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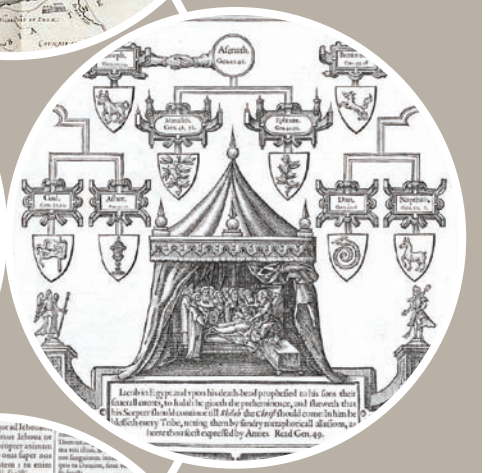

IN THIS ISSUE:

Contents

Design and production: white space | www.white-space.net

Profound thanks to Pamela Armstrong, Frances Jenkins, Peter Mays, Sarah Retz and Joanna Snelling.

Cover image: title page, Great Bible, Bodley Bib.Eng. 1539 b.1; genealogical table and map of Palestine, King James Bible, Bodley Bib. Eng. 1611 b.1; columns from Polyglot Bible, 1599, Corpus Christi College Z11.4; map of the Garden of Eden, Geneva Bible, 1606. Reproduced by permission of the Bodleian Libraries, the President and Fellows of Corpus Christi College and Diarmaid MacCulloch. Artwork: Peter Mays.

Editorial

The word 'theology' means talking about God, and yet theology is a word with particularly Christian overtones; it would be difficult, for instance, to envisage a Buddhist 'theology'. The study of theology does not exhaust the study of religion. Those of us who do a lot of talking about God need to be aware that not all human attempts to encounter the divine take the form of words, and that's one of the reasons that the Faculty has made the imaginative step of broadening its name, to reflect the reality of the greatly enriched scope of its enquiries over the last two decades and more.

You will find that there is a great deal about the written sacred word in this issue, and much too about the sacred word performed and sung. Our cover looks back to the remarkable past quatercentenary year of the King James Bible, which excited far more national interest than your Editor, for one, anticipated. In our circular collage, you sample some of the quirky delights of the Reformation-age Bible and maybe marvel at how differently they read their Bibles in those days: King Henry VIII graciously dispenses the English text to his bishops and councillors for his subjects to read in a respectful fashion of which he might approve; the Geneva Bible obligingly provides a route-map to the Garden of Eden for intrepid Tudor tourists. The King James Bible awards heraldry to the Twelve Tribes of Israel, whose leaders after all must have been as good gentlemen as any in the New Israel of King James's England, and the KJB also seeks to upstage the Geneva translation with its own map, rather more conventional and factual, notably its wonderful translation of the word 'Mediterranean', as the 'Middle Earth Sea.' Surely J.R.R. Tolkein must have spotted that, and borrowed it for his own purposes?

Photograph: Chris Gibbions

The collage also includes two snapshots from the contemporary Polyglot Bible of François Vatable, a copy owned by one of King James's translators, with its parallel columns of different-language versions of the same text, reminding Christians that their sacred book is not merely a library, but a conversation between many cultures which have seen it through their own eyes. Elsewhere Christine Joynes introduces you to some of the many ways in which the Faculty now explores this vast cross-cultural conversation about the Bible, often far beyond the biblical criticism tested in old-style Finals papers. Christian liturgy is a purposeful patchwork of bible quotations, and you will read this magazine amid a notable liturgical anniversary. In the calendar year 2012, the spotlight for anniversaries falls not merely on Charles Dickens, but on the 350th year of the 1662 Book of Common Prayer, about which I write elsewhere in this issue. The BCP is still very much alive and well in the Oxford choral tradition, and it is very appropriate that in 2012, the city boasts its own special festival of the liturgy of the Western Church of the Latin Rite, introduced to you here by Peter Phillips.

Moving beyond the conventional form of the book, three of our contributors highlight other approaches to the sacred. Sondra Hausner introduces research on how the experience of immigration to the UK has affected the religious identity of Nepalis. Dan Inman describes how one Oxfordshire community has contemplated a selection from the myriad artefacts which bring to life the Christian past, while Hannah Cleugh draws our attention to the new opportunities for communication and relationship which beckon beyond the pulpit and the lectern. We are, after all, a Faculty with a Facebook page: do visit it, if you haven't already – it was one of the inspirations for no less august a body than the British Academy to dip a scholarly toe into the social media.

And we continue to enjoy hearing your news. Several of you wrote in suggesting or offering material for the magazine, and we were not able to use everything. One area where we would like to hear more from you is in our record of books published, to stand alongside details of what current colleagues have produced recently. Our list from alumni and former colleagues is a little short this year; help us to expand it in future. And since we value other forms of religious exploration than the conventional book, do tell us if, in the spirit of this issue's exploration of alternative means of communication, you have produced other creative contributions on matters spiritual, religious and theological, besides adding to the world's libraries.

Diarmaid MacCulloch
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From the Faculty Board Chairman

May I introduce myself to alumni and friends of Theology as the new Chairman of the Theology Faculty Board? Some of you I have already encountered since my arrival in Oxford as Regius Professor of Ecclesiastical History in 2007, when I succeeded Henry Mayr-Harting. Like Henry, I am a medieval Church historian; my interests lie particularly in the earlier Middle Ages, especially the history of the Anglo-Saxon Church and early medieval monasticism.

As a Church historian I take particular pleasure in the recent news in which the whole Faculty delights that Professor Diarmaid MacCulloch is to be knighted for his services to scholarship. This is a well-deserved recognition of Professor MacCulloch's distinguished publication record and his ability to communicate his research to a wider public. He joins a very small group of Ecclesiastical Historians who have ever achieved this accolade.

This has proved an exciting time at which to assume the Chairmanship of the Faculty Board as we take some challenging decisions about the future of our work and the nature and shape of the Faculty. After an extended period of consultation with colleagues and students, the Board voted last term to change the name of the Faculty from Theology to Theology and Religion, subject to approval from the Council of the University and Congregation. Our new name continues to reflect the Faculty's longstanding traditions of Christian Theology, but acknowledges the greater breadth of teaching and research found in the Faculty today.

Students have had for some years now the opportunity to study papers in other world religions as well as Christianity at Final Honours; recent appointments to a lectureship in the Study of Religion and to the professorship in the Abrahamic Religions reinforced our provision in this area. The Faculty remains wholly committed to providing students with the opportunity to pursue a focused degree course in Theology, but also wishes to offer a wider choice of topics and approaches in the Study of Religion. We believe that the new name makes clear the breadth and depth of teaching, research, and learning that characterize today's Faculty. We hope it will help us to attract new undergraduate students (particularly those who have taken Religious Studies or Philosophy and Ethics at A Level) as well as additional postgraduates, while also affirming the intellectual range of Faculty members' interests.
With the new name in mind, the Faculty is now working to develop a new curriculum in Theology and Religion, and new joint honours programmes. Moving, we hope, to a three-term Preliminary examination, we envisage a single-school syllabus with compulsory first year (with four papers: language, Biblical Studies, Christian Theology and the Study of Religion) and then a freer choice in the second and third years, although students will not be able to specialise in any one area of study. Christian Theology and Biblical Studies will remain central to the curriculum, but will no longer be compulsory after the first year.

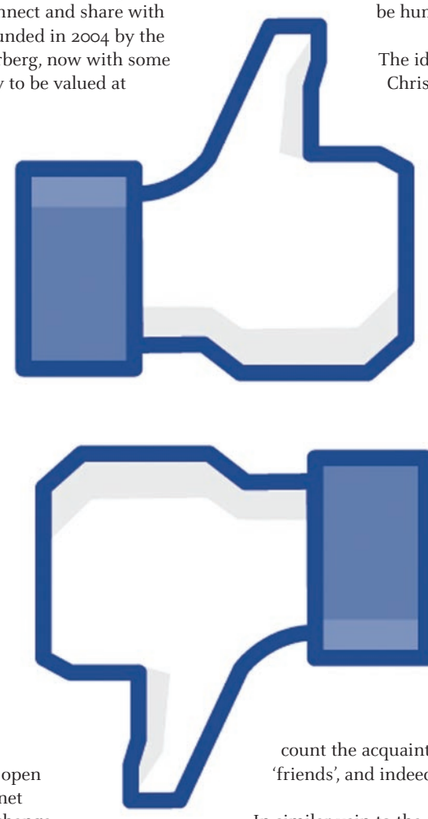
The Faculty was sad to lose Dr Bernd Wannenwetsch (University Lecturer in Christian Ethics at Harris Manchester College) to a Chair in Theological Ethics at the University of Aberdeen, not least since we were unable to congratulate him in person on the award in Oxford of the title of Professor of Systematic Theology and Ethics from October 2011. We also bid farewell to Dr Charlotte Methuen, who has taken up a lectureship in Church history at Glasgow, and to Dr Simon Podmore, a British Academy Post-doctoral Fellow, who has just been appointed to a permanent lectureship at Liverpool Hope University from July 2012. As I write, we are in the process of appointing to lectureships in New Testament at Mansfield College (to replace Dr John Muddiman on his retirement later this year) and in Christian Ethics at Harris Manchester, as well as to the Andreas Idreos Chair in Science and Religion. We thus look forward to welcoming new colleagues into the Faculty.

Donors have showed great generosity to Theology this year. The Kirby Laing Foundation, having supported the Oriel and Laing Professorship of the Interpretation of Holy Scripture since 1990, this year made a further substantial donation to ensure that the chair will exist in perpetuity. Alumni also responded willingly to the appeal in last year's magazine; their giving, together with the income raised from an event at the University Church marking the four-hundredth anniversary of the publication of the King James Bible, has produced enough money to support students travelling to the Holy Land. We are enormously grateful to all our benefactors. Our future fund-raising ambitions focus on the consolidation of the endowment of the Idreos chair and the raising of further funds to support students. All these developments augur well for the Faculty's future; we look forward to another busy but rewarding year.

Sarah Foot, Theology Faculty Board Chairman
www.theology.ox.ac.uk

'Where is the wisdom?' Theological reflections on social media

'Christian theology is never just an individual matter.' So begins the chapter of David Ford's *The Future of Christian Theology* (Oxford: Wiley-Blackwell, 2011) in which he explores 'Belonging: Church, Collegiality, Conversation'. The explosion in social media over recent years – Facebook, Twitter, YouTube, Bebo, MySpace, and now Google+, blogs, internet discussion forums and comments facilities – would seem to open the way to multiple ways of belonging, to offer the potential for innumerable previously unimaginable conversations. The homepage of the social networking site Facebook explains that it 'helps you connect and share with the people in your life. The site was founded in 2004 by the Harvard graduate student Mark Zuckerberg, now with some 800 million users worldwide, and likely to be valued at $100 billion in the first quarter of this year.' Social media enables connection on a scale that would, even recently, have seemed impossible: I can converse in real time with a friend on the other side of the world; I can read the diary of someone I have never met, in a country to which I have never been, and respond – immediately and publicly – to what she writes. The parallel growth in smart phone technology compounds this immediacy: we are always contactable and always in contact. In a climate where we fear the erosion of our civil liberties, we track ourselves permanently, indicating via satellite to everyone we know the location of the actual coffee shop in which we are seated.



The conversation of what we might call the 'virtual coffee-house' can admit more voices and perspectives than we could ever have imagined. Further, this conversation is open and democratic – all one needs is internet access – and has the potential truly to change the world, as we saw in what we have come to call the 'Arab Spring.' In all these regards, the potential of social media as a tool for theology, and as a gift to theologians, is inestimable and obvious. In the book of Proverbs, Wisdom cries out in the streets and the market square, calling her followers to learn of her; in the second decade of the twenty-first century, that market square is virtual as much as it is physical. The conversation is broadened, the scope of the discussion widened, and the perspectives far more diverse than hitherto. If what we seek is to reflect on God and the world and what it means to be human – which would seem to be a basic way of defining theology – the more varied the material of our reflection, surely the better. Any exploration of what it means to be human in relation to the divine can only be enriched if we have a greater idea of what the lives of others entail, of how others see the world.

The theological questions raised by social media are, however, greater than merely a discussion of the ways in which social media can be useful to theologians. Rather, the ever-expanding new world of cyber-space – the shift from the actual to the virtual – forces us to look again at questions which lie at the heart of the Judeo-Christian theological tradition: 'Who then is my neighbour?' What is friendship? How do we use our time? Even, what does it mean to be human?

The idea of friendship lies at the heart of Christian theology and ethics. The New Testament – particularly the Johannine corpus – presents us with Jesus who 'lays down his life for his friends'; who calls his disciples 'no longer servants but friends'. The relationship between the Father, the Son and the disciples is presented in terms of intimate friendship, or mutual indwelling. Paul develops his ecclesiology in similar mode.

Understood in these terms, friendship is about utter commitment of one to another; it is about spending time together, really present to one another, completely attentive. Many Christian traditions have understood prayer in the same way – as building that kind of friendship with the divine. How, viewing friendship thus, do we provide a theological account of the 'friendship' promoted by Facebook, which encourages us to count the acquaintances of vague acquaintances as our 'friends', and indeed literally to number our friends?

In similar vein to the superficial friendships encouraged by Facebook, much of what is shared via social media is banal, subject matter which would never have been communicated in days gone by. In itself, this is not necessarily problematic – much of our day-to-day conversation is ephemeral and of little consequence – but the sheer amount of information makes the task of discernment, of attentive listening to the world, that much harder. T. S. Eliot was addressing a very different generation when he asked, 'Where is the Life we have lost in living? / Where is the wisdom we have lost in knowledge? / Where is the knowledge we have lost in information?' ('Choruses from 'The Rock' in T. S. Eliot *Collected Poems 1909 – 1962*. London: Faber and Faber, 1963) but the question appears highly pertinent for the social media age. With all the opportunities for sharing experience and increasing understanding that social

'Where is the wisdom?' Theological reflections on social media

media undoubtedly offer us, it seems more than a little sad that life should be reduced to communicating information about drinking takeaway coffee or sitting on public transport. Social media are not, of course, without avenues for more extensive and profound reflection, most particularly via blogs. These can function as spiritual journals, as comment and opinion pieces, and as spaces for thinking aloud and developing ideas. It is here that the opportunities for the collegiality and conversation that Ford identifies as so important for Christian theology can best be found. Sites such as the long-running blog written by Maggi Dawn (Dean of Marquand Chapel and Associate Professor of Theology and Literature at Yale Divinity School) enable that conversation between academy and church and wider world to be conducted in ways which are important and enriching for all three. But blogs are also postcards pinned up on a public notice-board – they are written for an unknown reader, and can be little more than a vehicle of self-promotion, or an uncontrolled platform for extremist and vitriolic opinion. There is some very dangerous theology abroad in the blogosphere, and the challenge to provide an alternative discourse which is thoughtful, reflective, and informed cannot be over-estimated in our present political and religious context.

The Theology Faculty Facebook page

If Ford is right, and the task for the twenty-first century theologian is to 'acquire the fresh wisdom needed to discern the distinctive cries of the present time' (Ford, *Future*, p. 6), social media must form a key constituent of theological reflection. Such reflection must focus both on what is discussed in those virtual coffee-houses, and also – and arguably much more importantly – on the need to be in constant contact, the need to be virtually acknowledged, and the need to number our friends say about our present existential situation. There may be much about social media to cause theological disquiet, but the call to pursue wisdom draws us out into that virtual market square and demands that we engage with what we find there.

The Rev. Dr Hannah Cleugh (Worcester) is Curate for the Baldons, Berinsfield and Drayton St Leonard, Diocese of Oxford.

A History of Christianity in Fifteen Objects

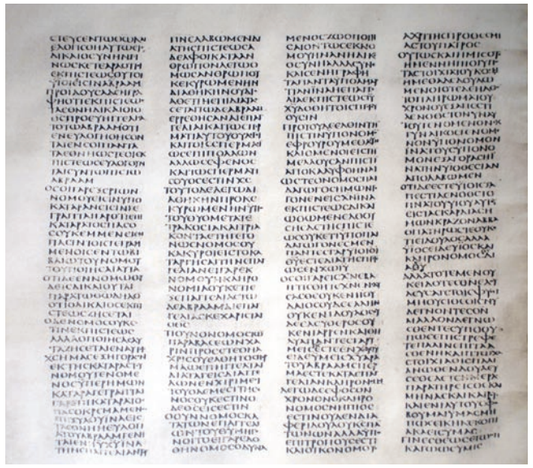
If asked to define a theologian, the modern parishioner would probably suggest bearded creatures lurking menacingly on the church's fringe (or in Lambeth Palace), brandishing completely incomprehensible sermons and very probably frightful heretics and politically radical. Perhaps my assessment speaks more of my enculturation in rural north Oxfordshire than the reality, but I think it's probably true that, despite the Church of England having enjoyed a long tradition of fruitful engagement with our universities and theological faculties, we do not always treasure those relationships in everyday church life. This sentiment is evident not just in the parish or the *Daily Telegraph*, but even in some Anglican training institutions, where some modern faculties are occasionally portrayed as infected by secularism and/or unable to convert ordinands into the reflective practitioners that are demanded by the Church of England's Ministry Division.

This suspicion of theological faculties by the Church is unfortunate because, despite often being rather apathetic towards the academy, churchgoers are eager to learn about God, keen to find a way of articulating their faith with integrity in a culture so often derisive of Christian thought, and inevitably frustrated with a Church that seems imaginatively stunted. This

Deddington Parish Church

desire for learning was evident when I made my first visit to Deddington on a wintry evening in 2009, working out whether it would be the right place to serve my title. What I encountered was a group of twelve villagers huddled around a heater reading Paradise Lost as their Advent discipline, prior to going to the pub. This is evidently not a standard image of parish life (and the Vicar was, in a previous life, an English don...), but it is symptomatic of the grass-roots desire in many of our parishes for theological meat in an English ecclesiastical diet that has otherwise become saturated with holding pebbles and singing 'So I'll let my words be few/Jesus I'm so in love with you' every other Sunday.

I exaggerate, of course, and readers of the *Oxford Theologian* will be assured (or maybe slightly disappointed) to know that I have not replaced evensong homilies with an eight-part series on 'The Development of Christian Doctrine to AD 451'. What we have achieved in Deddington, in association with the Faculty of Theology, is a series of public talks entitled *A History of Christianity in 15 Objects.*



Codex Sinaiticus

Sixth-century Syrian lectern, subject of Dr Sebastian Brock's presentation

The idea for the talks arose whilst I was being encouraged to prepare a series of lectures on the development of Christian life and thought since the Apostles, as a way of 'evidencing' a few of the fifty-two learning outcomes now expected of modern curates. In the best of hagiographical traditions, however, I had a dream. Unlike the saints of yore, however, my dream did not feature a hazelnut or an angelic host, but Neil MacGregor presenting me with one of the objects from his BBC Radio 4 series, *A History of the World*. Apart from teaching me to turn off the wireless before going to sleep, the vision also suggested that Deddington's otherwise rather dry theological talks could be enlivened by translating MacGregor's successful format to the history of Christianity, with fifteen different speakers each presenting one object that would open up an aspect of Christianity's development.

Of course, such a programme of lectures is not particularly remarkable, but Deddington Parish Church is unusually well equipped as a platform for such talks as, thanks to a creative and technologically gifted parishioner, the village is the first in England to stream its weekly offering of worship live across the Internet, and now even boasts its own village radio station (for which, bizarrely, I sing the jingle). With funding from the Diocese of Oxford, the Jerusalem Trust, and the Allchurches Trust, we developed a website and a YouTube channel that allowed each talk – and a shorter ten-minute version – to be accessed across the world at any time. With such outlets, a village in north Oxfordshire has become an attractive destination for speakers, and the Faculty Board's willingness to make a formal association with the series has also enabled us to host an excellent line-up of scholars. It has certainly been a happy collaboration thus far, with Faculty contributions from Dr Simon Jones, Dr Judith Maltby, and Dr Sebastian Brock, and two other objects presented by the Bishop of Oxford and Prof James Dunn. From the Codex Sinaiticus to tenth-century Byzantine marriage crowns and a sixth-century Syrian lectern, the series has been introducing large audiences to some of the flashpoints in ecclesiastical history, as well as changing the way parishioners think about contemporary church institutions and practices.

Certainly, the appetite of parishioners and the many others who come from across the county and beyond for the talks has surprised us, with even the most hardened sceptics of academic scholarship being animated by the issues raised. It's also been pleasing to receive emails from people around the world who are employing the talks for church study-groups, and I hope that many others will benefit from what is proving to be a useful resource for reflection and learning. If only in a small way, I think, the series shows how even in an age of ever-increasing specialization university theology departments can still help English parish churches to be centres of serious learning and, more broadly, aid Britain's religious communities deepen their understanding of their traditions in a complex and fast-changing society.

The series runs until July 2012, with further Faculty contributions from Prof. Sarah Foot, Prof. George Pattison, Dame Averil Cameron, Dr Sarah Apetrei and Dr William Whyte, alongside the Bishop of Gibraltar, Prof. Johannes Schilling (of the University of Kiel) and Xenia Dennen (of the Keston Institute). For more information about the fifteen objects, and to listen again to earlier talks, go to www.historyofchristianity.org.uk or www.youtube.com/user/historychristianity.

The Rev. Dr Daniel Inman (Queen's) is Curate in the Deddington and the Barfords Benefice, Diocese of Oxford.

New home, new religion? New lives for Nepalis in the UK

Religion is usually translated as '*dharma*' in South Asian contexts, but *dharma*, a very old word, covers far more than a religious designation or even religious practice: it can mean ritual, customary practices, duty, morality (both individual and group), law, and even (in Buddhist philosophical contexts) ultimate constituent (i.e. atom) of the universe. There are other words in South Asian vernacular languages which could be argued to correspond more closely to Western ideas of 'religion' in the sense of a path to (or doctrine of) salvation, such as *panth, marg, sampraday*, and *mat*. But it is *dharma* that has come to be the conventional and most widely used term to convey the Western notion of 'religion'.

Tracing the religious variety among Nepalis in the United Kingdom as it is understood through practices surrounding the value of *dharma* must therefore be approached historically, first by looking at what has happened in Nepal, but then also by placing Nepal in wider South Asian context. Because it has been linked to caste and ethnicity, also aspects of *dharma*, the question of religious affiliation in Nepal has recently become particularly politicized. Overtones of contentiousness continue to operate, if in slightly different terms, in the British Nepali diaspora. Our project aims both to explain why it has become important to be seen as belonging to a particular religion (rather than simply being religious) in the Nepali context and to chart differences in the religious demographics of the Nepali population in Britain as compared with those of Nepal.

In the past, particularly during the Rana period (1846-1951), Nepalis knew clearly and distinctly which *jat* ('caste' or 'ethnic group') they belonged to, but they did not necessarily know which *dharma* they belonged to – in fact, performing religious acts might more accurately have been seen as participating correctly within the social order as a whole, rather than adhering to the code of a particular religion. Knowing one's *jat* was essential for all kinds of daily interactions – who one could marry, who one could accept food or water from, what level of politeness to adopt, what one's rights, duties, and expectations in relation to other people were. This was a matter of tradition, of one's hereditary family *dharma* or *kul-dharma*. But *dharma* as a decontextualized identification recorded in government censuses – in other words, *dharma* as an exclusive social identity – was a new and, for some, a strange idea. Part of the reason for this new connotation is that 'Hinduism' is a relatively modern term only found in English from about 1815 and only really popular from the 1870s. Even the word 'Hindu' goes back no further than the sixteenth century; its original meaning was 'inhabitant of South Asia'.

In the UK the religious make-up of the Nepali population is very different from that documented in Nepal. If the categories Hindu, Hindu + Buddhist, and Kirant + Hindu are added together, Hindus represent 55.5% of UK Nepalis, many fewer than the 80% Hindu representation in Nepal. These figures are based on a sample of 7,881 people in a survey conducted by the Centre for Nepal Studies UK in 2008. Following on from these base figures, our 2010 Vernacular Religion survey (300 households selected randomly from the CNSUK sample) found the following figures: 48.3% Hindu, 5% Hindu and Buddhist, 4.1% Hindu and Kiranti: 57.4% claim at least partial Hindu identity before being prompted

Jesus and Sai Baba (a Hindu holy man with a worldwide following) in a Nepali home where the husband is Roman Catholic and the wife is a Hindu devotee of Sai Baba. Photo: Chandra Laksamba

with a list of options (see Tables 1 and 2 on the next page).

Buddhists, by contrast with Hindus, show a significant increase in numbers: even those who are only Buddhist, without combining it with anything else, are nearly three times as numerous as in Nepal. Meanwhile, three times as many Nepalis are reporting their religion as Kiranti and four times as many are reporting their religion as Christian. Islam, on the other hand, is followed by far fewer than in Nepal, though it is likely that Muslims were under-represented in the survey conducted by the Centre for Nepal Studies UK.

Many of the changes charted between religion in Nepal and religion among Nepalis in the UK can be explained by different ethnic demographic proportions in the UK: some Nepali ethnic groups (principally Magars, Gurungs, Rais, and Limbus) have historically been favoured for Gurkha recruitment and are therefore much more highly represented in the UK Nepali population than in Nepal. Gurungs in particular are very numerous in the UK, having been recruited in high numbers for the Gurkha regiments; in the contemporary ethnic and political climate, they are likely to identify as Buddhist (although many also identify as Hindu-Buddhist). Similarly, Limbus are just 1.6% of the Nepali population but 9.6% of the Nepali population in the UK (this difference goes a long way to explain the statistical increase in Kiranti *dharma* reported in the UK.)

	Bahun (N=154)	Chhetri (N=72)	Dalit (N=29)	Magar (N=205)	Newar (N=53)	Sunuwar (N=48)	Rai (N=135)	Limbu (N=146)	Gurung (N=203)	Tamang (N=37)	Thakali (N=29)	Sherpa (N=33)
Hindu	94.2	97.2	86.2	63.9	54.7	27.1	51.9	19.8	13.3	2.7		
Buddhist				21	18.9		3.7	4.8	69	70.3	72.4	100
Hindu + Buddhist				4.4	15.1	10.4			12.8	13.5	13.8	
Kiranti							22.2	50.7				
Kiranti + Hindu						35.4	6.7	15.8				
Kiranti + Buddhist								2.1	0.5			
Kirant + Hindu+ Buddhist						10.4						
Bon Buddhist											13.8	
Muslim												
Christian	4.5		13.8	10.7		16.7	6.7	6.2	3.9	13.5		
Non-religious	1.3				11.3		0.7	0.6	0.5			
Other		2.8					8.1					

Table 1: Religious affiliation by ethnicity (Vernacular Religion survey, percentages, 2010: religion as given before prompt)

	Bahun (N=154)	Chhetri (N=72)	Dalit (N=29)	Magar (N=205)	Newar (N=53)	Sunuwar (N=48)	Rai (N=135)	Limbu (N=146)	Gurung (N=203)	Tamang (N=37)	Thakali (N=29)	Sherpa (N=33)
Hindu	91.6	93.1	86.2	52.2	47.2	18.8	26.7	8.2	7.4	2.7		
Buddhist				16.6	13.2	2.1	0.7		37.4	70.3	55.2	100
Hindu + Buddhist	1.9	2.8		20.5	24.5	8.3	2.2		47.3	13.5	31	
Kiranti							23.7	48.6				
Kiranti + Hindu						43.8	26.7	29.5				
Kiranti + Buddhist							9.6	6.8	0.5			
Kirant + Hindu+ Buddhist						10.4						
Bon									3			
Bon Buddhist											13.8	
Muslim												
Christian	4.5		13.8	10.7		16.7	6.7	6.2	3.9	13.5		
Non-religious	1.9				15.1			0.7	0.5			
Other		4.2					3.7					

Table 2: Religious affiliation by ethnicity (VR survey, percentages, 2010: religion as given after reading out a list of prompts)

Some part of the change in religious affiliation may, in addition, be due to a new cultural and political environment. Any residual sense that one should be Hindu, because Nepal is a Hindu country, or because Hinduism is favoured by the state, has gone. People feel free to be entirely non-Hindu if they wish, and a certain amount of compensatory anti-Hinduism – or at least a desire for Buddhism to come out from behind the shadow of Hinduism – would appear to be at work. For example, there has been a concerted and successful campaign since 2007 to have Buddhist chaplains, in addition to the traditional Brahman pundits, attached to Gurkha regiments. The first Buddhist chaplain, Chewong Lama of Dolpo, arrived in 2008 and is based in Catterick in Yorkshire. The second, Lopon Kalsang Dorge, of Mustang, arrived in 2010 and is based in Aldershot.

Despite this resurgence and invigoration of Buddhism, many Nepalis in the UK retain a considerable personal attachment to Hinduism. Nepalis anywhere are very diverse culturally; there are many sub-divisions within particular groups. The Newars, for instance, are divided internally into castes: some are much more Hindu and others much more Buddhist by tradition. Limbus are also very divided: 50.7% describe themselves as following Kiranti dharma (which rises to 68.6% if those with dual allegiances are included). But almost 24% also describe themselves as Hindu. When given the choice, however, almost 85% opt for combined identities, and 8.2% report being Hindu or Hindu alone (see

Shyam Limbu at the shrine in the living room of his B&B in Edinburgh, where Buddha (l.) and Shiva (r.) have equal prominence, with the Goddess between them. Photo: Chandra Laksamba

Tables 1 and 2). To multiply categories even further, the single label 'Kiranti' actually covers two very different sets of practices: the 'animist' and shamanist traditional practices of the Phedangma priests, which involve alcohol and animal sacrifice and are based on the oral tradition of *mundum*, and the ritualist and pacifist teachings of Guru Phalgunananda, which reject alcohol and animal sacrifice and are based on scriptures recorded in the Limbu script.

New home, new religion? New lives for Nepalis in the UK

While emphasizing many groups' internal differences, diversity, and multiple allegiances, it would be wrong not to recognize that for some groups religious adherence is indeed a straightforward matter. To be Sherpa is almost always to be a Tibetan Buddhist. For nearly all Bahuns and Chhetris, allegiance to Hinduism is not in doubt. Likewise, the overwhelming majority of Tamangs and Thakalis are Buddhist (though in the Thakali case the clear and unequivocal affirmation of Buddhism is relatively recent). Thus, a strong correlation between ethnic/cultural identity and religious affiliation does operate for some groups just as – equally clearly – it does *not* operate, and should not be assumed to operate, for other groups. More importantly, such affiliations and pairings are always subject to political dynamics, both in Nepal and in the UK: very few elements of religious identity or practice are static, even when they are presented as if they were immutable and unchanging for millennia. Such religious complexity is characteristic of Nepal and is equally characteristic of the Nepali diaspora in the UK.

One significant finding of the Vernacular Religion survey is that once people are made aware that dual or even triple religious affiliations are a possibility, significant numbers switch to them. As Table 2 shows, about 10% of Hindus and 8% of Buddhists switch to other identities (either Hindu + Buddhist, Kirant + Hindu, or Kirant + Buddhist). When offered the possibility of dual or triple identities, some groups (like the Limbus described above) enthusiastically embrace them. Others (Bahuns, Chhetris, Dalits, Tamangs, Sherpas) are, by contrast, entirely convinced by their Hindu or Buddhist identities and (a minority of Tamangs apart) seem not to be interested in alternatives, even when offered.

Thus we cannot refer to religion *tout court* without specifying whether one is referring to religion as a category or religion in practice. Such a distinction is essential in order to make sense of two very divergent orders of empirical phenomena:
(i) the state's taxonomies or categories of religious identity, and people's subsequent use of them, whether for political or other purposes; and (ii) personal and/or group worship, which usually involves a ritualized practice that may or may not correspond to a putative census or other category. We do not claim that category versus practice is the only distinction required in our breakdowns of religion, nor that it is sufficient for all purposes. But understanding the difference between category and practice is an essential first step. Religion is such an integral part of so many people's lives – and so remarkably resilient as a feature of human life across time and space – that we need to keep it in sharp theoretical focus, whatever political, cognitive, or social frame we use.

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On opening a Prayer Book

Here is the first trivia quiz question on the Book of Common Prayer (BCP): who was the only layperson not of royal blood ever prayed for by name in the Prayer Book? Answer: Sir James Croft, Lord Deputy of Ireland, in the Dublin edition of 1551, and the fact that Sir James died in his bed three decades later despite a risky career of double-dealing and his son's execution for witchcraft, suggests that the prayers of the Irish faithful did him a bit of good. Second trivia question: who is Saint Enurchus? Answer: no-one, because he is a misprint, and his original, the massively obscure Saint Evurtius, Bishop of Orleans, crept into the Prayer Book's Calendar obliquely and entirely without authorisation in 1604, almost certainly because his feast of 7 September happened to be the birthday of the lately-deceased Queen Elizabeth I – it was some learned printer's joke, and perhaps a little cock of the snook at the newly-arrived King James I.

Far-flung outpost of the Prayer Book: Christ Church Istanbul, the Crimea Memorial Church, looking like a stray from a London suburb.

Those of us – a diminishing band – who grew up with the BCP as the staple of their hours in church sustained our mixture of attempted reverence and youthful boredom with such incidental delights as these, as we leafed surreptitiously through the little black book in front of us, perhaps a presentation copy from our proud parents, and resembling no other book in our experience: often the only book we knew without any page numbers. Its language equally resembled nothing else a child would hear, with the exception of occasional exposure to Shakespeare, and it defeated many adults too. I looked forward to the occasions when my father's venerable churchwarden took Evensong, because he habitually prayed an evidently long-suffering yet still benevolent Almighty on behalf of the Queen to 'endure her plenteously with heavenly gifts'. I savoured journeying through the book as far as 'the Ministration of Baptism to such as are of riper years', imagining a cheerful occasion involving an ex-Chorus Girl of majestic proportions, who in the aftermath of a colourful career, had at last turned to the Church.

English society is diminished as the Prayer Book fades from popular consciousness; but 2012 may provide a pause in the process, maybe even a reversal. It marks a significant anniversary, 350 years since the final version of the book was authorised by Parliament in 1662; that comes hard on the heels of the quatercentenary celebrations during 2011 for that other milestone of Stuart English prose composition, the King James Bible. I was frankly surprised by the large amount of public interest shown in that commemoration – all credit to the heroic planning of the King James Bible Trust – but the Prayer Book has formidable competition during 2012 from Charles Dickens. There will also be many who will regard this simply as a tribal occasion for a particular Christian denomination, and so they will choose, like the Priest and the Levite in the Gospel for the Thirteenth Sunday after Trinity, to pass by on the other side.

The ultimate Prayer Book interior: Whitby parish church, as finally laid out c. 1800.

That would be a mistake. The modern Church of England might look like and often behave like a 'denomination', but from the sixteenth century to at least 1800, it was the national Church, enjoying the allegiance of the great majority of the population in both England and Wales. Its liturgy was not a denominational artefact, but the literary text most thoroughly known by most people in this country, and one should include the Bible among its lesser rivals. This was because the English and the Welsh were active participants in the BCP, as they made their liturgical replies to the person leading worship in the thousands of churches throughout the realm: they were actors week by week in a drama whose cast included and united most of the nation, and which therefore was a much more significant play, and more culturally central, than anything by Shakespeare. 1662 is a decisive date in the history of the BCP, as it was then that a century of argument about its form and content was settled, and indeed that form remained unchallenged until 1927-8, when proposals to alter it engendered a nationwide controversy played out in Parliament, which to the astonishment and fury of the Church's bishops, rejected the innovations.

1662 was also significant because the freezing of the BCP at that moment prompted the departure of two thousand clergy from the parishes, refusing to sign up to the new book, and forming what became Old Dissent, whereas before the mid-century civil wars, most of them would have served in the Church of England with reasonable good grace. This was a major reformulation of national life, ensuring that thereafter the Established Church was never so overwhelmingly hegemonic in England as were Scandinavian Lutheranism or Mediterranean Catholicism in their respective cultural spheres. English and Welsh Protestantism remained divided between Church and Chapel, with the vital consequence that religious and then political pluralism became embedded in national identity. All this was the fault of the Prayer Book's return in 1662. Yet even when in the eighteenth century an increasingly powerful 'New Dissent' appeared in the form of Methodism, the dominant Wesleyan Methodism was as ambivalent towards the Prayer Book as it was towards the Established Church itself. I was archivist for many years of English Methodism's oldest surviving theological college, Wesley College, Bristol, and had in my custody the two quarto copies of the BCP used in the College's original chapel from its opening in Manchester in 1842: they were worn frail with regular use in leading the community's communal worship.

Even so, if the BCP had remained what it was to begin with, a vehicle for national worship in a marginal and second-rank kingdom in Europe, then its significance would have remained limited. But instead, the English led the creation of two successive world empires. Where Anglicans went, so did their Prayer Book. An heroic work of chronological listings published by Archdeacon David Griffiths in 2002 (*The bibliography of the Book of Common Prayer, 1549–1999*) rounded up about 4,800 editions of the Prayer Book or of liturgies stemming from its Scottish and American derivatives; around 1,200 of these are in 199 other languages, ranging from the Acholi of Uganda to Zulu. Griffiths demonstrated that the peak year for production of versions of the Prayer Book was at the height of the second British Empire's vigour and self-confidence, 1850, and despite predictable subsequent decline, around 1,000 editions still appeared in the twentieth century.

What a babble of voices those translations represented. Archbishop Cranmer's work in presiding over the creation of the first English BCP in 1549 had been designed to replace the Latin liturgy of the Western Church, because he and his fellow-Protestants felt that Latin excluded uneducated laity from the proper praise of God. Yet Cranmer had absolutely no objection to Latin as such; it was the international language of his era, and in the right circumstances, it could be just as much a vehicle for godly Protestant worship as an ally of Popery. Such was the prospect in Ireland, the other realm of the Tudors. In 1560 Cranmer's former publisher and posthumous relative by marriage, the Dutch printer Reyner Wolfe, brought out the first proper Latin version of the BCP, specifically for use in the Gaelic-speaking parts of Ireland, which were then far more extensive than the embattled Anglophone zone around Dublin called the Pale. The fact that the English Church authorities thought this Latin translation to be worth the effort is a tribute to the scale and sophistication of Irish Gaelic culture at the time. By contrast no one had listened in 1549 to the plea of Cornish rebels protesting against the introduction of the first English Prayer Book, that some of them spoke no English: that was probably hardly true even then, and the government of Edward VI had no hesitation in massacring them for their linguistic obduracy.

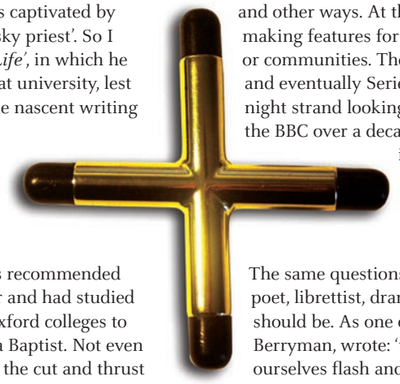
Early translations into major modern European languages followed, for diplomatic purposes, to demonstrate to potential Roman Catholic royal brides or their anxious advisers that the English Protestant liturgy was a respectable route to God: a French translation in 1616 and one in Spanish in 1623 were both connected to proposed Catholic royal marriages. An Italian version had already been commissioned in 1607 by the scholarly diplomat Sir Henry Wotton as English ambassador in Venice, in an optimistic bid to cash in on a bitter stand-off between the Serene Republic and the Pope, by converting the Venetians to the Church of England. Portuguese came later, in 1695, and that translation was significantly sponsored by the East India Company, as the British Empire was beginning to make inroads on the decaying Iberian overseas possessions in Asia and elsewhere. In 1821 the Wesleyan Methodists were still close enough to their Anglican roots to feel it worthwhile to translate the Prayer Book into Portuguese pidgin-Creole for their work in what is now Sri Lanka. The Polish BCP had to wait until 1836, in an effort at Anglican mission among Jews in Eastern Europe even more quixotic than Sir Henry Wotton's wooing of Venice. This translation was suppressed by the Russian authorities, predictably without any signs of regret in the Polish Roman Catholic Church; interesting questions arise as to how different history would have been if the *shtetln* had come to resound to *Stanford in B flat*. And who would have expected the King of the Sandwich Islands personally to have undertaken the translation of the Prayer Book into Hawaiian?

Diarmaid MacCulloch is Professor of the History of the Church.

A Poet's Progress

I never intended to study Theology. It wasn't the plan. The plan had been, since I was at Primary School, that I would study English, because I wanted to be a writer, and that's what writers did. And even if I didn't study English, theology was the *last* subject on my list of possibilities. After all, I'd been brought up in a secular home, and grew into a devout teenage atheist. I even appeared on one of those earnest TV youth debates, arguing against the idea that religious faith had any intellectual content at all.

But by the time I was applying to universities, I found myself writing the words 'Theology and Philosophy' on the forms. This I blame on a number of people. I had two inspirational teachers at my comprehensive school – Mike Sharpe the English teacher, and Laurence Stevens the Religious Studies teacher. Mr Sharpe took me seriously enough as a would-be writer to tell me what he *really* thought about my adolescent poetry, the good, the bad and the ugly. Once I'd recovered from the shock of a real critique, I was even more determined to become a poet. Then Mr Stevens correctly surmised that a teenage atheist is an ideal candidate for an RS A-Level based on Philosophy of Religion. But the real spanner in the works was Graham Greene. I'd read 'The Power and the Glory' for English A-Level, and was captivated by the flawed and complex figure of the 'whisky priest'. So I bought Greene's autobiography *'A Sort of Life'*, in which he advises young writers not to read English at university, lest they pick up critical habits that may hobble nascent writing before it gets a chance to stretch its legs.



So I arrived at Oxford, to be interviewed for Theology and Philosophy at a college I knew three things about. Firstly, it was a theological college specialising in training Baptist ministers. Secondly, it was recommended by Mr Stevens, who was a Baptist Minister and had studied there. And thirdly, it was one of the few Oxford colleges to boast a full-sized snooker table. I was not a Baptist. Not even a Baptist Atheist. Just an atheist. I enjoyed the cut and thrust of the interview, but I was adamant and arrogant about my contempt for religion. I stepped out into Pusey Street and lit a cigarette, reflecting that I'd been true to my beliefs, and if that meant no place at Oxford, so be it.

To my astonishment, they did give me a place, and I embarked upon three years as an atheist theologian, a self-styled *atheologian*. This entailed, for me, a thoroughgoing attempt to convert ministerial students back to what I regarded as 'good sense', plus a deeper encounter with philosophical and theological questions that I'd only glimpsed at A-Level. Even for a rather distracted student like me the process did feel like an intellectual shaping and training. I wasn't just learning about ideas and texts, I was being challenged in the very fabric of my thought.

The Oxford tutorial system was remarkable and terrifying. I recall and treasure the conversations with tutors like Professor Paul Fiddes about philosophical theology, which ranged across literature and history. I try not to recall the mornings when I showed up with a half-written essay and a hangover. But that's the challenge of the tutorial system. You still have to turn up and defend your ideas. And it seemed strangely harder to do that in the cold morning light of the tutor's office than it did in the corner of a party the night before.

Of course, I didn't answer any of the big questions I came to Oxford to address. But I did lose my teenage atheism. This was *not*, I have to stress, a result of any attempt to convert me. To their credit, no-one tried. It was simply that, as the course broadened and deepened my thinking, the shallow roots of my atheism were undermined. It was a house built on sand.

By the time I left, I was hooked on the big philosophical and doctrinal questions. I'd started to publish my first poems in literary journals and newspapers while still an undergraduate, and noticed how some of the twists and turns of thought, and some images of religion and theology were creeping into my writing.

I finished my degree and started work on an MPhil at Kings College, London, looking at the use of metaphor in the poetry of John Donne and John of the Cross. But my writing drew me into journalism, then into broadcasting, and I ended up suspending my studies. Or rather, I pursued those studies in other places and other ways. At the BBC, I became a radio producer making features for Radios 3 and 4, often on religious ideas or communities. Then I became a documentary film maker and eventually Series Producer of *Everyman*, BBC1's Sunday night strand looking at, yes, religion and philosophy. I left the BBC over a decade ago, to focus on writing. And perhaps ironically (given the impact of Graham Greene's warning on my degree choices) I've become Professor of Poetry at Manchester Metropolitan University.

The same questions are still there, driving my work as a poet, librettist, dramatist. And it seems obvious that they should be. As one of my heroes, the American poet John Berryman, wrote: 'the sky flashes, the great sea yearns, we ourselves flash and yearn.' And we do. That's why so many of the poets I admire – John Donne, Marianne Moore, Emily Dickinson, Robert Lowell – found their work returning again and again to questions of soul and body, presence and absence, freedom and determinism.

Actually, I now believe Greene was wrong about reading English. A good English course will expose you to a huge range of great poetry, drama and fiction, and you can't become a good writer without becoming a good reader first. But I've, never, for a moment, regretted studying Theology and Philosophy. Like most of my contemporaries, I sometimes wish I'd attended a few more lectures by Oxford's remarkable theologians and philosophers, and spent a bit less time in bars and parties, and at the snooker table. But my life since, as a broadcaster and writer, has been shaped and driven by those three years in ways I'm still discovering.

Michael Symmons Roberts (Regent's Park College) is published by Cape Poetry. His collection *'Corpus'* won the Whitbread Award for Poetry.

Oxford theology in the Holy Land: A personal reflection

As we queued for the El Al flight to Jerusalem, I should have known that I would be invited for a 'special interview'. My Mossad-trained inquisitor summed it up very well: 'You are not a student, you are not a member of Oxford University, you do not teach theology, what is the real reason for your visit to Israel?' So started the 2011 Oxford University study trip to the Holy Land. Driving into Jerusalem, I had to pinch myself. I teach French and Spanish in a boys' secondary school. In mid-July I am normally with my husband and four children in Cornwall, buying ice creams on the beach in the rain.

I knew before we left that we were in for a special time. This annual trip, fourteen days in all, to the biblical and other historical sites of Israel, Jordan and Egypt, has been running for many years. It is led with uncompromising vigour by as eminent a pair of biblical scholars as you could wish for: Fr Nicholas King SJ, a Jesuit at Campion Hall, and Dom Henry Wansbrough, monk of Ampleforth and ex-Master of St Benet's Hall. Both happen to be eligible for free bus travel – but do not ever make the mistake of trying to keep pace with either of them up Mount Sinai. I know Nick well and had always been fascinated by his tales of this annual expedition. When I asked if I might join the trip he said 'Caroline, if you are over 30 and can drive a mini-bus, there might just be a space'. I comfortably passed one requirement and worked hard on the other.

St. Catherine's Monastery, Mt. Sinai, Egypt

The itinerary was packed. Highlights in Jerusalem included walking in darkness and thigh-deep water for 540m through the narrow Hezekiah's Tunnel – built as a siege water supply in the eighth Century BCE – and a dawn visit to the Church of the Holy Sepulchre, passing through the souk in the old Muslim quarter just as the shop-keepers were setting up for the day. The Dominicans welcomed us for lunch at the Ecole Biblique and a tour of their world-renowned biblical library, replete with an ancient notice warning of excommunication for anyone damaging or removing a book. We also walked the Wadi Qilt to Jericho, as had the Good Samaritan. I felt a pang for home, watching a young father teaching his boys to pray in the beautiful mosque we were permitted to visit in Acre.

With so packed and rich an itinerary, it was humbling to meet Palestinians in Bethlehem and Jericho. Their welcome and generosity of spirit was all the more moving given the privations of their daily lives – water and electricity shortages as well as onerous travel restrictions. One man told us of having to wait three days for permission to travel with his young daughter for an emergency admission to hospital. On the twentieth anniversary of the fall of the Berlin Wall it was also disturbing to pass the 'defensive' walls of the Hebron Highway.

The second week saw us driving south to Egypt and Jordan. We travelled along the shore of the Dead Sea, stopping at Masada before crossing the border at Eilat and snorkelling at Coral Beach. After a couple of days in Sinai (it is many years since I last slept in a hut on a beach) we returned to the Israeli border. Having crossed several frontier posts we arrived in Jordan where we headed for Petra. We explored this surprisingly enormous site in sweltering heat but virtually alone with the Bedouins, who were cursing the Arab Spring for the absence of tourists. No matter how open minded the modern Oxford student may be, the rituals of a Turkish bath still took most by surprise. Finally after a few very comfortable nights in a real hotel, we made our way back to

Oxford theology in the Holy Land: A personal reflection

The party conquer Mount Sinai

Jerusalem. We made a stop at En-Gedi – more climbing, but very welcome bathing in the waterfall-pools, and later, the inevitable swim in the Dead Sea.

Spending time at so many sites with real experts, it was easy to see the relevance of this trip to these students. In their studies they are piecing together fragments of information – biblical texts (often conflicting in their account), other ancient texts, archeology and centuries of learning and interpretation. Seeing for themselves so many places which otherwise they would only be reading about must add immeasurably to the depth of their study.

My fellow travellers were very impressive. Teaching sixth formers, I am acutely aware of how difficult it is to get into Oxford. It was interesting to see first-hand the calibre of some of those being admitted. A mixture of state and privately educated, they were exceptionally well-motivated young people, with a real passion for their subject. They had come to theology from a wide range of academic backgrounds, and only a few had taken religious studies as a sixth form subject. Whilst some were drawn by biblical study, others said that they had been attracted by the opportunity to study ancient languages (Hebrew, Greek, Sanskrit), archeology, history, philosophy, ethics, sociology, comparative religion and so on. My husband read Philosophy and Theology at Oriel in the early nineties and I was beginning to see for myself why he has always been such an enthusiast. I was also curious whether it was necessary to be religious to study this subject. It turned out that the whole spectrum of personal faith was represented on this trip. A few were evangelicals, one of them a creationist; some were atheists.

After ten days of being expertly shepherded around the great sites of the Holy Land, I faced my only real dilemma of the whole trip. The choice was a day of recuperation and rest by the Red Sea or leaving at 5am to drive into the heart of the desert before climbing 2000 metres up Mount Sinai. Such was our itinerary that by now I was exhausted. I also very much doubted that I would make it to the top. I knew that Henry was going to be leading us the harder, more direct route (*Siket Sayidna Musa*) up the 3,750 'Steps of Penitence' We had climbed Masada in temperatures of over 40° C. the previous day and I was crying out for a break. I couldn't escape the thought, however, of those early summer evenings in Oxford when I had been devouring Janet Soskice's *Sisters of Sinai* in anticipation of this very moment. And so it was that early the next day I found myself standing by the thick ancient walls of St Catherine's monastery, at the foot of the mountain ready to start climbing the steep ravine behind it.

Mount Sinai is important in all Abrahamic religions as the site of Moses' receipt of the Ten Commandments, although there is some debate as to the location of the 'biblical' Mount Sinai. It is a beautiful place, all the more so for being so deserted. Apart from the occasional French tourist and some very friendly Bedouins, we had the place to ourselves. There really are steps most of the way, carved into the rock. They were very steep and mostly uneven. Every so often the path would pass through a rocky gully into which had been set a beautiful door or archway, leading after only a moment's level respite, to yet more steps. At first I tried to take in the view as I climbed but every time I stopped I found it harder to start again. With every step I was conscious of the searing heat. There was nothing to do but look ahead and keep climbing.

The sense of exultation, and sheer relief, on reaching the top is impossible to describe. It was at this moment that I came closest to answering the security agent's question why I was on this trip. As with many of my fellow travellers, reading was not enough. I wanted to experience the place for myself. At the top of Sinai that experience was at its absolute peak, for me it could never be more real than this. I experienced a very profound sense of euphoria, which I suppose was the product both of the significance of the location and the effort, in every sense, of getting there.

At the bottom we were rewarded with a visit to St Catherine's monastery itself. Dating back to the 6th century and built on the orders of Emperor Justinian at what was believed to be the site of the 'Burning Bush', it is one of the oldest surviving monasteries in the world. The monastery houses many priceless codices, manuscripts and other antiquities including fifth- and sixth-century icons, the consequence of the monastery having being placed under the protection of Mohammed and never sacked. Fortress-like, its doors are normally firmly shut to visitors. Henry had brought a gift (one of his own works) for Fr Justin, the librarian, and we found ourselves being ushered inside.

The real success of this trip lay in its leaders. The preparation was faultless, and this enabled us to cover so much ground, with every minute of every day fully accounted for. On top of this, Nick and Henry's unparalleled knowledge of the region down to every last back street and alleyway, every practice, custom and language meant that we enjoyed far richer an experience than any visitor could have hoped for.

So what was the real reason for my visit to Israel? On the flight home there was so much to reflect on: places visited, facts learned, insights gained, brilliant guides and inspirational company. I suppose in the end it was simply a fascination with a part of the world about which I had read so much. Like the students I wanted to see for myself what it was really all about. This was emphatically not a pilgrimage, but there was a real sense both of journey and discovery. In such company I felt the most privileged minibus driver in the world.

Caroline de Bono teaches at Radley College.

The Divine Office: a Festival for Oxford

Martin Randall and I argue about the moment when the seed for this Festival was first sown, but it definitely took place in Naples airport on the morning after a Tallis Scholars concert in the Chiesa di Pio Monte della Misericordia attended by one of Martin's touring groups. One of us went up to the other and said 'I have always wanted to experience the complete monastic Hours, in their correct sequence, during a single night'; and the other said: 'So have I'.

The Tallis Scholars, Photography: Eric Richmond

Martin is well known for thinking big. The best venue for this project was identified without much trouble: Oxford or Cambridge. Since I am a Director of Music at Merton College Oxford, and since I am waging a campaign to promote the Oxford choral foundations in the public eye as against the Cambridge ones, I didn't flinch. Very soon after the 'So have I' moment, Cambridge was relegated to the status of a threat every time we met a setback with our plans in Oxford. For a while I heard a certain amount about the number of friends Martin has in Cambridge, but recently these references have mercifully ceased. It is true we had to wait until the beginning of the current academic year to hear from all the foundations we hoped to involve in our plans; but now we have, and the list is not just impressive, it is ideal.

Photography: Jim Linwood, Simon Quinton and Loloieg

We felt strongly that the night-time sequence of Hours should be experienced in buildings of medieval, and preferably monastic foundation, and so we turned immediately to Merton, New College, Magdalen and Christ Church. These were the obvious choices, not just because they alone have the medieval chapels big enough to hold the projected numbers of attendees, but also because they have the best-known choirs in the university. This is perhaps to put Merton on a pedestal it doesn't yet deserve, but although we do not have boy choristers – and are of very recent foundation – I believe in the undergraduate mixed-choirs format, and indeed have lived off a professional version of it in the make-up of the Tallis Scholars all my career. But as we know from the work of the chapel choirs of Trinity, Caius and Clare in Cambridge, to mention only three, the results of such undergraduate choirs can be exceptional, and I see no reason why mixed Oxford college choirs should not build up the same reputation. It is time they did. In fact the leading light in Oxford in this respect for some time past has been the choir of Queen's, who unfortunately were not able to take part in our festival this time.

On account of the numbers who may attend them, the Hours will require two polyphonic choirs and two plainsong choirs operating in tandem. The Tallis Scholars decided to sing all eight of the Hours (with a Mass joined to Terce)– effectively nine performances of varying length in a period of 22 hours, with only short gaps in between. For most of these services we will have the specialist chant choir Sospiri with us. At the same time, and in another place, a changing combination of Stile Antico, the men of Westminster Cathedral and the men of Magdalen will sing the same services. The sequence will be: Matins at 1.00am, Lauds at 4.00am, Prime at 6.30am, Terce and Mass at 9.15am, Sext at noon, None at 3.30pm, Vespers at 6.45pm and Compline at around 10pm – all on Thursday 27th September; and the venues will variously be Christ Church Cathedral and the college chapels of New College, Magdalen, Merton and Keble.

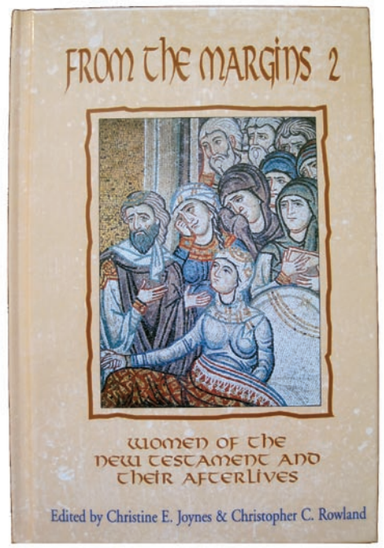
Once the idea for the monastic Hours was in place, we were able to create a fuller festival around it. Before the big night therefore, beginning on Monday the 24th, there will be a series both of lectures and of concerts. The lectures will be given by Diarmaid MacCulloch, Simon Jones, myself and Christopher Page. The concerts will be given by the choirs of Christ Church, Magdalen, Merton, the Gabrieli Consort, Stile Antico, The Tallis Scholars and the viol consort Phantasm, all culminating, on the afternoon of the 27th September in the Sheldonian Theatre, with a performance of an orchestral mass given by the choir of New College accompanied by the orchestra Charivari Agréable.

So what is so attractive about staying up all night and listening to literally hours of plainsong, interspersed with occasional performances of polyphony? Of course few of us know the answer yet, but to me the idea has long been compelling. It is unfortunate in a way that we will live through this night gearing ourselves up to survive it just this once, where the monks of the past did it every 24 hours and so came to its rigours as to something if not desirable, then at least normal. No doubt we have all at times enjoyed the particular atmosphere of a weekday choral evensong in one of our great chapels, and come away refreshed. The hope is that that atmosphere will be sustained and intensified throughout the Hours, by virtue of taking the listener through a cycle which was designed to encompass everything which was of importance to the medieval mind and spirit. Here is the chance to find out whether these things are still of importance to us.

Peter Phillips is founder of the Tallis Scholars and Director of Music at Merton College.

The Centre for Reception History of the Bible

The quatercentenary celebrations of the King James Bible in 2011 have catapulted discussion of the Bible and its cultural significance into the media spotlight. Articles assessing the impact of the King James translation on language and literature have been regular newspaper features over the past year, with lectures and debates on the subject by such high-profile figures as Melvyn Bragg regularly appearing in the University calendar.



The Centre for Reception History of the Bible made its own contribution to the host of celebratory events marking the 400th anniversary year of the KJB by organising an interdisciplinary day conference entitled 'Texts in Transit: The Cultural Afterlife of the King James Bible'. Our programme included contributions by the composer Andrew Gant ('While the morning stars sang together and all the sons of God shouted for joy': Music inspired by the words of the King James Bible) and art historian Carol Jacobi ('The re-invention of love: the King James Bible as existential evidence in Pre-Raphaelite art'); this engagement with art and music was in contrast to other celebratory events which often concentrated solely on the impact of the KJB in English literature. Two of our speakers that day, David Norton and Gordon Campbell, both emphasise the importance of examining biblical interpretation across the centuries in the titles of their respective books on the subject (*The King James Bible: A Short History from Tyndale to Today, and Bible: The Story of the King James Bible 1611-2011*).

The focus on the cultural impact of the biblical text is one that has also been growing for some time within the field of biblical studies, reflected in the emergence of new methodological approaches. There has been a burgeoning interest in what has become known as 'reception history of the Bible' (*Wirkungsgeschichte*), that is exploring the afterlives of biblical texts – not just their original contexts – to discover how texts have had an impact in different cultural situations. Oxford's Faculty of Theology has pioneered research in this area through its *Centre for Reception History of the Bible*. Founded in 2002 by Professor Christopher Rowland and Dr Christine Joynes, its aim is to foster interdisciplinary discussion across the Humanities, between those who are researching the use and influence of biblical texts across the centuries. The Centre organises a regular seminar series ('The Bible in Art, Music and Literature') with participants from English, Music, History, Classics, History of Art and Theology, which has been supported financially by the Theology Faculty for the last ten years. In addition, the Centre promotes the significance of reception history by organising international conferences and publications.


Speakers at the King James Bible Conference: l-r Prof. Chris Rowland; Dr Carol Jacobi; Prof. Gordon Campbell; Dr Ellie Bagley; Dr David Norton

Highlights of our work so far include the conference *Perspectives on the Passion* (2005), sponsored by The British Academy, which explored the use, influence and impact of the passion narratives in art, music, literature and theology. Speakers included Neil MacGregor (Director of the British Museum) and our engagement with this theme incorporated a variety of media, including a concert by the chamber choir *A Capella Portuguesa*, an art exhibition by Cambridge artist Kip Gresham, and a dramatic reading ('Bad Friday') by the writer Sara Maitland. Some of the seminar and conference papers were published in the volume *Perspectives on the Passion: Encountering the Bible through the Arts* (London: Continuum, 2007), edited by Dr Christine E. Joynes.

A subsequent project organised by the Centre, and funded by The Arts and Humanities Research Council, explored the reception history of women in the Hebrew Bible and New Testament (*From the Margins: Biblical Women and their Afterlives*). In collaboration with colleagues from the Luce Program in Scripture and Literary Arts at Boston University, USA, we arranged seminars and conferences on both sides of the Atlantic which again featured musical performances and dramatic readings, including the specially-commissioned poem 'To cast a stone' by acclaimed Irish poet John F. Deane. This project was published by Sheffield Phoenix Press entitled *From the Margins: Women of the New Testament and their Afterlives* (edited by Dr Joynes and Prof Rowland, Sheffield 2009).

One outcome of this particular project has been further collaboration with colleagues at Georgetown University and the University of Amsterdam, with a forthcoming art exhibition ('Salome through the Centuries') scheduled to take place at the Museum of Biblical Art in New York in 2013. This presents an exciting challenge, particularly as our remit is to make the exhibition accessible to the general public, with associated workshops, lectures and symposia.


'Family Remembrance' by Janusz Szpyt: one of the pictures discussed by Ulrich Luz in his contribution to the 'Perspectives on the Passion' project . Photo courtesy of Andreas Würbel, Thomas-Morus-Akademie Bensberg, Bergisch Gladbach.

Through collaborations established as a result of the Centre's activities, we have been actively involved in organising several programme units at the Society of Biblical Literature Annual Meetings in the USA ('Bible and Visual Art'; 'Use, Influence and Impact of the Bible'), and we also established the 'New Testament: Use and Influence' seminar group at the annual British New Testament Conference. Dr Joynes is also chair of the Biblical Panel at the International Society for Religion, Literature and Culture, a biennial interdisciplinary conference for scholars across the Humanities. By our involvement in these scholarly gatherings, our aim has been to ensure that reception history is well-represented at every available opportunity.

In addition to representation at academic conferences, the research interests of some Theology Faculty members in *Wirkungsgeschichte* has led to the introduction of a further optional paper (Bible: Use & Influence) in the undergraduate Final Honour School. A number of Faculty members are also actively involved in this subject area through their contributions to the Blackwell Bible Commentary Series (*Psalms*: Sue Gillingham; *Lamentations*: Paul Joyce; Mark: Christine Joynes; *Romans*: Paul Fiddes; *Revelation:* Christopher Rowland). This commentary series aims to give readers a sense of the broad impact of the biblical text under consideration across the centuries in contrast to the standard historical-critical approach of most other biblical commentaries. Other publications that reflect the interdisciplinary research interests of those involved in the Centre, such as Christopher Rowland's recent monograph *Blake and the Bible* (London and New Haven: Yale University Press, 2011), have also been important in broadening the definition of who counts as a 'biblical interpreter'.

As is apparent from the brief survey of our notable activities over the past decade, the Centre for Reception History of the Bible has highlighted the importance of musicians, artists and writers as biblical interpreters, thereby challenging traditional disciplinary boundaries. Dialogue with colleagues in other fields has been particularly fruitful in enlarging understanding of the biblical text, and revealing sometimes surprising interpretative trends.

Our next event in the calendar is the forthcoming conference 'The Influence of the Decalogue: Historical, Theological and Cultural Perspectives', organised in partnership with Heythrop College, London and taking place at Trinity College, Oxford (16-17th April 2012). We also have an exciting seminar programme planned for Hilary term 2012, including papers by Prof Cheryl Exum (Sheffield) 'The Artist as Exegete', and Prof Philip Esler (London) 'Pacino di Bonaguida's "Tree of Life": Interpreting the Bible in Paint in Early Fourteenth Century Italy'. Our events are open to the public and are advertised on our Centre website (www.crhb.org). We hope that the momentum generated by the 400th anniversary celebrations of the KJB in 2011 will have whetted people's appetites to explore further the significant cultural impact of the biblical text, thereby discovering a whole new realm of interpretative possibilities.

Dr Christine Joynes (Trinity) is Director of the Centre for Reception History of the Bible.

The Ian Ramsey Centre for Science and Religion in 2011

In 1876, the utilitarian philosopher Henry Sidgwick announced that the theory of evolution 'has little bearing on ethics', an opinion that held sway among philosophers and biologists for almost 100 years. From the 1970s, however, new work on kin selection, altruism, and co-operation reopened the debate. The same period witnessed growing interest from the philosophical community in exploring questions raised for moral philosophy by evolutionary psychology and ethology, interest that has led to a growing appreciation of the importance of these issues for the philosophy of religion and theology.

On 8-11 July 2011, the Ian Ramsey Centre for Science and Religion (IRC) held an international conference at St Anne's College dedicated to these questions under the title *The Evolution of Morality and the Morality of Evolution*. Keynote speakers included Edward J. Larson (Pepperdine University), Ronald L. Numbers (University of Wisconsin-Madison), Michael Ruse (Florida State University), Naomi Beck (Konrad Lorenz Institute for Evolution and Cognition Studies) and Jeff Schloss (Westmount College, CA). More than fifty short papers were also presented during the conference, which attracted more than one hundred participants from around the world. For the first time, the Centre also arranged for many of the keynote presentations to be filmed and streamed directly to the Internet: these and other IRC videos can be seen at http://fsmevents.com/ianramseycentre/.

Participants at the IRC conference, Mexico City

Antonio Lazcano

Many similar themes were also addressed at a second major IRC conference in 2011 held in Mexico City, 19-21 October. Keynote speakers included Antonio Lazcano (Universidad Nacional Autónoma de México), one of the leading scientists in Latin America, along with Rafael Vicuña (Pontifical Academy of Sciences and Universidad Católica de Chile), Timothy Chappell (Open University), Fern Elsdon-Baker (British Council), William E. Carroll (University of Oxford) and Héctor Velázquez (Universidad Panamericana). This conference, the largest of its kind ever held in Latin America, was sponsored by the British Council, as part of its 'Belief in Dialogue' project, together with the John Templeton Foundation as part of their three-year £0.34M project award to the IRC, 'Science and Religion in Latin America.' Videos of many of the key talks can be seen at http://www.youtube.com/user/IRCCyRAL.

During 2011, the IRC also continued its public seminar programme at Harris Manchester College, covering such diverse topics as 'Neuroscience and the Soul' (Roger Scruton), 'Evolutionary Theology without the Concept of Progress' (Fraser Watts), 'Darwin's Idea – Dangerous or Pious?' (Conor Cunningham) and 'Muslim Tradition and Modern Science' (Nidhal Guessoum). With a high level of public interest in science and religion, members of the Centre also gave several presentations to schools, were interviewed by various media, including the BBC and EWTN, and contributed to public debates at the Edinburgh Science Festival and the 'Consilience' programme at the London School of Economics.

Finally, the Centre bid a fond farewell to its Director, Prof. Peter Harrison, who has returned to his native Australia to run the Centre for the History of European Discourses at the University of Queensland. The Centre welcomed Johannes Zachhuber (Trinity) as Acting Director, Ignacio Silva (Harris-Manchester) as a new Post-Doctoral Fellow and Sarah Retz as its new administrator. Gregory Shushan won an extension to his Perrott-Warrick grant for a further year and the Centre received several academic visitors, including Aku Visala (Helsinki), Claudia Vanney (Austral) and Slawomir Sztajer (Poznan).

During 2012, 'personhood' will be a major theme of the Centre's work. Planning is well advanced for a major conference, 'Persons and their Brains,' 11 – 14 July, and Andrew Pinsent will be launching a book, *The Second-Person Perspective in Aquinas's Ethics* (Routledge, 2012), applying recent work in social cognition to a new, second-personal account of virtue ethics.

Andrew Pinsent is Research Director, Ian Ramsey Centre.

A New Regius speaks: Four Things You Ought to Know About Me

First: I'm a failed novelist. I grew up in Salford – which as an independent city really doesn't exist anymore. When asked, I usually say I come from Manchester. Desperate to pursue being a novelist and knowing authors like E.M. Forster and Patrick White went to Cambridge, I applied to read English (with French) and was totally surprised when I obtained a scholarship to go there. I read English and I wrote fiction furiously but never found my voice as a writer. That was mainly due, with hindsight, to self-confidence. I didn't discover my own voice as a writer for another twenty years or so while working on *Cities of God*. Until that point I was always adopting what I thought was the correct academic voice. I had given up trying to publish my fiction by this time, because I knew what was lacking but didn't know how to rectify it. Most of the short stories I produced, and all of the novels, were rejected. When I began writing theology suddenly I was being accepted by publishers. So I found my metier as a writer. But once more, it took a number of years before I found the confidence to write theology as I wished to, not as others had done so in the past. I wanted to put the passion and urgency I felt about doing theology into my writing, and that took time. On all the fronts that you need to work as a theologian, style, not just method or research, is fundamental for me.

Second: I'm absolutely hooked on *X Factor*. I appreciate good TV – *Mad Men, The Wire*, and *Dr. Who* (second series with David Tennant) spring immediately to mind. But the *X Factor* is my capitulation to the popular rather than the cultic. I have to justify this because we have one television at home and my wife and son, if they wish to see something else, have to retreat to iPlayer. It's the discovery and nurturing of evident talent that really gets to me with *X Factor*. Okay, there are hard luck stories everywhere, but to see a single unemployed mum from a housing estate (Leona Lewis) or a painter and decorator (Matt Cardle) come through the hurly burly and demonstrate not only ambition (lots of people have ambition), but dedication, courage and exceptional (often untrained) ability is genuinely rewarding.

I look for similar qualities in my students (both undergraduate and postgraduate), which means I am a passionate defender of widening access schemes to top ranked universities for people whose backgrounds have not particularly prepared them well for employment in Higher Education. There's a common theme here with my first revelation: confidence. As a teacher, watching a student's confidence in the subject grow and flourish so that they are then able to make their own creative and original contribution is the most rewarding experience of all.

Thirdly: I love being in cities. Growing up in Manchester and then returning there many years later as a Professor of Contextual Theology and Ethics at the University of Manchester profoundly impacts the way I view the world theologically. With my last monograph, *The Politics of Discipleship*, I completed a ten-year, three-volume project on theology and the city. The city is the greatest of human artefacts; a phenomenal testimony to human ingenuity and adaptability. At the end of a working day at the University of Manchester I would often stop at one of the street bars in the city for a pint and just watch people negotiating life on the pavements. And on weekend nights, all the energy and human need for celebration breaks out in the public squares and gardens – even if City or United have lost at home! The Promethean will to thrive and fashion is an ambiguous human condition for Christian theology, but the city, for me, grounds what can sometimes appear abstract and immaterial in modern doctrine. It saturates my incarnational concerns with the body, desire, the cultural and the political.

Finally, fourthly: I'm a DIY fanatic. My family call it DI Why, Why, Why. I have a recurrent dream (get your Freud out): I'm in a derelict house (something like Tom Riddle's place in *Harry Potter*) and my dilemma is where to begin the cleaning up and restoration process. When my daughter told me she was in love with a Cape-Malay Muslim who she wanted to marry, and that this meant she would be moving to the southern tip of Africa, the only words I could find in both my delight and my loss was: 'wherever you and Yazeed live, make a difference'. I'd like to think that is what lies behind my DIY projects: I want to make a difference to the place where I live. Which brings me to Oxford...

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

Introducing new colleagues

SARAH APETREI
I am just starting a three-year Departmental Lectureship in Ecclesiastical History, with the unenviable task of covering some of Diarmaid MacCulloch's lectures and tutorials on the Reformation. I have been in Oxford far longer than is strictly advisable, having arrived in 2001 after graduating in History from the University of York. Since then, I have completed various graduate degrees and held a British Academy Postdoctoral Fellowship and adjunct posts at the Institute of Historical Research and Goldsmiths College, London. My monograph on feminist theology in seventeenth-century England was published by Cambridge University Press in 2010, and I am working on a second book on mysticism and prophecy in the same period. I am married to Marius, an accountant who does unimaginably complicated things at the Finance Division.

BRANDON GALLAHER
I am a British Academy Postdoctoral Fellow in the Faculty, affiliated to Regent's Park College, researching episcopal authority, politics and secularism in modern Roman Catholic and Eastern Orthodox theologies. Last year, I was a Lecturer in Theology at Keble College. After studying English, philosophy and theology in Vancouver, Montreal and New York, I did a DPhil at Oxford under Prof. Paul Fiddes. My revised doctoral thesis, *There is Freedom: The Dialectic of Freedom and Necessity in the Trinitarian Theologies of Sergii Bulgakov, Karl Barth and Hans Urs von Balthasar*, is forthcoming from Oxford University Press. In addition, I am co-editing (with Paul Ladouceur) a Georges Florovsky Reader, with a foreword by Kallistos Ware, which is forthcoming from T & T Clark.

EMMANUOUELA GRYPEOU
I am a post-doctoral researcher in Abrahamic Religions. I completed my Diploma in Politics in Athens, my MA in Sociology and Religious Studies in Freiburg-am-Breisgau, and my PhD in Languages and Cultures of the Christian Orient in Tübingen. I was a research fellow at the Centre for the Study of Jewish-Christian Relations and the Centre for Advanced Religious and Theological Studies at the Faculty of Divinity of the University of Cambridge and a research associate at the Chair for Muslim Religious and Cultural History, at the University of Erfurt. My research in Oxford focuses on early Christian and Jewish responses to the rise and expansion of Islam, as documented in apocalyptic literature of the seventh and eighth centuries.

MATTHEW D. KIRKPATRICK
In October I took up a one year appointment as Departmental Lecturer in Christian Ethics, based at Harris Manchester College. No stranger to Oxford, I completed my DPhil here, before taking up a post as tutor in theology and ethics at Wycliffe Hall as an associate faculty member. Although my research interests are focused more formally in the field of ethics, I am also interested more widely in philosophical theology and existentialism, and am currently researching the spirituality of Søren Kierkegaard. My recent publications include *Attacks on Christendom in a World Come of Age: Kierkegaard, Bonhoeffer, and the Question of Religionless Christianity* (Pickwick, 2011), and *Bonhoeffer's Ethics: Between Pacifism and Assassination* (Grove, 2011).

MADHAVI NEVADER
I am returning to the Theology and Oriental Faculties as the Mellon Postdoctoral Fellow in Ancient Israel based at Oriel College. I did my undergraduate study in the United States (at Middlebury College) and my graduate work here in Oxford. For the last two years, I've been teaching Hebrew Bible at the University of Glasgow. My primary academic interests are the political and religious institutions of ancient Israel/Judah within their Near Eastern context. Over the course of the two-year Mellon project I will be writing a book on kingship as the preeminent religio-political institution within the eastern Mediterranean, exploring the significance of the historical institution, its theological reformulations within the Hebrew Bible, and how such reformulations have left an indelible mark on notions of sovereignty. When not in the library, chances are you'll find me dragging my most loyal companion – a late 19th century cello – off to a music rehearsal!

LYDIA SCHUMACHER
I hold a British Academy Postdoctoral Fellowship in the Faculty and a junior research fellowship at Oriel College. My research focuses on the work of Alexander of Hales, founder of the Franciscan intellectual tradition, and I am overseeing an edition of Alexander's main theological work. After completing a doctorate at the University of Edinburgh in 2009, I held year-long research fellowships at both the Institut Catholique de Paris and St Stephen's House, Oxford. Concurrently, I was associated with the University of St Andrews as a research fellow and co-editor for the Oxford Guide to the Historical Reception of Augustine. My first monograph is *Divine Illumination: The History and Future of Augustine's Theory of Knowledge*. During my fellowship, I will also finish writing a 'theological' theory of knowledge that builds on this book.

IGNACIO SILVA
I was born in Buenos Aires, Argentina, and after completing my DPhil in Theology at Oxford I took a post doctoral fellowship at the Ian Ramsey Centre for Science and Religion and Harris Manchester College. I work mostly on the intersection between Theology, Philosophy and Science. Currently, I am leading a project called Science and Religion in Latin America, which aims to understand and document research into issues regarding science and religion across Latin America. My aim is also to stimulate new research and education in issues pertinent to science and religion and to promote international collaboration. This project is being conducted by the Ian Ramsey Centre at Oxford University, in association with the British Council and academic institutions in Latin America, and has been made possible by a grant from the John Templeton Foundation.

News from the Faculty

Professor Assmann

Melvyn Bragg makes a vigorous point in the course of conversation

PROFESSOR JAN ASSMANN was welcomed by the Faculty and the Humanities Division as the first Humanitas Visiting Professor in Interfaith Studies. Humanitas is a series of visiting professorships intended to bring leading practitioners and scholars to the Universities of Oxford and Cambridge to address major themes in the arts, social sciences and humanities. Created by Lord Weidenfeld, and supported by a series of benefactors, the programme in Oxford is a collaboration between the Institute for Strategic Dialogue and the Humanities Division. Each visiting professor delivers a series of lectures, workshop or masterclass for students, and then takes part in a related symposium. Prof. Assmann's visit took place in 8th week of Trinity Term 2011, thanks to the generous support of both Mr Xavier Guerrand-Hermès, in the name of the *Guerrand-Hermès Foundation for Peace*, and of Mr Gil Shiva, in the name of the *Susan Stein Shiva Foundation*. Professor Jan Assmann taught Egyptology at Heidelberg University from 1992 till 2003 and is since 2005 the Honorary Professor of Cultural and Religious Studies at Constance. He has published on ancient Egyptian religion, literature and history, on cultural theory ("cultural memory"), history of religion ("monotheism and cosmotheism"), the reception of Egypt in European tradition, literary theory and historical anthropology. Professor Assmann was engaged in a number of lectures and events that took place at Lady Margaret Hall.

Markus Bockmuehl

PROFESSOR MARKUS BOCKMUEHL has been appointed to one of the newly-created posts of Associate Head of the Humanities Division, taking responsibility for Graduate affairs. He will be working closely with Prof. Shearer West (Head of the Humanities Division) as a member of the senior team in the Division and becomes ex officio a member of Humanities Planning and Resources Committee and Divisional Board; he will chair the Divisional Graduate Studies Committee and represent the Division for Graduate matters in other university committees. Professor Nigel Biggar has agreed to take over from Markus as Director of Graduate Studies for Theology, with effect from January 2012.

MELVYN BRAGG Lord Bragg was guest speaker in conversation with Diarmaid MacCulloch in a fundraising event for the Faculty on 7 July 2011, chaired by the Chancellor of the University, Lord Patten of Barnes: the topic, 'The King James Bible: the end of the Road' provoked vigorous discussion which Prof. MacCulloch termed 'fierce agreement'. The University Church hosted an audience of two hundred, who continued fiercely agreeing over a glass of wine and £2000 was raised. The event can be relived at http://media.podcasts.ox.ac.uk/corp/king_james/2011-07-07_king_james_end_road.mp4

PROF. SARAH FOOT became Chairman of the Faculty Board in Michaelmas Term 2011. She is the first woman to hold this office in the Faculty.

BEN GOLDSTEIN who is pursuing doctoral research in the Faculty, was one of the researchers featured in a video explaining the work of a study 'Researchers of Tomorrow' presented by the British Library and JISC (JISC is an acronym from the rather uninspiringly-titled 'Joint Information Systems Committee', which is a major player in promoting the use of digital technology to ensure the UK remains world-class in research, teaching and learning). This forms part of the second year report of their Researchers of Tomorrow study – the UK's largest survey of the research behaviours of doctoral students born between 1982 and 1994, known as Generation Y. Ben's contribution can be seen via http://www.jisc.ac.uk/news/stories/2011/06/researchersoftomorrow.aspx. The report makes the point that young researchers are increasingly using free web technology to help with their research – but they are not as yet active in creating content on it.

DR ANDREW LINZEY was involved as co-Editor with Professor Priscilla Cohn of Penn State University in the launch of a new Journal, the *Journal of Animal Ethics*. It is to be published bi-annually in the summer and winter. Dr Linzey was awarded an honorary D.D. degree by the University of Winchester in 2011.

PROF. DIARMAID MACCULLOCH spent spare moments in 2011 filming the BBC2 three-part documentary 'How God made the English', shown in spring 2012. In three one-hour episodes, the series examines how Englishness has been constructed, its intimate past links with Christian religion, and the likely developments to come now that British identity is under question. It tackles myths about Englishness (a nation chosen by God, an exceptional history of tolerance, a racial White Anglo-Saxon Protestant identity) and explores what the links are likely to be in the future between faith and national identity. During the year Diarmaid was awarded an honorary D.D. degree by Virginia Theological Seminary, and he was made Knight Bachelor in the New Year's Honours of 2012.

REV. DR JUDITH MALTBY gained a third honorary cathedral canonry when she was installed as Canon Theologian at Winchester in the course of evensong on 5 November 2011. No incendiary symbolism could have been intended by this choice of date, since the Faculty has had a previous benevolent stake in this office during its tenure by Prof. John Barton. Judith was invited to deliver the Jones Lectures on Liturgy at the University of the South at Sewanee in February 2012.

Bishop James Shand confers an honorary D.D. on Diarmaid MacCulloch at the 2011 Convocation of V.T.S.

Tim Mawson (lower 4th r.) represents all Europe in front of Wuhan's answer to Wellington Square

DR TIM MAWSON was among the participants at an International Conference on the 'Foundations of Morality', Wuhan University in China (21-23 October) among twenty or so invited speakers from all over the world. Wuhan is a huge city – approx. 10m population – and the conference drew people from its university, city, and the main universities elsewhere in China; Tim was the sole European present, but there was a good representation of other westerners from the US, and it was hard to think of a perspective on the topic that was not argued for by someone in at least one of the sessions. As the conference started, China was convulsed in agonised and public soul-searching as a two-year-old Chinese girl had just been run over (twice, by different vehicles) in the street and eighteen people had walked by without pausing to help her (neither of the vehicles had stopped); all of this had been captured on horrifying cc-tv footage, stills from which were in every paper. This gave urgency to the proceedings quite atypical of Theology or Philosophy conferences: what – if anything – 'holds up' morality theoretically, in the abstract, and practically, in individuals' lives? Does it or do we need religion? If so, how and which religion? On the main university building – the equivalent of Wellington Square (though much more attractive, looking like a large traditional Chinese temple) – Maoist slogans had been painted during the cultural revolution; now they were fading badly – fading, but as yet nobody was confident what to paint over them.

LORD JONATHAN SACKS Chief Rabbi, has joined the University as Visiting Professor of Interfaith Studies during 2012, under the Humanitas scheme which in the previous year brought us Jan Assmann. Lord Sacks is as previously to be hosted by Lady Margaret Hall, and his main lecture series, 'Making Space: a Jewish theology of the Other', was delivered in mid-February 2012.

PROF. GUY STROUMSA deserves double congratulations: first on May 30 2011 he was awarded the *Medaille d'or de la ville de Toulouse* in the course of a conference in Toulouse on religious transformations in the Roman world. This is the first time that the medal has been conferred on a scholar in the Humanities. Later in the year, the President of the French Republic made him Chevalier de l'Ordre du Merite.

PROFESSOR CHRIS TUCKETT is President-elect of the Society of New Testament Studies, the international society of New Testament scholars from around the world; we congratulate him on this major achievement.

Lord Sacks

METROPOLITAN KALLISTOS WARE, Bishop of Diokleia and former Spalding Lecturer in the Faculty, was a natural choice as speaker for the first Ptarmigan Lecture, established via a generous donation from Margaret Hanson Costan. The lecture '"Following the Holy Fathers": Is there a future for Patristic Studies?'. The Lecture took place in Schools on 7 November 2011.

Bishop Kallistos with Prof. Foot and Margaret and Jay Costan after the Inaugural Ptarmigan Lecture

ARCHBISHOP ROWAN WILLIAMS, former Lady Margaret Professor of Divinity in the Faculty, will, by the time you read this, have been in debate with Prof. Richard Dawkins and Prof. Sir Anthony Kenny in the Sheldonian Theatre, on 23 February 2012, around the subject 'The Nature of Human Beings and the Question of their Ultimate Origin'. This was organised by Rev. Dr Margaret Yee of Sophia Europa Oxford, a Forum of Oxford academics who are interested in multi-disciplinary and critical exchange in the sciences, humanities and theology. The event sold out within two hours of the tickets being advertised, prompting the organisers to arrange video-streaming for the overflow audience.

Johannes Zachhuber

DR JOHANNES ZACHHUBER has been awarded the degree of Dr theol. habil. by the Theology Faculty of Humboldt University in Berlin. He gave the customary public lecture (*Habilitationsvortrag*) on 2 February, and the Faculty formalised it at their next board meeting.

Undergraduate Prizes

ISABELLA BURTON
(Trinity)
Denyer and Johnson Prize.

Isabella is steadfastly refusing to leave Oxford after her finals: she is currently working on an MSt in Theology and Literature, approaching the figure of the 19th-century aesthete from a theological perspective, and working on adapting and directing Mervyn Peake's *Gormenghast* trilogy for the stage. She hopes to remain at Oxford for her DPhil.

LUCY DALLAS
(Ripon College Cuddesdon)
St Catherine of Alexandria Prize

I loved reading Theology at Oxford alongside formational training for ordained Anglican ministry at Ripon College Cuddesdon; between my college and university, I couldn't have asked for a richer, more stimulating and enjoyable educative experience. I am still at Cuddesdon and Oxford, preparing to be ordained, God willing, next July, as curate to five villages in my home county, Hertfordshire. In the meantime, I am doing the Oxford MSt in New Testament, which, hopefully, will lead to part-time doctoral study. Longer term, I hope to combine church ministry with academic biblical theology and teaching biblical studies to ordinands and laypeople.

ELIZABETH EVANS
(Mansfield College)
Pusey and Ellerton Senior Prize

In my degree I focused on biblical studies, and learning Hebrew was a particular highlight. I am now wrestling with the complexities of the English language, as a full-time volunteer with the charity 'Springboard for Children', teaching literacy in two schools in Peckham. This interest in teaching began at Oxford, as I tutored with the student charity 'Jacari'. In September, I start at the University of Exeter, studying for a Primary PGCE with a specialism in English. My aim is to become a primary school teacher in London.

CLAIRE HOGG
(Keble/Lady Margaret Hall)
Gibbs Prize, Joint School (Philosophy)

As an undergraduate I studied philosophy and theology at Keble. Although philosophy is my main interest, doing a joint degree was a valuable experience, offering me a unique opportunity to approach particular philosophical (in particular existentialist) ideas from a different perspective. I am now studying for the BPhil in philosophy at Lady Margaret Hall, and am hoping to maybe gain a place as a DPhil candidate in two years time. My main areas of interest at the moment are philosophy of mind, meta-ethics and Wittgenstein's later philosophy; however I have also retained from my studies in theology an interest in the philosophy of religion which I hope to be able to pursue further, perhaps in connection with ethics. In my spare time I love to sing. I have been a member of Keble College Chapel Choir for the past three years, and have also joined the Gilbert and Sullivan society. I am very grateful for my time at Oxford; I hope to stay here for a few more years if I can!

LUCY MARRIOTT
(Regent's Park College)
Gibbs Prize Theology Prelims

I've wanted to be a teacher (on and off- I did go through the 'wanting to be a spy' phase!) since I was about ten, and my aim beyond that is to go into educational psychology. I'd also like to travel and see as much as possible of this beautiful world we live in. I'm really enjoying Oxford so far, it's a brilliant city to live and work in, and despite the occasional stress it causes me (one close friend told me that she hardly saw me during prelims, and when she did I was shaking and pale), I'm really excited for the next five terms – well, maybe the next four...

WILL MARSHALL
(Wycliffe Hall)
Gibbs Prize Part I, Theology B.Th.

Before coming to Wycliffe I developed a passion for parish ministry at a small church on the Wirral, both while working for them as an apprentice, and remaining involved after that whilst working locally as a teaching assistant. I'm loving studying, seeking through it to develop the skills that will enable me to lead ministry in similar contexts in the future. To relax I like to follow cricket, listen to metal music, and enjoy role-playing and board games.

PATRICK PAGE
(St Benet's Hall)
Gibbs Prize, Theology

I am still dreading a letter from the Theology Faculty, which, explaining that the marks had been muddled, informs me that I must hand back the Gibbs Prize. I am of course delighted, and deeply grateful both to my patient and brilliant tutors, and to the wonderful staff and students of St Benet's. I hope to use the linguistic and dialectic skills gained from the Theology BA in Human Rights, with particular interest in the Middle-East. The dreaded letter from the Faculty will not reach me there.

JOANNE REILLY
(Lady Margaret Hall)
Gibbs Prize, Joint School (Theology)

I truly enjoyed my time at LMH, so being awarded a Gibbs prize is a wonderful, and very unexpected, bonus – the cherry on the cake! I feel especially fortunate because I came so close to not applying to Oxford; I went to a comprehensive school and no one in my family had been to university before. I'm now hoping to do a Master's degree at Harvard in Religion, Ethics and Politics and am incredibly grateful to Oxford for the opportunities it has afforded me.

JAMES RODLEY
(Saint Stephen's House)
Gibbs Prize, Part II, B.Th.

Throughout a moderately eventful twenty-year career as an accountant in London, the thought that I'd one day both study theology at Oxford and be ordained an Anglican priest seemed no more likely than me swimming the Channel. Appropriately, then, I now find myself working by the sea in Bournemouth, where the proximity of the beach compensates my family for some of the challenges of parish life! The preparation given by the BTh for my present need to communicate theological ideas to a non-academic audience is proving most valuable. I still can't swim, though...

ROSE STAIR
(St Peter's College) Pusey and Ellerton Junior Prize (Theology)

I am a second year Theologian at St Peter's College. I chose to learn Hebrew to support my Old Testament studies and have found it to be invaluable. I plan to continue studying Hebrew for my finals, alongside papers in historical and modern Judaism. I hope to continue my studies after graduating with an MSt in Jewish Studies. I also hope to convince my perplexed, atheist, non-Jewish family that abandoning Physics for this was a good idea.

RACHEL FRASER
(Lady Margaret Hall)
Gibbs Prize, Theology/Philosophy Joint School 2010 [Correction]

I ended up studying theology by accident. I began my time at Oxford reading Physics and Philosophy. The vectors and algebra failed to inspire; Barth and Bergson replaced them. I was hooked: having run the gauntlet that is Finals, I have returned to Oxford for an MPhil in Philosophical Theology, for which I must learn to footnote properly. Not only do I remain in interdisciplinary territory (sitting perpetually on the fence), I get to sit more exams, proving myself to be a true glutton for punishment. Some suspect that trait explains why I found theology so compelling.

ABIGAIL LLOYD
(Harris Manchester College)
Senior Pusey and Ellerton Prize and Denyer and Johnson Prize 2010 [Correction]

My first degree was in Law at Cambridge, followed by practice at the Commercial Chancery bar in London. Two years of Theology at Oxford became a fascinating, highly varied and challenging change from life in the city. Having long loved languages, particularly the useful ones that no one speaks any more, I'm now doing an M Phil in Cuneiform Studies at the Oriental Institute in Oxford. I resisted calls to academia first time around at Cambridge, but have given in, and hope, if it's possible, ultimately to pursue an academic career, albeit I'm not sure if there are many posts in ancient Babylonian commercial litigation, which might be the only thing for which I'm fit.

Some recent books from Faculty Members

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

ROBERT E. ABLETT, ***WINKS AND WAGGING TAILS: REMINISCENCES OF A NINETEEN-FORTIES LONDON VET*** (Harris Manchester College, 2011)

ELLIE BAGLEY is soon to publish ***CATHOLIC CRITICS OF THE KING JAMES BIBLE, 1611-1911: THE UNAUTHORIZED HISTORY*** (Ashgate, 2012)

JOHN BEHR's most recent work is ***THE MYSTERY OF CHRIST: LIFE IN DEATH*** (St Vladimir's Seminary Press, 2006)

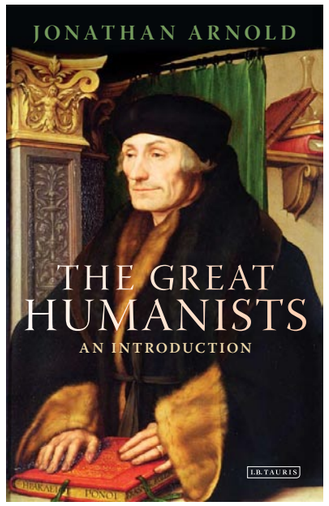
JOHN BOWKER is soon to publish ***THE PARADOX OF RELIGIONS: UNDERSTANDING THE TERROR AND THE TRUTH*** (Oxford University Press, 2012)

CHARLOTTE METHUEN, ***LUTHER AND CALVIN, RELIGIOUS REVOLUTIONARIES*** (Lion, 2011)

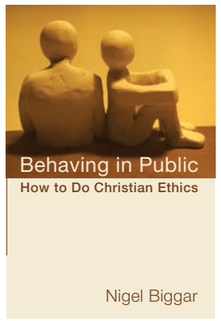
MICHAEL ROBERTS's works of poetry include ***THE HALF-HEALED*** (Cape, 2008) and ***CORPUS*** (Cape, 2004) and most recently, his prize-winning prose work with the poet Paul Farley, ***EDGELANDS: JOURNEYS INTO ENGLAND'S TRUE WILDERNESS*** (Cape, 2011).

JANE SHAW is about to publish ***A PRACTICAL CHRISTIANITY: WORKING ON TRANSFORMING OUR LIVES*** (SPCK, 2012)

ROWAN WILLIAMS, ***A SILENT ACTION: ENGAGEMENTS WITH THOMAS MERTON*** (Fons Vitae, 2011)

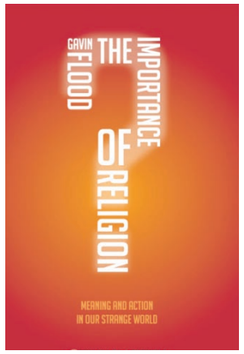


JONATHAN ARNOLD, ***THE GREAT HUMANISTS: EUROPE ON THE EVE OF THE REFORMATION*** LONDON: I.B. TAURIS, 2011
Arnold discusses some of the finest intellects of late-renaissance Europe. His book provides an introduction to the philosophical, political and spiritual state of Europe on the eve of the Reformation through inter-related biographical sketches of Erasmus, More, Ficino and many others. Born out of a love of language, text, classical learning, art, philosophy, and philology, the humanist project lasted beyond the turmoil of sixteenth-century Europe to survive in a new form in post-Reformation thought and is relevant today.



NIGEL BIGGAR, ***BEHAVING IN PUBLIC: HOW TO DO CHRISTIAN ETHICS*** GRAND RAPIDS: EERDMANS, 2011
Either theological integrity or secular consensus? Either Christian identity or the public forum? Either the church or the world? On the one hand lies 'conservative' biblical and theological seriousness, hungry for the wisdom of Christian ethical tradition but shy of wrestling at close quarters with contemporary public policy. On the other hand there is 'liberal' engagement with public issues, which achieves secular consensus only by painting a religious veneer on what passes for right-thinking common sense. Refusing these polar options, *Behaving in Public* charts a 'Barthian-Thomist' way forward for Christian ethics that marries theological narrative with natural law.

ELENA ENE DRAGHICI-VASILESCU, ***BETWEEN TRADITION AND MODERNITY: ICONS AND ICONOGRAPHERS IN ROMANIA*** SAARBRŰCKEN: VDM, 2009
In the religious culture of a significant part of Europe, the icon as a liturgical element of the Orthodox Church plays an important role. For a believer, it can have a transformative impact. It is a means towards the realisation of personhood because it brings people into direct relationship with God. The holy person depicted in the icon becomes present through it. The icon is thus a means of knowing God. Since the icon participates in the holiness of the represented and reveals the incorruptible kingdom of God, through it the beholder becomes a participant of divine life. It means that a human being becomes capable of transfiguring matter and creating the sacred. This book encapsulates such concepts particularly as they apply to the icons of Romania. It also provides an overview of the history of icon painting in general.

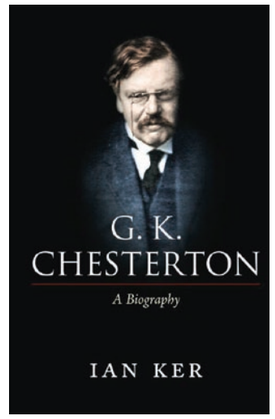


GAVIN FLOOD, ***THE IMPORTANCE OF RELIGION: MEANING AND ACTION IN OUR STRANGE WORLD*** OXFORD: WILEY-BLACKWELL, 2011
This book illuminates the central importance of religion in modern times, revealing how it crucially provides people with meaning to their lives and guides them in their everyday moral choices. Modern religions do not just represent passive notions about the nature of reality, but are active and inspirational – they show us ways of living, dying, choosing a good life, and inhabiting the strange and mysterious world of the twenty-first century.

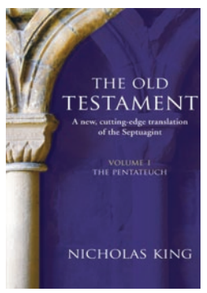
BERNARD GREEN, ***CHRISTIANITY IN ANCIENT ROME: THE FIRST THREE CENTURIES*** EDINBURGH: T & T CLARK, 2010
Rome was unique in the ancient world – huge compared with other cities, cosmopolitan, the cockpit of politics, the holiest sanctuary of the gods – and Christianity developed there at a speed and on a scale unrivalled elsewhere. From Paul's Letter to the Romans to the basilicas built by Constantine, the story of early Roman Christianity exemplifies the complex evolution of Christianity in a fast-changing world.

HELEN-ANN HARTLEY, ***MAKING SENSE OF THE BIBLE*** LONDON: SPCK
One of a series of six small books attempting to deal in a short and accessible way with the key concerns for Christians. Again and again, we hear that such-and-such an opinion is not 'biblical', implying that the Bible speaks with a unified voice on any matter. With humour and examples drawn from art and life, Helen-Ann Hartley argues that our reading of this varied collection of writings has to be generous, not exclusive. To appreciate fully the Bible's richness and diversity, we have to wrestle critically and creatively with themes that attract us and repel us. Not only should we draw meaning from the Bible, we must let our lives contribute meaning to the stories it tells, engaging in conversation with those stories and allowing them to urge us into being – to think, speak and act. Ultimately, to make sense of the Bible, we need to make sense of who we are in relationship to God.

DAVID HEYWOOD, ***REIMAGINING MINISTRY*** LONDON: SCM, 2011
Reimagining Ministry is a response to growing dissatisfaction with existing models of ministry. David Heywood diagnoses the problems of our traditional understanding and proposes a new model that embraces both the ministry of the whole Church and of the ordained within it. He places mission at the heart of the Church's life, explaining the way in which the Church's understanding of mission has developed over the past generation and showing how the shape of the Church and its ministry grow out of the mission of God. Reimagining Ministry is an intensely practical book, drawing on concrete examples, placing these within a well-argued biblical and theological framework and making proposals for the future of ministry.



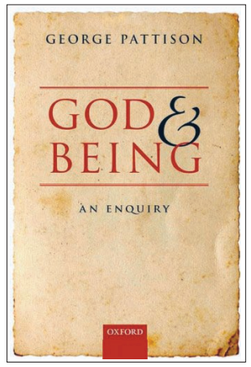
IAN KER, ***G.K. CHESTERTON: A BIOGRAPHY*** OXFORD UNIVERSITY PRESS, 2011
G. K. Chesterton is remembered as a brilliant creator of nonsense and satirical verse, author of the Father Brown stories and the innovative novel, *The Man who was Thursday,* and yet today he is not counted among the major English novelists and poets. However, this biography argues that Chesterton should be seen as the successor of the great Victorian prose writers, Carlyle, Arnold, Ruskin, and above all Newman. Chesterton's achievement as one of the great English literary critics has not hitherto been fully recognized, perhaps because his best literary criticism is of prose rather than poetry. Ian Ker remedies this neglect, paying particular attention to Chesterton's writings on the Victorians, especially Dickens. As a social and political thinker, Chesterton is contrasted here with contemporary intellectuals like Bernard Shaw and H. G. Wells in his championing of democracy and the masses. Pre-eminently a controversialist, as revealed in his prolific journalistic output, he became a formidable apologist for Christianity and Catholicism, as well as a powerful satirist of anti-Catholicism. This is the first comprehensive biography of both the man and the writer. It draws on many unpublished letters and papers to evoke Chesterton's joyful humour, his humility and affinity to the common man, and his love of the ordinary things of life.



NICHOLAS KING, ***THE OLD TESTAMENT: A NEW, CUTTING-EDGE TRANSLATION OF THE SEPTUAGINT. VOL. 1: THE PENTATEUCH*** KEVIN MAYHEW, 2011
A faithful translation from the Greek in four volumes: Volume One *The Pentateuch*; Volume Two *The Historical*

Books (to be published in 2012); Volume Three *The Wisdom Literature*; Volume Four *Isaiah to Malachi* (to be published in 2014).

MATTHEW KIRKPATRICK, *ATTACKS ON CHRISTENDOM IN A WORLD COME OF AGE: KIERKEGAARD, BONHOEFFER, AND THE QUESTION OF 'RELIGIONLESS CHRISTIANITY'* PRINCETON UNIVERSITY PRESS, 2011



Though Søren Kierkegaard and Dietrich Bonhoeffer both made considerable contributions to twentieth-century thought, they are rarely considered together. Against Kierkegaard's melancholic individual, Bonhoeffer stands as the champion of the church and community. *In Attacks on Christendom,* Matthew D. Kirkpatrick challenges these stereotypical readings of these two vital thinkers. Through an analysis of such concepts as epistemology, ethics, Christology, and ecclesiology, Kirkpatrick reveals Kierkegaard's significant influence on Bonhoeffer throughout his work. Kirkpatrick shows that Kierkegaard underlies not only Bonhoeffer's spirituality but also his concepts of knowledge, being, and community. So important is this relationship that it was through Kierkegaard's powerful representation of Abraham and Isaac that Bonhoeffer came to adhere to an ethic that led to his involvement in the assassination attempts against Hitler. However, this relationship is by no means one-sided. *Attacks on Christendom* argues for the importance of Bonhoeffer as an interpreter of Kierkegaard, drawing Kierkegaard's thought into his own unique context, forcing Kierkegaard to answer very different questions. Bonhoeffer helps in converting the obscure, obdurate Dane into a thinker for his own, unique age.

T. MICHAEL LAW, *ORIGENES ORIENTALIS: THE PRESERVATION OF ORIGEN'S HEXAPLA IN THE SYROHEXAPLA OF 3 KINGDOMS* GÖTTINGEN: VANDENHOECK & RUPRECHT, 2011

The Syrohexapla is widely believed to be a faithful witness to the Hexapla of Origen. This Syriac version was produced in the seventh century on the basis of Greek texts related to Origen's six-columned masterpiece of biblical scholarship. The signs used in Origen's Hexapla, and the readings of several Greek Jewish versions—no longer fully extant—are preserved in this version. The author evaluates the Syrohexapla, assessing its reliability for studying the remains of Origen's Hexapla. This study prepares the way for the author's new critical edition of the hexaplaric fragments of 3 Kingdoms.

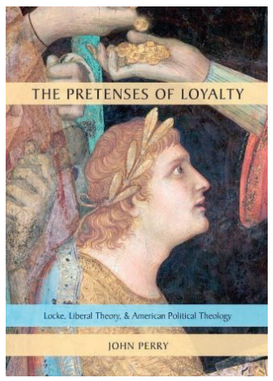
GEORGE PATTISON (ed.), SØREN KIERKEGAARD, *SPIRITUAL WRITINGS: A NEW TRANSLATION AND SELECTION* NEW YORK: HARPER, 2010

In this new collection, Oxford theologian George Pattison translates and selects Søren Kierkegaard's previously neglected writings on spirituality—works that greatly deepen our understanding of the influential thinker. In philosophy and literature, Kierkegaard ("By far the most profound thinker of the nineteenth century"—Ludwig Wittgenstein) is generally perceived as epitomizing existential angst. However, there is much more to Kierkegaard than the popular image of the "melancholy Dane" or the iconoclastic critic of established Christendom. Alongside the pseudonymous books for which he is largely known, Kierkegaard also wrote many devotional works, which he called "upbuilding" or "edifying" discourses. Taken as a whole, these writings offer something very different from the popular view—they embody a spirituality grounded in a firm sense of human life as a divine gift.

GEORGE PATTISON, *GOD AND BEING: AN ENQUIRY* NEW YORK: OXFORD UNIVERSITY PRESS, 2011

Western theology has long regarded 'Being' as a category pre-eminently applicable to God, the supreme Being who is also the source of all existence. This idea was challenged in the later philosophy of Martin Heidegger and identified with the position he called 'ontotheology'. Heidegger's critique was repeated and radicalized in so-called postmodern thought, to the point that many theologians and philosophers of religion now want to talk instead of God as 'beyond Being' or 'without Being'. Against this background, *God and Being* attempts to look again at why the ideas of God and Being got associated in the first place and to investigate whether the critique of ontotheology really does require us to abandon this link. After exploring how this apparently abstract idea has informed Christian views of salvation and of the relationship between God and world, George Pattison examines how such categories as time, space, language, human relationships and embodiment affect our understanding of God and Being. Pattison concludes that whilst Heidegger's critique has considerable force, it remains legitimate to speak of God as Being under certain restricted conditions. The most important of these is that God is better conceived in terms of purely possible Being rather than (as in classic Christian theology) 'actual' Being. This leaves open possibilities of dialogue with, e.g., non-theistic religious traditions and with science that are foreclosed by traditional conceptions. Ultimately, however, all basic religious ideas must issue from and be seen to serve the requirements of embodied love.

JOHN PERRY, *THE PRETENSES OF LOYALTY: LOCKE, LIBERAL THEORY, AND AMERICAN POLITICAL THEOLOGY* OXFORD UNIVERSITY PRESS, 2011



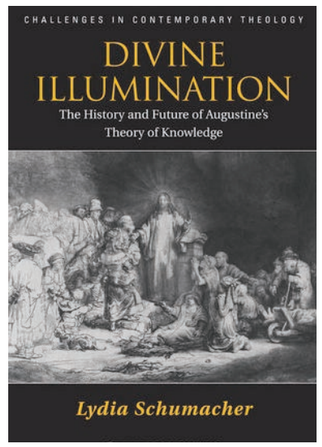
John Perry explores why we think about religion and politics as we do by studying the work of John Locke. Locke's argument for religious toleration is well known. What's less known is that Locke originally opposed religious freedom. How he changed his mind, and how that change continues to influence us today, is the story of *The Pretenses of Loyalty*. Perry connects Locke's hope that he could end all theo-political conflict to today's most controversial disputes, from same-sex marriage to bans on religious attire.

ANDREW PINSENT, *THE SECOND-PERSON PERSPECTIVE ON AQUINAS'S ETHICS:VIRTUES AND GIFTS* LONDON: ROUTLEDGE, 2012

Thomas Aquinas devoted a substantial proportion of his greatest works to the virtues. Yet, despite the availability of these texts (and centuries of commentary), Aquinas's virtue ethics remains mysterious, leaving readers with many unanswered questions. In this book, Pinsent argues that the key to understanding Aquinas's approach is to be found in an association between: a) attributes he appends to the virtues, and b) interpersonal capacities investigated by the science of social cognition, especially in the context of autistic spectrum disorder. The book uses this research to argue that Aquinas's approach to the virtues is radically non-Aristotelian and founded on the concept of second-person relatedness. To demonstrate the explanatory power of this principle, Pinsent shows how the second-person perspective gives interpretation to Aquinas's descriptions of the virtues and offers a key to long-standing problems, such as the reconciliation of magnanimity and humility. The principle of second-person relatedness also interprets acts that Aquinas describes as the fruition of the virtues. Pinsent concludes by considering how this approach may shape future developments in virtue ethics.

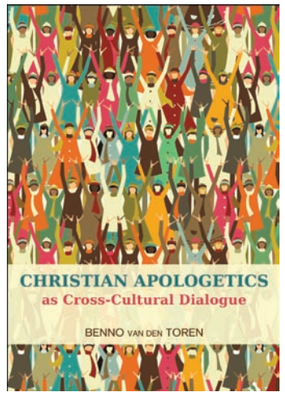
LYDIA SCHUMACHER, *DIVINE ILLUMINATION: THE HISTORY AND FUTURE OF AUGUSTINE'S THEORY OF KNOWLEDGE*. WILEY-BLACKWELL, APRIL 2011

Divine Illumination offers an interpretation of Augustine's theory of knowledge, tracing its development in medieval thinkers such as Anselm, Bonaventure, Thomas Aquinas, and John Duns Scotus. Although Scotus is often deemed responsible for finally pronouncing Augustine's longstanding illumination account untenable, Schumacher shows that he only rejected a version that was the by-product of a shift in the understanding of illumination and knowledge more generally within the thirteenth-century Franciscan school of thought. To reckon with the challenges in contemporary thought on knowledge that were partly made possible by this shift, Schumacher recommends relearning a way of thinking about knowledge that was familiar to Augustine and those who worked in continuity with Him. Her book thus anticipates a new approach to dealing with debates in contemporary epistemology, philosophy of religion, and theology, even while correcting some longstanding assumptions about Augustine and his most significant medieval readers.



GUY STROUMSA, *DIE ENDE DES OPFERS* FRANKFURT AM MAIN: SUHRKAMP VERLAG, 2011

The religious transformations that marked late antiquity represent an enigma that has challenged some of the West's greatest thinkers. But the oppositions between paganism and Christianity that characterize prevailing theories have endured for too long. Instead of describing this epochal change as an evolution within the Greco-Roman world from polytheism to monotheism, Stroumsa argues that the cause for this shift can be found not so much around the Mediterranean as in the Near East. *Die Ende des Opfers (The End of Sacrifice)* points to the role of Judaism, particularly its inventions of new religious life following the destruction of the Second Temple in 70 CE. , The end of animal sacrifice gave rise to new forms of worship, with a concern for personal salvation, for scriptural study, for rituals like praying and fasting, and with the rise of religious communities and monasticism. It is what Christianity learned from Judaism about texts, death, and, above all, sacrifice that allowed it to supersede Greco-Roman religions and transform religion itself.



BENNO VAN DEN TOREN, *CHRISTIAN APOLOGETICS AS CROSS-CULTURAL DIALOGUE* LONDON: T. & T. CLARK (CONTINUUM), 2011

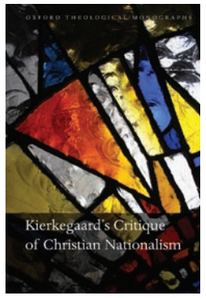
Christian apologetics is in crisis. Old concepts no longer hold and post-modern development pose new questions. Benno van den Toren argues for an apologetic witness that is an exercise in cross-cultural dialogue aimed at persuading our conversation partners of the relevance of a life centred on the reality revealed in Jesus Christ. Some significant steps have been made toward the development of such a new apologetic practice. The aim of this book is to provide theological and philosophical basis for a new paradigm for Christian apologetic dialogue with our post-modern and multi-cultural world and to work out its practical relevance.

MICHAEL WARD, *PLANET NARNIA: THE SEVEN HEAVENS IN THE IMAGINATION OF C.S. LEWIS* OXFORD UNIVERSITY PRESS, HARDBACK 2008, PAPERBACK 2010

The theological imagination of C.S. Lewis is widely influential and deserves serious study. This monograph examines the use Lewis made of his scholarly expertise in medieval cosmology as it relates to the imaginative logic undergirding his fiction. The result is a discovery of a much more sophisticated and subtle theological vision than has previously been recognized.

Oxford Theological Monographs

The Oxford Theological Monographs series, a happy co-operation with Oxford University Press, is one of the jewels in the Faculty's crown. It showcases the best new DPhil research from the Faculty, and is one of the most effective ways in which we can help our graduate students in early career advancement, giving them a chance to be published by one of the world's greatest academic presses with all the production values which distinguish OUP books. Outstanding theses are recommended for publication and authors are provided with supervision and support to complete the conversion of their work into a monograph. The Theology 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. The Press has devised for us the first of a series of covers which will create an appropriate image for non-Christian subjects as a variant on the series 'livery', as you see. Given the Faculty's decision to enrich its name as 'Theology and Religion', we are proposing to rename the Monographs series appropriately. Our favoured option is 'Oxford Monographs in Theology and Religion', but animated discussions continue with the Press, and readers of *Oxford Theologians* may also have their own views; the Editor would be delighted to hear from you (diarmaid.macculloch@theology.ox.ac.uk). Here is a round-up of volumes published during 2011 and early 2012.

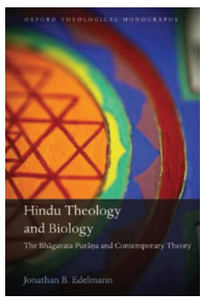


Stephen Backhouse, ***KIERKEGAARD'S CRITIQUE OF CHRISTIAN NATIONALISM***

'Christian nationalism' refers to the set of ideas in which belief in the development and superiority of one's national group is combined with, or underwritten by, Christian theology and practice. A critique of Christian nationalism is implicit throughout the thought of Søren Kierkegaard, an analysis inseparable from his wider aim of reintroducing Christianity into Christendom. Stephen Backhouse examines the nationalist theologies of Kierkegaard's contemporaries H.L. Martensen and N.F.S. Grundtvig, to show how Kierkegaard's thought developed in response to the writings of these important cultural leaders of the day. Kierkegaard's response formed the backbone of his own philosophical and theological project, namely his attempt to form authentic Christian individuals through the use of 'the moment', 'the leap' and 'contemporaneity'. This study brings Kierkegaard's critique of Christian nationalism into conversation with current political science theories of religious nationalism and reflects on the implications of Kierkegaard's radical approach. While the critique is unsettling to politicians and church leaders alike, nevertheless there is much to commend it to the reality of modern religious and social life. As a theological thinker keenly aware of the unique problems posed by Christendom, Kierkegaard provides a timely commentary for any Christian culture that is tempted to confuse its faith with patriotism or national affiliation.

Jonathan Brant, *PAUL TILLICH AND THE POSSIBILITY OF REVELATION THROUGH FILM*

Since the birth of cinema at the end of the nineteenth century, religion and film have been entwined. The Jesus-story and other religious narratives were the subject matter of some of the earliest cinema productions and this relationship has continued into the present. A recent proliferation of texts, conferences and courses bears witness to burgeoning academic interest in the relation between religion and film. In this study Jonathan Brant explores the possibility that even films lacking religious subject matter might have a religious impact upon their viewers, the possibility of revelation through film. The book begins with a reading of Paul Tillich's theology of revelation through culture and continues with a qualitative research project which grounds this theoretical account in the experiences of a group of filmgoers. The empirical research takes place in Latin America where the intellectual puzzle and central research questions that drive the thesis arose and developed. Brant combines theoretical and empirical research in order to provide fresh insights into the way in which film functions and impacts its viewers and also offers an unusual perspective on the strengths and weaknesses of Tillich's theology of revelation, which is seen to focus on the saving and healing power of revelation rather than its communicative content. The grounding of the theory by the empirical data results in an increased appreciation of the sensitivity of Tillich's theology to the uniqueness of each film-to-viewer encounter and the data also suggests a new construal of the revelatory potential of film that is related to the community rather than the individual and to sustained life-practice rather than momentary experience. Brant reasons that Tillich's account is sensitive and compelling precisely because of its phenomenological attentiveness to real life experience, notably Tillich's own experience, of the power of art. However, Brant also suggests that it might be helpful to identify a stronger link than Tillich allows between the subject matter of the artwork, the content of revelation and the effect of revelation.



Jonathan Edelmann, ***HINDU THEOLOGY AND BIOLOGY: THE BHĀGAVATA PURANA AND CONTEMPORARY THEORY***

Western intellectual history has benefited from a rich and sophisticated conversation between theology and science, leaving us with centuries of scientific and theological literature on the subjects. Yet the Hindu traditions are virtually unused in responding to the challenging questions raised in the science and religion dialogue. This book replies to the sciences by drawing from an important Hindu text called the Bhagavata Purana, as well as its commentaries, and philosophical disciplines such as Samkhya-Yoga. One of the greatest challenges facing Hindu traditions since the nineteenth century is their own self-understanding in light of science and technology. Hoping to establish the conceptual foundations for a mutually beneficial dialogue between the Hindu Theologies and the Western Sciences, Jonathan B. Edelmann faces that challenge directly. Since so much of the Hinduism-science discussion is tangled in misconstrual, Edelmann clarifies fundamental issues in each tradition, for example the definition of consciousness, the means of generating knowledge and the goal of knowledge itself. He argues that although Darwinian theory seems to entail a materialistic view of consciousness, the Bhagavata's views provide an alternative framework for thinking about Darwinian theory. Furthermore, Edelmann argues that objectivity is a hallmark of modern science, and this is an intellectual virtue shared by the Bhagavata. Lastly, he critiques the view that science and religion have different objects of knowledge (that is, the natural world vs. God), arguing that many Western scientists and theologians have found science helpful in thinking about God in ways similar to that of the Bhagavata.

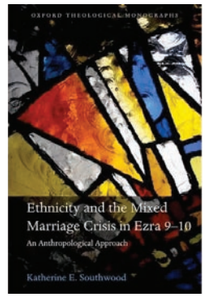
J.T. Paasch, ***DIVINE PRODUCTION IN LATE MEDIEVAL TRINITARIAN THEOLOGY: HENRY OF GHENT, DUNS SCOTUS AND WILLIAM OCKHAM***

According to the doctrine of the Trinity, the Father, Son, and Spirit are supposed to be distinct from each other, and yet be one and the same God. As if that were not perplexing enough, there is also supposed to be an internal process of production that gives rise to the Son and Spirit: the Son is said to be 'begotten' by the Father, while the Spirit is said to 'proceed' either from the Father and the Son together, or from the Father, but through the Son. One might wonder, though, just how this sort of divine production is supposed to work. Does the Father, for instance, fashion the Son out of materials, or does he conjure up the Son out of nothing? Is there a middle ground one could take here, or is the whole idea of divine production simply unintelligible? In the late 13th and early 14th centuries, scholastic theologians subjected these questions to detailed philosophical analysis, and those discussions make up one of the most important, and one of the most neglected, aspects of late medieval trinitarian theology. This book examines the central ideas and arguments that defined this debate, namely those of Henry of Ghent, John Duns Scotus, and William Ockham. Their discussions are significant not only for the history of trinitarian theology, but also for the history of philosophy, especially regarding the notions of production and causal powers.

Susanne Sklar, ***BLAKE'S 'JERUSALEM' AS VISIONARY THEATRE: ENTERING THE DIVINE BODY***

Before etching Jerusalem, William Blake wrote about creating 'the grandest poem that this world contains.' Blake's avowed intention in constructing the work was to move readers from a solely rational way of being (called Ulro) to one that is highly imaginative (called Eden/Eternity), with each word chosen to suit 'the mouth of a true Orator.' Rational interpretation is of limited use when reading this multifaceted epic and its non-linear structure presents a perennial challenge for readers. Susanne Sklar engages with the interpretive challenges of Jerusalem by considering it as a piece of visionary theatre – an imaginative performance in which characters, settings, and imagery are not confined by mundane space and time – allowing readers to find coherence within its complexities. With Blake's characters, his readers can participate imaginatively in what Blake calls 'the Divine Body, the Saviour's Kingdom,' a way of being in which all things interconnect: spiritually, ecologically, socially, and erotically. Imaginatively engaging with Jerusalem involves close textual reading and analysis. The first part of this book discusses the notion of visionary theatre, and the theological, literary, and historical antecedents of Jerusalem's imagery, characters, and settings. Particular attention is paid to the theological context of Blake's Jesus ('the Divine Body'), and Jerusalem, the heroine of his poem. This prepares the ground for a scene-by-scene commentary of the entire illuminated work. Jerusalem tells the story of Albion's fall, many rescue attempts, escalating violence and oppression, and a surprising apocalypse – in which all living things, awakening, are transfigured in ferocious forgiveness.

Early Christian monuments at Penrith, illustrated in *Archaeologia*, 1773: these fuelled Blake's fascination with Druids, part of the background of Jerusalem.



Katherine Southwood, *ETHNICITY AND THE MIXED MARRIAGE CRISIS IN EZRA 9-10: AN ANTHROPOLOGICAL APPROACH*

This book aims to bring a new way of understanding Ezra 9-10, which has become known as an intermarriage 'crisis', to the table. A number of issues, such as ethnicity, religious identity, purity, land, kinship, and migration, orbit around the central problem of intermarriage. These issues are explored in terms of their modern treatment within anthropology, and this information is used to generate a more informed, sophisticated, understanding of the chapters within Ezra itself. The intermarriage crisis in Ezra is pivotal for our understanding of the postexilic community. As the evidence from anthropology suggests, the social consciousness of ethnic identity and resistance to the idea of intermarriage which emerges from the text point to a deeper set of problems and concerns, most significantly, relating to the complexities of return-migration. In this study Southwood argues that the sense of identity which Ezra 9-10 presents is best understood by placing it within the larger context of a return migration community who seek to establish exilic boundaries when previous familiar structures of existence have been rendered obsolete by decades of existence outside the land. The complex view of ethnicity presented through the text may, therefore, reflect the ongoing ideology of a returning separatist group. The textualization of this group's tenets for Israelite identity, and for scriptural exegesis, facilitated its perpetuation by preserving a charged nexus of ideas around which the ethnic and religious identities of later communities could orbit. The multifaceted effects of return-migration may have given rise to an increased focus on ethnicity through ethnicity being realized in exile but only really being crystallized in the homeland.