Department of Religions and Theology
Course Handbook

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1. **Departmental Staff**

I. Full-time Staff Members

**Administrative:**

**Ms. Jane Welch** (email: jwelch@tcd.ie) is the Executive Officer of the department. Her office is located in room 5010 of the Arts Building. For matters urgent she may be contacted by telephone at: 01 896 1297.

**Academic:**

**Prof. Maureen Junker-Kenny** (Head of Department and Professor in Theology)  
email: mjunkerk@tcd.ie  ext. 1044, Arts Building, room 5011.

**Prof. Alexandra Grieser** (Assistant Professor for the Theory of Religion)  
email: griesera@tcd.ie  ext. 1297, Arts Building, room 3151

**Prof. Damien Janos** (Ussher Assistant Professor in Classical Islamic Religious Thought and Dialogue)  
email: janosd@tcd.ie  ext. 4793

**Prof. Daniele Pevarello** (Assistant Professor in Early Christianity)  
email: pevareld@tcd.ie  ext. 4797, Old Physiology Building, room 1.20

**Prof. Cathriona Russell** (Dungannon and Beresford Assistant Professor in Theology and Ethics)  
email: cathriona.russell@tcd.ie Arts Building, room 5030

**Prof. Benjamin Wold** (Assistant Professor in New Testament)  
email: woldb@tcd.ie  ext. 1375 and 1297, Arts Building, Room 5031

II. Adjunct staff members:

**Dr Patrick Claffey** (Adjunct Assistant Professor in South East Asian Religions and World Christianities)  
email: claffeyp@tcd.ie

**Dr John Scally** (Beresford Adjunct Assistant Professor in Ecclesiastical History)
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Dr Gesa Thiessen (Theology and History of Religious Art)
email: gesa.thiessen@tcd.ie

For the CVs and publications of the academic staff, see Departmental website, www.tcd.ie/Religions_Theology/.

The Department of Religions and Theology is part of the Confederal School of Religions, Peace Studies and Theology which includes two other academic units: the Irish School of Ecumenics and the Loyola Institute. Some modules for Religions & Theology students are offered from the Loyola Institute (LY); other modules are offered from the Department of Near and Middle Eastern Studies (NMES), which is part of the School of Languages, Literatures, and Cultural Studies. For contacts and further information please visit the College website.

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 Department of Religions and Theology. 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. **S2S (Student 2 Student)**

From the moment you arrive in College right the way through to your end of year exams Student 2 Student (S2S) is here to make sure your first year is fun, engaging and a great foundation for the rest of your time in Trinity. You’ll meet your two S2S mentors in Freshers’ Week and they’ll make sure you know other people in your course before your classes even start. They’ll keep in regular touch with you throughout your first year and invite you to events on and off campus. They’ll also give you useful information about your course and what to look out for. Mentors are students who have been through first year and know exactly what it feels like, so you never have to worry about asking them a question or talking to them about anything that’s worrying you.

S2S also offers trained Peer Supporters if you want to talk confidentially to another student or just to meet a friendly face for a coffee and a chat.

S2S is supported by the Senior Tutor’s Office and the Student Counselling Service. http://student2student.tcd.ie, E-mail: student2student@tcd.ie, Phone: + 353 1 896 2438
III. Heads of Year

The Department of Religions and Theology also appoints a Year Head for each year. This person, who is a member of the School’s staff, is available for consultation should you have any difficulties with your studies, and will link up with your tutor, if necessary. The following members of staff are year heads for the following years:

- **JF** Prof. Alexandra Grieser/Prof. Daniele Pevarello
- **SF** Prof. Damien Janos
- **JS** Prof. Cathriona Russell
- **SS** Prof. Maureen Junker-Kenny
- SS Dissertation Seminars co-ordinator: Prof. Maureen Junker-Kenny

IV. Staff – student meetings

The lecturers in the department 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 departmental 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 your Year Head, and meet with your College Tutor. Remember too that confidential help with personal problems is available for all students through the Student Counselling Service.

V. Student Representatives

Student representatives are available for each year of the undergraduate course for Single Honor and TSM students. The Departmental Committee 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 department, 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. On the Confederal School Executive Committee, student convenors alternate between a student from the Loyola Institute and from the Department of Religions and Theology.

3. The Academic Year 2016-2017

I. Semesters

The academic year is divided into semesters and teaching occurs in Semesters ‘A’ and ‘B’, (see the Curriculum below). Each is 12 weeks long with one reading week in Week 7. There are no lectures in Reading Week

**Semester A:** Begins Monday the 26th of September and concludes Friday the 16th of December. Study Week begins Monday the 7th of November (Week 7).
Semester B: Begins Monday the 16th of January and concludes Friday the 7th of April. Study Week begins Monday the 27th of February (Week 7).

4. Degree Programmes

The Honours B.A. degree is known as a Moderatorship. Within the department, there are two possible courses leading to this degree:

I. Single Honours (SH) Moderatorship in World Religions and Theology;

II. Two-Subject Moderatorship (TSM) in World Religions and Theology combined with another Arts Subject;

The first year of each programme offers courses on foundational approaches to the methods and approaches to religious studies, biblical studies, theological studies, and ethics; 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 Honours 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 requirements do not apply to Single Honors students:

- Year 2 or 3 (SF/JS) Philosophical and Theological Approaches to God
- Year 2 or 3 (SF/JS) Christianity and Society, and Contemporary Ethical Issues
- Year 2 or 3 (SF/JS) Christology
- Year 2 or 3 (SF/JS) Ethics: Philosophical and Theological, and Approaches to Theological Ethics
- Year 1, 2, 3 or 4: World Religions module

5. Module Descriptions

I. Junior Freshmen
Single Honours: All courses (comprising modules Semester A and B) are mandatory.

TSM World Religions and Theology: Take modules A and B of courses 1, 2 & 3.

1. Introduction to World Religions

Semester A. Approaches to the Study of Religion (HE1111)
ECTS: 5
Contact hours: 22
Lecture Hours Lecturer: Prof. Alexandra Grieser

Module Description:
This module introduces the Academic Study of Religion in two steps. First, it gives an overview of the history of studying religion beyond religious criticism or affirmation, and how the development of this discipline has been deeply embedded in the European history of religion and modernisation. Secondly, it is demonstrated that studying religion as a cultural phenomenon means to study how religion is interrelated with possibly all aspects of human life, and that diverse approaches are needed to understand the role of religion in different cultures. Therefore, the course will provide an introductory understanding of “classical” approaches such as the sociology, the anthropology and the psychology of religion, and of more recent concepts such as the economy or the aesthetics of religion, as well. The essay assignment will be linked to some “fieldwork” in order to get in touch with religion as a “lived” phenomenon.

Indicative Reading:

Learning Outcomes:
On successful completion of this course, students will be able to:
· Recognize religion as a complex and interrelated cultural phenomenon.
· Identify key approaches in the development of the academic study of religion
· Recognize the multi-methodical structure of the discipline and distinguish different methodologies and perspectives.
· Characterise classical positions and their foundational concepts and relate them to their historical, social and philosophical contexts.
· Apply concepts to empirical cases.
· Critically reflect on their own notion of and interest in religion.

Methods of Assessment: Annual examination (60%) and 1500 word essay (40%).
**Semester B: HE1101 B: World religions**

ECTS: 5  
Contact hours: 22 Lecture Hours  
Lecturer(s): Dr Patrick Claffey

**Module Description:**
This introductory module will seek essentially to give students an experience of religion in Southeast Asia. Emphasising the heterogeneity of religion in Asia, it will present an overview, while concentrating on Hinduism, Buddhism and Jainism. There will be an examination of the various cosmologies, Gods and Goddesses, and important concepts dharma, bhakti, samnyasa as well as the caste system. Students will engage critically with the scriptures, notably the Vedas, the Upanishads and the Bhagavad Gita. The course will deal with the question of Hindu identity and the more recent politicisation of Hinduism in the Hindutva movement. The use of iconography is an important element of the module as it will help to give students an understanding of the wider cultural world of Asian religions.

**Learning Outcomes:**
On successful completion of this module students should be able to:

- Identify and engage with several important religious traditions in Southeast Asia
- Appreciate the heterogeneity of Asian religion and culture
- Have a knowledge of the various cosmologies, Gods and Goddesses, and important concepts
- Engage critically with the scriptures of these religions
- Understand the social significance of religion in Asia

**Indicative Reading:**

**Methods of Assessment and Student Workload:** Annual examination (60%) and 1500 word essay (40%).

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**2. Introduction to Biblical Studies**

**Semester A: LY1101 A: Jewish Origins and the Hebrew Bible: Texts and Contexts**

ECTS: 5  
Contact hours: 22 Lecture Hours  
Lecturer(s): Dr Francis Cousins (sabbatical replacement for Prof. D. Shepherd)

**Module Description:**
The variety of terms used to designate the ‘Hebrew Bible’ (e.g. Old Testament, Hebrew Scriptures, Tanak) indicate the richness of traditions related to these writings, the various ways that they are viewed, and also their life within different communities at different times. This module will orient students to the literary and theological contours of the Hebrew canon, introducing them to the rich variety of genres within. The exploration of the historiographical literature (Pentateuch and The Chronicler’s History) will develop students’ ability to identify literary themes while interrogation of the Prophets, Psalms and Wisdom Literature will facilitate the introduction of critical approaches in the study of the Hebrew Bible. Students will also be required to critically engage with the reception of the Hebrew Bible in contemporary culture.

**Learning Outcomes:**

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

- Understand the canonical contours of the Hebrew Bible
- Identify key figures and themes in the Hebrew Bible.
- Discuss the contributions of critical scholarship to the study of the Hebrew Bible
- Understand the complexities of the reception of the Hebrew Bible in popular culture

**Indicative Reading:**


**Methods of Assessment and Student Workload:** Examination (50 %) and written assignment (1,500 words) (50 %).

**Semester B. Introduction to the New Testament (HE1103)**

ECTS: 5
Contact hours: 22 Lecture Hours
Lecturer(s): Prof. Daniele Pevarello

**Module Description:**

The writings included in the New Testament have been composed by different authors over a relatively long time. Translated in countless languages, the stories and concepts found in the New Testament have played a major role in shaping socio-political, ethical and religious discourses across the centuries and in different cultures and have been a constant source of inspiration in art, music and literature. This module aims at introducing students to the writings of the New Testament, their content, their origins, their transmission and the history of their interpretation. Students will learn about the most relevant scholarly approaches to the study of the New Testament and examine the variety of literary genres and the diversity of sources and traditions which contributed to the development of early
Christianity and to the formation of new religious and cultural identities in the Graeco-Roman world.

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

- Identify the main approaches of investigation of New Testament literature (e.g. historical-critical, narratological, feminist) and the principal methodological difficulties related to the study of the New Testament and its origins.
- Demonstrate adequate familiarity with the content of the writings which form the New Testament, their structure and the main historical and cultural factors which contributed to their development.
- Read the New Testament in English translation with awareness of the complex process of its formation and with an appreciation of the diverse traditions which are represented in it. This includes a basic awareness of the history of its interpretation and exegetical traditions and an increased facility in presenting scholarly views about the New Testament to both specialists and non-specialists, writing well-structured essays and compiling well-reasoned bibliographies.
- Appreciate the importance of the transmission of the text of the New Testament, its canon, its manuscripts (in particular those preserved in the Chester Beatty Library in Dublin) and its critical editions for the understanding of early Christianity.

**Indicative Reading:**

**Methods of Assessment:** Annual examination (60%) and 1500 word essay (40%).

### 3. Introduction to Theology

**Semester A. Eras and Classical Authors in the History of Christian Thinking (HE1016)**

ECTS: 5
Contact hours: 22 hours
Lecturer: Prof Cathriona Russell

**Module Description:**
This module examines discourse about God in Eastern and Western European Christianity from the Patristic to the Modern eras. It examines key events and themes in theological history. These include: the role and achievements in Christology of the Ecumenical Councils...
in the Patristic period with a focus on Nicaea (325); the Great Schism East and West in relation to theologies of the Holy Spirit; the role of the Monasteries with a focus on the Rule of St Benedict; the Medieval synthesis of Aristotelian philosophy and Christian theology (Aquinas); the Reformation (Luther) and Counterreformation (Council of Trent); theology in the periods of Enlightenment and Romanticism (Schleiermacher); and in the modern and contemporary eras including the theological reception of humanist atheism (Feuerbach) and nihilism (Nietzsche).

**Learning Outcomes:**
On successful completion of this course, students will be able to
- appreciate the historical development of theological discourse
- explain some major theological achievements in each epoch
- discuss the challenges for theology in the modern period
- be familiar with strategies of academic reading, different types of literature and sources, and skills in academic writing
- present and investigate these concepts and interpretations in class and in a written assignment.

**Indicative Reading:**

**Methods of Assessment:** two 1000 word assignments (40%) and an exam (60%).

**Semester B. HE1017 B: Key themes in theology**
ECTS: 5
Contact hours: 22 hours
Lecturer(s): Prof Maureen Junker-Kenny
Contact: mjunkerk@tcd.ie

**Module Description**
This module first presents key systematic themes in theology: Creation and salvation, Christology and the Trinity, theodicy and eschatology. Secondly it will introduce key modern contextual theologies: political, liberation and feminist theologies. Its third part will discuss the question of theology at the university since 1800.

**Learning Outcomes**
On successful completion of this module students should be able to:
- Demonstrate familiarity with the formulation of these key systematic and contextual themes in cultural and historical context
- Be familiar with strategies of academic reading, different types of literature and sources, and skills in academic writing
- Present and investigate these concepts and interpretations in class and in a written assignment
Indicative Reading:
Articles from Beinert, Wolfgang/Schüssler Fiorenza, Francis, *Handbook of Catholic Theology* (New York: Crossroad, 1995)

Methods of Assessment: one 1500 word essay (40%) and an exam (60%).

4. Religions in history

Semester A. The Qurʾān and its History of Reception (HE1107)
ECTS: 5
Contact hours: 22 hours
Lecturer: Prof Damien Janos

Module description:
This is an introductory course on the Qurʾān, the sacred text of Islam, and on its reception both in the classical Islamic period and modernity. The course does not require prior knowledge of the subject and will introduce students to some of the major Qurʾānic themes and to the ways in which this foundational work has been interpreted by generations of medieval and modern readers. Topics to be discussed include the social, religious, and historical circumstances surrounding the emergence of the Qurʾān; the structure, style, and literary techniques underlying the Qurʾānic text; the tradition of religious exegesis (tafsīr) that developed in Islam; and key Qurʾānic narratives and themes. Students will acquire a basic understanding of the place of this scripture in the Islamic tradition and of its role in Muslim worship and cult. The class will consist of both lectures and student discussion on key themes covered by the readings. We will also be reading various Qurʾānic verses in a comparative perspective with the other monotheistic traditions.

Learning Outcomes:
On successful completion of this course, students will be able to:
- Be familiar with the historical, religious, linguistic and cultural contexts in which the Qurʾān emerged.
- Have read a number of key sūras of the Qurʾān in English translation.
- Be able to describe and discuss the structure and main themes of the Qurʾān.
- Be familiar with tafsīr – the Islamic science of Qurʾānic exegesis.
- Have an understanding of the role played by the Qurʾān in Islamic practice and belief in the classical and modern periods.
- Have engaged with some of the critical issues in western academic scholarship of the Qurʾān.
Indicative Reading:

Methods of Assessment: one 1500 word essay (40%) and one examination (60%).

Semester B. Religions in the Ancient Mediterranean (HE1112)
ECTS: 5
Contact hours: 22 Lecture Hours
Lecturer: Prof. Daniele Pevarello

Module Description:
What were the religious beliefs of the people we commonly call ‘pagans’? Did the Greeks and the Romans really believe in their gods and myths? Did the Phoenicians really practise human sacrifice? This module investigates the religious beliefs of the people who lived and prospered in the ancient world with particular emphasis on Egypt, Syria-Palestine, Greece and Rome. We shall look at literary sources and archaeological evidence such as works of art, ancient temples and inscriptions in order to understand the cults, religious institutions and the cultural context of the ancient Mediterranean religions. In particular, the module will focus Mediterranean mythologies, theory and practice of sacrifice and prayer in ancient religion and the role of priesthood in ancient societies.

Learning Outcomes:
On successful completion of this course, students will be able to:
- Demonstrate the ability to identify the main methodological issues and problems inherent in the study ancient religions. Students should be able to show competence in handling primary sources and in identifying the principal issues and trends of the historiographical debate on ancient religions.
- Demonstrate knowledge of the main mythological and religious ideas of the ancient world, showing an informed understanding of the relationship between religious beliefs, the structures of ancient Mediterranean societies and the main historical and cultural events which contributed to their development. Students should be able to demonstrate a satisfactory knowledge of the variety of sources (literary, documentary and archaeological) available for the study of ancient religions.
- Read ancient religious texts in English translation with competence and awareness of their religious and practical implications and premises. Students should have improved their skills
in the interpretation and presentation of the evidence beyond the simplifications found sometimes in modern views of ancient pagan religions. This includes an increased facility in expounding scholarly views about ancient religions to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies. Demonstrate a solid understanding of the importance of the knowledge of ancient religions for further study and independent thinking on the theory of religion.

**Indicative Reading:**

**Methods of Assessment:** one 1500 word essay (40%), and one examination (60%).

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### 5. Religion in Public

**Semester A. Religion in Public: Great Speeches (HE1116)**

**ECTS:** 5  
**Contact hours:** 22 Lecture Hours, Two-Session-Slot (100 minutes)  
**Lecturers:** Profs. A. Grieser, C. Russell, D. Janos, M. Junker-Kenny

**Module Description:**
This module investigates “Great Speeches” – famous, influential, remembered speeches that made an impact on cultural and political changes in different areas of the world – with a special focus on the many and diverse roles religion has been playing in important moments of cultural change.

Over the last decades, the perception of religion has changed radically. Many expected that with modernisation religion would decline, or vanish overall, which has not been the case; public perceptions often focus on the negative potential of religions, as being at odds with democratic society and its basic freedoms, recognition and peaceful co-existence of diverse identities and traditions. The conception of what is “public” is also contested, and different understandings of the “public sphere” and of “public reason” need to be distinguished.

The goal of the module is to provide different scholarly perspectives on the diversity of how religion is mediated and has been part of public debate in many, and often unexpected ways. Through the lenses of Biblical, Islamic and Literary Studies, Theology and the Cultural Study of Religion we will analyse the speeches and their contexts, from politics and cultural life, linked to the relevance of religion as argument, as rhetoric and as value background. Names such as Mahatma Gandhi and Martin Luther King, Arundhati Roy and Albert Camus, Mohammad the Prophet and Ayatollah Khomeini, Saladin at the time of the Cruzades and Friedrich Schleiermacher at the turn of the Enlightenment into Romanticism, demonstrate
the scope of backgrounds we will address. Knowing about the impact of religion as a cultural force will build up a competence which is most important for the encounter within a multicultural globalized world.

**Learning Outcomes:**
On successful completion of this course, students will be able to:
* Acquire insight into the diversity of forms in which religion and religions impact on public debate
* Distinguish different conceptions of the “public sphere” and “public reason”
* Contextualize the authors and speeches discussed
* Identify and assess the way in which religion is involved in public communication: as topic, as part of an argument, as object of critique, as rhetoric or as position
* Identify religion as an aspect of culture and historical developments in its variety
* Understand and critically assess the problems raised about the construction of a “public sphere”, and the regulation of religion within.
* Apply the speeches, their histories of interpretation as well as the analytical concepts to their own perception of public life

**Indicative Reading:**

**Methods of Assessment:** one 2000-word essay (60%) and one exercise (review, 1000 words, 40%)

**Semester B. Religion in Public: Great Images (HE1117)**
ECTS: 5
Contact hours: 22 Lecture Hours
Module Description:
In the study of the religious ‘discourse’, great importance is often ascribed to the centrality of words and verbal expressions. Religion is too often seen as a matter of reading and interpreting religious texts and holy books and verbal acquisition of doctrinal and dogmatic formulations. Religious expression, however, is also a function of the eyes, where seeing and being seen play a central role in the public expression of religious thoughts.

The purpose of this module is to offer a fresh approach to materiality and visual culture in the religious discourse, promoting an understanding of the acts of seeing and being seen as religious and social acts. Looking at examples of “Great Images” which have played a central role in the public understanding of religion from antiquity to contemporary society, this module investigates the power of the religious gaze, beyond the classic divide between word and images. Specific emphasis will be given to the different levels (political, social, and cultural) at which the religious gaze has influenced human society. Students will be offered the opportunity to reflect on examples of religious visual culture such as the depiction of crucifixion in early Christianity, the role of the visual in religious devotion and worship (e.g. the function of icons in the Orthodox Christian tradition), the study of the centrality of the visual element in the study of important landmarks of Islamic architecture, the role of artistic expression in the theological debate of European modernity (e.g. depictions of the story of the Annunciation in Western art), as well as the visual expression of religious faith in contemporary interreligious discourse and the use of sacred images in religious propaganda and in the portrayal of religious dialogue and conflict.

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

• Identify and assess the importance of materiality and visual culture for the understanding of the impact of religion in the public sphere.

• Recognise the main methods of investigation and the core methodological issues related to the study of religious visual culture in the public sphere, learning to approach the use of images in religious thought with a methodological awareness which goes beyond the divide between word and image and the centrality of verbalisation of belief.

• Identify religion and religions as an important factor in the production and fruition of visual culture in ancient as well as in contemporary society.

• Understand the centrality of the study of the religious gaze and of religious visual culture as a learning tool for further research in fields such as history, politics and sociology and for independent thinking on the study of religion and transfer the awareness of the discourse on religious images to the comprehension of the function of images in contemporary debates about public life, democracy and politics.

Indicative Reading:

**Methods of Assessment:** one 2000-word essay (60%) and one exercise (review, 1000 words, 40%)

### Semester A: Introduction to Philosophy (LY1105)

**ECTS:** 5

**Contact hours:** 22 Lecture Hours

**Lecturer:** Dr Ciarán McGlynn

**Module Description:**
This course introduces students to the study of philosophy. It explores the major themes pursued and arguments put forward by Socrates, Plato, Aristotle, Aquinas, Descartes, Hume, Kant, and Wittgenstein. It will explore the views of these thinkers on questions like: What is the nature of reality? What is knowledge, and is it possible? How is the mind related to the body? What is meant by virtue ethics? Students will be taught how to critically engage with these views.

**Learning Outcomes:**
On successful completion of this course, students will be able to:
- read philosophical texts in their historical context
- identify and critically evaluate philosophical theories and arguments
- write essays in a critical and dialectical manner

**Indicative Bibliography:**

**Methods of Assessment:** Annual examination (60%) and written assignment (1,500 words) (40%).

### Semester B. “Religious” or “Secular”? Christian Ethics in Pluralist Democracies (HE1118)

**ECTS:** 5

**Contact hours:** 22 Lecture Hours

**Lecturer:** Prof. Maureen Junker-Kenny

**Module Description:**
The boundary between “religious” and “secular” is at the centre of numerous assessments and contemporary debates: on whether, and in what sense, society can now be called
“post-secular”, while the state should be neutral with regard to worldviews; whether the counterpart to “secular” should be classified as “faith-based”; or whether Johannes Brahms’s German Requiem, composed with personally selected biblical texts, should be seen as “secular” in distinction from the Latin text which counts as “religious”. Different conceptions of this fluctuating boundary will be analysed in order to situate Christian Ethics in contemporary culture and in debates on the public sphere.

The second part of the module will trace in key examples how Christian Ethics has interacted with the traditions and thought forms it encountered from Early Christianity onwards. The four sources of Theological Ethics, their cultural backgrounds and premises will be analysed: 1) Scripture, 2) its reception in the practice of Christian communities and in the traditions of theological thinking, 3) a philosophical, general concept of the ‘normatively human’, and 4) the human sciences. The third part will explore concrete ethical issues as examples for their distinct perspectives. It will illustrate how Theological Ethics interacts with other disciplines, such as biblical studies and hermeneutics, systematic theology, philosophy, and the individual human sciences.

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

* distinguish different uses of the terms “religious” and “secular” and the contemporary theories they derive from
* illustrate the contributions of the four sources of Christian Ethics to the analysis of ethical questions
* trace the transformations of some biblical motifs in the processes of translation and reception into subsequent eras and cultures
* relate theological ethics to philosophical and theological anthropologies
* discuss contemporary positions on religion in modernity and on the role of religious convictions in the public sphere.

**Indicative Bibliography:**

**Methods of Assessment:** 1500 word essay (40 %) and exam (60%).

**II. SENIOR FRESHMEN and JUNIOR SOPHISTERS**
• Senior Freshman and Junior Sophister modules are combined. Module offerings alternate/rotate on a two year cycle; with the exception of language modules (7.), the following will not be offered again until 2017/18. Learning Outcomes are specified for each year.
• Single Honors: Choose 6 courses (Sem. A and B modules) to achieve 60 ECTS (30 per semester), one of which can be a language course.
• TSM World Religions and Theology: Choose 3 courses (Sem. A and B modules) to achieve 30 ECTS (15 per semester).
For modules offered by the Department of Near and Middle Eastern Studies, please see School of Languages, Literatures and Cultural Studies.

1. Christianity and Islam from Late Antiquity

Semester A. A Survey of Islamic Theology, Philosophy, and Mysticism (Sufism) from its Origins to the Modern period (HE 2343)

ECTS: 5
Contact hours: 22 Lecture Hours
Lecturer(s): Prof. Damien Janos

Module Description:
This module is a survey of some of the most important schools and movements in Islamic intellectual history, from the beginning of Islam to our own time. It covers the development of Islamic theology (kalām), in both the Sunnite and Shi’ite contexts, the emergence of a distinct philosophical tradition in Arabic inscribed in the continuity of Greek philosophy (mostly Aristotelianism and Neoplatonism), and Islamic mysticism or Sufism. We will discuss some of the main figures who shaped these traditions in the medieval and modern periods and read some of the seminal texts they produced. The course will introduce students to key concepts and terms, as well as to some enduring themes and issues focusing on God, prophecy, human knowledge, and society, which Muslim theologians, philosophers and mystics all sought to address in their own way. Many of these issues still resonate throughout the Islamic world today, and so we will also look at the response of modern Muslim intellectuals to these questions.

Indicative reading:

Learning outcomes:
On successful completion of this course, students will be able to:
- demonstrate a solid understanding of the historical development of the main schools of Islamic theology, philosophy, and mysticism and identify the key scholars who shaped these disciplines up to the modern period
- be familiar with some of the main concepts and technical terms that characterize these disciplines
- engage critically with some representative texts from these traditions
- approach contemporary Islamic debates through an enriched historical and conceptual perspective

Methods of Assessment: one 2000 word essay (30 %), and examination (70%).

Semester B. HE2305 B: Early Christianity in the Cultures of late Antiquity
ECTS: 5
Contact hours: 22 Lecture Hours
Lecturer(s): Dr Daniele Pevarello

Module Description:
Who were the early Christians? How and where did they eat, pray and love? How did they practise their religion and interact with other cultures around them? What did their Roman, Greek or Syrian neighbours think about them? The purpose of this module is to investigate the historical and cultural environment in which early Christianity developed. Using literary as well as material evidence (archaeological finds, artwork, inscriptions), the module explores customs, beliefs, institutions and identities of the early Christians within the social, political, religious and cultural context of the Roman Empire. In particular, the module will emphasise the relationship between doctrinal and ethical developments in the early church (e.g. the idea of God, the ‘discovery’ of the self, the rejection of blood sacrifices, the role women in family life and society, and the diffusion of asceticism) and corresponding tendencies in the philosophies and cults of the Graeco-Roman world.

Learning Outcomes:
On successful completion of this course, students will be able to:
Senior Freshmen:
• Demonstrate a basic understanding of the history of Christianity in the context of the Roman Empire, showing an informed understanding of the relationship between early Christianity and the philosophies and religions of the Mediterranean world. This includes familiarity with key historical events and main cultural and political issues which shaped the life, thought and social structures of the early Christians. Students should be able to demonstrate a satisfactory knowledge of the variety of
sources (literary, documentary and archaeological) available for the study of early Christianity.

• Demonstrate basic ability to identify the main methodological issues and problems inherent in the study of Christianity in Late Antiquity. Students should be able to show competence in handling primary sources and in identifying the principal issues and trends of the historiographical debate on early Christianity.

• Understand controversial aspects of the study of the life and thought of the early Christians in relation to their historical, social and cultural context. In particular, students should demonstrate an increased ability to read critically texts in a variety of genres, showing awareness of limits and biases (social, political, confessional) which equally affect the sources and their modern readers.

Junior Sophister:

• Demonstrate a systematic knowledge of the history of Christianity in the context of the Roman Empire, showing an informed understanding of the relationship between early Christianity and the philosophies and religions of the Mediterranean world. This includes familiarity with key historical events and main cultural and political issues which shaped the life, thought and social structures of the early Christians. Students should be able to demonstrate a satisfactory knowledge of the variety of sources (literary, documentary and archaeological) available for the study of early Christianity.

• Demonstrate a specific understanding of the main methodological issues and problems inherent in the study of Christianity in Late Antiquity. Students should be able to show competence in handling primary sources and in identifying the principal issues and trends of the historiographical debate on early Christianity.

• Evaluate, describe and assess controversial aspects of the study of the life and thought of the early Christians in relation to their historical, social and cultural context. In particular, students should demonstrate an increased ability to read critically texts in a variety of genres, showing awareness of limits and biases (social, political, confessional) which equally affect the sources and their modern readers.

Indicative Reading:

**Methods of Assessment and Student Workload:** Annual examination (70%) and 2000 word essay (30%).

2. New Testament
Semester A. Paul and the Development of Early Christianity (HE2325)

ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s): Prof. Benjamin Wold

Module Description:
This course is concerned to introduce a figure who had a profound impact on the formation of early Christianity and also Rabbinic Judaism: Paul from Tarsus. The intellectual and religious development of Paul will be explored within the context of Palestinian Judaism with questions in mind about the Hellenistic world. While issues will be raised about the intellectual developments in Paul’s writings, an important aspect of this module is introducing methodologies, key themes, and current debates that have developed in this field of study in the last decades.

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

• Identify significant scholars who have had an impact on developing approaches to interpreting Paul
• Demonstrate an awareness of the complexities of locating Paul’s social context(s)
• Discuss the various religio-traditions that were present and exerted influence on Paul and his thought world
• Give a synopsis of what is known about Paul the man
• Provide a synopsis of how Paul’s activities influenced the development of Rabbinic Judaism as well as early Christianity

Indicative Reading:

Methods of Assessment: essay/assignments (50 %) and annual exam (50%).

Semester A. Pauline Letters in Context (HE2326)
ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s): Prof. Ben Wold

Module Description:
This module is concerned to explore selected Pauline epistles from a socio-historical and literary perspective. Epistles written by or attributed to Paul will be analysed with concern to critically evaluate theological motifs and developments alongside other early Jewish and Christian writings. Galatians, Romans, Philippians and 1 Corinthians are given sustained attention in this module.

Learning Outcomes:
On successful completion of this course, students will be able to:
• Engage historically with the controversies found in the letters to the Galatians and 1 Corinthians
• Analyse key theological motifs in the letter to the Romans and Philippians
• Assess Paul’s intellectual contributions within broader Jewish contexts and its reception in Early Christian thought and practice.
• Articulate the literary form and function of ancient epistle writing
• Critically assess authorship of documents

**Indicative Reading:**

**Methods of Assessment:** essay/assignments (50 %) and annual exam (50%).

3. **Systematic theology in the movements of Western thinking**

**Semester A. Philosophical and Theological Approaches to God (HE2327)**

ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s): Prof. Maureen Junker-Kenny

**Module Description:**
This module commences by locating the question of God in contemporary intellectual debates: the return of the theme of God in different modern and postmodern approaches to philosophy, and of new atheism as a position, as distinct from agnosticism. It will then trace the origins and the encounters between philosophical and theological concepts of God: I. The biblical foundations of the theological doctrine of God; II. Key turns in the interaction of biblical monotheism with Greek philosophy; III. Arguments for the existence of God in the Middle Ages; IV. New foundations for the question of God: The modern turn to the subject; V. Transformations regarding the attributes of God, concluding with their relevance for questions such as: God acting in history, the paradox of justice and mercy, the idea of an ultimate reconciliation (apokatastasis panton) as a contested position, and prayers of petition as a test case for divine-human interaction in theological approaches to the doctrine of God.

**Learning Outcomes (SF):** On successful completion of this course, SF students will be able to:
• Distinguish between agnosticism and different atheist positions
• Locate the return of the theme of God in a range of modern and postmodern approaches to philosophy
• Explain the relevance of the translation of the Hebrew Bible into Greek for the transformation of the understanding of God
• Trace key turns in the debate on Greek philosophical attributes of God by early Christian theologians
• Explain the theological arguments behind different understandings of God as Trinity
• Outline a range of ‘proofs’ for the existence of God in the high Middle Ages
• Explain the difference between Kant’s position on arguments for the existence of God in the *Critique of Pure Reason* and in the *Critique of Practical Reason*
• Outline the alternative route to the philosophies of Kant and Hegel developed for theology by F. Schleiermacher after the modern turn to subjectivity
• Trace the history of reception of justice and mercy as attributes of God
• Discuss reasons for and against the idea of ultimate reconciliation (*apokatastasis panton*) as a theological position
• Identify different conceptions of the interaction between human beings and God in the question of prayers of petition

**JS Learning Outcomes:** On successful completion of this course, JS students will be able to:
• Explain agnosticism as an epistemological stance
• Outline recent positions in new atheism and discuss the charge of naturalizing religion
• Identify and compare modern and postmodern approaches to philosophy in which the theme of God has resurfaced
• Explain the relevance of the translation of the Hebrew Bible into Greek for the transformation of the understanding of God
• Illustrate key turns on ‘attributes’ of God between Greek philosophy and Christian theology
• Explain which pitfalls the developing Christian doctrine on God as Trinity was trying to avoid
• Outline, situate and compare a range of ‘proofs’ for the existence of God in the high Middle Ages
• Explain Kant’s turn to the subject and his argumentation against the sequence of these theoretical ‘proofs’
• Explain the role of hope in Kant’s theory of practical reason and the role of God in relation to the question of meaning
• Outline and discuss the steps of the argumentation of F. Schleiermacher in the Introduction to *The Christian Faith* (1830/31)
• Situate the history of reception of ‘justice’ and ‘mercy’ as attributes of God in their religious and cultural contexts
• Outline the backdrop of different eras for the idea of ultimate reconciliation (*apokatastasis panton*) and discuss it
• Compare and discuss different conceptions of the interaction between human beings and God in the question of prayers of petition

**Indicative reading:**
SCM Press, 2001), 74-84.

Methods of Assessment: Annual examination (70%) and 2000 word essay (30%).

**Semester B. Theological Cosmology and Anthropology (HE2328)**

ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s) Prof. Cathriona Russell

Module Description:
Cosmology traces developments in the mythological and natural-scientific study of the universe in its complex history. This module will investigate these developments as they have been interpreted and received from biblical, theological and philosophical perspectives. Natural-scientific descriptions of the world have implications for how theology conceives of God’s action in creation (pantheism, deism, panentheism). This course will examine the complex history of the doctrine of *creatio ex nihilo* in the Abrahamic faiths. The second part of the module will focus on theological anthropologies under several themes: the human person as created in the image of God (imago Dei), as steward of creation, as embodied and free, contingent and subject to frailty and failure (sin). Throughout it explores how specific cosmologies and anthropologies, theological and philosophical, can influence politics and ethics, using case studies from the natural, social and environmental sciences.

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

• Trace the complex history of the relationship between natural-scientific understandings of the cosmos and theological understandings of creation
• Analyse the conflicts and convergences between science and theology in the modern period
• Outline and debate what these imply for an understanding of God, creation and the human person

Indicative reading:
Berry, R.J. *Environmental Stewardship: Critical Perspectives—Past and Present* (Edinburgh; T&T Clark, 2006). Ussher 261.8 P63
Clayton, P. and Peacocke (eds) *In Whom We Live and Move and Have Our Being* (Michigan; Eerdmans, 2004).

**Methods of Assessment:** Annual examination (70%) and 2000 word essay (30%).

### 4. Theological developments in the Middle Ages


ECTS: 5
Contact hours: 22 Lecture hours and seminars
Lecturer(s): Prof. Fáinche Ryan

**Module Description:**
The purpose of this module is to survey the political, cultural and religious context in which Catholic theology developed in the medieval period. An important aim will be to introduce the student to some representative figures in the theology of the period. The module includes a seminar-study of representative works from the period. In the early medieval period the Church had taken credit for the enormous effort of organising society after and amidst the chaos of the barbarian invasions. This effort led to the creation of the feudal system. In this context the monastery was the religious counterpart to the feudal castle. For three centuries monastic schools, alongside cathedral schools, were the context in which a flourishing Christian literature thrived. Some of this literature will be examined. The revolutionary results of the introduction of Greco-Arabic thought and Hebraic wisdom in the final decades of the twelfth century and the first decades of the thirteen can be seen as the dividing point between the early and the late Middle Ages. In the thirteenth century new institutions broke free from the feudal structures. Urban centres fought for, and sometimes achieved, charters of freedom. University charters were worked out. These differed totally from the preceding monastic schools in that these were governed by fluid scholarly communes. The exhilarating discovery of Greek thought (and its Arabic commentaries) had a profound effect on the Catholic theological tradition. The importance of the new synthesis of previous lines of theological exploration and the new discoveries of Greco-Arabic thought which is achieved in the works of Aquinas will be examined. Towards the later centuries of the medieval period new forms of social and urban life, including new feminist roles, are the context in which notable movements of women mystics flourished. Some works of these women mystics will be studied.

**Indicative Bibliography:**
Chenu, M-D., Aquinas and his Role in Theology (trans.) (Collegeville: The Liturgical Press, 2002).

Learning Outcomes:
On successful completion of this module students should be able to:
• Compare and contrast the contributions of the monastic schools and that of the new universities to the development of Catholic theology.
• Explain the importance of the Greco-Arabic influence, philosophically and culturally.
• Evaluate the importance of the synthesis created by Aquinas for the formation of European thought.
• Appraise the importance of the emergence of urban organisation as the context for new forms of feminist mystical expression.

Methods of Assessment and Student Workload: Continually assessed. Re-assessed by Exam

Methods of Assessment: continuous assessment.

Semester B. Classical Islamic Religious Thought in Dialogue with Philosophical, Jewish and Christian Sources (HE2344)
ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s): Prof. Damien Janos

Module description:
Classical Islamic Religious Thought emerged as a result of complex interactions with the Ancient Greek, Christian, Jewish, and Iranian traditions in a period when the Levant and Mesopotamia were constituted by highly cosmopolitan societies. These interactions were sometimes polemical and based on controversy, but they also resulted in intensive collaboration and cultural cross-pollination. This module will explore the religious and philosophical exchanges between these various groups during the classical Islamic period (roughly from the eighth to the thirteenth centuries C.E.) by focusing on key theological issues, such as conceptions of God’s nature and His attributes, inter-religious discussions of the Trinity and the Incarnation, and the place of logic and Aristotelian philosophy in the theological method. We will also study the translation movement from Greek and Syriac to Arabic and the development of Qur’anic exegesis (tafsīr) and theology (kalām), which decisively shaped Islamic thought during this period and determined the nature of the religious dialogue between Muslims, Christians, Jews, and alleged heretics and pagans. Finally, in addition to these issues, we will also examine the establishment of the medieval Islamic university (madrasa) and the role it played in the religious and intellectual life of its time.

Indicative readings:


**Learning outcomes:**

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

- identify some of the main theological issues that marked the dialogue between Islam and the other religions it came in contact with
- demonstrate a solid grasp of the various religious groups that shaped the development of Islamic religious thought during this period
- understand the place of logic and philosophy in the development of Islamic religious thought
- gain historical insight into religious polemics in Islam, especially between Muslims and Christians
- compare different Islamic perspectives on other religions (Qur’ānic, theological, philosophical, and polemical)

**Methods of Assessment:** Annual examination (70%) and 2000 word essay (30%).

5. **Theological Ethics**

**Semester A. Christianity and Society (HE2331)**

ECTS: 5

Contact hours: 22 Lecture hours

Lecturer(s): Prof. Maureen Junker-Kenny

**Module Description:**

The module begins with a discussion of different analyses of the changed position of religion in late modern society: secularization, individualization, and varieties of understanding the term “postsecular”. It then investigates the interaction of philosophical and theological approaches in social ethics by analyzing concepts and theories of justice (Rawls, Habermas and Ricoeur) and their philosophical and theological critiques. The aim is to be able to distinguish different understandings of justice, the common good, human rights, and recognition that have arisen in modernity and are now debated in a multicultural global society.

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

- Locate the theme *Christianity and Society* within the movements of modern sociological, philosophical and theological thought.
• Analyse the presuppositions of each approach regarding the relationships between individual, community, society, and cultures, between theory and praxis, (practical) reason and faith.
• Identify the main concepts which help to understand the dynamic role of religion in modernity such as secularization, pluralization, individualization
• Apply the critical debates about these concepts to religion as a cultural phenomenon
• Outline some transformations within the heritage of Western thinking arising from the interaction of philosophical and theological ethics.
• Identify the main alternatives in the philosophical debate on justice and argue for their own view on the role of religion in local and global society.

Indicative Reading:

Methods of Assessment: Annual examination (70%) and 2000 word essay (30%).

Semester B. Contemporary Ethical Issues (HE2332)
ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s): Prof Maureen Junker-Kenny

Module Description:
The course analyses contemporary biomedical debates in their underlying philosophical and theological principles, values, and views of the human being.
The course examines the different Irish, European and international argumentations and legislations that these debates have produced. Issues at the beginning and at the end of human life, the possible conflict between parents’ and children’s perspectives, and the visions of society and humanity implied in positions on advance care directives, on the new
reproductive technologies, genetics, healing, enhancement, and cloning will be discussed. Films and excerpts from (what used to be?) science fiction will provide additional avenues to the topics.

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

- Distinguish social, individual, and professional ethical perspectives on concrete issues in biomedical ethics
- Relate the content of the principles invoked, such as ‘dignity,’ ‘autonomy’, ‘embodiment’, and ‘privacy’, to different schools of moral thought
- Distinguish an empirical from a transcendental understanding of human dignity and its consequences for concrete ethical issues
- Trace differences in European debate and legislations to two traditions of thinking about autonomy
- Know about basic documents regarding medical research on human subjects: World Medical Association Declaration of Helsinki (1964), and its subsequent updates, and the Convention on Human Rights and Biomedicine (Council of Europe 1997).
- Explain the positions taken on the question of human enhancement by authors from the Rawls School and by J. Habermas.
- Recognize links between argumentations in Christian Ethics on God as creator and humans as co-creators to systematic theological positions on the doctrine of God
- Develop a critically reflected position of their own in relation to the concrete ethical issues under debate
- Argue for their position on which language to use in public discourse on biomedical ethics
- Know how to handle academic bibliographies and textbooks, and how to structure an academic essay, demonstrating the ability to reconstruct an argumentation.

**Indicative Reading:**

**Methods of Assessment:** Annual examination (70%) and 2000 word essay (30%).
6. Religious Studies

Semester A. Classical Thinkers on Religion (HE2346)
ECTS: 5
Contact hours: 22 Lecture hours
Lecturer(s): Dr Alexandra Grieser

Module Description:
This course will explore "classic" attempts to develop theories of religion, mainly from a religious studies' perspective. Reflecting on religion has been an important element of the intellectual history of European modernity. Thinking about religion also meant to think about societies and power, about culture and what makes a human being human. We will reconstruct the transformations of the concepts of religion within the early study of religion and identify the historical, philosophical and social contexts. While most of the course is dedicated to these classical positions, we will keep track of how the theories responded to the problems of their time, and how they have shaped our understanding of religion until today.

Learning Outcomes:
On successful completion of this course, students will be able to:
• Identify presuppositions and core tenets of key thinkers in modernity on religion.
• Understand and distinguish typical concepts and approaches in theories on religion.
• Identify the relevance and consequences of theorizing in the study of religion.
• Discuss the changing relationship between religion and society in different eras.
• Distinguish between scholarly, religious, atheist, philosophical and common sense perspectives, and understand them as a response to the problems of their time.
• Present and discuss critiques of the approaches, highlighting methodological strengths and weaknesses.

Indicative Reading:

Methods of Assessment: Methods of Assessment: Annual examination (70%) and 2000 word essay (30%).

Semester B. World Christianities: Africa and Asia (HE2336)
ECTS: 5
Module Description:
This module will give students an insight into Christianity away from its European centres on the peripheries in Africa and Asia. It will look at traditional ‘indigenous’ Christianities dating back to the third century: Coptic Christianity in North Africa and the Syrian Orthodox, Syro-Malabar, the Syro-Malankara and other rites in India. There will be an examination of both the 16th and 19th century missionary movements and finally a look at more recent developments in Africa Initiated Christianity and the wider Pentecostal development on both continents. The course will look at some of the theological and pastoral issues emerging: healing, deliverance and faith gospel, the place of Christ in salvation, subaltern theologies, and the importance of inter-religious dialogue.

Learning Outcomes:
On successful completion of this course, students will be able to:
• Identify several different strands in world Christianity in Africa and Asia
• Appreciate the differences in theology and in praxis
• Understand the social significance of Christianity in these parts of the world
• Have a knowledge of the significant theological debates in these areas
• Be aware of the challenges this poses for world Christianity

Recommended Reading:

Methods of Assessment: two essays of 1500 words.

III. Senior Sophisters

SEMIESTER A

Theological Ethics and Ecology (HE4040)
ECTS: 10
Contact hours: 22 hours
Lecturer: Prof. Cathriona Russell
Module Description:
This module will introduce students to the key positions—anthropocentrism, eco-centrism and theocentrism—in environmental theology. It will explore; the problem of productionism; the question of population, food and freedom; the concept of sustainable development; stewardship ethics; the principle of subsidiarity; and the tangentially related question of animal welfare and rights. These will be ethically evaluated from philosophical and theological perspectives and through the exploration of scriptural themes in relation to environmental concerns.

Students will explore the philosophical and ethical assumptions at work in policy formation on biodiversity, on climate change and climate justice and on the ethical questions presented by food biotechnology and synthetic biology as well as intellectual property rights. They will be expected to develop their analytical and presentation skills through participation in class discussions, the delivery of a student seminar and in a final year examination.

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

• Present and interpret the use of key themes and concepts in environmental ethics such as sustainable development, stewardship and climate justice
• Articulate and evaluate the core areas of concern in environmental ethics from theological, biblical and philosophical perspectives in such areas as food security, burden-sharing in a changing climate, and biodiversity and resource conservation.
• Critically analyse and evaluate the argumentation and environmental effectiveness of public policy in Ireland, the EU and globally.
• Articulate their analysis and interrogate these evaluations in class and in a formal individual seminar presentation.

Indicative Reading:
Berry, R.J., Environmental Stewardship; Critical Perspectives—past and present (Edinburgh: T&T Clark, 2006).

Methods of Assessment: Annual Examination (100%).

The Sensory Sacred: Aesthetic and Material Approaches to Religion (HE4044)
ECTS: 10
Contact hours: 22 hours
Lecturer: Prof. Alexandra Grieser

Module Description:
The study of religion has often been confined to texts, beliefs and doctrines, or a singular experience of religion as something sui generis. However, religions are as much danced,
imagined, painted and sung as read and theorised in a broad variety of ways, and beliefs are grounded in sensory experiences, body practices and emotional engagement as much as in reflecting and thinking. Recent approaches to the study of religion as a sensory practice rethink the relationship between body and mind, and between matter and form; they recognise all the senses as religious media – sight, sound, touch, smell; they investigate how religious traditions “tune the body”, stimulate the senses, use things and objects and implement convincing and repeatable experiences of “other worlds” or powers. We will ask to what extent the body and the senses are highly political media being restricted and engaged, symbolising and enacting what is religious, and what is secular, and cultivate experiences that are not mere expressions of beliefs, but rather create ways of perceiving and representing what is taken as real. We will address the practical consequences for studying religion as a sensory practice and apply the approaches in case studies and exercises.

Learning Outcomes:
On successful completion of this course, students will be able to:
- Identify, understand, distinguish and characterise typical concepts and approaches in the aesthetic and material study of religion.
- Analyse the interaction between bodily practice, patterns of perceptions and religious ways of world-making in historical perspective
- Critically discuss the relevance of aesthetic and material approaches in the study of religion, and why they have long been negated
- Understand and apply specific methods of studying and representing the sensory aspects of religion as a lived cultural practice
- Theorise concepts such as body/embodiment, cognition, imagination, perception, emotion, and apply them in a mode of interdisciplinary thinking to cases and in exercises
- Reflect on the impact religious ways of world-making have on a larger culture
- Analyse the political aspects of cultivating the body and the senses in both religious and secular realms.

Indicative Reading:
Material: the journal of objects, art and belief, Berg publisher [electronic resource TCD library]

Methods of Assessment: Annual Examination (100%).

SEMESTER B

Ethics and Politics (HE 4907)
ECTS: 10
Contact hours: 22 hours
Lecturer: Dr John Scally

Module 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, student will be able to:
• Summarise the work of the leading theologians – through the presentation of material in lectures and reading material.
• Evaluate how theology is shaped by a particular socio-political context.
• Assess the links between the present and the past and appraise the influence of the modern period today.
• Identify crucial theological questions in the political sphere.
• Situate the topic under study in a wider theological framework.
• Communicate effectively.

Indicative Reading:

Methods of Assessment: Annual Examination (100%).

Justice and mercy as attributes of God (HE4046)
ECTS: 10
Contact hours: 22 hours
Lecturer: Prof. Maureen Junker-Kenny

Module Description
This module will explore the relationship between God’s justice and God’s mercy in the Bible, in the history of Christian thinking and in current debate. The theological positions of Irenaeus, Augustine, Anselm of Canterbury, Thomas Aquinas and Duns Scotus will be examined in their contexts, before the approaches of Martin Luther, John Calvin and Friedrich Schleiermacher are compared and the significance of their differences in the year of the 500th anniversary of the Reformation discussed. The questions of providence, of God’s action in history and of an *apokatastasis panton* (restoration of all things in an ultimate reconciliation) will be debated. The religious dimension of the human act of forgiving as it appears in the philosophical analyses of P. Ricoeur and J. Derrida will be treated in conclusion.

While the main format is seminar-style with student presentations on key authors, three classes will offer the opportunity to discuss perspectives from biblical studies, theology in the Middle Ages, and Islamic religious thought with colleagues in the Department and School.

**Learning Outcomes:**

On successful completion of this module students should be able to

- Identify key texts from the Hebrew Bible and from the New Testament on God’s justice and mercy
- Compare positions taken by Christian theologians in conflicts on their interpretation in different cultural and historical contexts
- Examine the transformations in what E. Troeltsch has called “old” and “new Protestantism” regarding the doctrine of God
- Identify theological positions taken in modernity on providence, on God’s action in history and on the concept of *apokatastasis panton*
- Compare two argumentations on the ethical and the religious dimensions of forgiveness
- Demonstrate the capability for analysis and reconstruction of an argumentation in a class presentation.

**Indicative Bibliography:**

Beinert, Wolfgang/Schüssler Fiorenza, Francis (eds), Articles from *Handbook of Catholic Theology* (New York: Crossroad, 1995)

Davies, Oliver, *A Theology of Compassion* (London: SCM Press, 2001)


**Methods of Assessment:** Annual Examination (100%).
SS Modules offered by the Department of Near and Middle Eastern Studies

SEMESTER A MODULES

1. Holocaust Representation in Film and Literature: NM 4003 (Prof. Zuleika Rodgers)
2. Islam and Gender: NM 4004 (Prof. Roja Fazaeli)
3. Advanced Arabic Texts: NM 4007 (Dr. Ali Selim)
4. Advanced Hebrew NM4006 (Prof. Lesley Grant)

SEMESTER B MODULES

1. Arabic Literature NM 4017
2. The Jews of Egypt: NM 4002 (Prof. Anne Fitzpatrick)
3. Into/Out of Egypt: Biblical Narratives and Popular Culture: NM 4001 (Prof. Lesley Grant)

6. ATTENDANCE AT LECTURES

Attendance is required at all lectures, seminars and tutorials unless you are specifically exempted (off books). If you are unable to attend a lecture for any reason, you must let your lecturer know, either in person or by sending a note or email to the lecturer. Unexplained and/or unwarranted non-attendance at more than six lectures per module 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 Department, Ms. Jane Welch, who will contact the Head of Year.

Summaries for missed classes:
The Department requires students who have missed six or more lectures to hand in a one-page summary of the main points of each module taught in the first four weeks from the articles and the PowerPoints available either on Blackboard, or as handed out in class and in the reader, as evidence that they have caught up with what they have missed. Students have to attend every class from then on until the end of term. If they fail to do so, they are asked to hand in a one-page summary of each week’s classes for each week missed in addition. For those with a doctor’s note, the deadline is extended, but the work has to be handed in at a date before the end of the teaching term to make them able to take the exams. The normal essay assignment has to be completed by the class deadline.
7. Essays

I. Number of Essays required

Modules taught by staff in the Department of Religions and Theology are assessed by essay/assignments and exam.

*Junior Freshman Year:* students are required to write an essay (or its equivalent) of **1,500 words** for each half-year or semester examined course taken. *Senior Freshman & 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.

*Senior Sophister Year:* All SS students are required to write a dissertation of **15,000 words**

II. How essays contribute to your annual marks

*Junior Freshman Year:* essays normally 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.

*Senior Freshman & Junior Sophister Years:* essays normally 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.

*Senior Sophister Year:* all students take four courses and write a **15,000 word dissertation.**

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.

Please use the covering sheet found on the departmental website and on Blackboard which includes space for the following information:

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

Every essay should be typed or word-processed, and stapled with the mandatory essay cover sheet 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! Apart from the printed copy, some lecturers will ask for essays to be handed in via Blackboard as well.

*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. For detailed instructions and examples on how to quote, please refer to the Chicago Manual of Style Citation Quick Guide: [http://www.chicagomanualofstyle.org/tools_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

Notes of either kind should take the following form:

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

*Examples:*

*For articles in books*
Surname, first name, "Title of article", in Name of Book Editor, ed., *Title of Book* (Place of publication: publisher, year), first and last page number, particular page number(s) referred
Example:
Ricoeur, Paul, “Hope as a Structure of Philosophical Systems”, in Mark I. Wallace (ed.), 
*Figuring the Sacred* (Minneapolis: Fortress, 1995), pp. 203-216, 204.

For articles in journals
Surname, First name,"Title of article", Title of Journal, volume number, issue number (year of publication) particular page number(s) referred to.

Example:

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


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.

4. Noting or listing an internet resource

In a foot/endnote
Surname, first Name of Author or Webmaster/Webmistress (if known), "Title of text", heading of page, full URL (date last accessed).


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:
NB: Unless using an internet source *specifically allowed by the module 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 the following communication by the Senior Lecturer and the Dean of Graduate Studies:*

On foot of a joint initiative between the Undergraduate and Graduate Studies Committees, a working-group reviewed the existing Calendar entry and current practices across College. It was deemed that the particular register of the Calendar meant that the document was not as accessible for students as it could be and, therefore, did not necessarily contribute to their understanding of what constitutes plagiarism. Thus, the 2016-17 Calendar entry has been formulated in a more accessible way. It also contains revisions relating to how cases or levels of plagiarism are classified and dealt with under summary procedures.

In order to support students in understanding what plagiarism is and how they can avoid it, we have created an **online central repository** to consolidate all information and resources on plagiarism. Up to now, information has been spread across many sites, which can lead to confusion. Through the provision of a central repository, it is hoped to communicate this information to students in a clearer and more coherent manner. The central repository is being hosted by the Library and is located at [http://tcd-ie.libguides.com/plagiarism](http://tcd-ie.libguides.com/plagiarism). It includes the following:

(i) The 2016-17 Calendar entry on plagiarism for undergraduate and postgraduate students;
(ii) The matrix explaining the different levels of plagiarism outlined in the Calendar entry and the sanctions applied;
(iii) Information on what plagiarism is and how to avoid it;
(iv) ‘Ready, Steady, Write’, an online tutorial on plagiarism which must be completed by all students;
(v) The text of a declaration which must be inserted into all cover sheets accompanying all assessed course work;
Details of software packages that can detect plagiarism, e.g. Turnitin.

It is important to emphasise that all students, i.e., undergraduate and postgraduate new entrants and existing students, will be required to complete the online tutorial ‘Ready, Steady, Write’. Linked to this requirement, we are asking colleagues in all departments to ensure that the cover sheets which students must complete when submitting assessed work, contain the following declaration:

I have read and I understand the plagiarism provisions in the General Regulations of the University Calendar for the current year, found at: http://www.tcd.ie/calendar

I have also completed the Online Tutorial on avoiding plagiarism ‘Ready, Steady, Write’, located at http://tcd-ie.libguides.com/plagiarism/ready-steady-write

Course handbooks are currently required to include a section on plagiarism, which has a link to the relevant sections in the University Calendar. For 2016-17, we ask you to ensure that your Course Handbooks include the following information:

(ii) The 2016-17 Calendar entry on plagiarism;[1]
(iii) Guidelines on the appropriate methodology for the kind of work that students will be expected to undertake. Providing discipline specific examples of good academic practice for referencing is very helpful for students. We would like to draw your attention to the 2016-17 Calendar entry on plagiarism which states that “[a]ll Schools and departments must include in their handbooks or other literature given to students, guidelines on the appropriate methodology for the kind of work that students will be expected to undertake”;[1]
(iv) A statement informing all students that they must complete the online tutorial on avoiding plagiarism ‘Ready, Steady, Write’, located at http://tcd-ie.libguides.com/plagiarism/ready-steady-write
(v) The template of the coversheet/s which students must complete and attach to work submitted in hard or soft copy or via Blackboard. NB. The coversheet must include the declaration noted above.


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 to the Departmental Office, R. 5010, or the drop box directly outside it, by the date and time stated on the essay assignment.

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 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 department 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 to the designated year box in the Departmental Office (Arts Building, 5010).

**Essay Submission.** Essays are to be submitted in hardcopy to the Departmental Office or the drop box directly outside it (Arts Building, 5010). Ensure that a mandatory essay cover sheet is affixed to your essay.

Some lecturers, at their own discretion, may require that you submit an electronic version in addition to a hardcopy to Blackboard or Turnitin (as in: turn-it-in), in which case the following .pdf document is important to read:


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

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

**VII. Essay Extensions.** Essay extensions are granted by your Head of Year (see 2.III above) and only in cases of medical or personal emergencies. If you would like to seek an extension you should visit your Head of Year during their posted office hours.

**VIII. skills4study (Help with writing your essay).** TCD’s Local Homepage, under “For Students” in the right hand margin, you will find a link to “skills4study”. This service provides online instruction for students who require guidance and further education when writing academic essays. Taking the essay writing classes offered by College is an excellent investment for students of all abilities and marks!

**8. EXAMINATIONS**

**I. Examination Results**

<table>
<thead>
<tr>
<th>Category</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Class</td>
<td>I     = over 70%</td>
</tr>
<tr>
<td>Second Class, First Division</td>
<td>II.1  = 60 - 69%</td>
</tr>
<tr>
<td>Second Class, Second Division</td>
<td>II.2  = 50 - 59%</td>
</tr>
</tbody>
</table>
The characteristics of work achieving these grades are as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First</strong></td>
<td>Indicates that the work is of excellent standard. The question/thesis will be addressed 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.</td>
</tr>
<tr>
<td>(70-100%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Overall:</td>
</tr>
<tr>
<td></td>
<td>• Exceptionally/highly well structured and informed</td>
</tr>
<tr>
<td></td>
<td>• Demonstrates striking personal insight and originality</td>
</tr>
<tr>
<td></td>
<td>Understanding:</td>
</tr>
<tr>
<td></td>
<td>• Thorough or even authoritative based upon wide reading</td>
</tr>
<tr>
<td></td>
<td>• Comprehensive understanding of relevant material</td>
</tr>
<tr>
<td></td>
<td>• High degree of precision</td>
</tr>
<tr>
<td></td>
<td>• Independent and critical judgment</td>
</tr>
<tr>
<td></td>
<td>Structure:</td>
</tr>
<tr>
<td></td>
<td>• Excellent focus and structure</td>
</tr>
<tr>
<td></td>
<td>• Highly developed presentation and writing style</td>
</tr>
<tr>
<td></td>
<td>• Precision in use of style guidelines</td>
</tr>
<tr>
<td></td>
<td>• Contributes to a highly persuasive line of reasoning</td>
</tr>
<tr>
<td></td>
<td>Sources &amp; Research:</td>
</tr>
<tr>
<td></td>
<td>• Extensive use of sources and engaged with high degree of insight</td>
</tr>
<tr>
<td></td>
<td>• Exceptionally effective use of evidence to support argument</td>
</tr>
<tr>
<td><strong>Upper Second</strong></td>
<td>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.</td>
</tr>
<tr>
<td>(60-69%)</td>
<td></td>
</tr>
<tr>
<td>II.1</td>
<td>Overall:</td>
</tr>
<tr>
<td></td>
<td>• Good understanding providing an answer informed by wide reading</td>
</tr>
<tr>
<td></td>
<td>• Reflects clarity of thought</td>
</tr>
<tr>
<td></td>
<td>• Demonstrates personal insight and originality</td>
</tr>
<tr>
<td>Understanding:</td>
<td>Lower Second (50-59%)</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>• Evidence of independent and critical judgment</td>
<td>Overall:</td>
</tr>
<tr>
<td>• Discussion provides original insights</td>
<td>• Limited analysis</td>
</tr>
<tr>
<td>• Good understanding of relevant material</td>
<td>Understanding:</td>
</tr>
<tr>
<td>• Analytical and not only descriptive</td>
<td>• More descriptive than analytical</td>
</tr>
<tr>
<td></td>
<td>• Generally clear presentation but weak in structure and development of argument</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Structure:</td>
<td></td>
</tr>
<tr>
<td>• Well structured and focused</td>
<td></td>
</tr>
<tr>
<td>• Clear and fluent writing style</td>
<td></td>
</tr>
<tr>
<td>• Compelling argument</td>
<td>Third Class (40-49%)</td>
</tr>
<tr>
<td>Overall:</td>
<td></td>
</tr>
<tr>
<td>• Sound understanding</td>
<td></td>
</tr>
<tr>
<td>• Limited analysis</td>
<td></td>
</tr>
<tr>
<td>Understanding:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sources &amp; Research:</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Understanding: • Understanding is basic • Analysis is limited

#### Understanding:
- Reflects a general knowledge but little detail
- Analytical thought is minimally demonstrated

#### Structure:
- Adequate presentation but unclear and disorganised

#### Sources & Research:
- Coverage of basic material is sparse
- Support of argument with relevant evidence is unsuccessful

---

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

### F1 (30-39%)
Indicates that the work does not answer the question set, and/or contains minimal relevant information. The work may also be unstructured and incoherent.

#### Overall:
- Incomplete and/or inaccurate work
- Unsystematic

#### Understanding:
- Poor understanding
- Significant inaccuracies
- Little to no analysis
- Lack of clarity

#### Structure:
- Argument is disorganized
- General lack of coherency
- Fails to meet length requirement
- Poor use of style guidelines

#### Sources & Research:
- Minimal or inappropriate use of sources
- Evidence is not provided to support argument

---

### F2 (0-29%)
Indicates the work has completely misunderstood the question, or has made no attempt to use relevant material.

#### Overall:
- Incomplete and/or inaccurate work
- Unsystematic
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 their Head of Year.

1. Junior & Senior Freshman (Single Honor)

The Department applies the conventions of the TSM harmonised regulations also to the exams of Single Honor students. They are found in the College Calendar, [https://www.tcd.ie/TSM/current/exam/regulations.php](https://www.tcd.ie/TSM/current/exam/regulations.php), and below (2).

2. Junior & Senior Freshman (TSM)

The following examination conventions apply to TSM students in the Junior and Senior Freshman Years (K-5-6)

*Junior Freshman examination regulations*

(i) General academic progress — see §§19-22 above.

(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual or supplemental examinations in the same academic year in order to pass the year overall and to proceed to the next year.

(iii) Students may pass the Junior Freshman year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and either (a) pass outright modules totalling at least 25 credits in each subject and achieve a mark of at least 30 per cent in any failed module(s), or (b) pass all modules outright in one subject, and modules totalling at least 20 credits in the other subject, and achieve a mark of at least 35 per cent in any failed module(s).

(iv) Students who do not pass at the annual examination session, either outright or by compensation, must complete supplemental assessments in all modules in which they did not achieve a mark of at least 40 per cent (grade III).

(v) Students who fail one or both subjects at the annual examinations will be re-assessed in their failed modules during the supplemental examination session. Where required, course
work must be re-submitted by the Friday before the supplemental examination period commences.

(vi) Students who fail in one or both subjects at the supplemental examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).

(vii) Students who are absent from any or all of their supplemental examinations without permission from the Senior Lecturer are excluded from the course.

Senior Freshman examination regulations
(i) General academic progress — see §§19-22 above.
(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual or supplemental examinations in the same academic year in order to pass the year overall and to proceed to the next year.
(iii) Students may pass the Senior Freshman year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and either (a) pass outright modules totalling at least 25 credits in each subject and achieve a mark of at least 30 per cent in any failed module(s), or (b) pass all modules outright in one subject, and modules totalling at least 20 credits in the other subject, and achieve a mark of at least 35 per cent in any failed module(s).
(iv) Students who do not pass at the annual examination session, either outright or by compensation, must complete supplemental assessments in all modules in which they did not achieve a mark of at least 40 per cent (grade III).
(v) Students who fail one or both subjects at the annual examinations will be re-assessed in their failed modules during the supplemental examination session. Where required, course work must be re-submitted by the Friday before the supplemental examination period commences.
(vi) Students who fail in one or both subjects at the supplemental examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).
(vii) Students who are absent from any or all of their supplemental examinations without permission from the Senior Lecturer are excluded from the course.

World Religions and Theology (TSM) students, your attention is drawn to the Calendar/Handbooks for information.

JF and SF Years: All modules taught by staff in the Department are assessed by essay/assignment and annual examination. Students taking modules with staff from the Loyola Institute, from the Dept. of NMES or from the Broad Curriculum should be aware of their conventions of assessment and compensation rules.

3. Junior Sophister (Single Honor)

Please refer to the TSM harmonised regulations as found in the College Calendar, K. 6-7 and below (4).

4. Junior Sophister (TSM)
Your attention is drawn to the following regulations in the College Calendar, to be accessed here:

A. PATTERN A STUDENTS
(i) General academic progress — see §§19-22 above.
(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual or supplemental examinations in the same academic year in order to pass the year overall and to proceed to the next year.
(iii) Students may pass the Junior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and either (a) pass outright modules totalling at least 25 credits in each subject and achieve a mark of at least 30 per cent in any failed module(s), or (b) pass all modules outright in one subject, and modules totalling at least 20 credits in the other subject, and achieve a mark of at least 35 per cent in any failed module(s).
(iv) Students who do not pass at the annual examination session, either outright or by compensation, must complete supplemental assessments in all modules in which they did not achieve a mark of at least 40 per cent (grade III).
(v) Students who fail one or both subjects at the annual examinations will be re-assessed in their failed modules during the supplemental examination session. Where required, course work must be re-submitted by the Friday before the supplemental examination period commences.
(vi) Students who fail in one or both subjects at the supplemental examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).
(vii) Students who are absent from any or all of their supplemental examinations without permission from the Senior Lecturer are excluded from the course.
(viii) 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 §§19-22 above.
(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual examinations in the same academic year in order to pass the year overall and to proceed to the next year.
(iii) Students in pattern B may pass the Junior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and pass outright modules totalling at least 20 credits in each subject, and achieve a mark of at least 30 per cent in any failed module(s). Some modules or module elements in some subjects are non-compensatable.
(iv) The examination in the minor subject (subject studied for the first three years of the course only) is part I of the moderatorship examination. This is the final examination for the minor subject.
(v) The examination in the major subject (subject studied for all four years of the course) forms part of the moderatorship part II examination.
(vi) The total moderatorship mark is the combined result of both the Junior Sophister and Senior Sophister years in both subjects. The overall mark is calculated on the basis of equal weighting of both subjects in the Junior Sophister year and equal weighting of both Sophister years.

(vii) There are no supplemental examinations.

(viii) Students who fail in one or both subjects at the annual examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).

(ix) Students who are absent from any or all of their examinations without permission from the Senior Lecturer are excluded from the course.

(x) Students who obtain a minimum grade of III in each of their two subjects at the annual 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.

(xi) Students taking a modern language other than English literature as their minor subject must complete their residence requirement in that subject before the Junior Sophister end-of-year examination in that subject. Students who do not complete their residence requirement before their Junior Sophister examinations will not receive their results and will be unable to proceed until the requirement has been met and approved by the relevant schools or departments. See §16 above.

5. Senior Sophister

Your attention is drawn to the following regulations in the College Calendar:

24 Senior Sophister examination regulations
(i) General academic progress — see §§19-22 above.
(ii) The moderatorship examination is held on only one occasion annually in Trinity term.
(iii) There is no supplemental examination.
(iv) Students unavoidably absent from the moderatorship examination due to illness or other grave cause beyond their control may apply through their tutor to the Senior Lecturer to sit the examination the following year.
(v) Students who are absent from any or all of their annual examinations without permission from the Senior Lecturer are excluded from the course.
(vi) 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.

PATTERN A STUDENTS
(i) Pattern A students are examined in both subjects. This is the final examination in both subjects.
(ii) The marks awarded in the two subjects in the Senior Sophister year contribute with equal weighting to the aggregate mark. To pass the year and be eligible for a moderatorship award candidates must achieve a grade III or higher in both subjects.
(iii) Students in pattern A may pass the Senior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and pass outright modules totalling at least 20 credits in each subject, and achieve a
mark of at least 30 per cent in any failed module(s). Some modules or module components in some subjects are non-compensatable.

**PATTERN B STUDENTS**

(i) Pattern B students are examined in the one subject studied in the Senior Sophister year. This is the final examination of the major subject, moderatorship part II.

(ii) To be eligible for a moderatorship award candidates must achieve a grade III or higher in the moderatorship part I examination (Junior Sophister) and both parts of the moderatorship part II examination (Junior Sophister and Senior Sophister).

(iii) Pattern B students may pass the Senior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in the one subject studied in the Senior Sophister year, and pass outright modules totalling at least 40 credits, and achieve a mark of at least 30 per cent in each failed module, up to a maximum of 20 credits. Some modules or module components in some subjects are non-compensatable.

(iv) Or pattern B students may pass the Senior Sophister year by aggregation if they achieve a mark of less than 30 per cent in one or more failed modules up to a maximum of 10 credits, if they achieve a credit-weighted average mark of 40 per cent for the year, pass outright modules totalling at least 40 credits and have a minimum mark of 30 per cent in any remaining failed modules. Some module or module components in some subjects are non-compensatable.

(v) The total moderatorship mark is the combined result of both the Junior Sophister and Senior Sophister years in both subjects. The overall mark is calculated on the basis of Two-subject moderatorship courses

*Calendar 2013-14 K9

equal weighting of both subjects in the Junior Sophister year and equal weighting of both Sophister years.

(vi) Students taking a modern language other than English literature as their major subject must complete their residence requirement in that subject before the Senior Sophister final examination in that subject. Students who do not complete their residence requirement before their Senior Sophister examinations will not receive their results and will be unable to graduate until the requirement has been met and approved by the relevant schools or departments. See §16 above.

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

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. The dissertation module is compulsory. The maximum length of the dissertation is 15,000 words (incl. bibliography and footnotes) 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. Detailed dissertation regulations are available from the department. Modules are weighted according to their credit values.
The total moderatorship mark is the combined result of both the JS year (50%, 25% for each subject) and SS-year (50% for the chosen major subject).

III. Transcripts
Transcripts of examination results are available on application to the Department’s Executive Officer, Ms. Welch.

9. 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 Indicative 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.

10. Senior Sophister Dissertations

SS Students take four modules (“seminars”) – two in each half-year or semester chosen from the modules on offer in that year. In addition they also 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 before or in Semester B of the Junior Sophister year. Once a topic is agreed upon, a dissertation
proposal should be drawn up comprising a title, a provisional chapter structure an indicative bibliography of 3-5 titles. The dissertation proposal should be submitted to the Head of JS year by the end of the first week of April. In consultation with the supervisor (in the Department of Religions & Theology, in the Loyola Institute, or in the Department of Near and Middle Eastern Studies) the proposal will be agreed and a list of students and their supervisors will be put on the Departmental noticeboard by the end of April.

II. Supervision: writing and researching your dissertation

Students meet with their supervisor for approximately five tutorial sessions during the course of work on their dissertation. The role of the supervisor is to give general guidance and direction to structuring and organising research and students should not anticipate that supervisors act as a typing editor. For feedback on dissertations plan to have drafts of chapters to your supervisor well in advance of the final submission deadline.

III. Length of your dissertation

The dissertation should not exceed 15,000 words in length inclusive of footnotes. 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 Wednesday the 22nd of March, 2017 by 12 p.m.

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

Main Title
Subtitle
Student's name

Senior Sophister Dissertation presented to
The Department of Religions and Theology
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 soft-bound copies of the dissertation are to be submitted, one to be sent to the external examiner, the other for the supervisor and internal examiner.
11. 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 department 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.

12. 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

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, Indicative 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 Phiarasigh 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.

13. Resources: Public Lectures

The department 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.

Department of Religions & Theology
Trinity College Dublin
Evening Lectures Series 2016:
Religion(s) as Part of Education

Tuesdays, 6-8 p.m., R. 5039 Arts Building

This 9-week course, taught by guest speakers and staff of the Department of Religions & Theology, explores questions raised in current debates about the place of religion(s) in education within pluralist and “postsecular” societies. It provides at the same time an introduction to major themes in the Religious Education syllabus, chosen from the sections prescribed for the Junior Certificate and the Leaving Certificate in 2017. Environmental issues and the relationship of religion and science in Islam and in Christianity, the use of land at the time of Jesus, human dignity in an Asian cultural context, theories, visions and sources of ethics such as the capability approach in Catholic social teaching, and different systems of religious education will be themes. The course will be of special interest to pupils preparing for the examination and for teachers’ continuous professional development, but will also be directed towards a general audience.

SEMESTER A

Lecture one (4th Oct): Environmental Issues from a Theologian’s and a Scientist’s Perspectives (Prof. Johan de Tavernier, University of Leuven/Belgium)

Lecture two (11th Oct): The Use of Land at the Time of Jesus (Colette Kane, OP)

Lecture three (18th Oct): Major World Religions – Science and Religion in Islam (Prof. Damien Janos)

Lecture four (25th Oct): Galileo and the Relationship between Religion and Science in Christianity (Prof. Cathriona Russell)
Lecture five (1st Nov): The Concept of Human Dignity in Intercultural Perspective: the Example of China (Prof. Markus Duewell, University of Utrecht/Netherlands)

No lecture on November 8, 2016: Reading Week

Lecture six (Nov 15): Ethics of Memory in a Communitarian and a Universalist Framework (Prof. Maureen Junker-Kenny)

Lecture seven (Nov 22): Different Models of Teaching Religion – “Faith-based”, Neutral, Comparative? (Prof. Michael Bongardt, University of Siegen/Germany)

Lecture eight (Nov 29): Moral Theories and Visions of Society: The Capability Approach and Catholic Social Teaching (Dr Amy Daughton, Margaret Beaufort Institute of Theology, Cambridge/UK)

Lecture nine (Dec 6): Religion and Cultures of Knowledge (Prof. Alexandra Grieser)

Semester B

Evening Lecture Series
Environmental Ethics in Film

The Department of Religions and Theology will run a short lecture and film series, with panel discussions, in Hilary term (beginning in the week of January 16th, 2017) exploring questions in environmental ethics through film: ethics and the new cosmologies; climate and sustainable, secure food production; conflicts over water and land use; and the global loss of ecosystem services and biodiversity. The series will conclude with the first Seán Freyne Memorial Lecture in memory of the founding Professor of the Department, given by Prof. Elaine Wainwright, Auckland, New Zealand, in March 2017.

How to apply:
Apply to: Ms Jane Welch, Department of Religions & Theology, Arts Building, Trinity College, Dublin 2. Phone: 01 896 1297, email: jwelch@tcd.ie

Date, time and place:
The 9 weekly lectures will begin on Tuesday, 4th October 2016 at 6 p.m. in Room 5039 (5th floor) of the Arts Building, Trinity College, Dublin 2.

14. Resources: THE WEINGREEN MUSEUM

The Weingreen Museum of Biblical Antiquities is named in honour of its founder Professor Jacob Weingreen. It received its present title in 1977 in recognition of Professor Weingreen's contribution to the creation of the museum. Professor Weingreen was Erasmus Smith's Professor of Hebrew at Trinity College Dublin between 1939 and 1979. 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. The museum exists to further scholarly research and teaching. Visiting scholars, school parties, and members of the public, are welcome to visit, by appointment, during teaching term. The Weingreen Museum is located on the 5th Level of the Arts Building, in Room 5036. Applications should be made in writing to the Curator of the Weingreen Museum, Dr Zuleika Rodgers.

15. INTERNATIONAL STUDY

I. Visiting Students at Trinity
All visiting students should write a 1,500 word essay for JF modules and a 2,000 word essay in SF/JS modules. If they do not sit exams they need to write two essays of the length required for the year. In SS modules (10 ECTS) they write two 2500 word essays.

II. Trinity students abroad: Erasmus and International Exchanges
Under this scheme undergraduate students in our department 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. The Erasmus and international exchanges coordinator for out-going students is Prof. Ben Wold, woldb@tcd.ie.

1. The University of Glasgow, Scotland
Our department 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 department has established both a student exchange and a teaching exchange with the Faculty of Catholic Theology in Leuven. This represents a genuine opportunity for 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.
Students can apply for the international exchanges that Trinity offers on a competitive basis to spend their JS year at a University in Canada, the US, Australia or Asia.

16. **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. For specific dates and information please visit this link: https://www.tcd.ie/academicregistry/exams/scholarship/

The traditional time to sit the scholarship examination is in 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.

The exams will take the following format:

**Scholarship Examination 2016-17**

**World Religions & Theology**

**Single Honors**

Four 2-hour papers (Paper 1–3: 4 x 30 minutes questions; Paper 4: 2 x 1 hour questions) Each paper carries equal weight towards the overall mark.

**Paper One:** “Bible, its Context and Reception”

Paper instructions: **Candidates should answer 4 questions: one question from section A and three questions chosen from sections B, C, D, or E. Candidates are not allowed to answer more than one question per section. They may not use material they have chosen for another paper.**

Detailed description (each answer carries equal weight):
### Paper Two: “Study of Religion and World Religions”

**Paper instructions:** **Candidates should answer 4 questions:** one question from section A and three questions chosen from sections B, C, D, or E. Candidates are not allowed to answer more than one question per section. They may not use material they have chosen for another paper.

**Detailed description (each answer carries equal weight):**

<table>
<thead>
<tr>
<th>Section</th>
<th>Material covered</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td>Questions covering material on biblical modules taken during SF year (according to student’s module choices)</td>
</tr>
</tbody>
</table>
| **B**   | Two questions from OT/HB JF year:  
• Jewish Origins and the Hebrew Bible: Texts and Contexts (LY 1101) |
| **C**   | Two questions from New Testament JF year:  
• The New Testament: Texts and Contexts (HE 1103) |
| **D**   | Two questions from Religions in Antiquity JF year:  
• Religions in the Ancient Mediterranean (HE 1112) |
| **E**   | Two questions from Inculturations of Christianity JF year:  
• Inculturations of Christianity in Europe and Ireland (HE 1108) |

### Paper Three: “Theology and Ethics”

**Paper instructions:** **Candidates should answer 4 questions:** one question from section A and three questions chosen from sections B, C, D, or E. Candidates are not allowed to
answer more than one question per section. They may not use material they have chosen for another paper.

Detailed description (each answer carries equal weight):

<table>
<thead>
<tr>
<th>Section</th>
<th>Material covered</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Questions covering material on Theology and Ethics modules studied during SF year (according to student’s module choices)</td>
</tr>
</tbody>
</table>
| B       | Two questions from History of Theology JF year:  
  • Eras and Classical Authors in the History of Christian Thinking (HE 1016) |
| C       | Two questions from Systematic Theology JF year:  
  • Key Themes in Theology (HE 1017) |
| D       | Two questions from Christian Art and Culture JF year:  
  • Biblical Traditions in Western Art and Culture (HE 1106) |
| E       | Two questions from Ethics JF year:  
  • Foundations of Theological Ethics (HE 1114) |

Paper Four: “General paper”

Paper instructions: Candidates should answer two questions: one question from section A, and one question from section B.

Detailed description (each answer carries equal weight):

<table>
<thead>
<tr>
<th>Section</th>
<th>Material covered</th>
</tr>
</thead>
</table>
| A       | Question concerning student’s chosen “Author”  
  *Biblical Studies:*  
  e.g., Mark, Matthew, Luke, John, Josephus, the apocryphal Gospels  
  *Religious Studies:*  
  e.g., J. Z. Smith, Max Weber, Craig Martin  
  *Theology/Ethics:*  
  e.g., Thomas Aquinas, Luther, Schleiermacher, Rahner, Gutierrez  
  Kant, Kierkegaard, Habermas |
| B       | Question concerning student’s chosen “Theme”  
  *Biblical Studies:*  
  e.g. Ancient monotheism(s), the idea of covenant, eschatology and apocalypticism |
Religious Studies:
e.g., Ritual and Religion, Religious Experience

Theology/Ethics:
e.g., creation, Christology, Trinity, original sin, theodicy
Autonomy, virtue, the Bible as a source of Christian Ethics

**TSM World Religions & Theology**

One 3-hour paper (5 x 36 minutes questions) and one 1.5-hour paper (2 x 45 minutes questions)
Each paper carries equal weight towards the overall mark.

**Paper One:**

Paper instructions: **Candidates should answer five questions: one from each section plus one additional question from any of their four sections.**

Detailed description (each answer carries equal weight):

<table>
<thead>
<tr>
<th>Section</th>
<th>Material covered</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Questions covering material from modules across the three streams, studied during SF year (according to student’s module choices)</td>
</tr>
</tbody>
</table>
| B       | Questions covering the JF “Bible, its context and reception” strand:  
- Jewish Origins and the Hebrew Bible: Texts and Contexts (LY 1101)  
- The New Testament: Texts and Contexts (HE 1103) |
| C       | Questions covering the JF “Study of Religion and World Religions” strand:  
- Approaches to the Study of Religion (HE 1111)  
- Introduction to World Religions (HE 1101) |
| D       | Questions covering the JF “Theology” strand:  
- Eras and Classical Authors in the History of Christian Thinking (HE 1016)  
- Key Themes in Theology (HE 1017) |

**Paper Two:** “General paper”

Paper instructions: **Candidates should answer two question: one question from section A, and one question from section B.**
Detailed description (each answer carries equal weight):

<table>
<thead>
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<td><em>Religious Studies:</em> e.g., J. Z. Smith, Max Weber, Craig Martin</td>
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<td><em>Theology/Ethics:</em> e.g., Thomas Aquinas, Luther, Schleiermacher, Rahner, Gutierrez Kant, Kierkegaard, Habermas</td>
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</tr>
<tr>
<td></td>
<td><em>Theology/Ethics:</em> e.g., creation, Christology, Trinity, original sin, theodicy Autonomy, virtue, the Bible as a source of Christian Ethics</td>
</tr>
</tbody>
</table>

II. Prizes
Due to its historical Benefactions and Prizes, a number of awards are available to students in our Department, fuller details of which may be found in the University Calendar.

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 an ecumenical or inter-faith theological subject (on a set topic) by a Junior Sophister student.

**The Haddick Memorial Prize**

Students of the Dept. of Religions and Theology who take Hebrew are eligible for this award which is based on the best Hebrew exams in the Junior Sophister year.

**The Hincks Memorial Prize**

This prize is awarded to a Junior Sophister student and to a postgraduate student for the writing of a dissertation within the designated subject area, see terms in the College Calendar.

**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.