

**TRINITY COLLEGE DUBLIN**



**SCHOOL OF  
WORLD RELIGIONS  
& THEOLOGY**

**COURSE HANDBOOK  
2011-2012**

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## 1. STAFF OF THE SCHOOL

### I. Staff Members

**Ms. Jane Welch** (email: [jwelch@tcd.ie](mailto:jwelch@tcd.ie)) is the Executive Officer of the School. Her office is Arts Building room 5010, and her office hours are posted on the door of Room 5010. The phone number for the School's office is 01 896 1297.

The following are the academic staff. The hours when they are available to students will be posted on their office doors.

**Roja Fazaeli**, BA, MPhil, PhD(Islamic Studies) Email: [fazaelr@tcd.ie](mailto:fazaelr@tcd.ie); ext. 1409; Arts Building room 5029.

**Anne Fitzpatrick-McKinley**, BA, PhD (Near East and Early Judaism) is Head of School. Email: [fitzpa@tcd.ie](mailto:fitzpa@tcd.ie); ext. 3397; Arts Building room 5036.

**Lesley Grant**, BA, PhD (Biblical Studies) Email: [grantlm@tcd.ie](mailto:grantlm@tcd.ie); ext. 1101; Arts Building room 5032.

**Maureen Junker-Kenny**, Dr. theol, Dr. theol. Habil (Theology and Ethics) Email: [mjunkerk@tcd.ie](mailto:mjunkerk@tcd.ie); ext. 1044; Arts Building room 5030.

**Andrew Mayes**, MA, PhD, Litt.D (Hebrew and Biblical Studies) Email: [amayes@tcd.ie](mailto:amayes@tcd.ie); ext. 1406; Arts Building room 5038.

**Zuleika Rodgers**, BA, PhD (Jewish Studies) is Head of Department, Director of the Herzog Centre, Curator of the Weingreen Museum. Email: [rodgersz@tcd.ie](mailto:rodgersz@tcd.ie); ext. 2229; Arts Building room 5037.

**Cathriona Russell**, B. Agr.Sc , M.Agr.Sc , BA, PhD (Theology). Email: [cathriona.russell@tcd.ie](mailto:cathriona.russell@tcd.ie)

**John Scally**, BA. M.Phil, PhD (Historical Theology) Email: [jscally@tcd.ie](mailto:jscally@tcd.ie); Arts Building room 5011.

**Benjamin Wold**, MA, PhD (New Testament and Christian Origins) Email: [woldb@tcd.ie](mailto:woldb@tcd.ie); ext. 1375; Arts Building room 5031.

## 2. PEOPLE TO HELP YOU

## **I. College Tutors**

Trinity College is the only university in Ireland to operate what is known as the tutorial system. When you register at Trinity, you are allocated a College Tutor—a member of the academic staff appointed to look after your general welfare. Your tutor may well not be a member of the School of Religions. His or her tutor's role includes answering your queries, signing forms, writing references and offering confidential advice should you have domestic, financial or personal difficulties. You should arrange a meeting with your tutor as soon as possible after registration.

## **II. Directors of Studies**

The School of Religions and Theology also appoints a Director of Studies for each year. This person, who is a member of the School's staff, monitors your progress and is available for consultation should you have any difficulties with your studies. The following members of staff are Directors of Studies:

JF	Prof. Lesley Grant
SF	Prof. Benjamin Wold
JS	Prof Maureen Junker-Kenny
SS	Prof. Roja Fazaeli

## **III. Lecturers**

The teaching style of our school is interactive. You are welcome to ask questions in class and to take part in discussions.

The lecturers in our School are all approachable people who welcome the opportunity to meet their students. The times at which lecturers are available to students in their offices are posted on the School notice board and on each lecturer's door. If these times clash with your other class times, simply make an appointment with the lecturer for another time.

Do not allow problems with a course, or with your studies in general to build up. Go to see the relevant lecturer or, if you prefer, the Director of Studies for your year. Alternatively, consult your College Tutor. Remember too that confidential help with personal problems is available for all students through the Student Counselling Service.

## **IV. The School Committee**

In addition to staff members, this involves student representatives of each year of the undergraduate course, of both the Single Honor and TSM programmes, and of the postgraduate community. It meets once a term and offers a regular and formal opportunity for staff and students to talk together

about the curriculum, the life of the School, and matters of particular concern to the student body. If you have an issue that you would like to raise, tell the appropriate student representative about it.

### **3. THE ACADEMIC YEAR 2011-2012**

#### **I. Semesters**

Until the fourth (or Senior Sophister) year, there are two modules per year that are divided into two semesters ('A' and 'B' in the Curriculum below). Each part lasts a 'semester' of 12 weeks with one reading week in Week 7.

**Semester A:** Begins Monday the 26<sup>th</sup> of September and concludes Friday the 16<sup>th</sup> of December. Study Week begins Monday the 7<sup>th</sup> of November (Week 7).

**Semester B:** Begins Monday the 16<sup>th</sup> of January and concludes Friday the 6<sup>th</sup> of April. Study Week begins Monday the 27<sup>th</sup> of February (Week 7).

### **4. DEGREE PROGRAMMES**

The Honors B.A. degree is known as a Moderatorship. Within the School, there are three possible courses leading to this degree:

- I. a Single Honors (SH) Moderatorship in Religions and Theology;
- II. a Two-Subject Moderatorship (TSM) in Religions and Theology combined with another Arts Subject;
- III. a Two-Subject Moderatorship (TSM) in Jewish and Islamic Civilizations combined with another Arts Subject.

#### **I. Learning Outcomes for Single Honors in Religions and Theology**

On successful completion of this programme, students should be able to:

- Demonstrate an in-depth knowledge of World Religions and the critical issues in the study of their origins, formative periods, and foundational documents
- Articulate of the development of each religious tradition's interpretative strategies
- Analyse the sacred texts, artistic conventions and literary traditions of religious communities
- Critically evaluate the historical, social and philosophical contexts which shaped and continue to shape these religious communities

- Contribute to the current debates about the role of religion in a globalised world
- Situate current ethical debates in science and to assess religious stances and the contribution which they might offer
- Specialized skills to research a topic and to present the results of the investigation at seminar presentations, in essay and dissertation form
- Engage with life-long learning and show a capacity for further study of a more self-directed and autonomous kind.

## **II. Learning Outcomes for TSM in Religions and Theology**

On successful completion of this programme, students should be able to:

- Demonstrate an in-depth knowledge of World Religions and the critical issues in the study of their origins, formative periods, and foundational documents
- Articulate of the development of each religious tradition's interpretative strategies
- Analyse the sacred texts, artistic conventions and literary traditions of religious communities
- Critically evaluate the historical, social and philosophical contexts which shaped and continue to shape these religious communities
- Contribute to the current debates about the role of religion in a globalised world
- Situate current ethical debates in science and to assess religious stances and the contribution which they might offer
- Specialized skills to research a topic and to present the results of the investigation at seminar presentations, in essay and dissertation form
- Engage with life-long learning and show a capacity for further study of a more self-directed and autonomous kind.

## **III. Learning Outcomes for TSM in Jewish and Islamic Civilizations**

On successful completion of this programme, students should be able to:

- Demonstrate in-depth knowledge of Jewish and Islamic civilizations and the critical issues in the study of their origins, formative periods, and foundational documents
- Articulate of the development of Jewish and Islamic interpretative strategies
- Analyse the nature of the historical, social and philosophical contexts which shaped and continue to shape Jewish and Islamic identity
- Evaluate the critical contemporary issues facing different Jewish and Islamic communities
- Appraise critically political, artistic and social movements within Judaism and Islam

- Apply specialized skills to research a topic and to present the results of the investigation at seminar presentations, in essay and dissertation form
- Engage with life-long learning and show a capacity for further study of a more self-directed and autonomous kind.

The first year of each programme offers courses on a range of foundational approaches to biblical, theological, Jewish and Islamic Studies, and world religions; these disciplines set the context for the more specialised study of the second and third years. The fourth year offers a series of elective courses and the possibility of a dissertation.

The four years of the degree programme are known by the following titles:

Year 1	Junior Freshman	(JF)
Year 2	Senior Freshman	(SF)
Year 3	Junior Sophister	(JS)
Year 4	Senior Sophister	(SS)

Both the Single Honors and TSM degree in Religions and Theology are recognised by the **Department of Education and Science** as leading to qualifications for the purpose of admission to the Register for Intermediate (Secondary) School Teachers.

The Department of Education and Science has specified the following courses as obligatory for **TSM students** who want to teach Religious Education as one of their subjects in Secondary School. These stipulations **do not** apply to **Single Honors** students:

- Year 2 (SF) Philosophical and Theological Approaches to God
- Year 2 (SF) Christianity and Society and Contemporary Ethical Issues
- Year 3 (JS) Christology
- Year 3 (JS) Ethics: Philosophical and Theological and Approaches to Theological Ethics

(See the Letter of April 30, 2004 that is posted on the Departmental Notice-board).

## 5. CONTINUALLY ASSESSED MODULES

These modules are assessed and not examined at the end of year. Marks will be awarded for essays and presentations and/or tutorial participation. A 90% attendance is required to pass the module. Students who do not have satisfactory attendance and/or fail to meet the presentation and participation prerequisites will be required to sit an end of year examination in this module.

## 6. CURRICULUM & COURSE DESCRIPTIONS

### I. JUNIOR FRESHMAN

- Single Honor: All courses must be taken
- TSM Jewish and Islamic Civilization: Modules 1, 4 & 5
- TSM Religions and Theology: Modules 1,2 & 3

#### 1.

#### **Semester A: The Bible and Jewish and Christian Origins (HE 1014)**

**Lecturer(s):** Prof.. Anne Fitzpatrick

#### **Contact Hours**

22 lecture hours

3 hours per week for assessments and reading is required

**ECTS Value 5**

#### **Description**

The module explores the physical environment of the world of ancient Israel using both literary and archaeological evidence. Particular attention is paid to the religious worldview of the ancient Israelites and their neighbours in the land of Palestine and in Babylonia, Persia, Egypt and the Hellenistic world. This module is mandatory for Single Honors and TSM Junior Freshman students.

#### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Describe the physical, historical and religious environment of which early Israel was a part
- Discuss the problems faced by the historian of early Judaism who attempts to put together diverse materials, both literary and material to reconstruct ancient history
- Write two essays on topics set by the lecturer which demonstrate a critical appreciation of the problems of sources for early Jewish history
- Discuss the background out of which monotheism emerged

### **Methods of Assessment**

This is a continually assessed module, see “Assessed Modules” (page 8; §5). Students are required to write essays on topics set by the lecturers and are also expected to engage in class discussion. Students may also be asked to carry out team based project work.

### **Semester B: The Bible and Jewish and Christian Origins (HE 1014)**

**Lecturer(s):** Prof. Zuleika Rodgers, Prof. Benjamin Wold

### **Contact Hours**

22 lecture hours

3 hours per week for assessments and reading required

**ECTS Value:** 5

### **Description**

The first section of this module introduces the students to Judean culture and the New Testament writings within the context of the Greco-Roman world. By studying both documents and material culture in the classroom, students gain an appreciation of how the interaction with Hellenism and Rome influenced the development of Judean political, cultural and religious life.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Discuss the nature of the encounter between the Jews and the Hellenistic and Roman world.
- Outline the political, cultural and religious developments of Judeans in Palestine and the Diaspora from the late Hellenistic period to 135 CE.
- Provide a basic synopsis of the contents of the New Testament.
- Identify basic resources for the study of earliest Christianity in its historical context(s).

### **Methods of Assessment**

This is a continually assessed module, see “Assessed Modules” (page 8; §5). Students are required to write essays on topics set by the lecturers and are also expected to engage in class discussion. Students may also be asked to carry out team based project work.

## **2.**

### **Semester A: Introduction to Theology (HE 1002):**

**Lecturer(s):** Prof. Cathriona Russell

#### **Contact Hours**

22 hours Lectures

3 hours of reading per week is required to cover the material.

**ECTS Value:** 5

#### **Description**

This module examines discourse about God from the Patristic, Medieval, Reformation, Enlightenment periods to the Modern and Contemporary eras. It will initially explore the sources for Christian theology, tracing the distinctions between natural theology and God's self-revelation, to which the Bible is witness. It then examines classical, medieval and modern theologies in relation to key doctrines: the trinity, creation, theodicy and eschatology, interpreting these in light of the cultural challenges of their own time. It will outline some of the key movements in theology: liberation, feminist and ecological. Lastly it investigates the critiques of religion in modernity, the relationship between the natural sciences and theology in the public realm, the representations of God in popular culture, and in inter-religious and intercultural dialogue.

#### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Appraise the historical data of the various periods, issues and personages.
- Analyse, understand and interpret the accumulated data.
- Critically evaluate the understood material and insights.
- Communicate results.

#### **Methods of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

### **Semester B: Introduction to Theology (HE 1002):**

**Lecturer(s):** Prof. Cathriona Russell

#### **Contact Hours**

22 hours Lectures

3 hours of reading per week is required to cover the material.

**ECTS Value: 5**

### **Description**

This module examines discourse about God from the Patristic, Medieval, Reformation, Enlightenment periods to the Modern and Contemporary eras. It will initially explore the sources for Christian theology, tracing the distinctions between natural theology and God's self-revelation, to which the Bible is witness. It then examines classical, medieval and modern theologies in relation to key doctrines: the trinity, creation, theodicy and eschatology, interpreting these in light of the cultural challenges of their own time. It will outline some of the key movements in theology: liberation, feminist and ecological. Lastly it investigates the critiques of religion in modernity, the relationship between the natural sciences and theology in the public realm, the representations of God in popular culture, and in inter-religious and intercultural dialogue.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Appraise the historical data of the various periods, issues and personages.
- Analyse, understand and interpret the accumulated data.
- Critically evaluate the understood material and insights.
- Communicate results.

### **Methods of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

**3.**

### **Semester A: Introduction to World Religions (HE 1015):**

**Lecturer(s):** Prof. Lesley Grant

### **Contact Hours**

22 Lecture Hours per Semester

**ECTS Value: 5**

### **Description**

This two-part course is a study of the main religious traditions in the world today. The course provides a foundation for the study of comparative and intercultural theology in a pluralist context focusing on both the history and the modern expression of the traditions.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Explain the history and culture of the major religions in the world.
- Recognise the different textual doctrines of these traditions.
- Identify the similarities and differences of the value systems of these traditions.
- Identify the major figures both historical and contemporary within each of these traditions.
- Critically analyse relevant the main debates in the traditions and develop their own ideas and positions in relation to them.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B: Introduction to World Religions (HE 1015):**

**Lecturer(s):** Prof. Lesley Grant

### **Contact Hours**

22 Lecture Hours per Semester

**ECTS Value:** 5

### **Description**

This two-part course is a study of the main religious traditions in the world today. The course provides a foundation for the study of comparative and intercultural theology in a pluralist context focusing on both the history and the modern expression of the traditions.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Explain the history and culture of the major religions in the world.
- Recognise the different textual doctrines of these traditions.
- Identify the similarities and differences of the value systems of these traditions.

- Identify the major figures both historical and contemporary within each of these traditions.
- Critically analyse relevant the main debates in the traditions and develop their own ideas and positions in relation to them.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **4.**

### **Semester A: Introduction to Jewish Civilization from Antiquity to the Modern Period (HE 1004):**

**Lecturer(s):** Prof. Zuleika Rodgers

### **Contact Hours**

22 Lecture Hours per Semester

3 hours of reading per week is required to cover the material.

**ECTS Value:** 5

### **Description**

The purpose of this module is to introduce the student to the development of Jewish civilization from the earliest period to the present. The module is designed for those who are just starting their study of Judaism and it equips the student with a knowledge of the central issues and main texts in the formation of Jewish identity. The intention of this course is to allow the student to acquire a basic knowledge of Jewish culture and history.

This course is mandatory for Single Honour students in Religions and Theology and TSM students in Near Eastern and Jewish Studies. Visiting students are welcome to join the course in either semester.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify the main issues that have played a central role in the formation of Jewish identity.
- Outline the major cultural and religious figures and movements in Jewish history.

- Explain the place of texts in Jewish culture and identify the central component of the Jewish library.
- Demonstrate an understanding of the belief system of Judaic religion and its historical development.
- Discuss the modern challenges to (and responses from) Jewish culture.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B: Introduction to Jewish Civilization from Antiquity to the Modern Period (HE 1004):**

**Lecturer(s):** Prof. Zuleika Rodgers

### **Contact Hours**

22 Lecture Hours per Semester

3 hours of reading per week is required to cover the material.

**ECTS Value:** 5

### **Description**

The purpose of this module is to introduce the student to the development of Jewish civilization from the earliest period to the present. The module is designed for those who are just starting their study of Judaism and it equips the student with a knowledge of the central issues and main texts in the formation of Jewish identity. The intention of this course is to allow the student to acquire a basic knowledge of Jewish culture and history.

This course is mandatory for Single Honour students in Religions and Theology and TSM students in Near Eastern and Jewish Studies. Visiting students are welcome to join the course in either semester.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify the main issues that have played a central role in the formation of Jewish identity.
- Outline the major cultural and religious figures and movements in Jewish history.
- Explain the place of texts in Jewish culture and identify the central component of the Jewish library.

- Demonstrate an understanding of the belief system of Judaic religion and its historical development.
- Discuss the modern challenges to (and responses from) Jewish culture.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **5.**

### **Semester A: Introduction to Islamic Civilisation (HE 1010)**

**Lecturer(s):** Prof. Roja Fazaeli

#### **Contact Hours**

22 Lecture Hours per Semester (6 hours of field study)  
3 hours per week for reading is required

**ECTS Value:** 5

#### **Description**

This module is an introduction to Islamic civilisation and a glance at contemporary debates surrounding the study of Islam. The course will begin with a study of the five pillars of Islam and the history of the pre-Islamic Arabia and the life of Prophet Muhammad. In addition to studying the socio-historical aspects of early Islam we will also discuss different contemporary themes such as “Islamic politics”, “Islam and Human Rights”, “Islam and Gender” and “Islam and Globalization”.

*\*\*This course is mandatory for single honours Religions and Theology students\*\**

#### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Appreciate the diversity of Islamic traditions
- Discuss the theoretical underpinning of the five pillars of Islam as well as their centrality to everyday lives of Muslims
- Discuss and critically debate different themes presented in the course

## Methods of Assessment

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## Semester B: Introduction to Islamic Civilisation (HE 1010)

Lecturer(s): Prof. Roja Fazaeli

### Contact Hours

22 Lecture Hours per Semester (6 hours of field study)  
3 hours per week for reading is required

ECTS Value: 5

### Description

This module is an introduction to Islamic theology geared at first year university students. The course will begin with a study of the sacred texts, the Qur’an and the *ahadith*, and their relationship to Islamic law. The early creeds will also be discussed, in addition to an examination of the development of the *kalam* tradition. Concepts such as creation, God’s essence and the connection between prophethood and revelation will be addressed.

*\*\*This course is mandatory for single honours Religions and Theology students\*\**

### Learning Outcomes

On successful completion of this course, students will be able to:

- Appreciate the importance of the sacred texts, the Qur’an and the *ahadith*, to Muslims
- Define Islamic law and its sources.
- Discuss different the *kalam* and tradition.
- Analyse concepts such as creation, God’s essence and the connection between prophethood and revelation.
- Identify the work of great philosophers of the Muslim world and the link of these works to *kalam*.
- Develop a greater familiarity with the primary and secondary sources.
- Critically analyse relevant main theological debates and develop their own ideas and positions in relation to them.

## **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**6.**

## **Semester A: Sources, Documents and Literacy in the Ancient World (HE 1011)**

**Lecturer(s):** Prof. Anne Fitzpatrick, Prof. Zuleika Rodgers

### **Contact Hours**

22 hours lectures/workshops

This course is presented over 12 weeks of Semester A.

Three hours of reading per week is required to cover the material.

**ECTS Value:** 5

### **Description**

This module introduces students to the problems of reconstructing the history of the origins of the Bible on the basis of the literary and material evidence. Sources examined will include the Bible, archaeology, numismatics, epigraphy, royal archives and seals. We will also examine the role of writing in the ancient world with a particular focus on the origin and function of ancient libraries. Over the course of the module students will be encouraged to engage in class discussion and team project work.

*\*\*This module is mandatory for Single Honors Junior Freshman students\*\**

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify the sources for reconstructing ancient Israelite and Jewish societies.
- Recognise the place of scribal culture in early Israel and surrounding cultures.
- Demonstrate the specific issues relating to the study of ancient written documents.
- Explain how important sources have been collected, categorised and presented.

## **Methods of Assessment**

This is a continually assessed module, see “Continually Assessed Modules” (page 8; §5). Students are required to write essay on topics set by the lecturers and are also expected to engage in class discussion. Students may also be asked to carry out team based project work.

## **Semester B: Sources, Documents and Literacy, The Bible from its History of Reception (HE 1011)**

**Lecturer(s):** Prof. Maureen Junker-Kenny

### **Contact Hours**

22 Lecture Hours

5 hours for assignments and self-study

**ECTS Value:** 5

### **Description**

This half-year course for Single Honor JF students examines the foundational document of the Bible from the perspective of its history of reception in Christian theology and practice and in European culture. It traces the ways in which NT parables and biblical quotes initiated value change and new social institutions as well as being used ideologically to justify controversial measures.

### **Learning Outcomes**

On successful completions of this course, students will be able to:

- Identify examples of the constitutive role of the Bible within the development of Western thought, values and institutions
- Examine the roles which its key translations played for creating new cultural paradigms
- Appreciate the multiple readings and uses of biblical texts in new cultural situations,
- Develop the tools for critically assessing the adequacy of reinterpretations of biblical themes and motifs
- Explain the distinction between the particular origin and the universal validity of values, such as justice, compassion, tolerance
- Exemplify the relevance of a hermeneutically informed reading of the Bible for contemporary cultural and ethical debates.

### **Methods of Assessment**

This is a continually assessed module, see “Continually Assessed Modules” (page 8; §5).

## II. SENIOR FRESHMAN

- Single Honor: Take any **six** courses.
- TSM Religions and Theology: Take any **three** courses (may choose Arabic, Hebrew or Greek as one course).
- TSM Near Eastern & Jewish Studies: Take any **three** of courses 1, 3, 4, 6, 8

**NB:** Students must register their course options *before the end of the previous year*.

**NB:** The following courses are taken by both SF and JS Students, and are offered on alternate years.

### 1. Introduction to Hebrew (HE 2011)

**Lecturer(s):** Prof. Andrew Mayes

#### **Contact Hours**

3 class hours per week  
4+ hours study

**ECTS Value:** Single Honors 20; TSM 10

#### **Description**

This full year module introduces the language of the Hebrew Bible. This is a SF option and there are no prerequisites. This is an optional module.

#### **Learning Outcomes:**

On successful completion of the module, students will be able to:

- Identify and reproduce basic elements of Hebrew grammar
- Translate Hebrew exercises
- Read elementary biblical Hebrew prose texts

#### **Methods of Assessment:**

The module is assessed on the basis of tests in the course of the year and an examination at the end of the year. 50% examination (“Examination Conventions” §9.II), 50% continual assessment, see “Continually Assessed Modules” (page 8; §5).

## **2. Introduction to Greek (HE 2012)**

**Lecturer(s):** Prof. Lesley Grant

### **Contact Hours**

3 class hours per week  
4+ hours study

**ECTS Value:** Single Honors 20; TSM 10

### **Description**

The purpose of this module is to introduce students interested in languages and New Testament study to basic Koine Greek grammar and texts.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Recognise and use basic Greek grammatical forms.
- Read simple Greek texts.
- Translate simple Greek texts.

### **Methods of Assessment:**

The module is assessed on the basis of tests in the course of the year and an examination at the end of the year. 50% examination (“Examination Conventions” §9.II), 50% continual assessment, see “Continually Assessed Modules” (page 8; §5).

## **3. Introduction to Arabic (HE 2015)**

**Lecturer(s):** Mr Ali Selim

### **Contact Hours**

3 Class Hours per Week

**ECTS Value:** Single Honors 20; TSM 10

### **Description**

This full year module introduces Classical Arabic and explores the basic language structure. This is a Senior Freshman option and there are no prerequisites.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify and reproduce basic elements of Arabic grammar.
- Translate Arabic exercises.
- Read elementary Arabic prose texts.

## **Methods of Assessment:**

The module is assessed on the basis of tests in the course of the year and an examination at the end of the year. 50% examination ("Examination Conventions" §9.II), 50% continual assessment, see "Continually Assessed Modules" (page 8; §5).

## **4.**

### **Semester A. Prophecy in Israel (HE 2311)**

**Lecturer(s):** Prof. Andrew Mayes

#### **Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

#### **Description**

The module examines the role of the prophet in Israelite society. The aim is both to provide a critical assessment of the view that the prophet was an isolated individual, and to achieve a better perception of the nature of prophecy and of the contribution of prophecy to Israel's developing religious self-understanding. This is an optional module. It is expected that students will have a basic knowledge of ancient Israelite history.

## **Learning Outcomes**

On successful completion of the module, students will be able to:

- Identify the different concerns of individual prophets
- Recognize the social, political and religious concerns that give rise to prophecy
- Situate specific prophetic utterances within appropriate contexts
- Evaluate the contribution of prophecy to its wider religious and historical context.

## **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. Intellectual Trends in Early Judaism (HE 2312)**

**Lecturer(s):** Prof. Anne Fitzpatrick

### **Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

### **Description**

This module explores the development of intellectual trends in early Jewish literature from the Persian to the Hellenistic period. It begins with an examination of the degree to which earlier “pre-exilic” ideas can be traced in this literature. The social function and background of apocalyptic and wisdom literature is explored with particular attention paid to Daniel, Enoch, Proverbs, Ecclesiasticus and Ecclesiastes. In addition we will examine the way in which early Jewish writers expressed their identities by rooting them in a past which to some extent was their own invention. Finally we will examine the Dead Sea Scrolls and question whether or not the literature of the Dead Sea Scrolls was produced by a sect which withdrew to the desert as a response to a crisis in Jerusalem and in expectation of the eschaton.

### **Learning Outcomes**

On successful completion of the module, students will be able to:

- Appreciate the complications of defining a genre “apocalyptic”
- Examine the complex historical and social background against which this literature developed
- Assess the impact which this literature had on developing Judaism
- Discuss this literature against the background of other Jewish responses to the problems of the time

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**5.**

## **Semester A. Literary and Historical Approaches to the Gospels (HE 2313)**

**Lecturer(s):** Prof. Benjamin Wold

### **Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value:** 5

### **Description**

What do the synoptic gospels (i.e. Matthew, Mark, Luke) tell us about the historical Jesus, the early church and origins of the Christian religion? The focus of this course is the historical investigation of the earliest witnesses to the life and ministry of Jesus. While part of the course is concerned with the methods used when reading the gospels, sustained attention is given to historical-critical (“critical” in the German sense of the word *kritisch*, which should be understood as “analytical”) and literary approaches. Selected sections, or “pericope,” from the synoptic gospels will be examined *vis-à-vis* redaction, source, form, and narrative criticism. Students will become familiar with the many questions, proposed solutions and benefits of reading the gospels as ancient literature.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Assess the synoptic gospels in light of form, redaction and source criticisms.
- Identify major shifts in the study of the historical Jesus.
- Articulate methods still in development that are applied to the study of the gospels.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. The Johannine Writings (HE 2314)**

**Lecturer(s):** Prof. Benjamin Wold

### **Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value:** 5

## **Description**

In this second semester, attention shifts from the Synoptic Gospels to writings found within the New Testament that are attributed to John (i.e. Gospel of John, Johannine “Epistles,” the book of Revelation). Approaches that were introduced and applied in Semester A will be related to the Gospel of John to reflect on the transformation of the Jesus tradition in early Christianity. Another focal point of Semester B is an investigation of John’s Apocalypse within the context of early Jewish and Christian apocalypticism.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Discuss the development related to high and low Christologies in early Christianity.
- Engage with John’s Apocalypse as a product of ancient apocalypticism.
- Recognise commonalities and differences within the Johannine Community.

## **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**6.**

## **Semester A. Response to Empire: Judah and the Near East (9<sup>th</sup> to 3<sup>rd</sup> centuries BCE) (HE 2339)**

**Lecturer(s):** Prof. Anne Fitzpatrick

### **Contact Hours**

22 Hours of Lectures and Seminars

**ECTS Value:** 5

### **Description**

This module enables students to gain an understanding of the way in which the concept “empire” has been applied to the ancient Near East and to ask whether or not our modern notion of empire is appropriate to the way in which ancient imperial rulers and their subjects imposed or accepted rule.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Outline the history of imperial rule in the ancient Near East
- Discuss this in relation to ancient Judah
- Analyse the biblical texts as possible “response” to empire
- Assess the non-biblical evidence (such as architecture, art and inscriptions) as a “response” to empire
- Appreciate the problems relating to the term “empire” in relation to the ancient Near East

## **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. Response to Empire: Rome and the Judeans (HE 2340)**

**Lecturer(s):** Prof. Zuleika Rodgers

### **Contact Hours**

22 Hours of Lectures and Seminars

**ECTS Value:** 5

### **Description**

This course examines the relationship between the Roman Empire and the Judeans, both in Judea and in the Diaspora. The course is intended to provide the students with a knowledge of the main issues that come into play in this complex interaction between a Near Eastern ethnic group whose ancestral customs underpin a system of ethical monotheism and polytheistic Roman imperial power in need of a stable environment on the eastern boundaries of its Empire. The course will trace relations from the period of Roman involvement in Judean affairs (63 BCE) through the revolts that ultimately led to the destruction of the Temple in Jerusalem, the annihilation of the community at Alexandria, and the loss of Judean sovereignty in Palestine.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Interpret Judean texts of the Roman period in light of critical scholarship
- Outline the main issues in the relationship between the Judeans and the Roman Empire

- Compare the culture and attitudes of Judeans in the Diaspora and in Palestine
- Assess archaeological and literary evidence
- Summarize the stances taken by contemporary scholarship on a variety of issues.

### **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **7.**

### **Semester A. Christology (HE 2315)**

**Lecturer(s):** Prof. Maureen Junker-Kenny

### **Contact Hours**

22 Hours of Lectures per Semester

**ECTS Value:** 5

### **Description**

This half-year course for SF and JS students outlines the task, the starting point and method of Christology and reconstructs the development of this core Christian doctrine from its NT origins through its interactions with the philosophical thinking of different ages to contemporary approaches. It is mandatory for future teachers of religious education (cf. Dept. of Education and Science, Registration Council for Intermediate (Secondary) School Teachers). A prerequisite is the JF course on Introduction to Theology.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Give an overview of the different stages and positions within the Historical Jesus debate
- Explain the Christological doctrines of the Councils of Nicaea, Constantinople, Ephesus and Chalcedon as movements between the Schools of Antioch and Alexandria
- Outline and respond to the charge of “Hellenisation” (A. v. Harnack) of the New Testament witness to Jesus by the Councils
- Contextualise and evaluate the contrasting positions of Anselm and Thomas Aquinas on the work of Christ

- Explain the relationship between theory of religion and Christology, e.g. in F. Schleiermacher and K. Rahner
- Outline the relevance of Christology for a theology of religions and for contemporary ethical debates, such as Transhumanism.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. Hermeneutics & Theology (HE 2316)**

**Lecturer(s):** Prof. Cathriona Russell

### **Description**

This course will trace the history of interpretation of texts. It will reflect critically and specifically on the theological and philosophical presuppositions that influenced Biblical interpretation in the history of that text’s reception. It will explore the hermeneutical approaches contributions and critiques of the philosophers Fredrich Schleiermacher, Hans-Georg Gadamer and Paul Ricoeur among others. Lastly it will explore some case studies in hermeneutics in contemporary biblical studies, in ethics and in inter-religious dialogue.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Reflect critically on the theological and philosophical presuppositions that have influenced Biblical interpretation, particularly since the Enlightenment.
- Apply these insights to the interpretation of any text in the contemporary context.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **8.**

## **Semester A. Jews in the Medieval World (HE 2333)**

**Lecturer(s):** Prof. Zuleika Rodgers

**Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

**Description**

This module presents the student with an historical overview of the social, political and religious lives of the Jews in the Medieval world. Two historical matrices for Jewish life and thought will provide the focus for the course: Christian Europe and the Islamic empires in Baghdad, Cairo and Al-Andalus. In lectures, the students examine the diverse ways in which Judaic culture and religious thought developed in each of these contexts through reading the primary literature and modern commentators.

**Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify the main communities and their contribution to the development of Jewish identity in the Medieval world
- Critically comment on the textual developments of Rabbinic Judaism
- Demonstrate an understanding of Jewish encounters with Islam and Christianity.
- Discuss the variety of Judaisms in this period.

**Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**Semester B. Islam in the Medieval World (HE 2334)**

**Lecturer(s):** Dr Roja Fazaeli

**Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

**Description**

Students will be introduced to a number of different topics under the umbrella of Medieval Islam. The topics include the main developments in the history of

Medieval Islam, medieval Islamic literature and poetry as well as women, religious minorities and sciences in medieval Islam.

Prior knowledge of Islam is required.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Place their learning in relations to the history of medieval Islam in a wider historical and geographic context. They will acquire a firm grasp of factors contributing to the expansion of Islamic empires as well as appreciating the diversity and plurality of these dynasties and variety of polities they gave rise to.
- Identify and discuss topics as women, religious minorities, literature and sciences in medieval Islam world.
- Think critically and objectively about historical events and to formulate an informed opinion in the face of conflicting interpretations and claims.
- The ability to participate in informed discussion and debate concerning the medieval world and the role of Islam in its development.

### **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **9.**

### **Semester A. Medieval Christianity in Europe and Ireland (HE 2321)**

**Lecturer(s):** Prof. John Scally

#### **Contact Hours**

22 Hours per Semester

**ECTS Value: 5**

#### **Description**

This module presents students with the key theologians, theological trends in the Middle Ages and the forces which shaped them with a view to developing their theological formation. It is an optional course for Senior Freshmen and Junior Sophister students. There are no prerequisites. The course is intended to integrate the material into a wider theological framework.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify student's awareness of who the key theologians are: through both lectures and reading material.
- how theology at this time was shaped by a particular socio-political context through lectures.
- Engage with the material in tutorial style format as part of the lectures.
- Link the past with the present as they explore in both lectures and reading the influence of the Middle Ages on today.

## **Method of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

## **Semester B. The Reformation & Enlightenment in Europe and Ireland (HE 2322)**

**Lecturer(s):** Prof. John Scally

### **Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value: 5**

### **Description**

The course explores the causes, course and consequences of both the Reformation and Enlightenment with particular attention to how this has shaped theological frameworks and their philosophical undergirdings.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Grapple with the complex forces that shaped both the Reformation and the Enlightenment.
- Develop students critical skills as they assess the conflicting theologies
- Undertake independent research through the required reading
- Appreciate the importance of context in theology as a whole through lectures
- Link theological questions and issues of the time with our contemporary theology through presentations and discussion in lectures.

## **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **10.**

### **Semester A. Ethics: Philosophical & Theological (HE 2317)**

**Lecturer(s):** Prof. Junker-Kenny

**Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value: 5**

**Description**

The module is to give SF and JS students an insight into the sequence of radical critiques which constitutes the history of modern ethics from Kant and Kierkegaard to Nietzsche. Their mutually challenging theories form the background to current debates on the foundations and applications of ethics. The aims of the course are to recognise the continuity of problems and the opposite answers given by these thinkers in classical texts of Western thought, and to identify their legacy and transformation in critical theory, existentialist, feminist and postmodern ethics, and in the interactions of theological ethics with them.

The course examines the turn to the modern subject and its critique in the realm of ethics, continuing the systematic and historical theological analyses of the role of Christian theology in the rise and development of Western thinking.

The course is a mandatory one for Single Honor students who want to become teachers of religious education at secondary schools (cf. Dept. of Education and Science, Registration Council for Intermediate (Secondary) School Teachers). A prerequisite is the JF course on Introduction to Theology.

**Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify key positions in the development of ethics in modernity
- Explain the foundational role of concepts such as autonomy and authenticity, life and power for current approaches to ethics
- Specify the relationship between ethics and religion in each of the three authors

- Compare current philosophical positions on Kant's antinomy of practical reason
- Outline responses from Theological Ethics to Kant, Kierkegaard and Nietzsche
- Discuss the relevance of these authors for Christian Social Ethics.

### **Method of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

## **Semester B. Approaches to Theological Ethics (HE 2318)**

**Lecturer(s):** Prof. Junker-Kenny

### **Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value: 5**

### **Description**

The course investigates how approaches to theological ethics differ in methods and basic concepts, how they relate to movements of philosophical thought especially in Modernity, and how they interact with other theological disciplines, biblical studies and hermeneutics. Concrete ethical issues will serve as examples for their distinct argumentations.

This half-year course, following Ethics: Philosophical and Theological (HE 3009), is mandatory for future teachers of religious education (cf. Dept. of Education and Science, Registration Council for Intermediate (Secondary) School Teachers). A prerequisite is the JF course on Introduction to Theology.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Analyse the presuppositions of each approach regarding the relationships between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences
- Relate theological ethics to philosophical and theological anthropologies
- Recognise the typical uses of core ethical concepts in each School's argumentation
- Inscribe the five theological proposals studied into the major approaches within the history of Western thinking

- Outline the transformations of this heritage arising from the interaction of philosophical and theological ethics
- Identify the main alternatives in the philosophical debate on public reason and argue for their own view on the role of religion in civil society.

### **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **III. JUNIOR SOPHISTER**

- Single Honor: Take any **six** courses.

- TSM Religions and Theology: Take any **three** courses (may take Arabic, Hebrew or Greek as one course, if allowed continue from SF language course)
- TSM Near Eastern and Jewish Studies: Take any **three** courses of 1, 3, 4, 8

**NB:** Students must register their course options *before the end of the previous year*. TSM students must elect *by the end of the Michaelmas Term* which of their TSM subjects they will take into the final year.

**NB:** These courses are taken by both SF and JS Students, and are offered on alternate years.

## **1. Intermediate Hebrew (HE 3011)**

**Lecturer(s):** Prof. Lesley Grant

### **Contact Hours**

Class hours: 3 per week

Self-study hours: 4 hours + per week

**ECTS Value:** Single Honors 20; TSM 10

### **Description**

This course is intended for Single Hons and TSM students who have completed an introductory course in Classical Hebrew and who already know basic grammar. Students taking this course must have reached a mark of 55% or above in their senior freshman language exam.

### **Learning Outcomes**

On successful completion of this course, students will be able to

- Recognise and use Classical Hebrew grammatical forms, and will be able to read Classical Hebrew narrative prose with the aid of a lexicon/dictionary.

### **Methods of Assessment**

The module is assessed on the basis of tests in the course of the year and an examination at the end of the year. 50% examination (“Examination Conventions” §9.II), 50% continual assessment, see “Continually Assessed Modules” (page 8; §5).

## **2. Intermediate Greek (HE 3012)**

**Lecturer(s):** Prof. Benjamin Wold

### **Contact Hours**

Three hours per week

**ECTS Value:** Single Honors 20; TSM 10

### **Description**

This course is intended for Single Hons and TSM students who have completed an introductory course in Koine Greek and who already know basic grammar. Students taking this course must have reached a mark of 55% or above in their senior freshman language exam.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Understand the basics of Jeremy Duff's *The Elements of New Testament Greek*.
- Translate and discuss the syntax of 1 John.
- Define at least 800 Greek vocabulary words.

### **Methods of Assessment**

The module is assessed on the basis of tests in the course of the year and an examination at the end of the year. 50% examination ("Examination Conventions" §9.II), 50% continual assessment, see "Continually Assessed Modules" (page 8; §5).

## **3. Intermediate Arabic (HE 3025)**

**Lecturer(s):** Mr. Ali Selim

### **Contact Hours**

Three hours per week

**ECTS Value:** Single Honors 20; TSM 10

### **Description**

This course is intended for Single Hons and TSM students who have completed an introductory course in Arabic and who already know basic grammar. Students taking this course must have reached a mark of 55% or above in their senior freshman language exam. Qur'anic Arabic is a primary focus of the intermediate year.

### **Learning Outcomes**

On successful completion of this course, students will be able to

- Recognise and use Arabic grammatical forms, and will be able to read Arabic prose with the aid of a lexicon/dictionary.
- Read and translate Qur'anic Arabic at an intermediate level.

### **Methods of Assessment**

The module is assessed on the basis of tests in the course of the year and an examination at the end of the year. 50% examination ("Examination Conventions" §9.II), 50% continual assessment, see "Continually Assessed Modules" (page 8; §5).

## **4.**

### **Semester A. Prophecy in Israel (HE 2311)**

**Lecturer(s):** Prof. Andrew Mayes

#### **Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

#### **Description**

The module examines the role of the prophet in Israelite society. The aim is both to provide a critical assessment of the view that the prophet was an isolated individual, and to achieve a better perception of the nature of prophecy and of the contribution of prophecy to Israel's developing religious self-understanding. This is an optional module. It is expected that students will have a basic knowledge of ancient Israelite history.

### **Learning Outcomes**

On successful completion of the module, students will be able to:

- Identify the different concerns of individual prophets
- Recognize the social, political and religious concerns that give rise to prophecy
- Situate specific prophetic utterances within appropriate contexts
- Evaluate the contribution of prophecy to its wider religious and historical context.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. Intellectual Trends in Early Judaism (HE 2312)**

**Lecturer(s):** Prof. Anne Fitzpatrick

### **Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

### **Description**

This module explores the development of intellectual trends in early Jewish literature from the Persian to the Hellenistic period. It begins with an examination of the degree to which earlier “pre-exilic” ideas can be traced in this literature. The social function and background of apocalyptic and wisdom literature is explored with particular attention paid to Daniel, Enoch, Proverbs, Ecclesiasticus and Ecclesiastes. In addition we will examine the way in which early Jewish writers expressed their identities by rooting them in a past which to some extent was their own invention. Finally we will examine the Dead Sea Scrolls and question whether or not the literature of the Dead Sea Scrolls was produced by a sect which withdrew to the desert as a response to a crisis in Jerusalem and in expectation of the eschaton.

### **Learning Outcomes**

On successful completion of the module, students will be able to:

- Appreciate the complications of defining a genre “apocalyptic”
- Examine the complex historical and social background against which this literature developed
- Assess the impact which this literature had on developing Judaism
- Discuss this literature against the background of other Jewish responses to the problems of the time

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**5.**

## **Semester A. Literary and Historical Approaches to the Gospels (HE 2313)**

**Lecturer(s):** Prof. Benjamin Wold

**Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value:** 5

### **Description**

What do the synoptic gospels (i.e. Matthew, Mark, Luke) tell us about the historical Jesus, the early church and origins of the Christian religion? The focus of this course is the historical investigation of the earliest witnesses to the life and ministry of Jesus. While part of the course is concerned with the methods used when reading the gospels, sustained attention is given to historical-critical (“critical” in the German sense of the word *kritisch*, which should be understood as “analytical”) and literary approaches. Selected sections, or “pericope,” from the synoptic gospels will be examined *vis-à-vis* redaction, source, form, and narrative criticism. Students will become familiar with the many questions, proposed solutions and benefits of reading the gospels as ancient literature.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Assess the synoptic gospels in light of form, redaction and source criticisms.
- Identify major shifts in the study of the historical Jesus.
- Articulate methods still in development that are applied to the study of the gospels.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. The Johannine Writings (HE 2314)**

**Lecturer(s):** Prof. Benjamin Wold

**Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value:** 5

**Description**

In this second semester, attention shifts from the Synoptic Gospels to writings found within the New Testament that are attributed to John (i.e. Gospel of John, Johannine “Epistles,” the book of Revelation). Approaches that were introduced and applied in Semester A will be related to the Gospel of John to reflect on the transformation of the Jesus tradition in early Christianity. Another focal point of Semester B is an investigation of John’s Apocalypse within the context of early Jewish and Christian apocalypticism.

**Learning Outcomes**

On successful completion of this course, students will be able to:

- Discuss the development related to high and low Christologies in early Christianity.
- Engage with John’s Apocalypse as a product of ancient apocalypticism.
- Recognise commonalities and differences within the Johannine Community.

**Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**6.**

**Semester A. Response to Empire: Judah and the Near East (9<sup>th</sup> to 3<sup>rd</sup> centuries BCE) (HE 2339)**

**Lecturer(s):** Prof. Anne Fitzpatrick

**Contact Hours**

22 Hours of Lectures and Seminars

**ECTS Value:** 5

**Description**

This module enables students to gain an understanding of the way in which the concept “empire” has been applied to the ancient Near East and to ask whether or not our modern notion of empire is appropriate to the way in which ancient imperial rulers and their subjects imposed or accepted rule.

**Learning Outcomes**

On successful completion of this course, students will be able to:

- Outline the history of imperial rule in the ancient Near East
- Discuss this in relation to ancient Judah
- Analyse the biblical texts as possible “response” to empire
- Assess the non-biblical evidence (such as architecture, art and inscriptions) as a “response” to empire
- Appreciate the problems relating to the term “empire” in relation to the ancient Near East

**Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**Semester B. Response to Empire: Rome and the Judeans (HE 2340)**

**Lecturer(s):** Prof. Zuleika Rodgers

**Contact Hours**

22 Hours of Lectures and Seminars

**ECTS Value:** 5

**Description**

This course examines the relationship between the Roman Empire and the Judeans, both in Judea and in the Diaspora. The course is intended to provide the students with a knowledge of the main issues that come into play

in this complex interaction between a Near Eastern ethnic group whose ancestral customs underpin a system of ethical monotheism and polytheistic Roman imperial power in need of a stable environment on the eastern boundaries of its Empire. The course will trace relations from the period of Roman involvement in Judean affairs (63 BCE) through the revolts that ultimately led to the destruction of the Temple in Jerusalem, the annihilation of the community at Alexandria, and the loss of Judean sovereignty in Palestine.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Interpret Judean texts of the Roman period in light of critical scholarship
- Outline the main issues in the relationship between the Judeans and the Roman Empire
- Compare the culture and attitudes of Judeans in the Diaspora and in Palestine
- Assess archaeological and literary evidence
- Summarize the stances taken by contemporary scholarship on a variety of issues.

### **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

7.

## **Semester A. Christology (HE 2315)**

**Lecturer(s):** Prof. Maureen Junker-Kenny

### **Contact Hours**

22 Hours of Lectures per Semester

**ECTS Value:** 5

### **Description**

This half-year course for SF and JS students outlines the task, the starting point and method of Christology and reconstructs the development of this core Christian doctrine from its NT origins through its interactions with the

philosophical thinking of different ages to contemporary approaches. It is mandatory for future teachers of religious education (cf. Dept. of Education and Science, Registration Council for Intermediate (Secondary) School Teachers). A prerequisite is the JF course on Introduction to Theology.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Give an overview of the different stages and positions within the Historical Jesus debate
- Explain the Christological doctrines of the Councils of Nicaea, Constantinople, Ephesus and Chalcedon as movements between the Schools of Antioch and Alexandria
- Outline and respond to the charge of “Hellenisation” (A. v. Harnack) of the New Testament witness to Jesus by the Councils
- Contextualise and evaluate the contrasting positions of Anselm and Thomas Aquinas on the work of Christ
- Explain the relationship between theory of religion and Christology, e.g. in F. Schleiermacher and K. Rahner
- Outline the relevance of Christology for a theology of religions and for contemporary ethical debates, such as Transhumanism.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. Hermeneutics & Theology (HE 2316)**

**Lecturer(s):** Prof. Cathriona Russell

### **Description**

This course will trace the history of interpretation of texts. It will reflect critically and specifically on the theological and philosophical presuppositions that influenced Biblical interpretation in the history of that text’s reception. It will explore the hermeneutical approaches contributions and critiques of the philosophers Fredrich Schleiermacher, Hans-Georg Gadamer and Paul Ricoeur among others. Lastly it will explore some case studies in hermeneutics in contemporary biblical studies, in ethics and in inter-religious dialogue.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Reflect critically on the theological and philosophical presuppositions

that have influenced Biblical interpretation, particularly since the Enlightenment.

- Apply these insights to the interpretation of any text in the contemporary context.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

**8.**

## **Semester A. Jews in the Medieval World (HE 2333)**

**Lecturer(s):** Prof. Zuleika Rodgers

### **Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

### **Description**

This module presents the student with an historical overview of the social, political and religious lives of the Jews in the Medieval world. Two historical matrices for Jewish life and thought will provide the focus for the course: Christian Europe and the Islamic empires in Baghdad, Cairo and Al-Andalus. In lectures, the students examine the diverse ways in which Judaic culture and religious thought developed in each of these contexts through reading the primary literature and modern commentators.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify the main communities and their contribution to the development of Jewish identity in the Medieval world
- Critically comment on the textual developments of Rabbinic Judaism
- Demonstrate an understanding of Jewish encounters with Islam and Christianity.
- Discuss the variety of Judaisms in this period.

### **Methods of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **Semester B. Islam in the Medieval World (HE 2334)**

**Lecturer(s):** Prof. Roja Fazaeli

### **Contact Hours**

22 Hours per Semester

**ECTS Value:** 5

### **Description**

Students will be introduced to a number of different topics under the umbrella of Medieval Islam. The topics include the main developments in the history of Medieval Islam, medieval Islamic literature and poetry as well as women, religious minorities and sciences in medieval Islam.

Prior knowledge of Islam is required.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Place their learning in relations to the history of medieval Islam in a wider historical and geographic context. They will acquire a firm grasp of factors contributing to the expansion of Islamic empires as well as appreciating the diversity and plurality of these dynasties and variety of polities they gave rise to.
- Identify and discuss topics as women, religious minorities, literature and sciences in medieval Islam world.
- Think critically and objectively about historical events and to formulate an informed opinion in the face of conflicting interpretations and claims.
- The ability to participate in informed discussion and debate concerning the medieval world and the role of Islam in its development.

### **Method of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

**9.**

## **Semester A. Medieval Christianity in Europe and Ireland (HE 2321)**

**Lecturer(s):** Prof. John Scally

**Contact Hours**

22 Hours per Semester

**ECTS Value: 5**

**Description**

This module presents students with the key theologians, theological trends in the Middle Ages and the forces which shaped them with a view to developing their theological formation. It is an optional course for Senior Freshmen and Junior Sophister students. There are no prerequisites. The course is intended to integrate the material into a wider theological framework.

**Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify student's awareness of who the key theologians are: through both lectures and reading material.
- how theology at this time was shaped by a particular socio-political context through lectures.
- Engage with the material in tutorial style format as part of the lectures.
- Link the past with the present as they explore in both lectures and reading the influence of the Middle Ages on today.

**Method of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

**Semester B. The Reformation & Enlightenment in Europe and Ireland (HE 2322)**

**Lecturer(s):** Prof. John Scally

**Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value: 5**

**Description**

The course explores the causes, course and consequences of both the Reformation and Enlightenment with particular attention to how this has shaped theological frameworks and their philosophical undergirdings.

## **Learning Outcomes**

On successful completion of this course, students will be able to:

- Grapple with the complex forces that shaped both the Reformation and the Enlightenment.
- Develop students critical skills as they assess the conflicting theologies
- Undertake independent research through the required reading
- Appreciate the importance of context in theology as a whole through lectures
- Link theological questions and issues of the time with our contemporary theology through presentations and discussion in lectures.

## **Method of Assessment**

Exam (“Examination Conventions” §9.II) and Essay (see “How Essays Contribute to your Final Mark” §8.III).

## **10.**

### **Semester A. Ethics: Philosophical & Theological (HE 2317)**

**Lecturer(s):** Prof. Junker-Kenny

#### **Contact Hours:**

22 Lecture Hours per Semester

**ECTS Value: 5**

#### **Description**

The module is to give SF and JS students an insight into the sequence of radical critiques which constitutes the history of modern ethics from Kant and Kierkegaard to Nietzsche. Their mutually challenging theories form the background to current debates on the foundations and applications of ethics. The aims of the course are to recognise the continuity of problems and the opposite answers given by these thinkers in classical texts of Western thought, and to identify their legacy and transformation in critical theory, existentialist, feminist and postmodern ethics, and in the interactions of theological ethics with them.

The course examines the turn to the modern subject and its critique in the realm of ethics, continuing the systematic and historical theological analyses

of the role of Christian theology in the rise and development of Western thinking.

The course is a mandatory one for Single Honor students who want to become teachers of religious education at secondary schools (cf. Dept. of Education and Science, Registration Council for Intermediate (Secondary) School Teachers). A prerequisite is the JF course on Introduction to Theology.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Identify key positions in the development of ethics in modernity
- Explain the foundational role of concepts such as autonomy and authenticity, life and power for current approaches to ethics
- Specify the relationship between ethics and religion in each of the three authors
- Compare current philosophical positions on Kant's antinomy of practical reason
- Outline responses from Theological Ethics to Kant, Kierkegaard and Nietzsche
- Discuss the relevance of these authors for Christian Social Ethics.

### **Method of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

## **Semester B. Approaches to Theological Ethics (HE 2318)**

**Lecturer(s):** Prof. Junker-Kenny

### **Contact Hours:**

22 Lecture Hours per Semester

### **ECTS Value: 5**

### **Description**

The course investigates how approaches to theological ethics differ in methods and basic concepts, how they relate to movements of philosophical thought especially in Modernity, and how they interact with other theological disciplines, biblical studies and hermeneutics. Concrete ethical issues will serve as examples for their distinct argumentations.

This half-year course, following Ethics: Philosophical and Theological (HE 3009), is mandatory for future teachers of religious education (cf. Dept. of

Education and Science, Registration Council for Intermediate (Secondary) School Teachers). A prerequisite is the JF course on Introduction to Theology.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Analyse the presuppositions of each approach regarding the relationships between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences
- Relate theological ethics to philosophical and theological anthropologies
- Recognise the typical uses of core ethical concepts in each School's argumentation
- Inscribe the five theological proposals studied into the major approaches within the history of Western thinking
- Outline the transformations of this heritage arising from the interaction of philosophical and theological ethics
- Identify the main alternatives in the philosophical debate on public reason and argue for their own view on the role of religion in civil society.

### **Method of Assessment**

Exam ("Examination Conventions" §9.II) and Essay (see "How Essays Contribute to your Final Mark" §8.III).

## IV. SENIOR SOPHISTER

The following modules are of half-year/semester duration. Students take **four** modules (“seminars”)—two in each semester—and write a **dissertation** of 15,000 words. For details related to preparing to write a SS dissertation and guidelines pertaining to it, see §11 below (pages 75-6).

Students may, and only with the express approval of the Head of Department, take **six** of the offered seminars, three in each half year. Such students in this case do not write a dissertation.

**NB:** in certain cases (languages excluded) only a module for which four or more people have signed up will be offered.

### SEMESTER A MODULES

#### 1. Advanced Greek Texts (HE 4002)

**Lecturer(s):** Prof. Benjamin Wold

#### **Contact Hours**

22 Translation and Lecture Hours (+ preparation and participation)

**ECTS Value:** 10

#### **Description**

The purpose of this module is to provide advanced students of Greek the opportunity to translate and discuss selected passages from the New Testament. The module is intended for students who have successfully completed two years of biblical Greek. Students read and translate approximately fifteen-twenty pericopae from Synopsis Quattuor Evangeliorum. Frequent vocabulary in the synoptic gospels is the focus of vocabulary exercises. Students taking this course must have achieved 55% or more in their JS examination.

#### **Learning Outcomes**

On successful completion of this course, student will be able to:

- Use Greek to critically evaluate issues of redaction in the formation of the gospels.

- Translate unseen texts from the gospels without the use of an interlinear or critical commentary.
- Discuss the syntax and grammar of passages read in class.
- Distinguish the most significant ways in which each gospel writer uses the Greek language.

### **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

## **2. Advanced Hebrew Texts (HE 4001)**

**Lecturer(s):** Prof. Andrew Mayes

### **Contact Hours**

22 Translation and Lecture Hours (+ preparation and participation)

**ECTS Value:** 10

### **Description**

The successful completion of courses in introductory and intermediate Hebrew is a prerequisite for this module. The aim of the module is that students become familiar with a wider range of both biblical and non-biblical Hebrew texts and inscriptions, and be able to analyze the exegetical issues that arise in relation to these texts and inscriptions.

### **Learning Outcomes**

On successful completion of the module, students will be able to:

- Translate and analyze a selection of biblical Hebrew texts in both prose and poetry
- Explain textual and exegetical difficulties relevant to such texts
- Translate and analyze a selection of non-biblical Hebrew inscriptions

### **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

### **3. Biblical Narratives and Popular Culture (HE 4023)**

**Lecturer(s):** Prof. Lesley Grant

#### **Contact Hours**

22 Lecture Hours (+ preparation and participation)

**ECTS Value:** 10

#### **Description**

This course considers the use of Biblical narrative in the cinema and popular novels, examining how the presentation of the Biblical material differs in each case and how that presentation reflects the time-period, religious and political views of the films and novels directors and authors. It focuses on the representation of the narrative material on Israel in Egypt and the Exodus examining such issues as differing constructions of ethnicity, gender and sexuality; the use of Egypt as a political symbol and the effect of genre on the presentation of the base narrative. This module allows the students to recognise the importance of Biblical material in Western popular culture and to see how the popular presentation of Biblical narratives reflects back on a reader's understanding of the material found in the Bible. Each week, one or more films/novels are discussed in student led-seminars and then group discussions supplemented by short lectures.

#### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Articulate the continuing importance of Biblical narratives as a source for popular cultural images even in a secular society.
- Analyse films and novels as artefacts of their time and place of composition.
- Apply the skills they have learned in their Biblical studies courses to the material studied, seeing vastly differing exegeses/interpretations of the same material in the various films and novels.
- Identify the cultural prejudices and assumptions made in the past in films and novels focusing on Biblical narratives, and query and analyse those they see in contemporary media.

#### **Methods of Assessment**

Final examination at the end of year (see "Examination Conventions" §9.II; for essays see §8.II "Number of Essays Required").

## **4. Islam and Gender (HE 4014)**

**Lecturer(s):** Prof. Roja Fazaeli

### **Contact Hours**

22 hours of lectures

10 hours of film screenings (group viewings)

**ECTS Value:** 10

### **Description**

This course addresses the concept of gender in Islam from theological, historical, socio-political and legal perspectives. A broad range of topics including contemporary debates on identity, feminism and sexuality are covered. The areas of Islamic law pertaining to women's legal rights are another topic of discussion. The changing discourse regarding construction of gender identities is explored through studies of women's movements in Muslim majority countries. This course encourages students to challenge stereotypes surrounding women's status in Islam by promoting lively debates and discussions. In addition to readings there are to be a number of film screenings and guest lectures.

### **Learning Outcomes**

On successful completion of this course, students should be able to:

- Demonstrate an understanding of broad range of topics including contemporary debates on identity, feminism and sexuality will be covered.
- Comprehend Islamic law and be able to discuss areas of Islamic law which are deemed discriminatory against women.
- Challenge stereotypes surrounding women's lives in Islam
- Identify and debate women's movements in Muslim-majority countries
- Discuss and analyse topics at a master's level

### **Methods of Assessment**

Final examination at the end of year (see "Examination Conventions" §9.II; for essays see §8.II "Number of Essays Required").

## 5. Autonomy & Disability, Diversity & Perfection (HE 4910)

**Lecturer(s):** Prof. Junker-Kenny

### Contact Hours

22 hours of lectures

**ECTS Value:** 10

### Description

“The currently dominant paradigm of ethics is preoccupied with reflecting on the possibilities and the limits of the autonomy of human beings who have all the capabilities of a self-determined life at their disposal and only seem to encounter restrictions in their social or political contexts. Thus, the questions of disability have been neglected for a long time. Meanwhile, a new phase of reflecting on the foundational concepts of morality and ethics has begun.” (Hille Haker)

The understanding of autonomy that is operative in the liberal ethical framework of medical ethics will be analysed and compared to other philosophical and theological approaches. The first half of the course will study different ways of linking ethics and anthropology, normative and hermeneutical analyses. The second part will join the ethics component of the “Disability Policies, Law and Ethics” module, taught in the MSc in Disability Studies in Trinity’s National Institute of Intellectual Disability, to be held in November and December 2011, together with the Masters students qualifying for this field of practice.

Beginning with analyses from different philosophical traditions of argumentation (Liberalism, Neo-Aristotelianism, Feminist Ethics, a Kantian understanding of autonomy), theological approaches to human disability, perfection and diversity centred on the anthropology of humans as *imago Dei* will be treated. The second part will consider international documents of protecting persons with intellectual disabilities and with concrete questions of maximising autonomy in institutions, in public and in family life.

### Learning Outcomes

On successful completion of this course, students should be able to:

- Locate the theme *autonomy and disability* within current approaches to biomedical ethics
- Distinguish the ways in which different philosophical approaches link anthropology and ethics, and recognise their typical uses of core ethical concepts, such as autonomy, rationality, relationality, care, recognition, dignity

- Analyse the understanding of different theological approaches to humans as being made in the image of God, and their presuppositions and consequences for the view of disability, perfection and diversity
- Compare international documents on the protection and rights they give to persons with intellectual disabilities
- Identify rationales and models of institutional and family care that respect autonomy in concrete everyday decisions.

### **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

## **6. The Jews of Egypt (HE 4022)**

**Lecturer(s):** Prof. Anne Fitzpatrick

**ECTS Value:** 10

**Contact Hours:**

22 Lecture Hours (+ preparation and participation)

### **Description**

The module begins with an examination of the earliest traditions about Egypt in the Hebrew Bible and continues to examine Judean-Egyptian political relations in the neo-Assyrian, neo-Babylonian, Persian and Ptolemaic periods. Topics include Jewish temples in Egypt, emigration of Jews to Egypt, the portrayal of Judeans resident in Egypt in the Hebrew Bible and other Judean sources, the translation of the Torah into Greek at Alexandria, Judean soldiers in Egypt and the socio-historical background of Jewish life in Egypt.

### **Learning Outcomes**

On successful completion of this course, students will be able to:

- Assess the historical period from the neo-Assyrian to the Ptolemaic periods with special reference to Egypt and the lives of Judeans there;
- Identify what sources can be used to reconstruct the lives of the Judeans (and later Jews) in Egypt;
- Critically assess primary sources both Jewish and non-Jewish relating to Judeans in Egypt

## **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

## **Semester B Modules**

### **1. Ethics and Politics (HE 4907)**

**Lecturer(s):** Prof. John Scally

**Contact Hours:**

22 Lecture Hours (+ preparation and participation)

**ECTS Value:** 10

**Description**

This course is aimed to empower students to reflect on the many ethical issues, which arise in the world of politics in the broadest sense. The course is intended to develop awareness of the multiplicity of issues that arise from the interface between ethics and politics and to reflect on how they might be resolved and what theories have been developed to respond to these issues throughout history from Aristotle through to Mary Robinson as well as reflect on specific issues like: Is there a just war? What are the ethical implications of globalisation?

**Learning outcomes**

On successful completion of this course, students will be able to:

- Gain an overview of the theories - through the presentation of material in lectures.
- Challenge their presuppositions - through the visit of a guest lecturer from the world of politics and field trip to Dail Eireann.
- Enrich their breath of perspective - by debating some of the more controversial issues in lectures.

**Methods of Assessment:**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

**2. Israel and Egypt (HE 4035)**

**Lecturer(s):** Prof. Andrew Mayes

**Contact Hours**

22 Lecture Hours (+ preparation and participation)

**ECTS Value:** 10

**Description**

The overall objective of the course is to see what may be said from an Egyptian perspective about the exodus of Israel from Egypt. The course takes its starting point in a consideration of the ambivalent attitude of the Old Testament towards Egypt, particularly with regard to the question of the origins of Israel. Is Egypt or Mesopotamia the original home of Israel? This ambivalence invites a consideration of the historical relationship between Israel and Egypt. So the course will include an overview of Egyptian history from the Old Kingdom, with particular reference to Egyptian attitudes towards Syria-Palestine. The Egyptian New Kingdom offers a number of relevant areas for study: the rise of the Egyptian empire and its membership in the group of great powers in the contemporary Ancient Near East; the Amarna Letters with their focus on relations between Egypt and Palestine; the reign of Akhenaten and the rise of monotheistic religion in Egypt; the tradition of an Israelite exodus and its possible historical background; the origin of Israelite monotheism.

**Learning Outcomes**

On successful completion of this course, students will be able to:

- Analyse the attitudes towards Egypt found in the Hebrew scriptures.
- Analyse the attitudes towards Syria-Palestine found in the Egyptian texts.
- Contextualise the Amarna period against the background of New Kingdom Egyptian history.
- Discuss the emergence of monotheism in both Egyptian and Israelite religions.

### **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

## **3. Apocalypticism & the Development of Early Christianity (HE 4912)**

**Lecturer(s):** Prof. Benjamin Wold

### **Contact Hours**

22 hours of lectures

**ECTS Value:** 10

### **Description**

The purpose of this seminar is to give attention to debates about the degree to which the historical Jesus may be viewed as an apocalyptic teacher and to analyse developments related to this subject until the mid-second century CE. While a wide range of topics and trends will be surveyed, considerable attention is devoted to an in depth analysis of the book of Revelation from several methodological points of view. Jewish apocalypticism profoundly influenced nascent Christianity and shaped much of its earliest literature. Whether questions are raised about the historical Jesus and his relationship to apocalypticism, or the place of John’s Apocalypse within multifaceted and emerging Christianity, how one interprets this heritage deeply impacts views on Christian origins.

### **Learning Outcomes**

On successful completion of this course, students should be able to:

- Identify current debates on apocalypticism and how they relate to the history of research on the Historical Jesus (viz. first two “quests”).
- Recognise the diversity of ways in which apocalyptic world views are expressed in early Christianity.
- Use a wide range of resources to engage critically with this aspect of the Christian heritage.
- Apply diverse methodologies when interpreting John’s Apocalypse.

### **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

## **4. Holocaust Representation in Literature (HE 4911)**

**Lecturer(s):** Prof. Zuleika Rodgers

### **Contact Hours**

22 hours of lectures

**ECTS Value:** 10

### **Description**

This module aims to provide students with a grounding in the philosophical and ethical questions regarding the literary representation of the destruction of the Jews of Europe. Students examine a variety of sources—literary and scholarly— in order to familiarize themselves with a range of genres of Holocaust writing and with the current debates regarding the possibilities and limitations of the representation of the Holocaust.

Theodor Adorno proclaimed that “to write a poem after Auschwitz is barbaric” and this course takes up the ethical and historical questions surrounding the literary representation of the destruction of European Jewry. Through the analysis of a range of literary responses to the Holocaust—memoir, fiction, poetry—central questions regarding these responses, such as the challenge posed by the “unspeakable” nature of the Holocaust, the delineation between reality and fiction, and the validity of the second generation experiences.

### **Learning Outcomes**

On successful completion of this course, students should be able to:

- Discuss the main works in the ‘canon’ of Holocaust literature
- Summarize the central issues in the debate regarding the representation of the ‘unspeakable’
- Identify the main contributions to the debate regarding the nature of memoir and fiction in Holocaust literature
- Discuss the contribution to our understanding of the Holocaust offered by 2G writers.

### **Methods of Assessment**

Final examination at the end of year (see “Examination Conventions” §9.II; for essays see §8.II “Number of Essays Required”).

## 7. ATTENDANCE AT LECTURES

Attendance is required at all lectures, seminars and tutorials unless you are specifically exempted. If you are unable to attend a lecture for any reason, you must let your lecturer know, either in person or by leaving a note at the lecturer's office. Unexplained and/or unwarranted non-attendance at more than a third of any required course in any term will result in your performance being deemed non-satisfactory for that term. Being returned as non-satisfactory for two terms puts you at risk of being barred from exams in accordance with normal university regulations.

If you cannot attend due to illness you must provide a medical certificate or other equivalent evidence to explain your absence. Medical certificates should be given to the Executive Officer of the School, Ms. Jane Welch.

## 8. ESSAYS

### I. Number of Essays required

*Junior Freshman and Senior Freshman Years:* students are required to write an essay (or its equivalent) of **1,500 words** for each half-year or semester examined course taken. Essay requirements for continual assessment courses will be made clear by the lecturers concerned.

*Junior Sophister Year:* students are required to write an essay (or its equivalent) of **2,000 words** for each half-year or semester examined course taken. Essay requirements for continual assessment courses will be made clear by the lecturers concerned.

*Senior Sophister Year:* only in the case of students who are not writing a dissertation, which must first be approved by the Head of Department, write **four essays of 3,000 words each**.

### II. How essays contribute to your annual marks

*Junior & Senior Freshman Years:* essays make up **40% of annual assessment marks**. In the Senior Freshman language courses, **50% of the final mark** is based on marks for assignments completed during the year.

*Junior Sophister Year:* essays make up **30% of annual assessment marks**. In the language courses, **50% of the final mark** is based on marks for assignments completed during the year. TSM students who intend to take their final year in our School have their JS essay marks carried forward for incorporation into the Moderatorship Part II at the end of their SS year.

*Senior Sophister Year:* students either take four or six courses. Those taking four courses do not write essays, but rather a 15,000 word dissertation.

Those students not writing a dissertation take six courses and write essays for only **four** of them. These essays make up **30% of the marks** in the course.

### **III. Writing essays**

Learning to write clear, succinct and well-structured essays is an important part of your education. You should also learn to adhere to the prescribed word-limit. A lecturer may penalise your work if it is too short and may refuse to read material greatly beyond the word limit. Essays will be assessed on the basis of content, logical structure, spelling, grammar and presentation.

The following should appear on the cover page of your essay:

- your name
- your student number
- your year
- the lecturer's name
- the name of the course
- the title of the essay.

Every essay should be typed or word-processed, and stapled securely before being handed in. Please do not submit essays with each page in a separate plastic pocket. ALWAYS remember to keep a copy for yourself: it has been known for essays handed-in to go missing!

*Layout:* the spacing of essays should be 1.5 or double-spaced and printed.

### **IV. Footnotes or endnotes and bibliographies**

As you write your essays and/or dissertation, you will frequently refer to other people's work and will sometimes quote passages word for word. In this way you show that you are engaging carefully with the material you are reading. When in your essay you quote somebody or refer to something that they have said, you are required to acknowledge your source. This acknowledgement may take the form of either footnotes or endnotes. Footnotes appear at the bottom of each page. Endnotes appear together at the end of your essay. You must also include a bibliography at the end of your essay listing all the works that you have consulted, including internet sites.

## 1. Referring to the Bible

We recommend that you use either the RSV or the NRSV version of the Bible. Students taking the language courses will find the RSV more useful since it is a more literal translation than the NRSV.

When referring to the Bible, you do not need to use footnotes or endnotes. Biblical references normally go in brackets in the body of your text. You should use the abbreviations of Biblical books as found in the RSV and NRSV translations. The punctuation of Biblical references should be as follows. The Book of Genesis, chapter 1, verse 1 should be written as 'Gen. 1:1'. If you wish to refer to a passage of several verses, then write, for example, 'Gen. 1:1-5'.

## 2. Foot/endnotes

With the exception of Biblical references, all other acknowledgements should take the form of either footnotes or endnotes. Notes of either kind should take the following form:

### ***For books***

First name Surname, *Title of book* (Place of publication: publisher, year), particular page number(s) referred to.

#### *Examples:*

Nigel Biggar, *The Hastening that Waits: Karl Barth's Ethics* (Oxford: Clarendon Press, 1993), p. 108.

Catherine Hezser, *Jewish Literacy in Roman Palestine* (Tübingen: Mohr Siebeck, 2001), pp. 45-9.

### ***For articles in books***

First name Surname, "Title of article", in Name of Book Editor, ed., *Title of Book* (Place of publication: publisher, year), particular page number(s) referred to.

#### *Example:*

Anne Fitzpatrick-McKinley, "Synagogue Communities in the Graeco-Roman cities", in John R. Bartlett, ed., *Jews in the Hellenistic and Roman Cities* (New York: Routledge, 2002), pp. 57-8.

### ***For articles in journals***

First name Surname, "Title of article", *Title of Journal*, volume number, issue

number (year of publication), particular page number(s) referred to.

*Example:*

Christian Wiese, "Counterhistory, the 'religion of the future' and the emancipation of Jewish studies: the conflict between the 'Wissenschaft des Judentums' and liberal Protestantism, 1900 to 1933", *Jewish Studies Quarterly* 7, 4 (2000), p. 369.

You only need to give full information in the very first reference to a document. Thereafter you may abbreviate thus:

<sup>3</sup> Hezser, *Jewish Literacy*, p. 6.

<sup>4</sup> Wiese, "Counterhistory", p. 83.

### **3. Bibliography**

At the end of your essay you will be expected to list the books that you have consulted in a 'bibliography'. This list should be in alphabetical order of surname. Here is the data that you should provide and the manner in which you should provide it. NOTE: the standard form of an item in a bibliography is NOT quite the same as that for an item in a foot/endnote.

#### ***For books***

Surname, First name. *Title of book*. Place of publication: publisher, year.

*Examples:*

Biggar, Nigel. *The Hastening that Waits: Karl Barth's ethics*. Oxford: Clarendon Press, 1993.

Hezser, Catherine. *Jewish Literacy in Roman Palestine*. Tübingen: Mohr Siebeck, 2001.

#### ***For articles in books***

Surname, First name. "Title of article", in Name of Book Editor, ed., *Title of Book*. Place of publication: publisher, year. Page numbers of the article as a whole.

*Example:*

Fitzpatrick-McKinley, Anne. "Synagogue Communities in the Graeco-Roman cities", in John R. Bartlett, ed., *Jews in the Hellenistic and Roman Cities*. New York: Routledge, 2002. Pp. 55-87.

***For articles in journals***

Surname, First name. "Title of article", *Title of Journal*, volume number, issue number (year of publication), page numbers of the article as a whole.

*Example:*

Wold, Benjamin, "Family Ethics in *4QInstruction* and the New Testament," *Novum Testamentum* 50/3 (2008): 286-300.

**4. Noting or listing an internet resource**

***In a foot/endnote***

First Name Surname of Author or Webmaster/Webmistress (if known), "Title of text", *heading of page*, full URL (date last accessed).

Lawrence H. Schiffman, "Revelations from God: Prophecy in ancient Israel", *www.myjewishlearning.com - History and Community: Prophecy*, [http://www.myjewishlearning.com/history\\_community/Ancient/IntellectualTO/Prophecy .htm](http://www.myjewishlearning.com/history_community/Ancient/IntellectualTO/Prophecy.htm) (last accessed 8 July 2005).

***In a bibliography***

Surname, First Name of Author or Webmaster/Webmistress (if known). "Title of text", *heading of page*, full URL (date last accessed).

*Example:*

Schiffman, Lawrence H. "Revelations from God: Prophecy in ancient Israel", *www.myjewishlearning.com - History and Community: Prophecy*, [http://www.myjewishlearning.com/history\\_community/Ancient/IntellectualTO/Prophecy .htm](http://www.myjewishlearning.com/history_community/Ancient/IntellectualTO/Prophecy.htm) (last accessed 8 July 2005).

**NB: Unless using an internet source *specifically allowed by the course lecturer*, use of internet sites is not permissible as bibliographical material.**

## V. Plagiarism

Whenever you draw on another person's work, you are required to acknowledge your source. Failure to do so exposes you to the accusation of passing off someone else's work as your own. This is called 'plagiarism'. The University Calendar states that this is "a major offence, and subject to the disciplinary procedures of the University". As your essays count towards your final mark, plagiarism in your essays is considered the equivalent of cheating in an examination, a major offence for which you may be expelled.

Plagiarism results from either deliberately using the work of another without proper acknowledgement, or from lack of care in acknowledgements. All quotations and paraphrases of other people's work must be properly referenced to avoid the charge of plagiarism. This includes the work of other students and internet sites. If you use another student's essay notes without acknowledgement, both you and the author of the notes might be charged with plagiarism. To properly reference material taken from an internet site, you should give the full URL of the page.

***Your attention is drawn to pages G 13-14 of the Calendar for College regulations on plagiarism, which are here reproduced:***

"Plagiarism

63. Plagiarism is interpreted by the University as the act of presenting the work of others as one's own work, without acknowledgement. Plagiarism is considered as academically fraudulent, and an offence against University discipline. The University considers plagiarism to be a major offence, and subject to the disciplinary procedures of the University.

64. Plagiarism can arise from deliberate actions and also through careless thinking and/or methodology. The offence lies not in the attitude or intention of the perpetrator, but in the action and in its consequences. Plagiarism can arise from actions such as:

- (a) copying another student's work;
- (b) enlisting another person or persons to complete an assignment on the student's behalf;
- (c) quoting directly, without acknowledgement, from books, articles or other sources, either in printed, recorded or electronic format;
- (d) paraphrasing, without acknowledgement, the writings of other authors.

Examples (c) and (d) in particular can arise through careless thinking and/or methodology where students:

- (i) fail to distinguish between their own ideas and those of others;
- (ii) fail to take proper notes during preliminary research and therefore lose track of the sources from which the notes were drawn;
- (iii) fail to distinguish between information which needs no acknowledgement because it is firmly in the public domain, and information which might be widely known, but which nevertheless requires some sort of acknowledge-

ment; (iv) come across a distinctive methodology or idea and fail to record its source.

All the above serve only as examples and are not exhaustive. Students should submit work done in co-operation with other students only when it is done with the full knowledge and permission of the lecturer concerned. Without this, work submitted which is the product of collusion with other students may be considered to be plagiarism.

65. It is clearly understood that all members of the academic community use and build on the work of others. It is commonly accepted also, however, that we build on the work of others in an open and explicit manner, and with due acknowledgement. Many cases of plagiarism that arise could be avoided by following some simple guidelines: (i) Any material used in a piece of work, of any form, that is not the original thought of the author should be fully referenced in the work and attributed to its source. The material should either be quoted directly or paraphrased. Either way, an explicit citation of the work referred to should be provided, in the text, in a footnote, or both. Not to do so is to commit plagiarism. (ii) When taking notes from any source it is very important to record the precise words or ideas that are being used and their precise sources. (iii) While the Internet often offers a wider range of possibilities for researching particular themes, it also requires particular attention to be paid to the distinction between one's own work and the work of others. Particular care should be taken to keep track of the source of the electronic information obtained from the Internet or other electronic sources and ensure that it is explicitly and correctly acknowledged.

66. It is the responsibility of the author of any work to ensure that he/she does not commit plagiarism.

67. Students should ensure the integrity of their work by seeking advice from their lecturers, tutor or supervisor on avoiding plagiarism. All departments should include, in their handbooks or other literature given to students, advice on the appropriate methodology for the kind of work that students will be expected to undertake.

68. If plagiarism as referred to in §63 above is suspected, the head of department will arrange an informal meeting with the student, the student's tutor,<sup>6</sup> and the lecturer concerned, to put their suspicions to the student and give the student the opportunity to respond.

69. If the head of department forms the view that plagiarism has taken place, he/she must notify the Senior Lecturer in writing of the facts of the case. The Senior Lecturer will then advise the Junior Dean. The head of department may recommend that the work in question receives a reduced mark, or a mark of zero. If satisfactory completion of the piece of work is deemed essential for the student to rise with his/her year or to proceed to the award of a degree, the student may be required to re-submit the work. However the student may

not receive more than the minimum pass mark applicable to the piece of work on satisfactory re-submission.

70. The Junior Dean will interview the student if the facts of the case are in dispute, or if the head of department feels that the penalty set out in §69 above is inappropriate given the circumstances of the case. In either circumstance, the Junior Dean may implement the procedures set out in CONDUCT AND COLLEGE REGULATIONS §2."

## **VI. Handing in Essays**

The lecturer who assigns the essay (or equivalent) will tell you the day when it is due. Essays must be handed in by the end of the working day.

If you hand your essay in after the due date without an extension, it will still be accepted up to one week late with a loss of 10% of whatever mark is awarded. It will not be accepted after the lapse of one week. If you require an extension, contact your college tutor who will need to liaise with your head of year. Remember that if you do not hand in your essays you also risk being returned as non-satisfactory for courses. If this happens over two terms, the School may ask for you to be barred from taking the examinations. Remember also that since the essays count towards your final mark, your grades will suffer if you fail to submit them.

**Returning Essays.** Lecturers return essays during their office hours (hours are posted by lecturers on their office doors). Once a lecturer has announced that essays are ready to be returned, students should visit lecturers to collect them during office hours in order to discuss the results. Students who are unable to collect essays in person may collect them at a later date in the School Office (5010).

**Essay Submission.** Essays are to be submitted in the following way: **(A)** in hardcopy to the School Office (Arts Building, 5010) and **(B)** electronically using the software Turnitin.

**(A)** One copy is to be turned in to the departmental drop box provided at the School Office (5010).

**(B)** To learn how to use Turnitin (as in: turn-it-in), the following .pdf document is important to read:

[http://www.turnitin.com/resources/documentation/turnitin/training/en\\_us/qs\\_instructor\\_en\\_us.pdf](http://www.turnitin.com/resources/documentation/turnitin/training/en_us/qs_instructor_en_us.pdf)

Instructions on how to use Turnitin and training maybe found online:

[http://www.turnitin.com/resources/documentation/turnitin/training/tii\\_daily\\_training.pdf](http://www.turnitin.com/resources/documentation/turnitin/training/tii_daily_training.pdf)

or help on:

[http://www.turnitin.com/static/knowledge\\_base/knowledge\\_base.html](http://www.turnitin.com/static/knowledge_base/knowledge_base.html)

## 9. EXAMINATIONS

### I. Examination Results

First Class	I	= over 70%
Second Class, First Division	II1	= 60 - 69%
Second Class, Second Division	II2	= 50 - 59%
Third Class	III	= 40 - 49%

Fail	<hr/>	
	F1	30 - 39%
	F2	less than 30%

The Faculty of Arts describes the characteristics of work achieving these grades as follows:

A grade of I (70-100%) indicates that the work is of excellent standard. The question will be answered fully and clearly in a sustained and coherent argument. The work will show a wide range of relevant sources, which provide relevant support for the argument. The work will also show originality and an ability to integrate a wide range of material.

A grade of II.1 (60-69%) indicates a clear understanding of the subject, a clear and relevant answer to the question, and shows a wider range of sources. The argument is coherent and logical, and there will be few, if any, errors.

A grade of II.2 (50-59%) indicates a familiarity with the subject, and shows evidence of somewhat wider reading than work awarded a lower grade. There may be some errors in the work, but it presents some relevant ideas and examples.

A grade of III (40-49%) indicates an attempt to answer the question. The work may omit key details, or lack support for the arguments presented, but includes some relevant details. Work awarded this grade typically draws on a narrow range of sources, and may be based solely on lecture notes.

*A minimum of 40% must be achieved for a pass.*

Work that receives a failing grade does not answer the question set, and/or contains minimal relevant information. The work may also be unstructured or incoherent.

A grade of F1 (30-39%) indicates that the work has an imperfect understanding of the question, but contains at least some relevant material.

A grade of F2 (0-29%) indicates the work has completely misunderstood the question, or has made no attempt to use relevant material.

## **II. Examination Conventions**

In order to rise with their year, students must pass the annual examination. The following conventions apply in the determination of results. Students wishing to discuss their examination results should consult in the first instance the Director of Studies for their year.

### **1. Junior & Senior Freshman (Single Honor)**

The following examination conventions apply to Single Honor students in the Junior Freshman and Senior Freshman years.

1. In the JF and SF years, the essay marks form 40% of a student's total mark at the end of the year. Any student who does not comply with the essay regulations risks forfeiting 40% of their mark for the year.
2. A student may compensate for failure in one paper at F1 level.
3. A student may compensate for failure in two papers at F1 level provided that a II2 level has been achieved in at least two of the other four papers.
4. A student may not compensate for failure in two papers with F1 in one and F2 in the other, or F2 in both, or for failure in more than two papers.
5. In the case of failure in one paper only at below F1 level a supplemental examination may be taken in only that paper, provided that a level of II2 has been achieved in at least two of the other five papers. Otherwise a supplemental examination in all papers is required.
6. Essay marks shall be incorporated into the overall assessment only when a student has achieved at least a grade of F1 in the examination papers.
7. When submitted work is unsatisfactory (or has not been submitted), as part of an overall failure in assessment, the resubmission of unsatisfactory work will be required.

## **2. Junior & Senior Freshman (TSM)**

The following examination conventions apply to TSM students in the Junior and Senior Freshman Years.

1. A student may compensate for failure in one paper at F1 level. Otherwise a supplemental examination in all papers is required.
2. In the supplemental examination, a student may compensate for failure in one paper at F1 level. Otherwise the year must be repeated.
3. A failure of one paper at F2 level requires a repeat only of that paper provided that II.2 is achieved in each of the other two papers.
4. Essay marks shall be incorporated into the overall assessment only when a student has achieved at least a grade of F1 in the examination papers.
5. When submitted work is unsatisfactory (or has not been submitted), as part of an overall failure in assessment, the resubmission of unsatisfactory work will be required.
6. Students are reminded of the TSM Exam Regulations as stated in the Calendar. "Students who obtain a grade of F2 in one subject and at least an F1 in the other subject may seek to transfer into a Single Honor course (where available) or into a different two-subject combination with repetition of year; in no circumstances may the subject in which a grade of F2 was obtained be repeated."

## **3. Junior Sophister (Single Honor)**

In order to pass the Junior Sophister examination a student must pass at least five of the six courses, and achieve an overall mark of at least 40%. There is no supplemental examination in the Junior Sophister year. This examination is Part I of the Moderatorship examination and carries 35% of the total Moderatorship marks.

## **4. Junior Sophister (TSM)**

**Your attention is drawn to the following regulations in the College Calendar, pages K6-K7:**

### **A. PATTERN A STUDENTS**

- (i) General academic progress — see §19 above.

- (ii) Students who are reading a two-subject course according to pattern A are examined in both subjects, except where an indication to the contrary is given.
- (iii) Students who obtain an F grade in one subject may present for a supplemental examination in that subject only.
- (iv) Students who obtain an F grade in both subjects are required to present for a supplemental examination in both subjects.
- (v) A supplemental examination in a subject will normally consist of all formal written papers together, where appropriate, with aural and oral examinations. The discretion of the school or department may be exercised in the following cases:
  - (a) students whose assessment work done during the year has been unsatisfactory may be required to resubmit such work in addition to taking the formal written papers;
  - (b) students who fail the annual examination solely because of a failure in assessed work done during the year may be required to resubmit that work without being required to take the formal written papers;
  - (c) students of a language who fail the annual examination solely because of failure in the language may be required to take a supplemental in language only.
- (vi) Students who obtain an F grade in one or both subjects as a result of a supplemental examination in both subjects will be permitted to repeat the year in both subjects.
- (vii) Students who obtain a minimum grade of III in each of their two subjects at the annual or supplemental examinations may be permitted to graduate with an ordinary degree of B.A. Except by special permission of the University Council, the ordinary degree of B.A. may be conferred only on candidates who have spent at least three years in the University.

## **B. PATTERN B STUDENTS**

- (i) General academic progress — see §19 above.
- (ii) The Junior Sophister examination in the subject studied for the first three years of the course (minor subject) is part I of the moderatorship examination.
- (iii) The Junior Sophister examination/assessment in the subject studied for all four years of the course (major subject) forms part of the moderatorship part II examination.
- (iv) There are no supplemental examinations.
- (v) Examinations are held during Trinity term.
- (vi) Students who obtain a grade of III or higher in both subjects may proceed to the Senior Sophister year, subject to the conditions set out in §19 above.
- (vii) Students who have been awarded an F grade in one or both subjects may repeat the year in both subjects, but students will not be allowed to repeat the year or the examinations more than once.
- (viii) The marks achieved in part I of the moderatorship examination represent 35 per cent of the total moderatorship marks.
- (ix) The marks achieved in part II of the moderatorship examination/assessment in the Junior Sophister year represent 15 per cent of the total moderatorship marks. These marks represent 150 of the 650 marks

awarded to part II of the moderatorship, the remaining 500 marks are awarded in the Senior Sophister year.

(x) Students who have completed the Junior Sophister year of a two-subject moderatorship course and who are proceeding to the moderatorship part I examination in a modern language may, be permitted by the Senior Lecturer to go off the books and to defer for one year their moderatorship part I examination, in order to spend that year in a country where that language is spoken. Such permission will be given only to students who have been satisfactory in attendance and in performing prescribed exercises.

(xi) Students who obtain a minimum grade of III in both subjects at the annual examination may be permitted to graduate with an ordinary degree of B.A. Except by special permission of the University Council, the ordinary degree of B.A. may be conferred only on candidates who have spent at least three years in the University.

**Pattern B Jewish and Islamic Civilisation (TSM) your attention is drawn to the Calendar (K35):**

Assessment. Students sit two or three examinations, depending on whether the student opts for a non-examined module. Students submit one essay for each examined module and between two to five essays for each module assessed by continuous assessment only. Students are also required to make an oral presentation. Modules are weighted according to their credit values.

**Pattern B World Religions and Theology (TSM) your attentions is drawn to the Calendar (K55):**

Assessment. Students sit two or three examinations, depending on whether the student opts for a non-examined module. Students submit one essay for each examined module and two essays and make an oral presentation for each non-examined module. Modules are weighted according to their credit values.

## **5. Senior Sophister**

**Your attention is drawn to the following regulations in the College Calendar, pages K23-K24:**

*24 Senior Sophister examination regulations*

- (i) The moderatorship examination is held on only one occasion annually.
- (ii) There is no supplemental examination.
- (iii) The examination is held during Trinity term.
- (iv) In special circumstances, students who have completed a two-subject moderatorship course may be permitted by the Senior Lecturer to defer the moderatorship part II examination for one year.

(v) Students who have failed to obtain a moderatorship but have been allowed the B.A. degree, as provided in B (iv) below, may be permitted to present themselves for a moderatorship in a different subject, on conditions laid down by the Senior Lecturer and the school or department committees concerned.

#### **A. PATTERN A STUDENTS**

- (i) Pattern A students are examined in both subjects.
- (ii) The marks awarded in the two subjects contribute with equal weighting to the aggregate mark. To be eligible for a moderatorship award candidates must pass in each subject.

#### **PATTERN B STUDENTS (From 2010/11 onward)**

- (i) The moderatorship part II examination is taken in the subject which is read for four years (major subject).
- (ii) The total marks achieved in part II of the examination are weighted at 65 per cent of the final moderatorship examination mark. In calculating the total moderatorship part II result, of the 650 marks, 150 marks relate to modules taken in the Junior Sophister year and 500 marks relate to modules taken in the Senior Sophister year.
- (iii) To be eligible for a moderatorship award candidates must pass the moderatorship part I examination (Junior Sophister mark out of 350) and both elements of the moderatorship part II examination (Junior Sophister mark out of 150 and Senior Sophister mark out of 500).
- (iv) Students who have failed to obtain a moderatorship may nevertheless be allowed the ordinary B.A. degree on their answering in the Senior Sophister examination, provided that a special recommendation to that effect is made to the Senior Lecturer by the court of examiners.

#### **Pattern B Jewish and Islamic Civilisation (TSM) your attention is drawn to the Calendar (K36):**

**Content.** Students take modules to the value of 60 credits comprising one compulsory module (dissertation) carrying 20 credits and four optional modules, carrying 10 credits each. Alternatively, students not opting to take the dissertation may take six optional modules, carrying 10 credits each, with the special permission of the head of department. The dissertation module accounts for 20 per cent, all other modules for 10 per cent each. The dissertation module is compulsory. The maximum length of the dissertation is 15,000 words and must be submitted on the first day of Hilary term.

**Assessment.** Students sit four examinations and submit a dissertation. Students are also required to make oral presentations. Assessment requirements for students not opting to take the dissertation are available from the department. Detailed dissertation regulations are

available from the department. Modules are weighted according to their credit values.

**Pattern B World Religions and Theology (TSM) your attentions is drawn to the Calendar (K35):**

Content. Pattern B: Students take modules to the value of 60 credits comprising one compulsory module (dissertation) carrying 20 credits and four optional modules, carrying 10 credits each. Alternatively, students not opting to take the dissertation may take six optional modules, carrying 10 credits each, with the special permission of the head of department. The dissertation module accounts for 20 per cent, all other modules for 10 per cent each. The dissertation module is compulsory. The maximum length of the dissertation is 15,000 words and must be submitted on the first day of Hilary term.

Assessment. Students sit four examinations and submit a dissertation. Students are also required to make oral presentations. Assessment requirements for students not opting to take the dissertation are available from the department. Detailed dissertation regulations are available from the department. Modules are weighted according to their credit values.

### **III. Transcripts**

Transcripts of examination results are available on application to the School's Executive Officer, Ms. Welch.

### **10. Explanation of ECTS**

**The European Credit Transfer and Accumulation System (ECTS)** is an academic credit system based on the estimated student workload required to achieve the objectives of a module or programme of study. It is designed to enable academic recognition for periods of study, to facilitate student mobility and credit accumulation and transfer. The ECTS is the recommended credit system for higher education in Ireland and across the European Higher Education Area.

The ECTS weighting for a module is a **measure of the student input or workload** required for that module, based on factors such as the number of contact hours, the number and length of written or verbally presented assessment exercises, class preparation and private study time, laboratory classes, examinations, clinical attendance, professional training placements, and so on as appropriate. There is no intrinsic relationship between the credit volume of a module and its level of difficulty.

The European **norm for full-time study over one academic year is 60 credits**. 1 credit represents 20-25 hours estimated student input, so a 10-credit module will be designed to require 200-250 hours of student input including class contact time, assessments and examinations.

**ECTS credits are awarded to a student only upon successful completion of the course year**. Progression from one year to the next is determined by the course regulations. Students who fail a year of their course will not obtain credit for that year even if they have passed certain component courses. Exceptions to this rule are one-year and part-year visiting students, who are awarded credit for individual modules successfully completed.

## **11. SENIOR SOPHISTER DISSERTATIONS**

Students take four modules (“seminars”) – two in each half-year or semester – and write a **dissertation** of 15,000 words in length.

### **I. Preparing to write your dissertation in the Junior Sophister year.**

The subject of the dissertation should be discussed with the potential supervisor in Semester B of the Junior Sophister year. Once a topic is agreed upon, it should be briefly described in writing (approximately 100-150 words). In addition to this brief description the subject (stated in a single phrase or short sentence) should be clearly articulated and precede the description. If students find it helpful, bullet points may be used to describe themes and subjects to be considered in the dissertation. The description and title should be submitted to the Head of JS year by the end of Semester B.

Students may, with the express approval of the Head of Department, take **six** of the offered courses, three in each half year. Such students **do not** write a dissertation. This should also be discussed in Semester B of the Junior Sophister year.

### **II. Writing and researching your dissertation**

Unless special provision is made in particular cases, students meet with their supervisor for five tutorial sessions during the course of their work on their dissertation. *Students are required to submit drafts of two chapters by the end of Semester A (Dec. 16).*

### III. Length of your dissertation

The dissertation should not exceed 15,000 words in length. A key part of writing a dissertation is learning to present an argument precisely and succinctly. On the other hand, if you produce a dissertation that is significantly below 15,000 words, you may be penalised on the ground that you have invested insufficient time and effort into it.

### IV. Submitting your dissertation

*Due date.* Dissertations are to be submitted to Ms. Jane Welch (5010) by Thursday the **15<sup>th</sup> of March, 2012 by 12:00 noon.**

*Covering page.* The cover page of the dissertation should include the following:

Main Title  
Subtitle  
Student's name

Senior Sophister Dissertation presented to  
The School of Hebrew, Biblical and Theological Studies,  
Trinity College, Dublin  
Supervisor: Supervisor's name  
Date

On the first page you should make and sign the following declaration:

"I [Name] hereby declare that this dissertation is entirely my own work."

*Binding.* Two copies of the dissertation are to be bound and submitted, no preference is given to choice of either hard- or soft-bound copies.

## 12. RESOURCES: BOOKS AND THE LIBRARY

Experience shows that students who adopt a good routine of personal reading and study throughout the year are the ones who succeed. Reliance on class notes alone is not adequate for the standard expected in an honors degree programme.

You are expected to buy a certain number of books. You will need a Bible; the School recommends that you use the RSV or NRSV version. Before deciding what books to buy, ask your course lecturers for advice. For most of your

reading, however, you will be using the College Library. Apart from lectures, the library is arguably the most important resource within College for Arts students.

Junior Freshman students should take the "Library Tour" offered by the library staff. Through this tour you will find out how to take full advantage of the resources that the Library offers.

### **13. RESOURCES: COMPUTER FACILITIES**

It is in your interest to learn to type as soon as possible and to familiarise yourself with the computer facilities available to you in College.

#### **1. General information**

Computers available to undergraduate students can be found at the following locations:

Arts Building, lower ground floor, Beckett Rooms 1 and 2

Áras an Phiarsaigh, beside the Players Theatre

201 Pearse Street (PCs only), to the right of Áras an Phiarsaigh

"The Arches", under the railway line in the northeast corner of College

The Hamilton Building, at the Westland Row end of College

All the above locations have printers. Printing is free, but you must provide your own paper and floppy discs. These are for sale at the Students' Union Shop in Front Square and at Áras an Phiarsaigh.

When you register, you will be given a login ID and a password, both of which you will need to access the College computers. You will also be given, free of charge, an e-mail account. Brief starter courses in computer use will be offered during the week of registration.

Every student will also be provided with personal file storage. This means that you can save material on the College network. You can then access this material on any computer in any of the above locations. It is, of course, recommended that you save all your work onto floppy discs as well. Anything you save on your personal file storage can be opened only with your password.

Any problems you have with computers should be brought to the attention of the College's Information Systems Services (IS Services). Their help desk is in Áras an Phiarsaigh and they can be reached by phone at Ext. 2164 (or at 608 2164 if you are phoning from outside College). An IS Services Handbook is available from the Help Desk.

#### **14. RESOURCES: THE WEINGREEN MUSEUM**

The Weingreen Museum of Biblical Antiquities is named in honour of its founder Professor Jacob Weingreen, a former professor of Hebrew in our School. He excavated in the Near East and maintained contact with archaeologists who donated pieces to the Museum. Professor Weingreen was the author of the Hebrew grammar textbook that is still recognized as the standard teaching work on the subject.

The museum's collection consists of pottery and other artefacts from the ancient Near East: items from ancient Israel, Egypt and Babylon, Greek and Roman coins, Roman lamps, for example. You may be asked to carry out class work based on your knowledge of the Weingreen collection.

The curator of the museum is Prof. Zuleika Rodgers.

#### **15. RESOURCES: PUBLIC LECTURES**

The School has a lively tradition of mounting public lectures, which are frequently delivered by distinguished international scholars. Attendance at these lectures is free of charge to all students of Trinity College, who are strongly encouraged to take advantage of them. Please consult the departmental noticeboard and the School's website for news of public lectures:

([http://www.tcd.ie/Religions\\_Theology/news/](http://www.tcd.ie/Religions_Theology/news/))

## **16. RESOURCES: SUPPORT FOR EXTRA-CURRICULAR ACADEMIC ACTIVITY**

The School has established a scheme on a trial basis during the period 2004-6 to provide financial support for undergraduate students who wish to engage in a relevant academic extra-curricular activity. Conditions are as follows:

- (i) Eligible students are Single Honor and TSM students in Biblical and Theological Studies and Jewish Studies, in their JF, SF, and JS years.
- (ii) It is a precondition of the scheme that students have their own insurance.
- (iii) Those intending to apply for support should have the written confirmation of a member of staff that the activity is relevant to their course and conducive to their success in their course.
- (iv) Applicants should provide a costed proposal for the academic activity for which support is sought.
- (v) Support for an individual student will be to a maximum of €300 or one third of the costed proposal, whichever is the lower.
- (vi) Support will be provided against relevant receipts, and only after a report on the activity has been submitted and approved.
- (vii) Support will be provided for a maximum of six students in any one year.
- (viii) Applications should be submitted to the Head of Department by 10<sup>th</sup> May.
- (ix) In the event of more than six applicants in any year, applications will be prioritised in terms of: College standing (preference being given to JS, SF, JF in that order); academic merit of the proposed activity; contribution of activity to final year dissertation. Thereafter the total available amount may be re-distributed.

## **17. INTERNATIONAL STUDY**

### **I. Visiting Students at Trinity**

All Visiting Students should write a 1500 word essay for each of the courses that they take. In case of a course whose examination they do not sit, Visiting Students should write a 3000 word essay.

## **II. Trinity students abroad: the 'Socrates' scheme**

Under this scheme undergraduate students in our School have the opportunity to spend their Junior Sophister Year (or part of it) studying at one of two European universities outside Ireland—Glasgow and Leuven—with financial support from European funds. Students who expect to finish their Senior Freshman year with a II.1 mark are encouraged to apply.

### **1. The University of Glasgow, Scotland**

Our School is linked with the Faculty of Divinity and the Department of Theology and Religious Studies at the University of Glasgow, one of Scotland's oldest medieval universities.

### **2. The Catholic University of Leuven, Belgium**

Our School has recently established a Socrates link with the Faculty of Theology in Leuven, the oldest surviving Catholic University in the world. This represents a genuine opportunity for a limited number of our students. It allows students to travel to the continent and experience a different climate of studying theology without having to master a foreign language—the lectures are conducted in English. Moreover, the Faculty of Theology in Leuven has a long-established, worldwide reputation. Major theologians from Erasmus to Gutierrez have studied or worked there. The international English-language programmes of Theology attract students from all over the world. The Faculty employs almost 40 full-time members of staff, covering all major aspects of the theological and exegetical fields. The theology library is one of the finest in Europe, subscribing to more than 1,000 journals, with more than one million books on theology. Leuven itself is a beautiful medieval town in the heart of Europe. For further information, see: <http://www.theo.kuleuven.ac.be/en/d>.

### **3. Heythrop College, London**

Heythrop College ([www.heythrop.ac.uk](http://www.heythrop.ac.uk)) is part of the University of London and specializes in Theology and Philosophy. It is located in London, Kensington. One student can go for the full year, or two students for half the year.

## **18. COLLEGE SCHOLARSHIPS AND PRIZES**

### **I. College Scholarships and Conventions**

Scholars are elected annually in various subjects on the result of an examination held in January. In one of the most colourful events of the

academic year, the names of those elected are formally announced by the Provost from the steps of the Examination Hall on the Monday of Trinity Week.

Scholars are entitled to free Commons (meals in the dining hall) and free rooms in College. They also receive an allowance and are exempt from paying fees.

Candidates must give notice of their intention to take the scholarship examination on the prescribed form, obtainable from the Senior Lecturer's Office, West Theatre. For specific dates and information please visit this link:

<http://www.tcd.ie/vpcao/administration/examinations/information-for-students.php>

The traditional time to sit the scholarship examination is in the Senior Freshman Year.

Candidates are examined in three 3-hour papers covering subjects from the first three semesters. A reading list is provided in September to guide students in their preparation for the Scholarship Examination ('Schol'). Included in the list is recommended reading for each module from the Junior Freshman year (Semesters A and B) and Semester A of the Senior Freshman year. The objective of the foundation scholarship examinations is to identify students who, at a level of evaluation appropriate to the Senior Freshman year, can consistently demonstrate exceptional knowledge and understanding of their subjects. The examination requires candidates to demonstrate skill in synthesising and integrating knowledge across the full range of the set examination materials; to demonstrate rigorous and informed critical thought; and, in appropriate disciplines, to demonstrate a highly-developed ability to solve problems and apply knowledge. As such, the types of questions found in the scholarship examination differ from those found in the annual examinations.

For more information on Foundation and non-Foundation Scholarships see College Calendar (in the 2010-11) pages R1-R15.

## **II. Prizes**

A number prizes are available to students in our School, fuller details of which may be found on the School's website and in the University Calendar, pp. U21-U22.

### ***The 1983 Prize in Biblical Greek***

Awarded to the student who achieves the highest mark in *Senior Freshman* Year.

***The Carson Biblical Prize***

Awarded to those in the *Junior Freshman* Year who perform best in Biblical Studies. (The Ancient Near East from the Iron Age to the Graeco-Roman Period)

***The Church Formularies Prize and Ryan Prize***

Awarded annually to the *Senior Freshman* student who performs best in systematic theology.

***The Elrington Prize***

Awarded for the best essay (on a set topic) written by a *Senior Freshman* student.

***The Bishop Forster's Divinity Premium***

Awarded to those students who come first or second in Biblical Studies and to those who come first or second in Theological Studies in the *Senior Freshman* year.

***Lambert Prize***

For the highest marks in the course "Greek Texts" in the *Junior Sophister* year.

***Newport White Prize***

Awarded to the student who achieves the second highest marks in the course "Greek Texts" in the *Junior Sophister* year.

***The Boland Prize***

Awarded for the best essay written on a theological subject (on a set topic) by a *Junior Freshman* student.

***The Haddick Memorial Prize***

Awarded for Hebrew in the *Junior Sophister* year.

***The Hincks Memorial Prize***

Awarded to a *Junior Sophister* student and to a postgraduate student for the writing of a dissertation within a designated subject area.

***The Robert King Memorial Prize in Ecclesiastical History***

For the best dissertation on a theological subject in the *Senior Sophister* year.

***Toplady Memorial Prize***

For the best *Senior Sophister* dissertation in the Biblical Studies area.

**NB: Awards are made only when the work submitted is deemed to be of a sufficient standard.**