religious affiliation is less common than ever before. Speakers will include Julian Baggini, John Hare, John Cottingham, Michael Hauskeller, and Tim Mulgan. They will explore questions such as *Does religion actually help people act more morally? Are there compelling secular reasons for morality?* The annual spring conferences typically reach capacity very quickly. If you are interested in attending, watch for updates at www.mcdonaldcentre.org.uk.

Director, Dr Christine Joynes, presented a paper ('A Place for Pushy Mothers? Visualizations of Christ Blessing the Children') at the Society of Biblical Literature Annual Meeting in Chicago. This conference was also the occasion where we celebrated the publication of a volume in honour of Professor Chris Rowland, co-founder of the Centre (*Radical Christian Voices and Practice*, edited by Zöe Bennett and David Gowler, Oxford: OUP). The panel discussion of the volume paid tribute to Chris's pioneering work in promoting reception history.

THE IAN RAMSEY CENTRE FOR SCIENCE AND RELIGION

What is a 'person'? Theology takes what one might call a maternal interest in persons, since the discipline of theology and the notion of a person evolved together and symbiotically in the early history of Christianity, as Robert Spaemann and others have remarked. Addressing this deceptively difficult question, especially in the light of modern developments in neuroscience

and psychology, was one of the major themes of the work of the Ian Ramsey Centre for Science and Religion (IRC) in 2012. The Centre hosted a major international conference, 'Persons and their Brains,' in Oxford in July, with keynote speakers including Simon Blackburn, Rita Carter, Timothy Chappell, Peter Hacker, Iain McGilchrist, David Papineau, Roger Scruton and Raymond Tallis, and more than fifty short papers. The conference was opened by Prof. Sarah Foot and the Acting Director of the IRC, Dr Johannes Zachhuber.

The theme of personhood also touched, albeit obliquely, on another major and on-going research project of the IRC during 2012, 'Science and Religion in Latin America.' John Locke, in his *Essay Concerning Human Understanding*, raised the case of a Brazilian parrot that could (reputedly) answer questions, to argue that being a 'rational animal' is not enough to be considered a person (II.27). This example, among others, was included in the keynote presentations of a major conference on science and religion organized by the IRC at the Pontifical Catholic University of Rio de Janeiro. In addition, the relational aspects of personhood, re-interpreting the work of St Thomas Aquinas in the light of new results from experimental psychology, were explored in a new book published in 2012, *The Second-Person Perspective in Aquinas's Ethics: Virtues and Gifts* (Routledge).

The IRC continued its programme of public seminars in 2012, hosted smaller conferences on 'Special Divine Action' and



A rational parrot?

'Forgetting', and also contributed to a round table meeting of scientists, philosophers and theologians, 'The Big Bang and the Interfaces of Knowledge: Towards a Common Language?,' called for by CERN (the European Organisation for Nuclear Research) and organised by Wilton Park. Members of the Centre also contributed to a broader public impact through visits to schools, presentations to teachers and head teachers on science and religion issues and various media interviews.

HAPPENING IN THE FACULTY: A MISCELLANY

A NEW ONLINE REVIEW: MARGINALIA

A number of alumni and several Faculty members in Oriental Studies and Theology and Religion (and of the Oriental Institute) are movers and shakers for this new online review of books in history, theology and religion, called *Marginalia* (www.themarginaliareview.com). John Barton and Diarmaid MacCulloch

are Board members, and T. Michael Law, Patrick Hornbeck II and David Lincicum are involved in running the review. *Marginalia* has entered a partnership with the *Los Angeles Review of Books*, giving it access to a readership of three or four million annually, and it is likely that there will be other institutional links.

BIBLEMESH BIBLICAL LANGUAGES PROJECT

In 2009, Nicholas Ellis, a recently matriculated post-graduate student studying New Testament under Prof. Markus Bockmuehl, was hired to teach Greek at one of the private halls of the University. Frustrated with the outdated toolsets available for biblical language students and keen to rethink how students of Hebrew and Greek could manage and maintain their languages over the long-term in a cloud-based, online environment, Nicholas entered a proposal with a private educational foundation (administered by Dr. Michael McClenahan, St. John's 1992) for seed funding to develop a team of Greek and Hebrew scholars, based in Oxford, who would be tasked with developing an online language platform capable of utilising cutting-edge learning technology with the vision of enhancing language acquisition and retention, managing learning habits, and facilitating teacher administration and oversight. With a financial grant in hand, Mr Nicholas was tasked with the development and oversight of a Greek team, to be led by himself and Prof. Mark Dubis of Union University, and a Hebrew team, to be led by Dr. Timothy Edwards (DPhil Jewish Studies). These teams initially were tasked with the writing and editing of an original, web-optimised grammar for Greek and Hebrew, including a video library comprising lectures from many of the academy's best grammarians and linguists. This grammar utilises a multimedia approach for a comprehensive foundation in the languages.

THE DIVINE OFFICE CHORAL FESTIVAL

'The Divine Office' event, introduced to readers of TOT by Peter Phillips last year, took place in the last week of September 2012. This five-day festival with nine choirs, two instrumental ensembles, eighteen concerts and four lectures (some by Faculty members), contained within it a rendering of the Divine Office itself, the eight offices of the monastic day at the authentic times. Not the least memorable moment was when, at a colloquium the morning after, the requested show of hands revealed that around 80% of the audience had attended all eight, the first of which (Matins) had begun at 1.00am, with the last finishing around 10.00pm. The intensity of the whole occasion was thrilling, and the end result a rare sense of achievement and aesthetic and spiritual fulfillment. 'I doubt I will ever again have such an educational and aesthetic experience. To say "I was there" at the Divine Office is something I shall treasure.' Another verdict: 'The best week of my life'. For singers and audience it was an unprecedented experience; the thought that for hundreds of years and for countless thousands of monks it would have been just another day, is cause for wonder.

THE OXFORD GRADUATE THEOLOGICAL SOCIETY

Our objective is to support, develop, improve, and promote theologically-oriented professionalism, and theological inquiry and discussion, on a graduate level within the context of the University of Oxford. We have a good reputation within the faculty and beyond for achieving this objective. Over the last year the current executive, constituted of Victoria Davies,

Happening in the Faculty

Christopher Shaw, Bryan McCarthy and Verena Meyer, have successfully put on a round table discussion between four academics (Prof George Pattison, Prof Daphne Hampson, Dr Johannes Zachhuber and Dr Simon Podmore) on the enduring relevance of 'theology'; have arranged a welcome event for and discussion with Prof Graham Ward, Oxford's new Regius Professor of Theology; and have put on the first GTS Conference, for graduates, which we hope will be the first of many. This conference, held in May 2012, was based on the theme of 'Identity'. Graduates were invited to present papers, which ranged from a reflection on the self and identity in the *Milindapañhā* to a consideration of the images of Augustine in mediaeval monasticism, spanning theological fields of research. We were also fortunate enough to host keynote speakers Dr Clare Carlisle and Prof Oliver Davies. We sincerely hope that this will be carried on by the next year's executive, and become an annual event.

A POST-GRADUATE PUBLISHES

Christopher David Shaw, D.Phil. student and Graduate Fellow at Regent's Park College, Oxford Centre for Christianity and Culture has published *On Exceeding Determination and the Ideal of Reason: Immanuel Kant, William Desmond, and the Noumenological Principle* (Cambridge: Scholars Publishing, 2012). This examines the critical philosophy of Immanuel Kant, as it bears on theological principles. Shaw draws into dialogue with the writings of the contemporary philosopher William Desmond to demonstrate some of the problems of Kantian thought when it comes to the deeper mysteries of being.

WORLD SERVICE BROADCASTING

Christopher Landau (current DPhil student; MPhil 2012) reported for the BBC World Service on efforts to create healthy conversation among American Christians about homosexuality. Listen to the episode here: <http://www.bbc.co.uk/programmes/p00k6rrg>

PODCASTS AND TUTORIALS

James Robson (Wycliffe Hall) was winner of the OxTALENT 2011 Award for 'Best Use of WebLearn to Support a Course or Programme of Study'. He received a University of Oxford Teaching Award from the Vice-Chancellor. As a result, Oxford University Computing Services, now IT Services, made a Podcast that for a while in 2012 was the most popular item on Oxford Podcasts.

Relevant links:

<http://podcasts.ox.ac.uk/supporting-tutorials-using-weblearn-video> | <https://weblearn.ox.ac.uk/access/content/group/info/cases/WycliffeJR.pdf> | <https://weblearn.ox.ac.uk/portal/site/info/showcase>

Undergraduate Prizes



JOHN ADAMS

(Wycliffe Hall)

Gibbs Prize

John Adams is now in his final year of ordination training for the Church of England, hoping to find a curacy post. After twelve years in Oxford he is preparing himself for the likely pain of parting with the dreaming spires. For the moment, though, he works as a school master in his spare time and can be seen on misty winter afternoons coaching fifteen-year-olds how to row.



TOM CARSON

(Ripon College Cuddesdon)

Gibbs Prize in M.Th.

When I went to Ripon College Cuddesdon to train for ordained ministry in the Church of England, I was very pleased to return to Oxford. I had taken the BA in Theology at Regent's Park College, after which I taught Religious Education in a secondary school for five years in London. I was delighted by the opportunity to study again in Oxford for the MTh in Applied Theology. I hope to be able to continue studying alongside the demands of parish ministry.



LYNDON DRAKE

(Wycliffe Hall)

Denyer & Johnson and Ellerton Theological Essay Prizes

In September I was called to pastor one of the congregations at the Auckland Baptist Tabernacle, a city centre church in New Zealand. While in the long term I hope to return to the academic world, I love pastoral work and enjoy applying what I learnt at Oxford. My wife, Mim, and our three boys have made a great transition to New Zealand life. Our time in Oxford is something we will always treasure, though I must say I'm relieved that there's little prospect of having to repeat the experience of finals—which was made worse in my case by my sister-in-law scheduling her wedding half-way through!

BEN DYSON

(Wycliffe Hall)

Pusey & Ellerton Prize

Studying at Oxford on the BA course as part of my training for ordination has been an amazing privilege. Surprising as it may sound the highlight of this training has been learning biblical Hebrew. It has been a joy to get to grips with this wonderful and subtle language not only on an intellectual level but on a spiritual one as well. Being able to study God's word in its original language has deepened my faith in the God who reveals himself in Christ. A special thanks must go to Dr James Robson, Old Testament tutor at Wycliffe Hall, whose passion for Hebrew has been infectious, and without whom I would never have been able to learn this beautiful language.

**JOSEPH MCCRAVE**

(St Benet's Hall)

Joint Gibbs Prize in Theology and Philosophy

Whilst remembering that, as one of my favourite theologians would remind us, "best" is not a theological category', it's definitely encouraging to receive this prize. I had a wonderful three years at Oxford and enjoyed the chance to study both Philosophy and Theology. Having learnt how much I have to learn, I hope to pursue further study, especially of theological ethics, in the next few years. Currently, I'm a full-time volunteer for the youth ministry team of the Catholic Archdiocese of Liverpool, living in community.

**DAVID GRIFFITH-JONES**

(Wycliffe Hall)

Gibbs prize in B.Th.

Having achieved my Oxford ambitions of captaining the Wycliffe football team and winning the college snooker tournament (after a lot of hard training) I'm now incompetently proclaiming the

kingdom of God as a curate in Toxteth - I'm still waiting for a chance to explain any redactional hypotheses or demythologised Christology to anyone, but I'm loving hanging out with local people, telling anyone who'll listen about Jesus our all-sufficient saviour, and training missional disciples.

**CHRISTOPHER SMITH**

(Keble)

**Joint Gibbs Prize in Theology and Philosophy
Gibbs Prize in Theology for Joint Schools candidates**

I arrived at Oxford without the expectation of studying Philosophy, making me particularly surprised to have won the Gibbs Prize, and very grateful to my tutors in both Philosophy and Theology for supporting me through the change of course and the rest of my studies. Tutor-student friendship is part of what has made Oxford such a unique place to spend my last three years, and will remain with me throughout my life. During my time at Oxford I have been involved with volunteering locally with Oxford's homeless, and with developing world advocacy as part of Giving What We Can, a community of people who pledge to give 10% of lifetime income to those charities (or other organisations) that they believe will best benefit the developing world. This is what I tell people after telling them that I am about to become a management consultant. And then they usually speak to me again.

**TIM HOWLES**

(Wycliffe Hall)

St Catherine of Alexandria Prize

Studying at Oxford has been a wonderful experience; I'd recommend it to anyone! For my part, I feel it has given me a greater understanding of my own faith and a

more expansive, concrete approach to my thinking in this area. There are many theologians and theologies that are covered on the way, but with our first child due in a few months, and no doubt sleepless nights to follow, I'm sure the true test of all this theology is still to come.

Some recent books from Faculty Members

PAMELA SUE ANDERSON, *RE-VISIONING GENDER IN PHILOSOPHY OF RELIGION*. FARNHAM: ASHGATE, 2012

Unearthing the ways in which the myths of Christian patriarchy have historically inhibited and prohibited women from thinking and writing their own ideas, this book lays fresh ground for re-visioning the epistemic practices of philosophers. Pamela Sue Anderson seeks both to draw out the salient threads in the gendering of philosophy of religion as it has been practiced and to re-vision gender for philosophy today. The arguments put forth by contemporary philosophers of religion concerning human and divine attributes are epistemically located; yet the motivation to recognize this locatedness has to come from a concern for justice. It seeks to open up new perspectives on the philosopher's ever-increasing awareness of his or her own locatedness, on the gender (often unwittingly) given to God; the ineffability in both analytic and Continental philosophy; the still critical role of reason in the field; the aims of a feminist philosophy of religion; the roles of beauty and justice; the vision of love and reason, and a gendering which opens philosophy of religion up to diversity.

ANDREW ATHERSTONE, *ARCHBISHOP JUSTIN WELBY: THE ROAD TO CANTERBURY*. LONDON: DARTON, LONGMAN AND TODD, 2013

This biography of the 105th Archbishop of Canterbury traces the story of his life and ministry from earliest years to the eve of his enthronement. It examines his meteoric rise through the Church of England, from his Warwickshire parish, to cathedrals at Coventry and Liverpool, and a brief spell as bishop of Durham. It highlights Justin Welby's passion for evangelism, reconciliation and risk-taking, which mark a change of direction for the Anglican Communion.

MARKUS BOCKMUEHL, *SIMON PETER IN SCRIPTURE AND MEMORY: THE NEW TESTAMENT APOSTLE IN THE EARLY CHURCH*. GRAND RAPIDS: BAKER ACADEMIC, 2012

After Jesus, Peter is the most frequently mentioned individual both in the Gospels and in the New Testament as a whole, yet we know very little about this formative figure of the early church. Markus Bockmuehl introduces the New Testament Peter by asking how first- and second-century sources may be understood through the prism of 'living memory' among the disciples of the apostolic generation and the students of those disciples. He argues that early Christian memory of Peter underscores his central role as a bridge-building figure holding together the diversity of first-century Christianity.

AVERIL CAMERON, *DOCTRINE AND DEBATE IN THE EAST CHRISTIAN WORLD, 300 -1500, EDITED BY AVERIL CAMERON AND ROBERT HOYLAND*. OXFORD: OXFORD UNIVERSITY PRESS, 2011

The reign of Constantine (306-37), the starting point for the series in which this volume appears, saw Christianity begin its

journey from being just one of a number of competing cults to being the official religion of the Roman/Byzantine Empire. The involvement of emperors had the, perhaps inevitable, result of a preoccupation with producing, promoting and enforcing a single agreed version of the Christian creed. Under this pressure Christianity in the East fragmented into different sects, disagreeing over the nature of Christ, but also, in some measure, seeking to resist imperial interference and to elaborate Christianities more reflective of and sensitive to local concerns and cultures. This volume presents an introduction to, and a selection of the key studies on, the ways in which and means by which these Eastern Christianities debated with one another and with their competitors: pagans, Jews, Muslims and Latin Christians. It also includes the Iconoclast Controversy, which divided parts of the East Christian world in the seventh to ninth

centuries, and devotes space both to the methodological tools that evolved in the process of debate and the promulgation of doctrine, and to the literary genres through which the debates were expressed.

MARK CHAPMAN, *ANGLICAN THEOLOGY*. LONDON: T & T CLARK, 2012

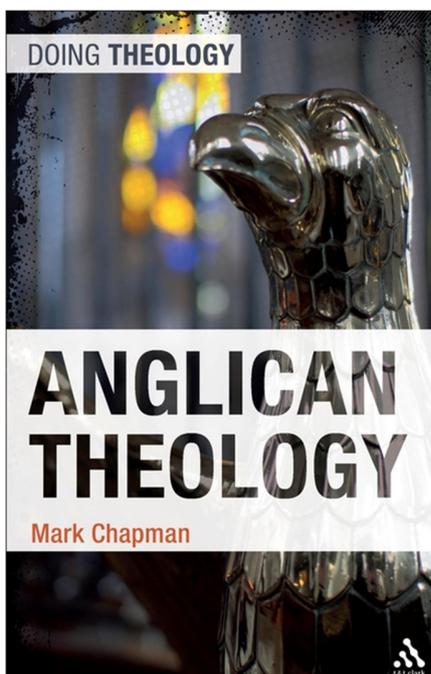
This book seeks to explain the ways in which Anglicans have sought to practise theology in their various contexts. It avoids technical jargon and roots its discussions in concrete examples. The book is primarily a work of historical theology, which engages deeply with key texts and writers from across the tradition (e.g. Cranmer, Jewel, Hooker, Taylor, Butler, Simeon, Pusey, Huntington, Temple, Ramsey, and many others). As well as being suitable for seminary courses, it is aimed at study groups in parishes and churches, as well as to individuals who seek to gain a deeper insight into the traditions of Anglicanism.

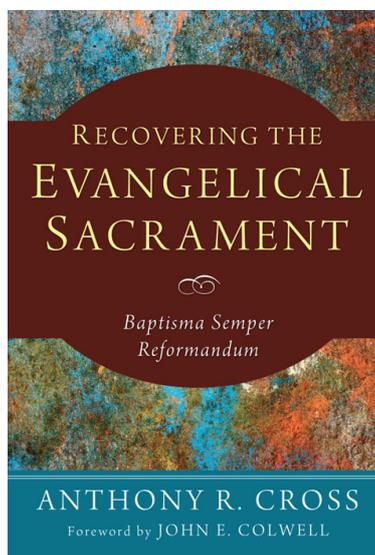
JAMES CHARLESWORTH, *PAPYRI AND LEATHER MANUSCRIPTS OF THE ODES OF SOLOMON*. PISCATAWAY, NJ: GORGAS PRESS, 2012

The Odes of Solomon, pseudepigraphically attributed to the son of David, are forty-two odes or hymns that date from the earliest periods of Christianity. No extant manuscript preserves a complete copy of these odes; portions, however, are preserved in one Greek papyrus, one leather Coptic manuscript, one leather and one paper Syriac manuscript. This edition presents facsimiles of these original documents, giving scholars direct access to this early Christian literary work.

ANTHONY CROSS, *RECOVERING THE EVANGELICAL SACRAMENT: BAPTISMA SEMPER REFORMANDUM*. EUGENE, OR: PICKWICK PUBLICATIONS, 2012

The subject of baptism continues to be of considerable interest—though it frequently appears within broader studies of sacraments, liturgy, worship, and ecumenical studies, and within confessional bounds: credobaptist or paedobaptist—yet





it is rarely discussed by Evangelicals. This book, however, is neither an apologetic for credobaptism nor paedobaptism; rather Cross believes that, as practised today, both forms are a departure from New Testament baptism, which, he maintains, was an integral part of becoming a Christian and part of the proclaimed gospel. He argues that the “one baptism” of Ephesians 4:5 is conversion-baptism

and that the baptism referred to in the various New Testament strata refers to this ‘one baptism’ (of Spirit and water). The study sets out the case for this interpretation and contends that in key passages “baptism” is an example of synecdoche. The case is then made for a sacramental interpretation of baptism from a thoroughgoing Evangelical perspective. Cross concludes with reflections on the necessity of baptismal reform and the relevance of a return to conversion-baptism for the contemporary church in a post-Christian, post-Christendom, mission setting.

ERIC EVE, BEHIND THE GOSPELS: UNDERSTANDING THE ORAL TRADITION. LONDON: SPCK, 2013

Nearly everyone is agreed that before the Gospels came to be written accounts of Jesus’ deeds and teaching were circulated in oral tradition, though New Testament scholars are not always entirely clear what they mean by this term; all too often leftover assumptions from form criticism are employed even when the method has been officially abandoned. This book traces some of the most salient developments in thinking about the oral Jesus tradition from classical form criticism, through the contributions of such seminal figures as Gerhardsson and Kelber, and on to the more recent ideas of figures such as Bailey and Bauckham and the increasing adoption by many scholars of social memory theory. While not arriving at any one theory of oral tradition that necessarily applies throughout the transmission of the material from the time of Jesus to the time of the Evangelists, this study finds much to commend in many of the social memory approaches, concluding that in future ‘memory’ may be a more helpful category for understanding the phenomena than ‘oral tradition’, which is simply one aspect of the process.

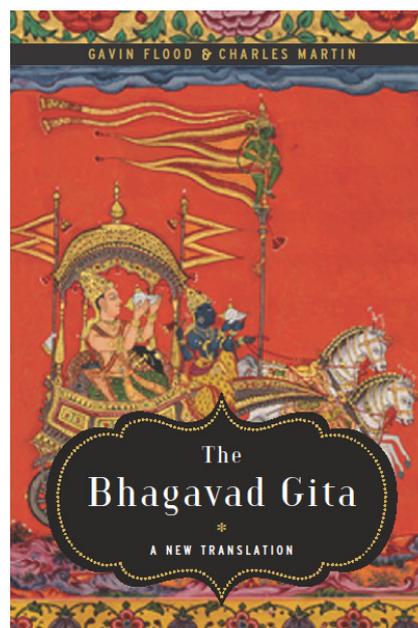
GAVIN FLOOD, THE IMPORTANCE OF RELIGION: MEANING AND ACTION IN OUR STRANGE WORLD. LONDON: WILEY-BLACKWELL, 2012

A prevailing idea from the Enlightenment, still with us today, is that the light of reason would dispel the darkness of religion. While the desire for enlightenment and the attendant aspiration for a better human future are commendable, the identification of religion with darkness and ignorance is problematic. Religion

has not gone away and is a topic of deep concern both because of its destructive capacity—many conflicts in the world have a religious component—and for its constructive capacity as a resource that gives people truth, beauty and goodness. While secularisation has developed in the West, this has not heralded the demise of religion. Christianity may be in decline in northern Europe but is expanding in Africa and the Americas. Islam is expanding in Europe. With the demise of communism in Russia and Eastern Europe and the transformation of communism in China, religions are developing in those countries, both new religions and reinvigorated old religions, Orthodoxy in Russia, Buddhism and Taoism in China. In some western societies, we also have the enhancement of privatised, individual spirituality linked with a quest for authentic experience and the true self. This book is written in the context of these developments and in view of the persistence of religion in modern times. It is not a survey of religions or the contemporary religious field but claims that the importance of religion is existential; religions provide significant meaning to life and guide people in their choices and practices. Religions are not primarily propositions about the nature of reality, although they can be that, but ways of living and dying, ways of choosing a good life and guiding judgements about moral choice.

THE BHAGAVAD GĪTĀ, A NEW TRANSLATION, WITH CHARLES MARTIN. LONDON: NORTON, 2012

The Bhagavad Gītā, the ‘Song of the Lord’, is a Sanskrit poem composed in seven hundred numbered stanzas, divided into eighteen chapters, in the form of a dialogue between the Lord Krishna, a god whom we first see in his ‘gentle, human form’ and Arjuna, a heroic warrior, who is himself the son of another god by a mortal woman. Their discourse takes place on the eve of a cataclysmic battle, on a field between two armies of warring cousins. Arjuna, realizing that if he fights, he will be forced to kill his friends, relatives and teachers, casts down his bow and arrow (he is a great archer) and refuses to engage in combat. The Gītā unfolds as a discussion of Arjuna’s moral dilemma, with Krishna as the wise interlocutor explaining to Arjuna that he must overcome his instinctual revulsion and convincing him that he must attend to his duties as a warrior, while Krishna reveals himself as an incarnation of God in human form. This new translation by Flood and Martin renders the Sanskrit poem into English verse.



Some recent books from Faculty Members

SUE GILLINGHAM, *JEWISH AND CHRISTIAN APPROACHES TO THE PSALMS: CONFLICT AND CONVERGENCE*, EDITED BY SUE GILLINGHAM. OXFORD: OUP, 2013

The papers in this book were originally given at a conference hosted by Sue and John Barton at Worcester College, Oxford, in September 2010 (reported in *The Oxford Theologian* in 2011). Over the centuries Jews and Christians have interpreted the Psalms in very different ways and it is only since the mid-twentieth century that the two traditions have learnt to work side by side. This essay collection is a collaborative work by internationally renowned Jewish and Christian scholars of the psalms, with one approach responding constructively to the other. Areas covered include Qumran studies, medieval Jewish interpretation, illuminated liturgical Psalters, Jewish cantillation, Chagall's church windows, ancient psalmody, and studies of the Psalter as a Book. Musical and artistic representations of selected psalms, together with a colour plate section, are included.

NICK KING, *THE OLD TESTAMENT - VOLUME 2: THE HISTORICAL BOOKS*. BUXHALL: KEVIN MAYHEW, 2012

This is the penultimate volume of Nicholas King's translation of the Septuagint version of the Old Testament; it contains Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, plus the added bonus of the Septuagint's little-known books of Tobit, Judith, Esther, 1 and 2 Maccabees.

WILL KYNES, *MY PSALM HAS TURNED INTO WEeping: JOB'S DIALOGUE WITH THE PSALMS*. BERLIN: DE GRUYTER, BEIHEFTE ZUR ZEITSCHRIFT FÜR DIE ALTTESTAMENTLICHE WISSENSCHAFT 437, 2012.

Drawing inspiration from the widely recognized parody of Ps 8:5 in Job 7:17-18, this study inquires whether other allusions to the Psalms might likewise contribute to the dialogue between Job, his friends, and God. Six psalms in which the intertextual connections are the most pronounced are considered (1, 8, 39, 73, 107, 139). The contrasting uses to which both Job and the friends put these psalms reflect conflicting interpretive approaches and uncover latent tensions within them by capitalizing on their ambiguities, indicating the concern the book has with the proper response to suffering and the role the interpretation of authoritative texts may play in that reaction.

BRIAN LEFTOW, *GOD AND NECESSITY*. OXFORD: OUP, 2012

Brian Leftow offers a theory of the possible and the necessary in which God plays the chief role, and a new sort of argument for God's existence. It has become usual to say that a proposition is

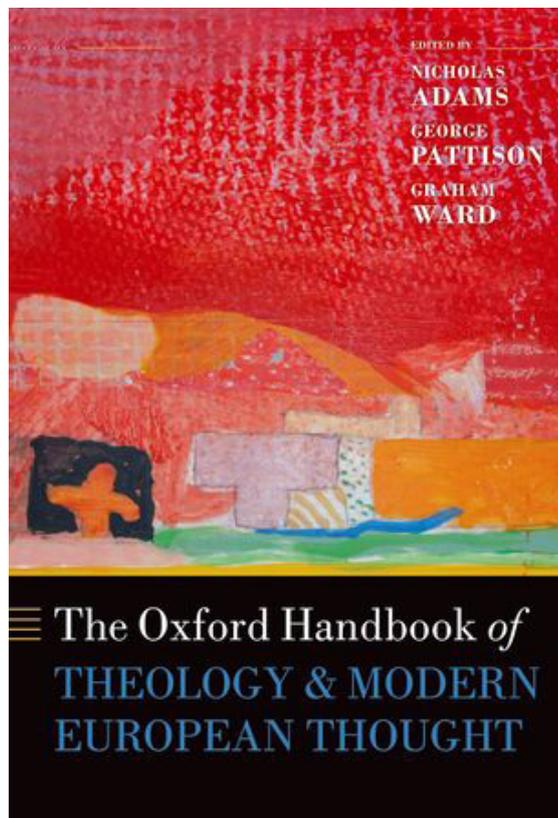
possible just in case it is true in some 'possible world' (roughly, some complete history a universe might have) and necessary just if it is true in all. Thus much discussion of possibility and necessity since the 1960s has focussed on the nature and existence (or not) of possible worlds. God and Necessity holds that there are no such things, nor any sort of abstract entity. It assigns the metaphysical 'work' such items usually do to God and events in God's mind, and reduces 'broadly logical' modalities to causal modalities, replacing possible worlds in the semantics of modal logic with God and His mental events. Leftow argues that theists are committed to theist modal theories, and that the merits of a theist modal theory provide an argument for God's existence. Historically, almost all theist modal theories base all necessary truth on God's nature. Leftow disagrees: he argues that necessary truths about possible creatures and kinds of creatures are due ultimately to God's

unconstrained imagination and choice. On his theory, it is in no sense part of the nature of God that normal zebras have stripes (if that is a necessary truth). Stripy zebras are simply things God thought up, and they have the nature they do simply because that is how God thought of them. Thus Leftow's essay in metaphysics takes a half-step toward Descartes' view of modal truth, in presenting a theist theory of necessity and possibility.

HENRY MAYR-HARTING, *RELIGION, POLITICS AND SOCIETY IN BRITAIN, 1066-1272*. LONDON: PEARSON /LONGMAN, 2011

The period from 1066 to 1272, from the Norman Conquest to the death of Henry III, was one of enormous political change in England and of innovation in the Church as a whole. This was the period of the Gregorian reforms, of the foundation of the friars' orders and of the philosophical and proto-scientific flowering known as the twelfth century Renaissance.

In England it was a time of extraordinary figures—Aelred of Rievaulx, Thomas à Becket, Christina of Markyate among others. Henry Mayr-Harting here charts the many ways in which a constantly changing religious culture impacted on a political system which was itself for the most part dominated by clerics and on a social and economic world in which monasteries functioned as major economic centres. At the same time he shows how religious life in its turn changed in response to changing social conditions—how the friars were in part a response to increasing urbanisation, how rising population fuelled the economic activities of the monasteries, and how parish reform demanded a more educated clergy and by this increased the social prestige of the Church.



DIARMAID MACCULLOCH, *SILENCE: A CHRISTIAN HISTORY*. LONDON: ALLEN LANE, 2013

MacCulloch unravels a polyphony of silences from the history of Christianity and beyond. He considers the surprisingly mixed attitudes of Judaism to silence, Jewish and Christian borrowings from Greek explorations of the divine, and the silences which were a feature of Jesus's brief ministry and witness. Besides prayer and mystical contemplation, there are shame and evasion; careless and purposeful forgetting. Many deliberate silences are revealed: the forgetting of histories which were not useful to later Church authorities (such as the leadership roles of women among the first Christians), or the constant problems which Christianity has faced in dealing honestly with sexuality. Behind all this is the silence of God; and in his final chapter, MacCulloch brings a message of optimism for those who still seek God beyond the clamorous noise of over-confident certainties.

GEORGE PATTISON; GRAHAM WARD, EDS. *THE OXFORD HANDBOOK OF THEOLOGY AND MODERN EUROPEAN THOUGHT*. OXFORD: OXFORD UNIVERSITY PRESS, 2013.

'Modern European thought' describes a wide range of philosophies, cultural programmes, and political arguments developed in Europe in the period following the French Revolution. Throughout this period, many of the wide range of 'modernisms' (and anti-modernisms) had a distinctly religious and even theological character—not least when religion was subjected to the harshest criticism. Yet for all the breadth and complexity of modern European thought and, in particular, its relations to theology, a distinct body of themes and approaches recurred in each generation. Moreover, many of the issues that took intellectual shape in Europe are now global, rather than narrowly European, and, for good or ill, they form part of Europe's bequest to the world—from colonialism and the economic theories behind globalisation through to democracy to terrorism. This volume attempts to identify and comment on some of the most important of these.

GEORGE PATTISON, *KIERKEGAARD AND THE THEOLOGY OF THE NINETEENTH CENTURY: THE PARADOX AND THE 'POINT OF CONTACT'*. CAMBRIDGE: CUP, 2012

This study shows how Kierkegaard's mature theological writings reflect his engagement with the wide range of theological positions which he encountered as a student, including German and Danish Romanticism, Hegelianism and the writings of Fichte and Schleiermacher. George Pattison draws on both major and lesser-known works to show the complexity and nuances of Kierkegaard's theological position, which remained closer to Schleiermacher's affirmation of religion as a 'feeling of absolute dependence' than to the Barthian denial of any 'point of contact', with which he is often associated. Pattison also explores ways in which Kierkegaard's theological thought can be related to thinkers such as Heidegger and John Henry Newman, and its continuing relevance to present-day debates about secular faith. His volume will be of great interest to scholars and students of philosophy and theology.

TARIQ RAMADAN, *THE ARAB AWAKENING: ISLAM AND THE NEW MIDDLE EAST*. LONDON: ALLEN LANE, 2012

Ramadan explores the opportunities and challenges across

North Africa and the Middle East, as they look to create new, more open societies. He asks: can Muslim countries bring together Islam, pluralism and democracy without betraying their identity? Will the Arab world be able to reclaim its memory to reinvent education, women's rights, social justice, economic growth and the fight against corruption? Can this emancipation be envisioned with Islam, experienced not as a straitjacket, but as an ethical and cultural wealth? Arguing that the debate cannot be reduced to a confrontation between two approaches—the modern and secular versus the traditional and Islamic—Ramadan demonstrates that not only are both of these routes in crisis, but that the Arab world has an historic opportunity. To stop blaming the West, to jettison its victim status and to create a truly new dynamic. Tariq Ramadan offers up a challenge to the Middle East: What enduring legacy will you produce, from the historic moment of the Arab Spring?

DEBORAH ROOKE, *HANDEL'S ISRAELITE ORATORIO LIBRETTI: SACRED DRAMA AND BIBLICAL EXEGESIS*.

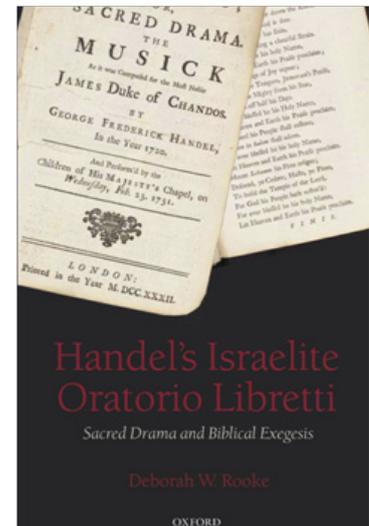
OXFORD: OUP, 2012

This book combines the insights of biblical studies with those of Handelian studies to examine the libretti of ten Handelian oratorios—Esther, Deborah, Athalia, Saul, Samson, Joseph and his Brethren, Judas Macchabaeus, Solomon, Susanna and Jephtha—and to evaluate the relationship between

each libretto and the biblical story on which it is based. Where the libretto is based on a prior dramatic or literary adaptation of the biblical narrative, the prior adaptation is also discussed. In this way the distinctive nuances of the oratorio libretti are highlighted, allowing each libretto to be interpreted in the light of eighteenth-century religion, scholarship, culture and politics.

JAMES ROBSON, *HONEY FROM THE ROCK*. NOTTINGHAM: APOLLOS, 2013

Robson focuses on Deuteronomy's storyline, explores its role within a biblical theology of the Old and New Testaments, and sets out its enduring function as an authoritative word for the Christian and the church today. In the Old Testament, milk and honey are the enticing fare of the Promised Land; but honey as sweet nourishment extends to Yahweh's words, and Deuteronomy is a book filled with them. A rock is hardly the most promising place to find nourishment, and perhaps for many readers Deuteronomy may seem equally unpromising. However, in the song of Moses, Yahweh is pictured as the Rock (Deuteronomy 32:4). Our nourishment comes not just from Deuteronomy, but from God himself. Robson's aim is to orient readers to Deuteronomy: to guide them in what to expect, to help them interpret what they find, and to help them think through the wider significance of what they have read.



Some recent books from Faculty Members

CHRIS ROWLAND, *BLAKE AND THE BIBLE*. NEW HAVEN: YALE UNIVERSITY PRESS, 2011

All those beguiled by the work of William Blake recognise the importance of the Bible for his poetic genius, whether as an object of criticism, or an inspiration. This book, the first substantial study for sixty years, attempts to locate Blake within the broad spectrum of Christian biblical interpretation, orthodox, heterodox, and radical. It explores the particular ways in which Blake engaged with the Bible and the distinctive interpretations that emerged, not least through the medium of images. Rowland considers Blake's series of engravings on the 'Book of Job', and his only commentary on a biblical book, to illuminate the distinctive features of the poet's exegesis. These include the priority given to the Spirit over the Letter; the critique of a theology which places supreme value on what is found in a book rather than attending to what Blake calls 'the Word of God Universal'; the advocacy of a religion of divine immediacy rather than transcendence; and, experience of suffering as the motor of theological and ethical change.

RICHARD SWINBURNE, *MIND, BRAIN, AND FREE WILL*. OXFORD: OUP, 2013

This presents a new case for substance dualism (the theory that humans consist of two parts body and soul) and for libertarian free will (that humans have some freedom to choose between alternatives, independently of the causes which influence them). Richard Swinburne begins by analysing the criteria for one event or substance being the same event or substance as another one, and the criteria for an event being metaphysically possible; and then goes on to analyse the criteria for beliefs about these issues being rational or justified. Given these criteria, he then proceeds to argue that pure mental events (including conscious events) are distinct from physical events and interact with them. He claims that no result from neuroscience or any other science could show that there is no such interaction, and illustrates this claim by showing that recent scientific work (such as Libet's experiments) has no tendency whatever to show that our intentions do not cause brain events. Swinburne goes on to argue for agent causation, that—to speak precisely—it is we, and not our intentions, that cause our brain events. It is metaphysically possible that each of us could acquire a new brain or continue to exist without a brain; and so we are essentially souls. Brain events and conscious events are so different from each other that it would not be possible to establish a scientific theory which would predict what each of us would do in situations of moral conflict. Hence given a crucial epistemological principle (the Principle of Credulity), we should believe that things are as they seem to be: that we make choices independently of the causes which influence us. It follows that we are morally responsible for our actions.

ROBERT TOBIN, *THE MINORITY VOICE: HUBERT BUTLER AND SOUTHERN IRISH PROTESTANTISM*, 1900-1991.

OXFORD: OUP (OXFORD HISTORICAL MONOGRAPHS, 2012) Focusing upon the life and writings of the Anglican man-of-letters Hubert Butler (1900-91), this study examines the social and ecclesiastical experience of the Southern Protestant minority after the establishment of the Irish Free State in 1921. In challenging his compatriots' exclusivist vision of modern

Irish identity, Butler became a forerunner of the more pluralist dispensation at work in Ireland today.

ROGER TRIGG, *EQUALITY, FREEDOM AND RELIGION*.

OXFORD: OUP, 2012 (PAPERBACK 2013)

Trigg argues that freedom of religion is all too often trumped in the courts by equality considerations. Instead, a reasonable accommodation should be sought, and a balance found to satisfy two important rights that can be in conflict.

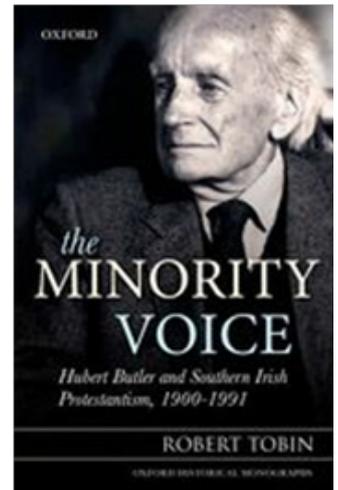
With examples from various jurisdictions, the book holds that all democratic freedom is put at risk of the basic human right of freedom of religious belief and practice is dismissed as of little account.

CHRISTOPHER TUCKETT, *2 CLEMENT. INTRODUCTION, TEXT AND COMMENTARY*. OXFORD: OUP (OXFORD APOSTOLIC FATHERS) 2012

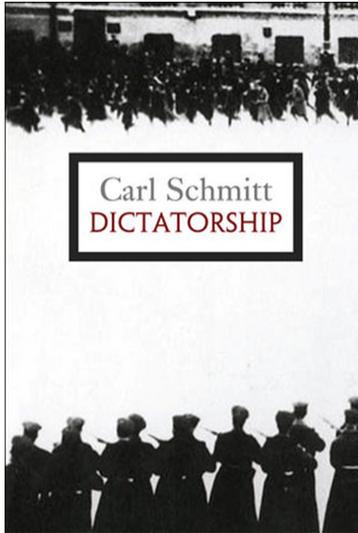
This provides the first full-scale edition and commentary in English of the text known as 2 Clement since Lightfoot's magisterial work at the end of the 19th century. The volume contains a critical edition of the text in Greek, including a full critical apparatus based on all the surviving manuscripts, together with an English translation. A full introduction deals with issues of manuscript and other attestation, authorship, date, place etc., as well as discussing issues concerning the genre of the text, the identity of possible 'opponents', citations, as well as providing an overall summary of the theology of the text. The work also provides a full-scale detailed commentary on the Greek text, providing analysis of all the main issues arising from the text. This volume represents in the first in a new series of editions of the writings of the Apostolic Fathers. The series editors (Andrew Gregory, Paul Foster, Christopher Tuckett) will be published by OUP and grows out of the already established series Oxford Early Christian Gospel Texts.

SIMON VIBERT, *EXCELLENCE IN PREACHING: LEARNING FROM THE BEST*. LONDON: IVP, 2011

What makes some preaching gripping—unforgettable even? What can we learn from the best preachers? How can we appreciate great preaching, often at the click of a mouse, without devaluing the role of the local church minister? While trying to avoid a guru mentality, Vibert focusses on one positive aspect from each preacher and offers hints on how other preachers might emulate them. He also looks at the Bible's own take on good preaching, and focuses on the exemplary models of Jesus and Paul. This is not a how-to manual, nor a biblical theology of preaching, nor even a critique of the subjects. Rather, it is a focus on modern-day practitioners, from whom all preachers can form a composite picture of excellence, and from whom all preachers would do well to learn.



GRAHAM WARD, *Dictatorship*, by Carl Schmitt, translated by Graham Ward and Michael Hoelzl.
MANCHESTER: MANCHESTER UP, 2013



Now available in English for the first time, *Dictatorship* is Carl Schmitt's most scholarly book and arguably a paradigm for his entire work. Written shortly after the Russian Revolution and the First World War, Schmitt analyses the problem of the state of emergency and the power of the Reichspräsident in declaring it. Dictatorship, Schmitt argues, is a necessary legal institution in constitutional law and has been wrongly portrayed as just the arbitrary rule of a so-called dictator.

Dictatorship is an essential book for understanding the work of Carl Schmitt and a major contribution to the modern theory of a democratic, constitutional state. And despite being written in the early part of the twentieth century, it speaks with remarkable prescience to our contemporary political concerns.

Among recent books from our alumni and former colleagues are these:

ROBIN ATTFIELD, *ETHICS: AN OVERVIEW* (London: Continuum, 2012)

STEPHEN BACKHOUSE, *COMPACT GUIDE TO CHRISTIAN HISTORY* (London: Lion, 2011)

ANTHONY BIRD, *THE GOD WHO SAYS SORRY* (Woodstock: Writersworld, 2010)

JOHN BEHR, *THE CASE AGAINST DIODORE AND THEODORE: TEXTS AND THEIR CONTEXTS* (Oxford: OUP, Oxford Early Christian Texts 2011)

JOHN CARROLL, *LUKE: A COMMENTARY* (Louisville, Kentucky: Westminster John Knox Press, 2012)

GEORGE COCKMAN, *CHARLES DALMON, THE FORGOTTEN POET LAUREATE OF SUSSEX* (Horsham: Museum & Art Gallery Horsham, 2012)

MICHAEL H. COLLINS, *ST GEORGE AND THE DRAGONS: THE MAKING OF ENGLISH IDENTITY* (Createspace, 2012)

DAVID HEIDING, *IGNATIAN SPIRITUALITY AT ECCLESIAL*

FRONTIERS (Way Books, 2012)

GLENN HINSON, *A MIRACLE OF GRACE: AN AUTOBIOGRAPHY* (Mercer University Press, 2012)

T. MICHAEL LAW, *WHEN GOD SPOKE GREEK: THE SEPTUAGINT AND THE MAKING OF THE CHRISTIAN BIBLE* (Oxford: OUP, 2013)

BRIAN MACDONALD-MILNE, *THE TRUE WAY OF SERVICE: THE PACIFIC STORY OF THE MELANESIAN BROTHERHOOD 1925-2000* (Christians Aware Publishers, 2003)

PHILIP MCCOSKER IS EDITOR OF *REVIEWS IN RELIGION AND THEOLOGY*: [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1467-9418](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1467-9418)

JOHN MEEHAN, *CHASING THE DRAGON IN SHANGHAI: CANADA'S EARLY RELATIONS WITH CHINA, 1858-1952* (Seattle: University of Washington Press, 2012)

DAVID RHOADS WITH DONALD MICHIE AND JOANNA DEWEY, *MARK AS STORY: AN INTRODUCTION TO THE NARRATIVE OF A GOSPEL* (Third Edition: (Minneapolis: Fortress Press, 2012)

PHILIP RYKEN, *LOVING THE WAY JESUS LOVES* (Crossway Publishers, 2012)

JOHN SUGGIT, *A BREATH OF FRESH AIR: SOME THOUGHTS ON THE FUTURE OF THE CHRISTIAN CHURCH IN SOUTHERN AFRICA TODAY* (Westhoven: Anglican Church of South Africa Publications, 2012)

DAVID TAYLOR, *HUMANISM, MORALITY AND THE BIBLE, AND OTHER ESSAYS* (O Books Publishing, 2010)

ADRIAN THATCHER, *MAKING SENSE OF SEX* (London: SPCK, 2012).

MARK D. THOMPSON, *A CLEAR AND PRESENT WORD: THE CLARITY OF SCRIPTURE* (London: IVP, 2006)

GRAHAM H. TWELFTREE, *JESUS THE EXORCIST: A CONTRIBUTION TO THE STUDY OF THE HISTORICAL JESUS* (Wipf & Stock Publishers, 2011)

ROB WARNER, *SECULARIZATION AND ITS DISCONTENTS* (London, Continuum, 2010)

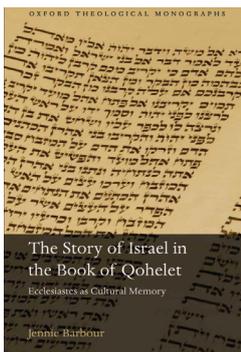
ROWAN WILLIAMS, *FAITH IN THE PUBLIC SQUARE* (London: Bloomsbury Continuum, 2012); *THE LION'S WORLD: A JOURNEY INTO THE HEART OF NARNIA* (London: SPCK Publishing, 2012)

Oxford Theological Monographs

The various Monographs Series published by Oxford University Press represent one of the most important 'value-added' elements in the programme which Oxford University Humanities Faculties and Departments offer to prospective graduate students. D.Phil. examiners suggest outstanding theses to be considered for publication, and a Committee of Faculty Members makes decisions to pursue particular projects for conversion into books and recommend the finished product to the Delegates of the Press; The Committee meanwhile provides the authors with supervision and support to complete the conversion of their work into a monograph.

The Theology and Religion Faculty welcomes a wide range of research topics for DPhil research, which is in turn reflected in the breadth of the Monograph series, now stretching beyond its traditional Christian focus, as you will see below, and in future publications. There are very few parallels to this wide range of Humanities publishing series in other Anglophone universities worldwide, and it is something of which we should be justly proud. The Faculty Monographs Committee benefits from cheerful and helpful support from the Press, particularly Mr Tom Perridge and Ms. Lizzie Robotom. The Series is 'branded' with a range of attractive jacket designs sharing a general style and colour-scheme, but branching into individual visual allusions appropriate to the various world religious traditions that it covers. When there are paperback reprints in the series, they are given their own individual jacket designs, chosen in consultation with the authors (as you see below, for Deborah Rooke's volume).

The calendar year 2012 was a bumper year for the Series, which published an unprecedented ten new titles, plus a paperback of one previous hardback volume which had sold particularly well. Here is a round-up of volumes published during 2012 and early 2013, not mentioned in our last issue.



JENNIFER BARBOUR, *THE STORY OF ISRAEL IN THE BOOK OF QOHELET: ECCLESIASTES AS CULTURAL MEMORY*

This book is a study of the making of collective memory within early Judaism in a seminal text of the Western canon. The book of Ecclesiastes and its speaker Qohelet are famous for saying that there is 'nothing new under the sun'. In the literary tradition of the modern West this has been taken as the motto of

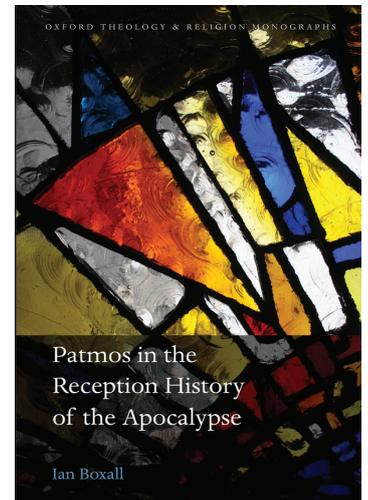
a book that is universal in scope, Greek in its patterns of thought, and floating free from the particularism and historical concerns of the rest of the Bible. Jennie Barbour argues that reading the book as a general compendium in this way causes the reader to miss a strong undercurrent in the text.

'Nothing new under the sun' is, in fact, a historical deduction made by Qohelet on the basis of long-range observation, conducted through his study of his nation's traditions. While Ecclesiastes says nothing about the great founding events of Israel's story, it is haunted by the decline and fall of the nation and the Babylonian exile, as the trauma of the loss of the kingdom of Solomon persists through a spectrum of intertextual relationships. The view of Qohelet from the throne in Jerusalem takes in the whole sweep of Israel's remembered historical experiences; Ecclesiastes is revealed as not simply as a piece of marketplace philosophy, but as a learned essay in processing a community's memory, with strong ties to the rest of Jewish and Christian scripture.

IAN BOXALL, *PATMOS IN THE RECEPTION HISTORY OF THE APOCALYPSE*

This monograph explores the significance accorded to John's island of Patmos (Rev. 1:9) within the wider reception history of the Apocalypse. In contrast to the relatively scant attention

paid to John's island in modern commentaries, this reception-historical survey reveals both the greater prominence accorded to Patmos by earlier interpreters, and the richer diversity of readings the text has provoked. These include interest in the physical character of Patmos and its significance as an island; the date and reason for John's sojourn there; attempts to locate Patmos in a geography which is sometimes more mythical than literal; the meaning of the name 'Patmos' in the context of a biblical book which treats other place-names symbolically. This diversity is supported by a close reading of Rev. 1:9, which highlights the extent to which even its literal sense is highly ambiguous.



Ian Boxall brings together for the first time in a coherent narrative a wide range of interpretations of Patmos, reflecting different chronological periods, cultural contexts, and Christian traditions. Boxall understands biblical interpretation broadly, to include interpretations in biographical traditions about John, sermons, liturgy, and visual art as well as biblical commentaries. He also considers popular and marginal readings alongside magisterial and centrist ones, and draws analogies between similar hermeneutical strategies across the centuries. In the final chapter Boxall explores the wider implications of his study for biblical scholarship, advocating an approach which encourages use of the imagination and reader participation, and which works with a broader concept of 'meaning' than traditional historical criticism.

STEPHEN BULLIVANT, *THE SALVATION OF ATHEISTS AND CATHOLIC DOGMATIC THEOLOGY*

Since the Second Vatican Council (1962-5), the Catholic Church has formally declared the possibility of salvation for atheists: 'those who, without fault, have not yet arrived at an express recognition of God' (*Lumen Gentium* 16). However, in the very same document, the Council also reiterates the traditional doctrine of the necessity of faith, baptism, and the mediation of Church in order for someone to be saved (*Lumen Gentium* 14). This monograph explores how these two seemingly contradictory claims may satisfactorily be reconciled. Specifically, it asks and provides one answer to the question: How, within the parameters of Catholic dogmatic theology, is it possible for an atheist to be saved?

As the first full-length study of this topic since Vatican II, the book discusses crucial foundational issues—the understanding of 'atheist' in Catholic theology; the developing views on both unbelief, and the salvation of non-Christians, in the decades preceding the Council—before tackling the conciliar teaching itself. Bullivant then gives considerable attention to the classic solution of imputing an 'implicit' faith to righteous atheists, best known from Karl Rahner's theory of 'anonymous Christians' (though the basic idea was propounded by many other major figures, including Ratzinger, Schillebeeckx, de Lubac, Balthasar, and Küng). After discussing Rahner's specific proposals in detail, Bullivant argues that this kind of approach is untenable. In its place, a new way of understanding Vatican II's optimism for atheists is developed in detail, in light of scripture, tradition, and magisterium. This draws principally on Christ's descent into Hell, a renewed understanding of invincible ignorance, and a literal interpretation of Matthew 25.

MELISSA JACKSON, *COMEDY AND FEMINIST INTERPRETATION OF THE HEBREW BIBLE: A SUBVERSIVE COLLABORATION*

Comedy is both relative, linked to a time and culture, and universal, found pervasively across time and culture. The Hebrew Bible contains comedy of this relative, yet universal nature. Melissa A. Jackson engages the Hebrew Bible via a comic reading and brings that reading into conversation with feminist-critical interpretation, in resistance to any lingering stereotype that comedy is fundamentally non-serious or that feminist critique is fundamentally unsmiling.

Dividing comic elements into categories of literary devices, psychological/social features, and psychological/social function, Jackson examines the narratives of a number of biblical characters for evidence of these comic elements. The characters include the trickster matriarchs; the women involved in the infancy of Moses; Rahab, Deborah and Jael; Delilah; three of David's wives (Michal, Abigail, Bathsheba); Jezebel, Ruth, and Esther. Nine particularly instructive points of contact between comedy and feminist interpretation emerge: both (1) resist definition, (2) exist amidst a self/other, subject/object dichotomy, (3) emphasise and utilise context, (4) promote creativity, (5) acknowledge the concept of distancing, (6) work towards revelation, (7) are subversive, (8) are concerned with containment and control, and (9) enable survival. The use of comedy as an interpretive lens for the Hebrew Bible

is not without difficulties for feminist interpretation. While maintaining an uncomfortable, even painful, awareness of the hold patriarchy retains on the Hebrew Bible, feminist critics can still choose to allow comedy's revelatory, subversive, survivalist nature to do its work revealing, subverting, and surviving.

DOMINIC KEECH, *THE ANTI-PELAGIAN CHRISTOLOGY OF AUGUSTINE OF HIPPO, 396-430*

Evading established accounts of the development of doctrine in the Patristic era, Augustine's Christology has yet to receive the critical scholarly attention it deserves. This study focuses on Augustine's understanding of the humanity of Christ, as it emerged in dialogue with his anti-Pelagian conception of human freedom and Original Sin.

By reinterpreting the Pelagian controversy as a Western continuation of the Origenist controversy before it, Dominic Keech argues that Augustine's reading of Origen lay at the heart of his Christological response to Pelagianism. He therefore situates Augustine within the network of fourth and fifth century Western theologians concerned to defend Origen against accusations of Platonic error and dangerous heresy. Opening with a survey of scholarship on Augustine's Christology and anti-Pelagian theology, Keech proceeds by redrawing the narrative of Augustine's engagement with the issues and personalities involved in the Origenist and Pelagian controversies. He highlights the predominant motif of Augustine's anti-Pelagian Christology: the humanity of Christ, 'in the likeness of sinful flesh' (Rom. 8.3), and argues that this is elaborated through a series of receptions from the work of Ambrose and Origen. The theological problems raised by this Christology—in a Christ who is exempt from sin in a way which unbalances his human nature—are explored by examining Augustine's understanding of the heresy Apollinarianism, and his equivocal statements on the origin of the human soul. This forms the backdrop for the book's speculative conclusion, that the inconsistencies in Augustine's Christology can be explained by placing it in an Origenian framework, in which the soul of Christ remains sinless in the Incarnation because of its relationship to the eternal Word, after the fall of souls to embodiment.

PHILIP LOCKLEY, *VISIONARY RELIGION AND RADICALISM IN EARLY INDUSTRIAL ENGLAND: FROM SOUTHCOTT TO SOCIALISM*

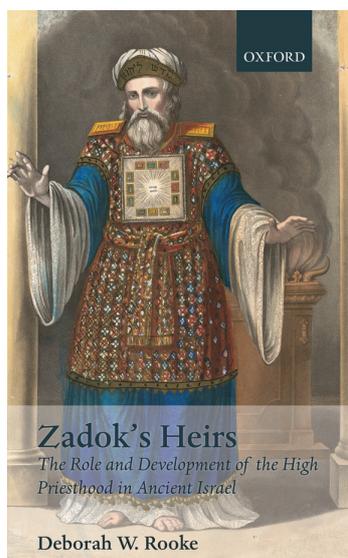
The political potential of millenarian religion has long exercised the interests of scholars of western history and religion. The religious vision of an imminent messianic age in modernity was once commonly contrasted with secular movements for revolutionary change such as socialism. Recent shifts in historiography and the study of religion have downplayed such comparisons, and yet early industrial England witnessed significant interactions between millenarianism and traditions of radical popular politics, including the first English socialisms. This book offers a new explanation of such interactions, revealing their basis in rich traditions of popular theology and religious practice, and not the collective disillusion and secular conversions once thought.

Through a detailed archive-based study of the popular millenarian movement of Southcottianism—the followers of

Joanna Southcott—from 1815 to 1840, this work challenges social and gender views of plebeian religion in the period. Adopting innovative approaches in the history of religion, including a view of theology from the perspective of millenarians themselves, this book further overturns existing assumptions about millenarian attitudes to agency, including those of E.P. Thompson's *The Making of the English Working Class*. This history of Southcottianism provides a compelling case-study of the political possibilities of visionary religion, revealing how theology framed popular conceptions of human and divine agency in the making of the millennium, and was intimately involved in an early collaboration between the competing Christian and secular visions of transformation which have shaped the modern world.

DEBORAH ROOKE, *ZADOK'S HEIRS: THE ROLE AND DEVELOPMENT OF THE HIGH PRIESTHOOD IN ANCIENT ISRAEL* (Published in hardback in 2000, now reissued in paperback.)

This unique study is the first systematic examination to be undertaken of the high priesthood in ancient Israel, from the earliest local chief priests in the pre-monarchic period down to the Hasmonaean priest-kings in the first century BCE. Deborah Rooke argues that, contrary to received scholarly opinion, the high priesthood was fundamentally a religious office which in and of itself bestowed no civil responsibilities upon its holders, and that not until the time of the Maccabean revolt does the high priest appear as the sole figure of leadership for the nation. However, even the Maccabean or Hasmonaean high priesthood was effectively a reversion to the monarchic model of sacral kingship which had existed several centuries earlier in the pre-exilic period, rather than being an extension



of the powers of the high priesthood itself. The idea that high priesthood per se bestowed the power to rule should therefore be reconsidered.

ALEXIS TORRANCE, *REPENTANCE IN LATE ANTIQUITY: EASTERN ASCETICISM & THE FRAMING OF THE CHRISTIAN LIFE C.400-650 CE*

The call to repentance is central to the message of early Christianity. While this is undeniable, the precise meaning of the concept of repentance for early Christians has rarely been

investigated to any great extent, beyond studies of the rise of penitential discipline. In this study, the rich variety of meanings

and applications of the concept of repentance are examined, with a particular focus on the writings of several ascetic theologians of the fifth to seventh centuries: SS Mark the Monk, Barsanuphius and John of Gaza, and John Climacus. These theologians provide some of the most sustained and detailed elaborations of the concept of repentance in late antiquity. They predominantly see repentance as a positive, comprehensive idea that serves to frame the whole of Christian life, not simply one or more of its parts.

While the modern dominant understanding of repentance as a moment of sorrowful regret over past misdeeds, or as equivalent to penitential discipline, is present to a degree, such definitions by no means exhaust the concept for these Eastern ascetics. The path of repentance is depicted as stretching from an initial about-face completed in baptism, through the living out of the baptismal gift by keeping the Gospel commandments, culminating in the idea of intercessory repentance for others, after the likeness of Christ's innocent suffering for the world. While this overarching role for repentance in Christian life is clearest in ascetic works, these are not explored in isolation, and attention is also paid to the concept of repentance in Scripture, the early church, apocalyptic texts, and canonical material. This not only permits the elaboration of the views of the ascetics in their larger context, but further allows for an overall re-assessment of the often misunderstood, if not overlooked, place of repentance in early Christian theology.

DANIEL WHISTLER, *SCHELLING'S THEORY OF SYMBOLIC LANGUAGE*

This study reconstructs F.W.J. Schelling's philosophy of language based on a detailed reading of §73 of Schelling's lectures on the Philosophy of Art. Daniel Whistler argues that the concept of the symbol present in this lecture course, and elsewhere in Schelling's writings of the period, provides the key for a non-referential conception of language, where what matters is the intensity at which identity is produced. Such a reconstruction leads Whistler to a detailed analysis of Schelling's system of identity, his grand project of the years 1801 to 1805, which has been continually neglected by contemporary scholarship. In particular, Whistler recovers the concepts of quantitative differentiation and construction as central to Schelling's project of the period. This reconstruction also leads to an original reading of the origins of the concept of the symbol in German thought: there is not one 'romantic symbol', but a whole plethora of experiments in theorising symbolism taking place at the turn of the nineteenth century. At stake, then, is Schelling as a philosopher of language, Schelling as a systematiser of identity, and Schelling as a theorist of the symbol..

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Calvin Class: Christmas Examination

(NB: Do not attempt to answer more than one question at once.)

1. Discuss, in French or Latin (but not both), whether the papists were more heretical than the Anabaptists. (Be orthodox.)
2. Why do you have no recollection whatsoever of
 - a) the Belgic Confession?
 - b) Louis Du Tillet?
3. Excommunicate briefly, and in this order:
 - i) the Anabaptists
 - ii) the Perrinists
 - iii) Guillaume Farel (be careful).
4. On a scale from dismayed to sickened, how offended would you be if it was pointed out that Idelette Calvin was an anagram of :
 - a) 'LITTLE DEVIANCE'
 - b) 'LET IT DANCE EVIL'
 - c) 'ACTIVE IDLE LENT'?
5. Using the *sensus divinitatis* alone, identify one or more of the elect in the room.* [Please do not include ordinands in your answer]
6. "I consider looseness with words no less of a defect than looseness of the bowels." (John Calvin.) Demonstrate, graphically.
7. How would you confuse,
 - a) Albert Pighius
 - b) Albert Schweitzer
 - c) Peppa Pig?
8. Why would you much rather spend an evening with the Libertines than the Elders? (Be honest.)
9. Which of the following descriptions best characterizes John Calvin?
 - a) Genius of Geneva
 - b) Political pragmatist
 - c) People Person
10. If the elect and reprobate are predestined before they are born, what is the point of anything? **
[NB: Do not attempt to answer this question]

Please write on at least one side of the paper.

[Dr Sarah Apetrei, Faculty Lecturer, in Church History, offered this examination paper to her 'Special Theologians': Calvin class]

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INAUGURAL LECTURE 2013

FACULTY OF THEOLOGY AND RELIGION

GRAHAM WARD

Regius Professor of Divinity,
Christ Church

'What Makes a Belief Believable?'

Tuesday, 14 May 2013 at 5 p.m.
in the Examination Schools

The lecture is open to members of the public
