CONSUMING PRACTICE: FOOD IN CHRISTIAN RELIGION

This course explores fascinating and sometimes bizarre Christian traditions of food and eating in order to understand consumption, addiction and abstinence today. It is for 3rd and 4th year students in the School of Divinity and from elsewhere in the University.

<table>
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<th>Semester</th>
<th>1</th>
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<tr>
<td>Course Code</td>
<td>THET10052</td>
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<tr>
<td>Prerequisites</td>
<td>none</td>
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<td>Credits</td>
<td>20</td>
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<tr>
<td>Assessment</td>
<td>45% essay (3000 words), 45% written exam (2 hours), 10% seminar presentation and participation</td>
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<tr>
<td>Course Manager</td>
<td>Dr David Grumett (<a href="mailto:david.grumett@ed.ac.uk">david.grumett@ed.ac.uk</a>)</td>
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<tr>
<td>Class Time</td>
<td>Thursdays 9–10.50 a.m.</td>
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<tr>
<td>Location</td>
<td>Room 1.07, New College, Mound Place, Edinburgh EH1 2LX</td>
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Intended Learning Outcomes
1. identify and understand key texts and traditions that inform a Christian view of food and diet;
2. compare and contrast different Christian attitudes to food and diet;
3. bring perspectives developed from textual reading and historical research to bear on current practical issues;
4. engage in constructive scholarly debate with other seminar members;
5. demonstrate an ability to identify key terms and their meanings;
6. demonstrate good judgement about how to judge the relative importance of items on course bibliographies.

Preparatory reading

Syllabus  All key texts are available via Learn. Please read them before the seminar.

Week 1 (18 September)  Course administration and overview: what has food to do with theology?

Week 2 (25 September)  Food in the Old Testament: creation, boundaries and exclusions
Key text: Mary Douglas,《Leviticus as Literature》(Oxford University Press, 1999), 166–75.

Week 3 (2 October)  Dining in the New Testament: Jews, Gentiles and the common table

Week 4 (to be confirmed)  Eating in the Desert: from fasting to moderation

Week 5 (16 October)  Medieval abstinence in monastery and society

Week 6 (23 October)  Reforming diet: from public observance to personal discipline
Play by Erasmus ‘Concerning the eating of fish’ will be performed in place of the normal seminar.

Week 7 (30 October)  Scarcity or abundance? Christian diet in consumer society

Week 8 (6 November)  Addicted: what do we love?

Week 9 (13 November)  Meat and sacrifice
Key text: Grumett and Muers,《Theology on the Menu》, 107–27.

Week 10 (20 November)  This is my body, this is my blood: theologies of eucharistic eating

Week 11 (27 November)  Digestion and rumination
Assessment

Seminar presentation and participation (10%)

You will be able to sign up for a presentation week and topic at the first seminar.

After your presentation you may post a handout, notes or similar on the Learn site for other course members to view. This will not be assessed.

If you would like formative feedback on your presentation, including an indicative mark, please email a copy of your handout, notes or similar to the course manager and he will be happy to provide these.

Participation includes seminar attendance, contributions to discussion and engagement with peers.

For grading purposes, there is no formal demarcation between the elements of assessment.

Coursework essay (45%)

Titles

- Which is more important in regulating diet: purity or boundaries?
- How should the Old Testament shape a modern Christian theology of diet?
- How does communal dining promote community solidarity?
- Does flexibility promote a Christian dietary ethic or undermine it?
- What place, if any, does asceticism have in the modern world?
- Does fasting deny or empower?
- How useful is the idea of gluttony in tackling obesity today?
- Does monastic dietary discipline have wider social relevance?

The course manager will be available to discuss your essay planning with you.

Details of the formatting required are provided in the Red Book, available on the School of Divinity website and from the office.

A ±10% (= 300 word) error margin is permitted in the word count. Beyond this, ±10–20% will receive a penalty of 5%, ±20–30% will receive a penalty of 10%, and ±>30% will receive a mark of zero. This is to ensure that the assessment requirements are met and all are treated fairly.

Essays must be submitted via Learn and the required length, including footnotes but excluding bibliography, is **3000 words. The submission deadline is Monday 10 November 2014 at 2 p.m.**

Feedback and marks will be available two weeks after the submission deadline.

Written exam (45%)

The exam will last **two hours**. The paper will comprise **seven** questions of which you will be required to answer **two**.

In order to avoid overlap with essay titles, it will focus on material covered in the later weeks of the course. Nevertheless, you will need to draw on perspectives developed throughout the semester.
Bibliography

**General** (* = highly recommended)


Griffiths, Sian and Jennifer Wallace (eds), *Consuming Passions: Food in the Age of Anxiety*, (Manchester University Press, 1998).


**Food in the Old Testament: creation, boundaries and exclusions**


Rogerson, J.W., ‘What was the meaning of animal sacrifice?’, in *Animals on the Agenda: Questions about Animals for Theology and Ethics*, eds Andrew Linzey and Dorothy Yamamoto (London: SCM, 1998), pp. 8–17.


Soza, *Food*, 1–22, 37–47.


### Dining in the New Testament: Jews, Gentiles and the common table


### Eating in the Desert: from fasting to moderation


### Medieval abstinence in monastery and society


Jotischky, Hermit’s Cookbook, 123–54. [e-book]
Soza, Food, 23–36.

Reforming diet: from public observance to personal discipline

Scarcity or abundance? Christian diet in consumer society
Haslam, David and Fiona Haslam, Fat, Gluttony and Sloth: Obesity in Medicine, Art and Literature (Liverpool University Press, 2009).

Wirzba, *Food*, 110–43.

**Addicted: what do we love?**

**Meat and sacrifice**

**This is my body, this is my blood: theologies of eucharistic eating**
Wirzba, *Food*, 1–34.