

<b>Institution:</b> University of Oxford
<b>Unit of Assessment:</b> 33 (Theology and Religious Studies)
<p><b>a. Overview</b></p> <p>Unit of Assessment 33 (Theology and Religious Studies) is at Oxford University largely coterminous with the Faculty of Theology and Religion. With 22 posts (9 statutory professors, 13 lectureships), the Faculty is one of the largest in Britain with a strong reputation for research in all areas of theology and, increasingly, the study of religions. It benefits from the presence in the University of Permanent Private Halls with their distinctive religious character (two Anglican, three Catholic, one Baptist) and with the Anglican Ripon College, Cuddesdon, as well as from close collaboration with Recognised Independent Centres focussing on the study of other world religions (Judaism, Islam, Buddhism, and Hinduism). Overlapping research interests bring cooperation with related Faculties (Philosophy, Oriental Studies, Modern Languages, English, History, History of Art). Within Oxford University, the Faculty is part of the Humanities Division, and many of its research activities are now conducted and regulated within that broader interdisciplinary framework.</p>
<p><b>b. Research strategy</b></p> <p><b>1. Development since the RAE</b></p> <p>In September 2012, the Faculty changed its name from Faculty of Theology to its current designation, Faculty of Theology and Religion. The name change represents the final stage of a thirteen-year period of transition, the pace of which accelerated during the assessment period, with far reaching effects on the UOA's research environment. Building on its traditional strength in all areas of Christian theology, the UOA has increasingly expanded its remit to embrace the study of religion more widely. While most faculty post-holders and the vast majority of all researchers active in the UOA still work in the major fields of Christian theology, the UOA's strategic aim is the creation of a research environment that takes into account the increasing plurality of religious life in Britain and around the world, and the benefits that come from adopting diverse methods and approaches to its study.</p> <p>In its approach to research the UOA has sought to move towards a more unified and engaged strategy. Its Research Monitoring Group has been replaced by a Research Committee (chaired by the Faculty's Deputy Chair) which oversees and coordinates all research undertaken in the UOA. Specifically, mechanisms have been introduced to advise colleagues on their research plans and particularly scrutinise external grant applications to make sure the UOA as a whole properly owns those projects. The Research Committee has also assumed an increasingly active role in assessing and preparing bids for postdoctoral fellowships.</p> <p>The UOA's Environment Statement for the RAE 2008 identified the following four areas of priority within its basic research strategy: (1) the encouragement of individual excellence in all areas of theological research; (2) close collaboration with the Faculty of Oriental Studies and with the Independent Recognised Centres; (3) facilitation of collaborative research projects and the search for external funding for research projects; and (4) fostering of interdisciplinary research mainly through the Faculty's research centres.</p> <p>These priorities underpinned the setting of more specific targets: completion and publication of specific projects by colleagues; completion and publication of joint projects by existing research groups within the Faculty; anticipated new developments within existing research centres, and prospective collaborative research projects. These are specifically named, and a comparison</p>

between projections in 2008 and the current REF submission of the Unit reveals wide-ranging fulfilment of those plans: Anderson, Biggar, Fiddes, Flood, Foot, Leftow, MacCulloch, Rowland, and Zachhuber have all published major monographs announced in 2008. Publications of the Old Testament Seminar Group and of the Oxford-Bonn research group are being submitted by Day and Fiddes. A major project on Sacrifice and Modern Thought in the Centre for Theology and Modern European Thought, anticipated in 2008, has led to a publication now submitted by Zachhuber, and Fiddes' contribution to the collaborative project (with King's College London and Yale University) on *Ecclesiology and Ethnography* is part of his current submission.

For the five-year period until 2013, the Unit identified the following priorities:

First, the development of the **Centre for Theology and Modern European Thought**. This centre, founded in 2007, has become a major hub for collaborative and interdisciplinary work in Modern Theology. Supported by the strength of the Faculty's research staff in this area (more than a fourth of the overall researchers submitted by this Unit of Assessment are among its Associates), it has held two all-year series of events, on Heidegger and Theology and on Sacrifice and Modern Thought. It has hosted conferences on a wide range of topics, including Kierkegaard's *Upbuilding Discourses*, William James and the Transatlantic Conversation, Individuality in Modern Religious Thought, and The Soul. The Centre has also served as a platform for the organisation of regular research and masters seminars, which are advertised via the Centre's website.

**Science and Religion** was identified as a second area of priority and, as anticipated, this field has played a major role in the life of the Faculty. Through the work of the Ian Ramsey Centre, the Faculty has become one of the world's leading centres in Science and Religion. Its conferences and seminar series have attracted some of the most distinguished international figures in the field, including Dame Jocelyn Bell Burnell, Nidhal Guessoum, and Tom McLeish. The Ian Ramsey Centre has attracted substantial external grants, mainly from the John Templeton Foundation: these have endowed a full post for five years, held by Pinsent since 2009, and a postdoctoral position (Silva) for three years. Funds have also been secured for a fixed-term additional teaching post in the area, which is as yet to be filled. The major post in Science and Religion continues to be the Andreas-Idreos Chair (currently vacant, see Section C (i)). Research conducted in the IRC includes projects on Cognition, Religion, and Theology (run jointly with the Centre for Anthropology and Mind), on God, Philosophy, and Science, and on Science and Religion in Latin America. The latter is an ambitious research-networking programme aimed at creating and facilitating communication and collaboration between scholars in the field across Latin America: its funding has just been extended for another three years.

A third priority, set in 2008, was **the creation of a post in the Study of Religions**. Two such posts have now been created, and a third, in Religious Ethics, is closely related. These appointments, together with the Chair in Abrahamic Religions established shortly before, have enabled the Faculty - for the first time in its history - to become a significant player in the study of religions. The full integration of the study of religion into its activities at all levels will be central to the Faculty's plans for the next five years. Among the most noteworthy early results of this new strategy are a research project on Vernacular Religion, funded by the AHRC (Hausner); the annual Humanitas Interfaith Visiting Professorships (a programme created by Lord Weidenfeld and organised within the UOA by Stroumsa), which have so far brought Jan Assmann (2010), Jonathan Sacks (2011) and Abdou Filali-Ansari (2012) to Oxford for a series of lectures and a panel discussion; a regular research seminar on the Abrahamic Religions; and collaborations with the British Centre for Durkheim Studies and the four Recognised Independent Centres, of which

especially the Oxford Centre for Hindu Studies (directed by Flood) has contributed extensively to the Unit's research.

The Faculty's Environment Statement for the RAE 2008 mentions plans for the Faculty to move into a new building in the Radcliffe Observatory Quarter. To date, the Theology Faculty Library has been relocated to the new Radcliffe Humanities building, and is now housed conveniently together with the Philosophy Library.

## 2. Future Plans

The UOA has been through a process of evolution over the last decade since a major syllabus revision in the late 1990s; the scope and pace of change have increased recently in parallel with the change to a Faculty of Theology and Religion in October 2012, and the consolidation of these changes will continue to dominate the UOA's strategic developments in the future. The consensus which has emerged about the plans for the new syllabus coincide with the broader emphasis in research strategy and planning which reflects the changing nature of the UOA. For the next five years, the following four objectives will be central:

1. *Development of the Study of Religions*: Now, for the first time, the UOA is in a position to create a vibrant nucleus of research activity in this area. The next five years will see the systematic development of this potential through individual and collaborative research, especially in contemporary British religion, contemporary Hinduism, Jewish intellectual history, and Buddhist ethics.
2. *Retaining Leadership in Biblical Studies*: Biblical Studies continues to be one of the pillars of Oxford's theological research. Recent and forthcoming appointments serve to consolidate this status. The next five years will be central to secure the subject area's embedded place within the changing structure of the UOA. To this end, historic excellence in exegetical, theological and reception historical studies will be reinforced alongside the extension of both existing and new interdisciplinary perspectives including Jewish Studies and Social Anthropology.
3. *Building on and Expanding Current Strength in Ethics*: An increase in the number of academic staff and the resources of the McDonald Centre for Theology, Ethics, and Public Life will allow Oxford to become the leading centre for theological and religious ethics in Britain and one of the leading centres worldwide. New research will concentrate on medical ethics and interreligious ethics and—thanks to a Templeton World Charity Foundation grant—on the formation of moral character.
4. *Strengthening existing leadership in Science and Religion*: Funded posts within the UOA together with the considerable resources of the Ian Ramsey Centre will take the Faculty's impressive reputation in the area of science and religion to a new level and integrate cutting-edge research with dissemination, impact, and graduate teaching in this area.

Overall, the UOA's principal aim is to be the leading centre for research in Theology and Religion in the UK. This goal is to be achieved through a number of more detailed objectives:

1. *Excellence in Publication*. All postholders are expected to be research-active leaders in their field. Major monographs projected to be published over the next five-year period include: Barton, *Ethics in Ancient Israel*; Chapman, *The Fantasy of Reunion: Anglicans, Catholics, and Ecumenism, 1833–1882*; Flood, *Religion and Act*; Gillingham, *Psalms Through the Centuries*, vol. 2; Hausner, *Southwark Shamans and Winchester Geese*; Leftow, *Anselm's Proofs and The Goodness of God*; Macculloch, *Thomas Cromwell: A Life*; Schumacher, *Theological Philosophy*; Ward, *Ethical Life I: How the Light Gets In*; Zahl, *The Affections in Luther and Melancthon*; Zachhuber, *The Rise of Christian Theology and the End of Ancient Metaphysics*
2. *Collaborative Research*. The UOA will strengthen the existing Research Centres and encourage individual participation in their work, as well as in interdisciplinary centres across the wider university. The primary focus for the Faculty's research strategy are the four Centres within the UOA: the Ian Ramsey Centre for Science and Religion (Director:

Zachhuber), the McDonald Centre for Theology, Ethics, and Religious Life (Director: Biggar), the Centre for Reception History of the Bible (Director: Joynes), and the Centre for Theology and Modern European Thought (Director: Rasmussen). Faculty members are also active in the Oxford Centre for Late Antiquity (Booth, Edwards, Finn, Foot, Zachhuber), the Oxford Centre for Medieval Studies (Foot, Schumacher), and the British Centre for Durkheim Studies (Hausner). Major new projects envisaged for the next five years include Special Divine Action (Pinsent); Emotions and Affections (Hordern, Zahl), Holy Spirit in Church History (Lockley, Apetrei), Early Franciscan Theology (Schumacher), European Indophilia (Hausner, Zachhuber).

3. *Embedding impact and knowledge transfer in the Faculty's research culture.* The Faculty will increase the awareness among its researchers of the significance of impact as an aspect of their research. It will encourage the hosting of national and international conferences, exhibitions *etc.*, including dissemination to the general public. It will support research collaboration with non-academic partners, participation of its members in major external (e.g. advisory) committees and external links (e.g. with industry), as well as their engagement with national advisory bodies in order to inform public policy.
4. *Maintenance and Strengthening of Research Environment.* The Faculty will continue to monitor research reports annually and improve their use for strategic research planning at the individual as well as the institutional level. It will encourage strong candidates for Leverhulme visiting Fellowships and similar schemes, support Faculty members' applications for major awards, seek opportunities for them to address major conferences, take on journal editorial roles, serve on national committees, and play an active part in national and international subject associations.

### c. People, including:

#### i. Staffing strategy and staff development

The UOA's approach to staffing is guided by the following principal aims: (a) to recruit and retain excellent researchers and (b) to create conditions conducive to top-level research. Hence, its commitment to recruit research and academic staff of the highest international distinction and potential is complemented by a commitment to wide-ranging support for the career development of existing staff. Apart from statutory professors, all academic staff are recruited to a unified academic grade, currently 'University Lecturer'. Specific staffing decisions have been made in line with the UOA's continuing strategic reorientation. Recent retirements and other departures have provided opportunities for the faculty to rethink its size and shape over the medium term and structure itself better to meet its changing needs in both research and teaching.

The UOA currently comprises 22 permanent posts covering all main areas of theology as well as the study of religions: Old Testament (3), New Testament (3), Church History (2), Doctrine (5), Philosophy of Religion (2), Ethics (3), and the Study of Religions (3). The UOA also has a chair in Science and Religion. A lectureship in Byzantine History is shared with History. The Regius Professor of Hebrew in Oriental Studies works closely with the UOA's Old Testament group. The present shape of the UOA is the result of decisions made in line with strategic aims outlined in the previous section:

1. All three postholders in the *study of religions* (Hausner, Brekke, Fraenkel) have been appointed within the last five years. The third of these posts was created by redesignating an existing lectureship (previously in New Testament) when it fell vacant through retirement.
2. Recent appointments in Biblical Studies (Southwood, Lincicum) underpin the Faculty's claim to research leadership in biblical studies. Two more appointments will follow the imminent retirement of the two statutory chairholders in this area (Barton, Rowland). For these prestigious positions, the UOA will aim to recruit world leaders in their fields.
3. The UOA filled the vacancy caused by the departure of Wannewetsch in 2011 with the appointment of Hordern in 2012. A retirement from an Old Testament lectureship provided the opportunity to create for the first time a third post in Ethics, and to appoint in the area of

comparative religious ethics (Westerhoff).

4. The departure of Harrison in 2011 necessitated the appointment of a new Idreos Chair in Science and Religion. The search for his replacement has reached an advanced stage and the new holder is expected to be in post by October 2014. At the same time, the Faculty has been awarded funds to create a fixed-term lectureship in the same area, which will be filled after the new chair's arrival.

With the arrival of so many new staff, robust mentoring arrangements will be pivotal and are seen as a strategic priority. The Faculty appoints an individual mentor for each newly-arrived colleague with the responsibility to offer support and guidance for all aspects of their academic career during their probationary period. This period normally lasts for five years during which the lecturer is reviewed twice. The Faculty plans, in line with developments in the Humanities Division, to review and improve existing procedures for these reviews, including the use of external assessors and the introduction of a small review panel to prepare the decision, which is eventually made by the Faculty Board. To support colleagues' research during this period, the Faculty will encourage applications to schemes such as the AHRC early career fellowship programme and, where possible, provide early research leave.

All researchers and academic staff, including temporary and part-time staff, are on agreed national pay scales, with incremental progression. There are clear and transparent structures in place for re-grading of posts, to award additional pay on grounds of merit or temporary additional duties, and to retain exceptional staff. In addition, all eligible staff are encouraged and mentored to apply for the title of 'Professor' in a regular structured exercise. All permanent, full-time academic staff are eligible after six terms for one term's sabbatical leave which can be banked to be taken in periods of up to one calendar year at a time. University statutes require the time to be used for research purposes. Staff in the UOA benefit from the University's generous family-leave schemes and support mechanisms as well as schemes for staff to request flexible working patterns. The devolved structure of the University gives significant responsibility to the Chair of the Faculty Board (CoFB) who, acting within procedures which encourage equality of treatment, is given discretion to respond flexibly to local needs of individual staff.

A major area of strategic planning concerns the presence of postdoctoral researchers in the Faculty. Over the past five years, the Faculty has had considerable success attracting the holders of prestigious fellowships (British Academy, Leverhulme, Mellon); in addition, colleges have appointed theologians to JRFs and Early Career Development posts. Overall, the UOA included fourteen such individuals during the reporting period. Their research contributes considerably to the current submission. Several have moved on to permanent posts: Papadogiannakis (ERC Starting Investigator grant) was given a post at KCL; Lincicum (Leverhulme ECF) was appointed to a permanent post within the UOA. It is a strategic priority for the Faculty to maintain and, if possible, extend this number over the next five years; it intends to enhance the institutional support provided for each individual by offering mentoring and opportunities for career development. The Faculty will also improve the integration of postdoctoral researchers into the Faculty by involving them in its work at all levels as appropriate.

The University implements the national Concordat through its local Code of Practice for the Employment and Career Management of Research Staff and has been awarded the EU's HR Excellence in Research badge for the support it provides for researchers. A significant range of support for researchers is available across the University to provide the skills training required for researchers to be effective in their research, and the careers advice and professional development

opportunities to enable career progression.

## ii. Research students

The Faculty of Theology and Religion has a large and vibrant community of graduate students. Students for research degrees are admitted from a large, competitive field in all research areas represented in the Faculty. The competitive application process (3.6 applicants per place) is administered by the Faculty's Graduate Studies Committee in consultation with potential supervisors. There are currently 151 students studying for a research degree; over the years since RAE 2008 an average of 17 research degrees have been awarded per year. Every student is assigned to at least one supervisor but joint supervision is frequent, especially where research topics span more than one discipline. A considerable number of students therefore benefit from the expertise of scholars in related disciplines as well, such as Philosophy, Modern Languages, History, Oriental Studies or Classics.

Supervisors meet with their students at least twice per term (more frequently in their first year) and write termly reports which are read and monitored by the Director of Graduate Studies. At two stages the students' progress is formally assessed by two assessors neither of whom normally is the student's supervisor. These interviews and the assessors' reports are important benchmarks for both students and faculty. They ensure the UOA (through its Graduate Studies Committee) stays in overall control of students' developments throughout their doctoral work.

Research seminars, which are offered by all the UOA's subject groups, provide further support. They foster a community of researchers, give students the opportunity to present results of their own work and to meet recognised experts in their own area of research and beyond. In addition, students have had opportunities to participate in other forms of research activities. A long-standing co-operation with the University of Bonn is the basis of biennial, weeklong graduate conferences which are held alternately in Bonn and Oxford. Graduate students in modern theology and philosophy of religion have also benefited from Oxford's participation in annual graduate day conferences organised jointly with Cambridge, KCL, and Nottingham. In 2010, a postgraduate conference was held at Oxford under the title 'The Present Moment'; funding for this event was provided by Oxford's Centre for Excellence in Preparing for Academic Practice (CETL). CETL (which existed until 2010) also offered a two-stage scheme to prepare doctoral students for tutorial teaching; students in Theology and Religion were encouraged to participate in that scheme and have very successfully done so.

The UOA is conscious of the need to develop further the support for graduate students' professional development and sees it as a strategic priority to offer opportunities in this area. It has appointed a Coordinator of Graduate Professional Development (Wolfe), who works in conjunction with a graduate representative, the latter funded by the Humanities Division. Her duties include the organisation of an annual, day-long PLTO (Preparation for Learning and Teaching at Oxford) workshop to equip research students with fundamental teaching skills, a long-term mentoring programme (DLT), two workshops per term on various relevant topics, and a weekly office hour during term time.

The UOA recognises that an increase in scholarships for research students will be indispensable for attracting the highest possible number of the very best applicants from around the world. Currently, 82 research students receive at least some funding (among them 21 AHRC award holders). The acquisition of funds to endow additional graduate scholarships is therefore one of its top priorities for the next five years. The Faculty will work with colleges, many of which have

existing partial scholarships, and with the Division seeking to move towards a future model in which the majority of research students in Theology and Religion will be in fully funded places.

#### **d. Income, infrastructure and facilities**

Since the RAE 2008, the UOA has succeeded in substantially increasing its external research income, which more than quadrupled from a yearly average of £169,223 between 2001 and 2007 to £708,133 during the reporting period. The largest single donation was the endowment in perpetuity of the McDonald Centre for Ethics, Theology, and Public Life (£2,085,000) which, while technically not research income, has had the most wide-ranging influence on the Faculty's research environment. It created the space for the strategic development of collaborative research in ethics, one of the Faculty's major areas of development, and has facilitated its impact on political and public debates as documented by the Biggar impact case study. The Ian Ramsey Centre continues to attract major grants, mainly from the Templeton Foundation: it held 40% of a £1.9 m grant for a three-year project on Cognition, Religion, and Theology conducted jointly with the Centre for Anthropology and Mind (2007–2010). In 2009, it was awarded £610,000 for 'God, Philosophy, and Science', in 2010 it received £340,000 for 'Science and Religion in Latin America', and in 2013 it won a £1.47m grant for work on 'Special Divine Action'. £56,949 was awarded under the Major Research Awards Scheme of the AHRC to the project 'Vernacular Religion', conducted jointly with the Institute of Social and Cultural Anthropology, between 2009 and 2011. The results of this research form the underpinning of the Hausner impact case study. The 'Prophecy Project', funded with £292,404 by the Panacea Society, continued until 2011. While the research is now largely complete, its impact is only beginning to emerge (cf. Rowland impact case study).

Other grants totalling £1,911,692 were received from funding bodies including the European Commission, the AHRC, British Academy, and the Mellon Foundation. Funded leave was awarded to Adams, Harrison, and Pattison (AHRC), Barton (Leverhulme), and Leftow (Templeton).

The Faculty continues to benefit from excellent library facilities, primarily the Bodleian Library with one of the largest theology collections in the world (400,000+ volumes) The annual theology materials budget for purchased items (books, journals and e-resources) averages £100,000 (although this does not include the cost of e-resource packages purchased centrally). The lending collections of the Philosophy and Theology Faculties Library are located in the newly refurbished Radcliffe Infirmary, in close proximity to the Faculty of Theology and Religion. The PTFL primarily serves the staff and students of the two faculties, in support of research, teaching and learning. The collection comprises 50,000 books, available on open shelves or by order from closed access. In addition, several college libraries hold significant collections of theology books, and the resources of other Faculty Libraries (History, English, Classics) are valuable for those researchers who work in related areas.

A major area of development has been the increasing production of digital publications and the digitisation of existing ones. The Bodleian has invested heavily into electronic resources and was, in 2011/12, the world's heaviest user of JSTOR. Regent's Park College has been awarded £488,000 for the digitisation of the Angus Library, a unique archive of Baptist literature. The Faculty's researchers have also made use of the provision of the digital Oxford Research Archive (ORA) which allows individuals to publish Open Access versions of their research outputs. In some cases, the proceedings of conferences have been made available in this way: Heidegger and Theology (Pattison); The Present Moment (Bockmuehl). Doctoral dissertations are now generally made accessible to the public via ORA.

Research in the Faculty is also facilitated by the presence in Oxford of the following institutions:

1. *Permanent Private Halls*. These religious houses, whose academic focus is generally on theology, employ several research-active faculty members, accommodate research students, and, in some cases, also operate their own research and dissemination initiatives. Notable are the Centre for Christianity and Culture at Regent's Park College and the Graduate Seminar on Critical Theory and Spiritual Practice (convener Fiddes/Anderson). Joint academic appointments by the Faculty and one or more PPH are currently planned for the next five years.
2. *Recognised Independent Centres*. The four RICs have for many years been indispensable resources for the Faculty's attempt to include the major world religions within its remit. With the appointment of postholders in the Study of Religion, this role has changed but collaboration with RICs is still central to the Faculty's work. A current project on the Dead Sea Scrolls (Bockmuehl), for example, draws heavily on resources of the Oxford Centre for Hebrew and Jewish Studies. As Fellow of the Islamic Studies Centre, Afifi al-Akiti is also University Research Lecturer in Islamic Studies and as such a member of the Faculty of Theology and Religion (appointed 2008).

The size and the strength of Oxford's theological community attracts leading scholars in the same and related disciplines from across the world who come to lecture, study or participate in research projects thus considerably enhancing the research environment. This is facilitated through a number of very highly regarded series of lectures including the Bampton Lectures, the Hensley-Henson Lectures, and the newly endowed Ptarmigan Lectures in Patristics, which have so far been given by Kallistos Ware and Elizabeth Clarke. Regular research seminars are offered on a termly basis in all main areas of research. A large number of conferences are organised by the research centres, by subject groups, by colleges, by Permanent Private Halls or by individual researchers. The largest and most prestigious of these was the 16<sup>th</sup> Patristics Conference held in Oxford in August 2011 with 750 delegates but many smaller events are noteworthy too. Over the reporting period, speakers at these events have included Simon Blackburn, Sarah Coakley, John Cottingham, James Dunn, Bruce Langtry, Bruce McCormack, Mark Noll, Mona Siddiqui, Raymond Tallis, David Tracy, Nicholas Woltersdorff, N. T. Wright, and Linda Zagzebski.

#### **e. Collaboration and contribution to the discipline or research base**

The research environment of the Faculty of Theology and Religion is not limited to Oxford. The Faculty as a whole has been involved in a number of national and international collaborations:

- It is actively engaged in Europaeum, a network of leading European research universities.
- In collaboration with the University of Bonn it organises biennial graduate conferences; senior collaborative research involving theologians from Bonn and Oxford has, during the reporting period, led to the publication of two tightly edited collections.
- Biblical scholars have worked with colleagues from Leiden and Bonn in a regularly convened seminar.

Most individual researchers are also active in collaborations with British and overseas institutions, for example:

- Bockmuehl currently runs a three-year project with Notre Dame on *Creatio ex Nihilo*.
- Zachhuber participated in an interdisciplinary project on *Images as Models of Reality* at the Berlin Academy of Sciences and Humanities.
- Rowland co-headed a collaboration between the Centre for Reception History of the Bible and the University of Zurich visuality in religion research group.

Most members of the UOA contribute to their discipline through editorships of major journals or book series, for example:

- Ward is editor of several book series, including *Illuminations: Religion and Theology*

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(Blackwell).

- Barton was (until 2010) and Southwood is editor of the *Journal of Theological Studies*.
- Rowland is editor of the Blackwell Bible Commentary Series.
- Rasmussen serves on the advisory board of the series *Kierkegaard Research: Sources, Reception and Resources*.
- Flood is general editor for the *Oxford History of Hinduism*.

Members have contributed to the work of their discipline and to academia more widely through membership in Research Councils or offices held in learned societies:

- Tuckett, Hausner, and Zachhuber are members of the AHRC/SSRC Peer Review College.
- Barton and Day were Presidents of the Society for Old Testament Study; Foot was President of the Ecclesiastical History Society (2011-12). Ward was President of the Society for the Study of Theology (2010-12).

Most members of the UOA gave invited lectures. Some of the most notable of those were:

- Bockmuehl's 2012 Clarke Lectures at Duke Divinity School
- Biggar's 2009 Tate-Willson Lectures (Southern Methodist University)
- Rowland's 2008-09 Yale Divinity School Shafer Lectures
- MacCulloch's 2012 Gifford Lectures.

A major contribution to theology and the study of Christianity more widely was Diarmaid MacCulloch's work with the BBC. Based on his landmark publication of *The History of Christianity: The First Three Thousand Years*, MacCulloch produced a six-part television series which has been aired subsequently by BBC Two and 4, and marketed on DVD. This work, on which an impact case study is based, reflects his scholarly esteem and has in its turn increased his presence in the public and the media, including another television series, *How God Made the English*, aired by BBC Two in April 2012.

The work of individual members of the UOA has been recognised with awards and distinctions:

- MacCulloch received a Knighthood for services to scholarship in the New Year's Honours List 2012.
- Tuckett received the British Academy's Burkitt Medal for Biblical Studies (2012).
- Lincicum was awarded the Manfred Lautenschläger Award for Theological Promise (2012).
- Stroumsa (retires 2013) is a member of the Israel Academy of Sciences and Humanities.
- Barton and MacCulloch are Fellows of the British Academy (Barton also of the Norwegian Academy of Arts and Sciences).

An important constituency for the work of the Faculty are churches and other religious organisations. Much work is therefore done by faculty members in service of religious bodies: Biggar is member of the Mission and Public Affairs Council on the General Synod of the CofE; Gallaher was invited participant in World Council of Churches (WCC) consultation on inter-religious plurality; MacCulloch is President of the Church of England Record Society; Maltby is Proctor for the University of Oxford in the General Synod of the CofE and Central Member of the Crown Nomination Commission; Rowland is Canon Theologian of Liverpool Cathedral.

This account of the environment for Theology and Religion in Oxford in 2013 indicates the major changes there have been in the broadening of the syllabus, the nature of the appointments and the scope of the research of post-holders in Oxford. These changes reflect a broad consensus in the UOA, supported by top quality research and increasing external funding which together are consolidating Oxford's position as a world leading centre for the study for Theology and Religion.