<table>
<thead>
<tr>
<th>Trinity Module Name and course code</th>
<th>Credits (ECTS)</th>
<th>Quota</th>
<th>Duration and semester</th>
<th>Prerequisite Subjects</th>
<th>Course Description and Learning Outcomes</th>
<th>Assessment</th>
<th>Contact Hours</th>
<th>Contact Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>REU12731 Jewish Thought &amp; Practice</td>
<td>5</td>
<td>None</td>
<td>Michaelmas</td>
<td>No Prerequisite</td>
<td>This module introduces key social, cultural, and religious aspects of Jewish thought and practice from antiquity to our own time. The focus of this module is on Judaism as a major world religion that has shaped Western Civilization. Rabbinic textual traditions that underpin Jewish religious thought—especially the Mishnah, Talmud, and Midrashim—are explored. Calendar, festivals (esp. Day of Atonement, New Year, Festival of Booths, Passover, Hanukkah), and rites of passage (e.g. birth, circumcision, Bar/Bat Mitzvah, marriage, divorce, death) are studied both within the classroom as well as, when appropriate, in visits to local Jewish synagogues. Contemporary Jewish movements and the history of their traditions (e.g., Modern Orthodoxy, Reform, Conservatism) come into view along with their different beliefs and practices (e.g., kashrut, Sabbath, worship, prayer). National movements within modern Judaism (e.g., Zionism, diaspora nationalism) are also considered.</td>
<td>Portfolio of 3 pieces of work each worth 33%: a Wikipedia-style entry on an assigned topic; a 1,000-word book review; and notes from lectures.</td>
<td>22</td>
<td>Prof. Benjamin Wold</td>
</tr>
</tbody>
</table>

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

- Articulate key characteristics of the Mishnah, Talmud, and Midrashim.
- Describe how different Jewish holidays and rites are observed.
- Distinguish between different Jewish movements.
- Define Zionism and diaspora nationalism.
- Recall prominent leaders and thinkers in Jewish history.
- Use basic research tools in Jewish Studies.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Title</th>
<th>Credits</th>
<th>Prerequisite</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>REU12512</td>
<td>Becoming Moral: Ethical Reasoning in Theological Perspective</td>
<td>5</td>
<td>None</td>
<td>Prof. Jacob Erickson</td>
</tr>
</tbody>
</table>

In everyday speech, casual use of the word “ethical” simply means “good.” To say that someone is ethical, we might assume, means that they’re a good or moral human being. But the academic study of ethics itself is older, deeper and more complex. In such study, we ask and interrogate the diverse moral principles, stories and practices that individuals, communities, and cultures orient their lives around (from “God” to “justice” to “love”). We ask where those moral principles emerge from in the first place (their sources), how those principles are created, what meaningful stories are told, and how those stories impact or are shaped by real-world encounters. And we ask how ethical thinking or practices conflict or interact with one another in everyday life or the public.
sphere. Why might someone consider one action a “moral good” while another thinks the very same action is “morally wrong”? Theological ethics, as the focus of this module, is a genre of ethics that asks how diverse Christianities imagine everyday ethical principles and moral value in relation to the Divine. How does the way one imagines God shape ethical imaginations? How have Christians reflected on morality in history and upon the big ethical questions of our day? This module serves as an introduction to theological ethics (or theo-ethics), through—in the first half of the module—the sources often called upon by theologians in ethical discernment, and—in the second half—engaging some of the major themes and styles in contemporary theo-ethics.

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Articulate and evaluate some central features and questions in the study of theological ethics.
- Reflect on how one imagines “God” theologically shapes and is shaped by ethics.
- Gain a firm grasp of the traditional sources for theological ethics, especially those sources articulated by the “Wesleyan Quadrilateral”—Reason,
Experience, Scripture, and Tradition.

- Evaluate a theological text’s use of at least one of these sources for theo-ethics.
- Critically reflect upon contemporary themes in theo-ethics, and how they may relate to contemporary ethical questions.

### REU12712
Introduction to Philosophy

<table>
<thead>
<tr>
<th>Prerequisites</th>
<th>Michaelmas</th>
<th>Hours</th>
<th>Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>No Prerequisite</td>
<td>5</td>
<td>Read philosophical texts in their historical context</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Identify and critically evaluate philosophical theories and arguments</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Write essays in a critical and dialectical manner</td>
</tr>
</tbody>
</table>

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 module 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

Exam - 60%; written assignment 1,000 words - 40%

### REU12112
Introduction to the New Testament: Texts and Contexts

<table>
<thead>
<tr>
<th>Prerequisites</th>
<th>Michaelmas</th>
<th>Hours</th>
<th>Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>No Prerequisite</td>
<td>5</td>
<td>The writings included in the canon of the New Testament have been composed by different authors over a relatively long period of time.</td>
</tr>
</tbody>
</table>

The writings included in the canon of the New Testament have been composed by different authors over a relatively long period of time.

Essay 1,500 words - 40%; Exam - 60%

22 Dr Ciarán McGlynn

22 Prof. Daniele Pevarello
Translated in countless languages, the stories and ideas 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. In this module, students will learn about the most relevant scholarly approaches to the study of the New Testament and its background in Second Temple Judaism and in the Graeco-Roman world, 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 realities in the Graeco-Roman world, and be introduced to the history of interpretation of the New Testament in antiquity and in contemporary culture.

**Learning Outcomes:**

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

- Demonstrate familiarity with the content of the writings that form the New Testament, their structure, and the main historical and cultural factors that contributed to their development.
- Discuss the complex process of the formation of the New Testament and identify the
diverse traditions that are represented in it.
• Analyse the main models of investigation of New Testament literature (e.g. historical-critical, narratological, feminist) and the key methodological issues concerning the study of the New Testament and its origins.
• Illustrate scholarly views about the New Testament to both specialists and non-specialists, writing well-structured essays, and compiling and using relevant bibliographies.
Formulate an independent and personal understanding of the New Testament and its history of interpretation as a foundation for further studies in religion and theology.
The module examines key questions and turning points in theological thinking from Antiquity to Modernity. Beginning with the development of monotheism, the achievements in Christology in the ecumenical councils and the schism East and West. It will investigate biblical sources of the doctrine of God; outline the debates on imago Dei, free will and original sin in theological anthropology, compare models of salvation, and discuss theologies of history on theodicy and eschatology. New challenges to and responses from theology in relation to modernity's turn to subjectivity, critiques of religion (from philosophy and the social, medical and natural sciences), and the place of theology as a subject in the modern university will conclude the module.

- Locate key themes, authors and turning points on a timeline from Antiquity to the present.
- Appreciate the distinct methods of disciplines and their normative standards.
- Deal with ambiguity and productive conflict in sources, such as biblical texts and their history of reception.

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

| Exam 60 %; Essay of 1,200 words - 30%; Review report of 500 words - 10% | 22 | Prof. Cathriona Russell, Prof. Maureen Junker-Kenny |
- Relate the development of key themes in Christian theology to the intellectual contexts of the reception of the New Testament.
- Distinguish critically between eras and their key concerns and categories of thinking in outlining the historical development of theological discourse.
- Relate historical and philological research in biblical studies to systematic theology.
- Present through appropriate media some major theological achievements in each epoch.
- Demonstrate historical and hermeneutical skills in placing authors in the eras they encountered, shaped and created.
- Discover changes in frameworks for learning by analysing reasons for and against teaching theology as a subject at the modern university.

### Module Details

**REU12724 Introducing Islam**

- **Credits:** 5
- **Prerequisites:** None
- **Teaching Period:** Michaelmas
- **Assessment:**
  - Essay 1,500 word 40%; Exam -60%
- **Instructor:** Prof. Zohar Hadromi-Alouche

This module surveys the emergence, development, beliefs and practices of Islam, from 7th century to present. This module aims to:
- Provide an overview of Islamic history.
- Present and discuss Islamic scriptures, doctrines and rituals.
- Demonstrate the significance and development within Islam of concepts such as prophethood, revelation, jihad, theology, law and gender.
Develop an understanding of the contribution of Islamic civilization to human culture.
Examine various scholarly approaches to the study of Islam.

**Learning Outcomes:**
On successful completion of this module, students should be able to:
- Discuss major events and trends in Islamic history
- Discuss Islamic scriptures, ritual and doctrines
- Demonstrate an understanding of the significance and development of concepts such as prophethood, revelation, jihad, theology, law and gender from an Islamic perspective
- Discuss the contribution of Islamic civilization to human culture
- Discuss various academic approaches to the study of Islam

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<thead>
<tr>
<th>Course Code</th>
<th>Title</th>
<th>Credit</th>
<th>Prerequisite</th>
<th>Timetable</th>
<th>Assessment</th>
<th>Lecturers</th>
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<tbody>
<tr>
<td>REU23912</td>
<td>Christology: Jesus in the First Century and at Turning Points of Christian Thinking</td>
<td>5</td>
<td>None</td>
<td>Michaelmas</td>
<td>Essay - 100%</td>
<td>Prof. Daniele Pevarello, Prof. Maureen Junker-Kenny</td>
</tr>
</tbody>
</table>
different interpretations of the person and work of Christ through the ages. The significance of Christology for a Christian anthropology will be tested by analysing the Christological formulations of early, medieval and modern Christianity and by discussing feminist interpretations as well as current ethical issues, such as transhumanism, and questions arising in the theology of religions. The course will also investigate the history of reception in culture with a focus on Christ in music and film.

**Learning Outcomes:**
On successful completion of this module, students should be able to:
- Think critically about the main theoretical stances in the study of Christology and of their importance for early Christian history and for contemporary theology.
- Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to engage in critical approaches to and analysis of complex theological texts and formulations.
- Assess the treatment of Christology in a theology of religions and its relevance for contemporary anthropological and ethical debates, such as feminist critiques and transhumanism.
### REU23111

**Paul and Palestinian Judaism**

<table>
<thead>
<tr>
<th>Module Code</th>
<th>Credits</th>
<th>Semester</th>
<th>Prerequisite</th>
<th>Prerequisite Details</th>
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</tr>
</thead>
<tbody>
<tr>
<td>REU23111</td>
<td>5</td>
<td>Michaelmas</td>
<td>No Prerequisite</td>
<td></td>
<td>The aim of this module is to evaluate the apostle Paul within and beyond the so-called “New Perspective,” which is concerned with Paul’s letters in their Palestinian Jewish context. This course is concerned to introduce a figure who has had a profound impact on the formation of both early Christianity and ancient Judaism: Paul from Tarsus. Issues are raised about intellectual developments in Paul’s writings and the methodologies used to assess them. Key themes and current debates that have come to define Pauline Studies in the last decade, especially the so-called “New Perspective.”</td>
</tr>
</tbody>
</table>

### Continuous Assessment

- **100%**

### Teaching

- **22**
- Prof. Ben Wold
Perspective on Paul” (i.e., Paul’s relationship to Palestinian Judaism) are the focal point of this module. Paul’s letters to the Galatians and Romans, epistles that stand at the centre of ongoing debates, are given sustained attention in dialogue with the broader literary and social environment that shaped Paul’s theology.

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

- Identify significant scholars who have had an impact on developing approaches to the study of Pauline epistles.
- Demonstrate and awareness of the complexities of locating Paul’s social context(s).
- Discuss the various religion-traditions in Diaspora and Palestinian Jewish contexts that may have exerted influence on Paul.
- Offer a synopsis of what is known about Paul as a historical figure.
- Assess influences of Pauline Christianity on later Christian tradition.
- Evaluate the most debated passages from Paul’s letters.

| REU22312 | On Morality and Human Flourishing: Philosophical and | 5 | None | Michaelmas | No Prerequisite | This module will offer an overview of traditions of philosophical ethics and of the sources and approaches to theological ethics and will analyse and discuss the argumentations they | Essay 2,000 words - 30%; Exam - 70% | 22 | Prof. M. Junker-Kenny |
Theological Approaches to Ethics provide for concrete ethical issues. Specifically, after exploring differences in the use of key terms such as justice in Aristotelian and Communitarian, Kantian, Utilitarian and Contract Ethics, the module will introduce students to the four sources of theological ethics: 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. How different approaches to theological ethics use these sources will be analysed subsequently: virtue ethics, classical and revisionist natural law, autonomous ethics, feminist theological ethics. The debate on the role of religion for “public reason” in pluralist democracies will be treated in conclusion.

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

- Analyse how each approach to theological ethics spells out the relationships between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences
- Present with illuminating media how approaches to theological ethics relate to philosophical
ethics and their view of the human being
- Exemplify the typical use of ethical concepts such as justice, autonomy, or dignity in each school with contemporary issues
- Locate the five theological ethical proposals studied in relation to the major approaches within the history of Western thinking
- Outline the transformations of this heritage arising from the interaction of philosophical and theological ethics
- Identify the main alternatives in the philosophical debate on public reason and argue for their own view on the role of religion in civil society.

REU23712
World Christianities

5

None

Michaelmas

No Prerequisite

The module examines 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 the failures of both the 16th and 19th century missionary movements to create a contextualised Christianity, responding to the need of local people. This leads to an examination of the development of in Africa Initiated Christianity as an African response to African problems and the rapid late 20th c expansion of Pentecostal Christianity on both continents. The module will examine the reasons for this and how it

Essay 2,000 words - 30%; Exam - 70%

22

Dr Patrick Claffey
resonates with the socio-political and economic realities of these cultures. 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 module, students should be able to:

- Identify several ‘indigenous’ and new strands in Christianities in Africa and Asia.
- Differentiate between theological texts and practices.
- Analyze the local and regional social significance of Christianity in these parts of the world.
- Give an overview of the significant historical theological debates in these areas.
- Identify the challenges the above poses for World Christianity today.
- Identify (via appropriate media) the new pastoral issues emerging.

**REU23501 Ethics in Sport and Media**

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<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Credits</th>
<th>Semester</th>
<th>Prerequisite</th>
<th>Assessment</th>
<th>Lecturer</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Ethics in Sport and Media</td>
<td>5</td>
<td>Michaelmas</td>
<td>No</td>
<td>Essay 3,000 word – 100%</td>
<td>Dr John Scally</td>
</tr>
</tbody>
</table>

Beginning with an overview of traditions of ethics, this module treats two key areas of applied ethics. Sport in contemporary society has been described both as an expression of the highest human and social values, and as a legally secured parallel world of the elite pursuit of victories and medals. On the one hand, as a sphere of physical self-realization, social
formation and of moral training in fairness, it is seen as an area with standards of excellence that can be closely aligned to ethics. On the other hand, individual sport stars and the institutions of organized sport have been subject to multiple enquiries and critiques: for example, on doping, corruption, sponsorship, the power of mentors and child protection. The concluding element deals with some of the most pressing ethical issues in the media today, among them ‘Fake news’.

**Learning Outcomes:**
On successful completion of the programme students will be able to:
- Demonstrate the fundamental concepts and methods of ethical reasoning – philosophical and theological
- Explore and analyse the ethical dimensions intrinsic in both sport and the media, with attention to resources for ethical discernment, reasoning and argumentation and traditions of moral enquiry;
- Demonstrate how sporting traditions correlate to articulations of particular ethical approaches in their historical, cultural and geographical contexts;
- Engage in critical reflection on the media, with attention to historical and socio-political and socio-cultural contexts;
**REU23121**  
Pauline Letters in Context

<table>
<thead>
<tr>
<th>Prerequisite</th>
<th>Michaelmas</th>
<th>Continuous Assessment 100%</th>
<th>22</th>
<th>Prof. Benjamin Wold</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>None</td>
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</table>

This module is concerned to explore selected Pauline epistles from a sociohistorical 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, and 1 Corinthians are given sustained attention in this module.

**Learning Outcomes:**

On successful completion of this module students should 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.

- Evaluate how ethical issues in sport are shaped by the particular socio-political contexts of the time and locate authors both in traditions of ethical thought and in relation to relevant developments in sport today.
- Assess the continuities and discontinuities between the present and the past by appraising the influence of the Greek, Corinthian and Olympic ideals, and discuss them in relation to principles and values stated in current ethics charters.
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<thead>
<tr>
<th>Course Code</th>
<th>Title</th>
<th>Credit</th>
<th>Prerequisite</th>
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<th>Examination Format</th>
<th>Exam Weight</th>
<th>Lecturers</th>
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<tbody>
<tr>
<td>REU23301</td>
<td>Philosophical and Theological Approaches to God</td>
<td>5</td>
<td>None</td>
<td>Michaelmas</td>
<td>No Prerequisite</td>
<td>Two 1,500 word essays – 50% each</td>
<td>22</td>
</tr>
</tbody>
</table>

**Learning Outcomes:**

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

- Critically examine the notion of natural theology;
- Demonstrate the possibilities and limitations of the so-called ‘proofs’ for the existence of God;
- Analyse the concept of divine revelation;
- Critically examine the appeal to experience in modern theology;
- Demonstrate the significance of religious language (e.g., myth, metaphor, symbol) for the theology of God;
- Articulate the distinctively modern and post-modern challenges to the theology of God;
| REU22101 | The Genesis of History: The First Five Books of Western Religion | 5 | None | Michaelmas | No Prerequisite | This module explores the Pentateuch, or Torah, a literary collection that has exerted a profound influence on Jewish and Christian religious expressions from antiquity to the present. Students will be introduced to the literary and theological features of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy as well as being offered an opportunity to develop skills of critical engagement in grappling with key texts such as the Creation and Flood narratives, the Binding of Isaac and their reception in antiquity and in contemporary culture. Emphasis will be placed on developing students’ capacity to critically engage with subsequent scholarly and popular reflection on these texts and traditions as part of a process of arriving at and communicating their own interpretation. | Critical Reflections 100% | 22 | Dr Amanda Dillon |

**Learning Outcomes:**

On successful completion of this module, students should be able to:
- Summarize the traditions contained within the Pentateuch and their literary relationships.
- Describe how Pentateuchal texts relate to some ANE traditions.
- Grapple with the ethical implications of various Pentateuchal texts.
- Analyze the representation of gender in various Pentateuchal texts.
Interrogate theological themes within the Pentateuch.
Reflect critically on scholarly discussion of Pentateuchal texts and express their own opinion briefly.
Write an essay which reflects critical engagement with both the biblical and secondary literature.

Pope Francis’s 2015 encyclical letter *Laudato Si’: On Care for our Common Home* states that, “Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day.” Thinking alongside this encyclical, this module will tackle some of the most vexing theo-ethical challenges implicated by human-caused global warming. We will ask how theological worldviews contribute to, ignore, or creatively respond to global warming. We’ll explore the science and politics of climate change alongside theological cosmologies. We’ll ask what resources theological ethics might bring to bear on questions of ecojustice, consumerism, fossil fuel use, biodiversity loss, ocean acidification, water shortages, and adaptation to ecological change.

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

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<tr>
<th>Course Code</th>
<th>Credits</th>
<th>Prerequisite</th>
<th>Prerequisites</th>
<th>Duration</th>
<th>Professor</th>
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<tbody>
<tr>
<td>REU44044</td>
<td>10</td>
<td>None</td>
<td>Michaelmas</td>
<td>No Prerequisite</td>
<td>Continuous assessment - 100%</td>
</tr>
</tbody>
</table>
- To articulate major features in the contemporary scientific understanding of global warming.
- To articulate and evaluate some key features in the field of religion and ecology.
- To evaluate the how ecological ethics theologically responds to global warming.
- Articulate your own theological response to global warming in conversation.

### REU44124

**Friendship in the New Testament and Early Christianity**

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<thead>
<tr>
<th>10</th>
<th>None</th>
<th>Michaelmas</th>
<th>No Prerequisite</th>
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</table>

This module investigates views on friendship, patronage and clientship in the New Testament (e.g. the Gospels of Luke and John, the letters of Paul, the Epistle of James) and in Early Christian authors (e.g. Ambrose of Milan, Augustine, John Chrysostom, Paulinus of Nola) within their broader context in ancient Greek and Roman societies. The module focuses on how the understanding of friendship in the New Testament and early Christianity reflects a gradual change in the understanding of friendship in the ancient world from classical philosophical definitions of friendship (e.g. Plato, Aristotle, Epicurus, Cicero) to the redefinition of human relationships and power dynamics in Roman imperial societies (e.g. Valerius Maximus, Lucian, Themistius).

**Learning Outcomes:**

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

Exam 100%

| 22 | Prof. Daniele Pevarello |
• Identify the main methods of investigation and the core methodological issues and problems in the understanding of friendship in the ancient world and Early Christianity.
• Show familiarity with relevant primary sources on friendship and patronage in English translation from the classical, biblical and early Christian traditions.
• Demonstrate knowledge of the human relationships which contributed to shape Graeco-Roman societies and of their impact on the New Testament and the development of early Christian thought and practice
• Communicate scholarly views on the social structures of the ancient world and their development in early Christianity to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies.
• Develop and independent and personal view of the development of the ideals of friendship and patronage in the ancient world and early Christianity as a foundation for further study in religion and theology.

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<thead>
<tr>
<th>Module Code</th>
<th>Module Name</th>
<th>Credits</th>
<th>Prerequisite</th>
<th>Corequisites</th>
<th>Assessment</th>
<th>Credits Required</th>
<th>Tutor</th>
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<tr>
<td>REU44023</td>
<td>Theological Ethics and Ecology</td>
<td>10</td>
<td>None</td>
<td>Michaelmas</td>
<td>Essay 3,000 word – 100%</td>
<td>22</td>
<td>Prof. Cathriona Russell</td>
</tr>
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</table>
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.

**Learning Outcomes:**
On successful completion of this course, students will be able to:
- Summarise the work of the leading theologians – through the

<table>
<thead>
<tr>
<th>Module Code</th>
<th>Credits</th>
<th>Prerequisite</th>
<th>Co-requisite</th>
<th>Tutorials</th>
<th>Assessment</th>
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<tr>
<td>REU44933 Ethics and Politics</td>
<td>10</td>
<td>Michaelmas</td>
<td>None</td>
<td>No Prerequisite</td>
<td>Essay 3,000 word – 100%</td>
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<tr>
<td>Course Code</td>
<td>Course Name</td>
<td>Credits</td>
<td>Prerequisite</td>
<td>Module Coordinator</td>
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<tr>
<td>REU12501</td>
<td>Ethics Matters: Global Questions, Ethical Responses</td>
<td>5</td>
<td>None</td>
<td>22 Prof. Jacob Erickson, coordinator of co-taught module</td>
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</table>

This module aims to examine the importance of ethics in today’s world through the lens of a range of critical contemporary moral issues. The moral issues to be interrogated may vary from year to year but will focus on political, social and economic ethical questions, for example, global inequality, political violence and genocide, immigration, environmental issues, international finance and globalisation, technology and artificial intelligence, issues in biomedical sciences and ageing. Through an analysis of these critical issues, students will be introduced to modes of ethical analysis and reflection, to ethical reasoning and argumentation, and to key theological and philosophical moral categories and traditions. Briefly provide details of module syllabus. The module will begin with a consideration of the nature of ethical analysis and

- 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.
investigation and discuss the importance of bringing an ethical analysis to bear on a range of contemporary issues. Students will be introduced to some of the major philosophical and religious/theological approaches to ethics, drawing on a range of traditions from across the globe. Key ethical categories, modes of ethical reasoning and traditions of argumentation will be considered. These theoretical dimensions will be analysed, both in their more abstract manifestations and as they are raised through key contemporary socio-political issues, for example global inequality, political violence and genocide, immigration, environmental issues, international finance and globalisation, technology and artificial intelligence, issues in biomedical sciences and ageing.

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

- Understand and analyse modes of ethical reflection and analysis;
- Understand and analyse some of the different philosophical and religious approaches to ethical reasoning and argumentation;
- Interrogate a number of contemporary moral issues through the lens of ethical reasoning;
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<tr>
<th>Course Code</th>
<th>Title</th>
<th>ECTS</th>
<th>Level</th>
<th>Exam Type</th>
<th>Prerequisite</th>
<th>Content</th>
<th>Learning Outcomes</th>
<th>Assessment</th>
<th>Credits</th>
<th>Instructor</th>
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</thead>
</table>
| REU12701      | Approaches to the Study of Religion        | 5    | None  | No        | None         | Religion as a cultural phenomenon is interrelated with all aspects of human life. A broad range of approaches are applied within the academic study of religion. After a short overview of the disciplinary history of this subject, the course will provide an introductory understanding of 'classical' approaches such as the sociology, the anthropology and the psychology of religion, and of more recently emerging concepts such as the economy or the aesthetics of religion. | 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  
  - Characterise classical positions and their foundational concepts and relate them to their historical, social and philosophical contexts.  
  - Apply concepts to empirical cases. | Research Essay 2,000 words – 70%; Exercise 1,000 words - 30% | 22     | Prof. Alexandra Grieser |
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<tr>
<th>Module Code</th>
<th>Module Title</th>
<th>ECTS</th>
<th>Level</th>
<th>Credits</th>
<th>Prerequisite</th>
<th>Learning Outcomes</th>
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<tbody>
<tr>
<td>REU12101</td>
<td>Introducing the Old Testament/Hebrew Bible</td>
<td>5</td>
<td>None</td>
<td>No Prerequisite</td>
<td>This module aims to introduce students to the literary genres and theological contours of the Hebrew canon and its transmission, translation and interpretation in antiquity and in contemporary culture. 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 Pentateuch and Chronicler’s History will provide a historiographical framework and develop students’ ability to identify literary themes while interrogation of the Prophets, Psalms and Wisdom Literature will demonstrate the incredible diversity of literary and theological genres contained within the Hebrew Bible. Students will also be introduced to the interpretation of the Hebrew Bible in antiquity and in contemporary culture.</td>
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<td><strong>Learning Outcomes:</strong> On successful completion of this module, students should be able to:</td>
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<td>Review of a biblical film 1,250 words - 50%; In-class test (50 min) - 50%</td>
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</table>
**Learning Outcomes:**
On successful completion of this module, students should be able to:
- Discriminate between theological and other academic approaches to the study of religion.
- Analyse primary texts.
- Compare and contrast different approaches within the discipline of theology.
- Debate and articulate core theological positions.

**REU12312**  
Introducing Theology: Key Texts and Methods  
5 None Hilary No Prerequisite  
To introduce the student to the distinctive academic discipline of theology. To stimulate their interest in the academic wealth of this tradition.  
Participation in seminars - 10%; Essay 2 x 1500 - 45% each  
22 Prof. Siobhán Garrigan

**REU12741**  
Religions in the Ancient Mediterranean  
5 None Hilary No Prerequisite  
Employing literary sources as well as inscriptions, funerary art and ancient iconography, and other archaeological finds, this module investigates the  
Review article 1,000-word - 40%; Essay 2,000-word - 60%  
22 Prof. Daniele Pevarello
religious beliefs and practice of the various peoples and civilisations of the ancient Mediterranean from ancient Egypt to Imperial Rome, focusing on the study of ancient rituals (e.g. burial customs, animal and human sacrifice) and on Mediterranean myths and mythologies (e.g. dying-and-rising deities in Egypt, Syria and ancient Greece). Students will reflect about the methodological challenges of studying ancient religions, focusing on the problem of interpreting fragmentary evidence, understanding ancient definitions of religion and magic, and distinguishing between private and public devotion in ancient societies. The course will help students to think about such questions as did people in antiquity believe in their myths? Why did the Egyptians mummify their dead? What is the significance of the ancient myths of Osiris, Gilgamesh and Baal? Did the ancient Phoenicians and Carthaginians practice human sacrifice?

**Learning Outcomes:**
On successful completion of this module, students should be able to:
- Identify the main models of investigation and the methodological challenges in the study of ancient religions.
- Recall the most important myths and religious beliefs of the ancient
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<th>Course Code</th>
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<tbody>
<tr>
<td>REU12752</td>
<td>Dharmic Religions</td>
<td>5</td>
<td>None</td>
<td>Hilary</td>
<td>Essay 1,500 word - 40%; Exam - 60%</td>
</tr>
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</table>

Emphasising the heterogeneity of religion in Asia, this introductory module will present an overview concentrating on Hinduism, Jainism and Buddhism. The module will examine the early origins of Hinduism in the Vedic religions. Students will engage
critically with the Hindu scriptures, focusing on the Vedas, the Upanishads and the Bhagavad Gita, while seeking to understand the important concepts of Samsara, Moksha, Dharma, Yoga as the basis of ‘the Hindu way of life’. There will be an examination of Hindu cosmology, Brahma, Atman, Trimurti, the gods and goddesses, the avatars as well as Hindu ritual and its purpose. The course will deal with the question of Hindu identity and the more recent politicisation of Hinduism in the Hindutva movement. The second part of the module will look at the emergence of Buddhism and examine its significance as part of a wider movement during the Axial Age, with its move away from the ritual to the ethical as one person’s search for the problems of human existence. There will be a general treatment of the Buddhist scripture, notably the Pali Canon. Student will come to understand the important distinction between Theravada, Mahayana and Tibetan or Vajrayana Buddhism. There will be a comparative reflection on concepts of atman and anatman in Hinduism and Buddhism. The module will examine the essential teachings of the Buddhist Dhamma, notably the Four Noble Truths and the Eightfold Path. There will be a brief examination of how Buddhism has influenced contemporary Western spiritualities as well as a critical look at Buddhism in
the world today. There will be brief treatment of Jainism in the context of the movement that gave rise to Buddhism.

The use of iconography and music is an important element of the module that seeks 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 Asia from a study of religions perspective
- Appreciate the depth and heterogeneous nature of Asian religion and culture
- Have a knowledge of the various cosmologies, as well as important concepts in the three religions under consideration
- Engage critically with the scriptures of these religions
- Understand the social significance of religion in Asia
- Embed in the manifestations of the religious traditions in iconography and music.

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<tr>
<th>Module Code</th>
<th>Title</th>
<th>Credit Hours</th>
<th>Prerequisite</th>
<th>Lecture</th>
<th>Course Leader</th>
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</thead>
<tbody>
<tr>
<td>REU23122</td>
<td>From Invasion to Exile: The Ancient Histories of Israel and Judah</td>
<td>5</td>
<td>None</td>
<td>Hilary</td>
<td>No Pre requisite</td>
</tr>
</tbody>
</table>
Judah and the careers of royal figures such as David, Solomon, Ahab and Jezebel. Reflection on the historiographical value of these traditions will be facilitated by situating them within the context of the material culture and historiographical traditions of the Ancient Near East, while particular emphasis will be paid to the interface of power and violence within the traditions.

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

- Recognise the ethical interests of ancient Israelite historiography.
- Contextualize Israel’s religious claims within relevant Ancient Near Eastern and Mediterranean religious cultures.
- Articulate various viewpoints on how Israel ‘emerged’ west of the Jordan (e.g. “conquest” vs. other views of settlement)
- Evaluate the coherence and integrity of the ‘Deuteronomistic History.’
- Reflect critically on scholarly discussion of texts from this corpus and express their own opinion concisely.
- Write an essay which reflects critical engagement with both the biblical and secondary literature. (JS)
<table>
<thead>
<tr>
<th>REU23502 Creaturely Ethics</th>
<th>5</th>
<th>None</th>
<th>Hilary</th>
<th>No Prerequisite</th>
<th>Ethics is written and studied by animals, you and me. Recent questions in ecological ethics swirl around “the question of the human” and “the question of the animal.” Theological and ethical concepts that define human beings as unique, with souls created imago dei, in the image of God with dominion over the planet are critiqued as being morally complicit with species decline, animal suffering, and habitat loss. On a planet undergoing the sixth great wave of animal extinction, this critique is no small matter. We’ll ask how we understand the human in relation to other nonhuman creatures that occupy the planet. We’ll think about animal ethics, the blurry lines between wild and domestic, human and nonhuman, living and extinct, veganism and vegetarianism, human and posthuman. We’ll ask how these conversations cause us to rethink theological understandings of “creatureliness” and “creation” and “kinship.” And we’ll ask how definitions of what it means to be “human” are already entangled in our theo-ethical and ecological concerns.</th>
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</thead>
<tbody>
<tr>
<td>Learning Outcomes: On successful completion of this module, students should be able to:</td>
<td>Essay 2,000 word – 50%; Exam – 50%</td>
<td>22</td>
<td>Prof. Jacob Erickson</td>
<td></td>
<td>• Articulate basic questions and layout in the field of critical animal studies and posthumanism</td>
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</table>
• Comprehend the context, concept, and theoretical reflections on “the sixth extinction”
• Outline the history of contemporary ecotheology and ethics.
• Articulate definitions of theological-ethical concepts in animal and ecological ethics like “creation” and “creatureliness”
• Articulate, from interdisciplinary perspectives, the crucial sides on the following topics: animals and food, sport, biodiversity, entertainment, wildness or domesticity, intersectionality, etc.
• Reflect on, articulate and act on your own take on a significant or ethical topic in creaturely ethics.

REU22702
Researching Religion: Theories and Practice
5
None
Hilary
No Prerequisite

This module provides a survey of both “classical thinkers” on religion and contemporary developments in the academic study of religion that combine cultural with cognitive, evolutionary and economic approaches. Theories are explored on the basis of case studies that help to understand the role of religion in a diversity of historical and contemporary settings. The first part of the module introduces how, in 19th century, thinking about religion also meant to think about the cultural, economic and political crises of the era. The sciences started to explain “religion” as a natural phenomenon, and theories of religion

Essay 1,500 word – 30%; Exam – 70%
22
Prof. Alexandra Grieser
implicitly questioned what makes a modern society, the relation of “the West and the World” and the place of humans within. Engaging with original texts we will assess their impact both as documents of their time and as a starting point for an analytical understanding of religion. We will keep track of how theories responded to the problems of their time, and to their historical, philosophical and social contexts which shape the role of religion until today.

The second part of the module starts from the “cultural turn” in the Study of Religion. Methods and theories provide a sound basis for the production of independent and critical knowledge about the role of religion in the cultures they emerged from. Differing from a religious or common sense understanding, and applying aspects of gender, post-colonial theory, economics and social change to concrete cases, contemporary theories help to think through the ongoing, sometimes surprising, impact religions have on many people’s lives and in political and private realms.

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

- Identify presuppositions and mandatory tenets of key thinkers on religion
• Identify and characterise key concepts in the contemporary academic study of religion
• Identify the relevance and consequences of theorizing in the study of religion and recognise its interdependence with cultural politics.
• Distinguish between scholarly, religious, atheist, philosophical and common sense perspectives.
• Present and formulate critiques of the various approaches studied; highlight methodological strengths and weaknesses.
• Reconstruct and discuss theoretical issues, apply concepts to empirical cases and develop research projects.

REU23302 Cosmology, Religion and Science

This module will investigate and compare conceptions of the origins and ends of the world, as they have been formulated in the Bible, in the histories of theological and philosophical thinking and in natural science, as a key aspect of the religion-science debate. It will first examine the different eras and contexts of biblical texts and discuss what the theological concept of creatio ex nihilo sought to defend in relation to rival philosophies (e.g. Greek and Gnostic thinking). It will then compare these stories of origin with models of creation, exploring their intentions, scope and limits (theism, deism, pantheism, panentheism). The third part will examine the challenge

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that natural-scientific insights and worldviews have constituted for these concepts of creation: the shift from geo- to helio-centrism, entropy and thermodynamics, the emergent universe models (teleology, contingency) and evolutionary theory in biology. The different approaches will be illustrated with key texts from philosophical and theological authors and with cases from the natural and environmental sciences.

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

- Trace the biblical roots of models of origins and ends in the doctrine of creation
- Identify contrasting and rival philosophies and theologies of creation in the formulation, in early Christianity, of the doctrine of *creation ex nihilo*
- Outline and debate what these imply for the understanding of God, creation and the place of the human person as co-creator in Judaism, Christianity and Islam
- Name the key events and impacts on theology of the Galileo affair, of thermodynamics, of Darwinian evolution, and of emergent universe modules.
- Analyse the conflicts between theological models of creation and natural-science cosmologies in
current debates in the context of the *new atheisms*.
- Locate current convergences between theological models of creation and scientific cosmologies: beyond the intelligent design versus chance debates.

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<th>Course Code</th>
<th>Title</th>
<th>Credits</th>
<th>Semester</th>
<th>Instructor</th>
<th>Prerequisite</th>
<th>Assessment</th>
<th>Notes</th>
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</table>
| REU23713    | The Life of Muhammad: Sources, Methods and Debates | 5 | None | Hilary | No Prerequisite | This module aims to introduce students to, and familiarise them with:  
- Main themes in the life of the Prophet Muhammad  
- Available Islamic sources for the study of Muhammad's life  
- The construction of Muhammad's image in Islam.  
- Scholarly approaches to the life of Muhammad.  
- Islamic and scholarly debates concerning the life of Muhammad.  
This module discusses the portrayal of the Prophet Muhammad in the Islamic sources. It examines the existing sources for this biography, and the various ways in which these have been interpreted within the contexts of Islam and modern scholarship.  

**Learning Outcomes:**  
On successful completion of this module, students should have:  
- Detailed knowledge of the biography of Muhammad according to traditional sources.  
- Good knowledge of Muslim sources for the life of Muhammad and how to use them. | Essay 2,000 word - 40%; Exam - 60% | 22 | Prof. Zohar Hadromi-Allouche |
- Good knowledge of, and an ability to apply, scholarly approaches to the life of Muhammad.
- Become aware of various ways for discussing and understanding the Islamic narratives concerning the life of Muhammad.

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<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
<th>Prerequisites</th>
<th>Lecturer</th>
<th>Assessment</th>
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<tbody>
<tr>
<td>REU33704</td>
<td>Christianity in the Cultures of Late Antiquity</td>
<td>5</td>
<td>None</td>
<td>Hilary</td>
<td>Book Review 1,000 words – 30%; Essay 2,000 words – 70%</td>
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</table>

Using literary sources as well as material evidence (archaeological finds, artwork, inscriptions), this module explores customs, beliefs, institutions and identities of the early Christians within the social, political, religious and cultural context of the Roman Empire in Late Antiquity. The course will help students to think about central questions in the study of early Christianity such as: who were the early Christians? How did they articulate their identities across different languages and in different areas of the late antique world? How and where did they eat, pray and live? How did they understand their beliefs and interact with the cultures around them? What did their Roman, Greek or Syrian neighbours think about them? Students will reflect on different models of cross-fertilisation between emerging early Christian identities and the cultures and religious phenomena which characterised the later stages of the life of the Roman Empire.

**Learning Outcomes:**
On successful completion of this module, students should be able to:
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<th>Course Code</th>
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<th>Lecturer</th>
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<tbody>
<tr>
<td>REU33501</td>
<td>Contemporary Ethical</td>
<td>5</td>
<td>Hilary</td>
<td>No Prerequisite</td>
<td>22</td>
<td>Prof. Maureen</td>
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<td>Issues</td>
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This module 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 successfully completing this module a student should 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 issue.
- 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.

Learning Outcomes:

Islamic tradition regards the Qur’an as the revealed word of God, sent down to earth to the prophet Muhammad through the mediation of the angel Gabriel. This module explores the structure and main characteristics of the Qur’an; discusses its principal themes; its reception history; and its close relationship with the Bible.
On successful completion of this module students should be able to:

- Describe the structure and style of the Qur’an
- Explain the main themes of the Qur’an.
- Discuss traditional Islamic and critical academic perspectives on the origins, history and reception of the Quran.
- Identify how the Quran employs biblical characters and traditions.
- Differentiate between, and apply, traditional Islamic and scholarly approaches to the Qur’an.

| REU33702 | 5 | None | Hilary | No Prerequisite | Thinking about religion has been an important element of the intellectual history of European modernity, especially when those changes we call modernisation and secularisation began to impact on political life and people’s daily experience. Theorizing religion also meant to think about societies and power, about culture and what makes a human being human, and thinkers such as Karl Marx, Max Weber, Emile Durkheim, Edward B. Tylor or Jane Harrison lead the way into an understanding of religion from a cultural and evolutionary point of view. Applying a “double reading” of original sources, the module explores the social and political contexts of these thinkers, and the worldviews they responded to; at the same time, we will understand how cultural sciences develop and how knowing the early... | Essay 1,000 word - 30%; Exam - 70% | 22 | Prof. Alexandra Grieser |
foundations of thinking about religion provides us with an understanding of both the role of religion today, and the debates and challenges that are related to it.

**Learning Outcomes:**
On successful completion of this module, students should 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, and the impact they made.
- Understand the interaction between a changing empirical world and the scientific approaches that study it; apply this understanding self-reflectively.
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<tr>
<th>Course Code</th>
<th>Credits</th>
<th>Requirement</th>
<th>Lecturer</th>
<th>Description</th>
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<tbody>
<tr>
<td>REU44133</td>
<td>10</td>
<td>None</td>
<td>Hilary</td>
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**Student must have completed some theology and scripture modules – Lecturer permission required**

This module offers students the opportunity to explore how Old Testament stories, characters and themes have been represented in the visual, literary, theatrical and cinematic arts down through the centuries and right up to the present day.

Through a combination of lectures and seminars, students will be exposed to and encouraged to engage with specific works of art including paintings, plays, poetry, fictional adaptations, moving pictures, always with a view to considering not merely how the biblical tradition has been interpreted but why it has been interpreted in the way it has.

Attention will be paid to aesthetic trends, specific artistic influences, religious and ecclesial contexts and socio-economic factors as we grapple with the complex phenomenon of the reception of the Hebrew Bible/Old Testament in these works. Traditions which may be analysed include Cain and Abel, Moses and the Exodus and/or David, Saul and Solomon.

**Learning Outcomes:**

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

- Demonstrate critical understanding of how artistic interpretations of the Old Testament relate to the biblical text

**Assessment:**

Critical Reflections - 50%; Essay 3,000 words -50%

Prof. David Shepherd
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<tr>
<th>Course Code</th>
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<th>Instructor</th>
<th>Competence in biblical, theological and/or religious studies</th>
<th>Exam</th>
<th>Semester</th>
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</table>
| REU44924     | Religion in the work of J. Habermas        | 10      | Hilary     | The much-awaited, two-volume work on religion, entitled “Also a History of Philosophy” to be published in the autumn of 2019, has open up a new chapter in the history of reception and critique of Habermas’s work. The module will offer an overview of the different phases of his engagement with religion and of the key themes of debate by philosophers and theologians. **Learning Outcomes:** On successful completion of the module, students will be able to:  
- Characterize the three stages of the Critical Theory of the Frankfurt School. | 100 % | 22        |

**Learning Outcomes:**

- Characterize the three stages of the Critical Theory of the Frankfurt School.
Distinguish the four phases of Habermas’s treatment of religion.
Discuss his understanding of “postmetaphysical thinking” and of key philosophical and theological responses to it.
Outline his position on religion in the public sphere in his debate with John Rawls.
Portray the lines he traces between medieval Nominalism and Modernity.
Discuss his proposal of mutual “translations” between secular religious fellow-citizens in the public realm.

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 exercise.

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
| REU44043  | 10 | None | Hilary | Student must have completed some theology modules – Lecturer permission required | This is an advanced reading course in selected texts from the Christian tradition that have been, and remain, influential to theology. There will be careful critical and in-depth reading of selected texts. While the chief focus is on the reading and discussion of primary texts there will also be a complementary engagement with selected secondary commentary texts. In preparation for each lecture/seminar the student will have read assigned texts and be prepared to participate in class discussion and critique. |
| Advanced Topics in Systematic Theology | Essay - 100% | 22 | Prof. Siobhán Garrigan |

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

- Display an appreciation of selected texts from the Christian tradition, both ancient and modern.
- Read, value and critique selected primary texts and authors.
• Communicate with confidence, both orally and written, critical knowledge of primary texts and authors.
<table>
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<tr>
<th>Trinity Module Name and course code</th>
<th>Credits (ECTS)</th>
<th>Duration and semester</th>
<th>Prerequisite Subjects</th>
<th>Course Description and Learning Outcomes</th>
<th>Assessment</th>
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<tbody>
<tr>
<td>Semester Abroad REU14934 Religion, Conflict and Peace in International Relations</td>
<td>10</td>
<td>Michaelmas, 12 weeks</td>
<td>No Prerequisite</td>
<td>The purpose of this module is to provide an understanding of the on-going saliency of religion (broadly defined here as the main world religions) in the contemporary globalized era. The overall aim is to address the ways in which religion has been marginalized or excluded from the secular perspectives of International Relations theory (Realism, Liberalism, Marxism, Constructivism, etc.), whilst providing the intellectual basis for how religiously inspired spheres of thought can be brought back into the picture. This module also challenges the common view that the politicization of religion is always a threat to international security and inimical to the resolution of world conflict. <strong>Learning Outcomes:</strong> On successful completion of this module students should be able to: - Assess the normative debate about the role of religion in International</td>
<td>One three-thousand-word essay on agreed topic.</td>
<td>22</td>
<td>Prof. Carlo Aldrovandi</td>
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Relations, focusing on the following traditions of IR theory: Realism, Liberalism, Marxism, Constructivism and the English School.

- Discuss contemporary issues in international affairs which are associated with the idea of a widespread religious resurgence (i.e. globalization, religious Fundamentalism and violence, transnational religious actors, faith-based peacemaking and diplomacy).
- Address the religious dimensions in contemporary world conflicts, whilst identifying perspectives and movements within main religious traditions which contribute to peacemaking, conflict resolution and reconciliation.
- Evaluate the salience of religious beliefs, identities and movements in selected national contexts such as the United States, Israel, Iran and Sri Lanka.
<table>
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<tr>
<th>Semester Abroad</th>
<th>REU14924 Engaging Religious Fundamentalism</th>
<th>10</th>
<th>Hilary, 12 weeks</th>
<th>No Prerequisite</th>
<th>Christian expressions of fundamentalist religiosity; defining fundamentalism; methodology in fundamentalist studies; dialogue with the fundamentalist other. Despite receiving widespread scholarly attention across a range of disciplines, so-called ‘religious fundamentalism’ attracts strikingly minimal attention. This module, therefore, explores religious fundamentalism from an explicitly theological perspective, and with a concern (though not an exclusive concern) for Christian expressions of fundamentalist religiosity. Amongst the challenges for module-participants are defining fundamentalism; methodology in fundamentalist studies; and dialogue with the fundamentalist other.</th>
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<td>Learning Outcomes: On successful completion of this module students should be able to:</td>
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<td>• Identify and describe the significant historical factors in the emergence of religious fundamentalism.</td>
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<td>One three thousand word essay on an agreed topic.</td>
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<td>22</td>
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</tbody>
</table>
- Assess dominant paradigms of fundamentalist study.
- Analyse the key social, political and theological elements in the construction of religious fundamentalism.

| Semester Abroad | 10 | Michaelmas | No Prerequisite | What does gender analysis reveal about the causes and dynamics of war and peace? In this module we begin by exploring and criticising some basic gendered assumptions - such as that war is the business of men and peace that of women. Instead we challenge these dichotomies by examining issues such as the complicated relationship between the social construction of masculinity and soldiering and the challenge posed to militaries by the inclusion of women in their ranks. We ask why peace processes have generally excluded women and what the consequences of that are for the sustainability of peace, while at the same time querying the assumption that 'women' as an essentialised group have particular skills to bring to the peace table. Through these debates we | One three thousand word essay and participation in group work. | 22 | Prof. Gillian Wylie |
examine the ways in which war and peace are gendered experiences which also shape our understanding of what it is to be a gendered person.

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

- Understand the foundational and ongoing debates in Gender Studies concerning sex and gender, femininity and masculinity, gender and difference and be able engage in discussion of these.
- Comprehend and enter into arguments made concerning the gendered nature of war, the perpetration of gender-based violence, the relationships between masculinity and violence/femininity and peace and the necessity of the inclusion of gender concerns in peacebuilding.
- Demonstrate knowledge of key international political and legal developments in this area such as UNSC Resolution 1325 and the Yugoslav and Rwanda tribunals.
- Show a familiarity with the literature in this field and engage in informed discussion of it.
- Present persuasive written work with analytic arguments based on evidence, reading and reason.

| Semester Abroad | 10 | Hilary, 12 weeks | No Prerequisite | The term World Christianity has gained its meaning in the theological circles with the realization of many particular expressions of Christianity across the globe. In the recent decade’s theologian’s term have been using the term to signify that Christianity is not synonymous with Western Christianity or that there isn’t one Christianity but many Christianity’s. The Western Christian universalism has made many other historical forms as well as contemporary global configurations of Christianity invisible. The study of World Christianity is a study of Christianity across the cultural, ecumenical and religious borders (Dale T. Irvin, 2016). This module will specifically focus on the attempts that have been made to reimagine Christianity across religious borders which are not only in-between spaces, but | One three-thousand-word essay on agreed topic | 22 | Prof. Jude Lal Fernando |
also marginalized by the dominant Western form of Christianity. In other words, it will explore how to be religious in an interreligious way (Peter Phan, 2004).

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

- Gain familiarity with the pioneering works of Raimon Panikkar (cosmotheandric reality), Aloysius Pieris (covenant-Christology), Michael Amalodos (Jesus as avatar) Peter Phan (being religious interreligiously), Amos Young (pneumatocentrism), Mark Heim (many salvations), Elain Padilla (cavernous mode of dwelling), Lamin Sanneh (Gospel beyond West), James Fredericks and Tracy Sayuki Tiemeier (interreligious friendship), to name a few,

- Understand how Christianity’s encounter with other religious traditions (including indigenous primal traditions) has led to a rethinking of
presuppositions of Christian theology generating a vital effect on classical theological field,

- Revisit the classic threefold typology of Christian approaches to religious other, exclusivism, inclusivism and pluralism (Alan Race, 1983) whilst searching for alternative approaches that have been researched by theologians,
- Approach interreligious dialogue in creative and imaginative ways on the basis of commonalities, complementarities and radical differences whilst engaging in 'interactive pluralism' and,
- Link interreligious encounters with common ethical concerns of the world whilst realizing the ever-increasing complexity in World Christianity.

| Visiting International Students | EM7460 P/Grad. Religion, Conflict and Peace in International Relations | 10 | Michaelmas, 12 weeks | No Prerequisite | The purpose of this module is to provide an understanding of the on-going saliency of religion (broadly defined here as the main world religions) in the contemporary globalized era. The overall aim is to address the ways in which religion has been marginalized or excluded | Four-thousand-word assignment on agreed topic | 22 | Prof. Carlo Aldrovandi |
from the secular perspectives of International Relations theory (Realism, Liberalism, Marxism, Constructivism, etc.), whilst providing the intellectual basis for how religiously inspired spheres of thought can be brought back into the picture.

This module also challenges the common view that the politicization of religion is always a threat to international security and inimical to the resolution of world conflict.

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

- Assess the normative debate about the role of religion in International Relations, focusing on the following traditions of IR theory: Realism, Liberalism, Marxism, Constructivism and the English School.
- Discuss contemporary issues in international affairs which are associated with the idea of a widespread religious resurgence (i.e. globalization, religious Fundamentalism and violence, transnational religious actors, faith-based
- Address the religious dimensions in contemporary world conflicts, whilst identifying perspectives and movements within main religious traditions which contribute to peacemaking, conflict resolution and reconciliation.
- Evaluate the salience of religious beliefs, identities and movements in selected national contexts such as the United States, Israel, Iran and Sri Lanka.

| Visiting International Students | 10 | Hilary, 12 weeks | No Prerequisite | Christian expressions of fundamentalist religiosity; defining fundamentalism; methodology in fundamentalist studies; dialogue with the fundamentalist other. Despite receiving widespread scholarly attention across a range of disciplines, so-called ‘religious fundamentalism’ attracts strikingly minimal attention from within Christian theology. This module, therefore, explores religious fundamentalism from an explicitly theological perspective, and with a concern (though not an

| EM7467 P/Grad. Engaging Religious Fundamentalism |  |  |  | Four-thousand-word assignment on agreed topic. 22 | Prof. Carlo Aldrovandi |
exclusive concern) for Christian expressions of fundamentalist religiosity.
Amongst the challenges for module-participants are: defining fundamentalism; methodology in fundamentalist studies; and dialogue with the fundamentalist other.

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Identify and describe the significant historical factors in the emergence of religious fundamentalism.
- Assess dominant paradigms of fundamentalist study.
- Analyse the key social, political and theological elements in the construction of religious fundamentalism.

| Visiting International Students: | 10 | Michaelmas, 12 weeks | No Prerequisite | What does gender analysis reveal about the causes and dynamics of war and peace? In this module we begin by exploring and criticising some basic gendered assumptions - such as that war is the business of men and peace that of women. Instead we challenge these dichotomies by examining issues such as the complicated | One four-thousand-word essay and participation in group work | 22 | Prof. Gillian Wylie |

EM7436 P/Grad. Gender, War and Peace
relationship between the social construction of masculinity and soldiering and the challenge posed to militaries by the inclusion of women in their ranks. We ask why peace processes have generally excluded women and what the consequences of that are for the sustainability of peace, while at the same time querying the assumption that 'women' as an essentialised group have particular skills to bring to the peace table. Through these debates we examine the ways in which war and peace are gendered experiences which also shape our understanding of what it is to be a gendered person.

Learning Outcomes:

On successful completion of this module the student should be able to:

- Understand the foundational and ongoing debates in Gender Studies concerning sex and gender, femininity and masculinity, gender and difference and be able to engage in discussion of these.
- Comprehend and enter into arguments made concerning the gendered nature of war, the

...
perpetration of gender based violence, the relationships between masculinity and violence/femininity and peace and the necessity of the inclusion of gender concerns in peacebuilding.

- Demonstrate knowledge of key international political and legal developments in this area such as UNSC Resolution 1325 and the Yugoslav and Rwanda tribunals.
- Show a familiarity with the literature in this field and engage in informed discussion of it.
- Present persuasive written work with analytic arguments based on evidence, reading and reason.

| Visiting International Students | 10 | Hilary, 12 weeks | No Prerequisite | The term World Christianity has gained its meaning in the theological circles with the realization of many particular expressions of Christianity across the globe. In the recent decade’s theologian’s term have been using the term to signify that Christianity is not synonymous with Western Christianity or that there isn’t one Christianity but many Christianities. | One four-thousand-word essay on agreed topic | 22 | Prof. J L Fernando |
The Western Christian universalism has made many other historical forms as well as contemporary global configurations of Christianity invisible. The study of World Christianity is a study of Christianity across the cultural, ecumenical and religious borders (Dale T. Irvin, 2016). This module will specifically focus on the attempts that have been made to reimagine Christianity across religious borders which are not only in-between spaces, but also marginalized by the dominant Western form of Christianity. In other words, it will explore how to be religious in an interreligious way (Peter Phan, 2004).

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

- Gain familiarity with the pioneering works of Raimon Panikkar (cosmotheandric reality), Aloysius Pieris (covenant-Christology), Michael Amalodas (Jesus as avatar) Peter Phan (being religious interreligiously), Amos Young (pneumatocentrism), Mark
Heim (many salvations), Elain Padilla (cavernous mode of dwelling), Lamin Sanneh (Gospel beyond West), James Fredericks and Tracy Sayuki Tiemeier (interreligious friendship), to name a few,

- Understand how Christianity’s encounter with other religious traditions (including indigenous primal traditions) has led to a rethinking of presuppositions of Christian theology generating a vital effect on classical theological field, revisit the classic threefold typology of Christian approaches to religious other, exclusivism, inclusivism and pluralism (Alan Race, 1983) whilst searching for alternative approaches that have been researched by theologians,
- Approach interreligious dialogue in creative and imaginative ways on the basis of commonalities, complementarities and radical differences whilst engaging in ‘interactive pluralism’ and,
- Link interreligious encounters with common
ethical concerns of the world whilst realizing the ever-increasing complexity in World Christianity.