



**Trinity College Dublin**

Coláiste na Tríonóide, Baile Átha Cliath

The University of Dublin

**Loyola Institute**

**Undergraduate - Course Handbook**

**2017-2018**



## CONTENTS

1.	INSTITUTE STAFF	Page 4
	I. Full-time staff	
2.	PEOPLE TO HELP YOU	Page 4
	I. College Tutors	
	II. S2S (Student 2 Student)	
	III. Heads of Year	
	IV. Academic Staff	
	V. Student Representatives	
3.	THE ACADEMIC YEAR	Page 5
	I. Semesters	
4.	DEGREE PROGRAMMES	Page 5
5.	ATTENDANCE AT LECTURES	Page 8
6.	ASSESSMENT	Page 8
7.	WRITING ESSAYS	Page 8
	I. Referencing	
	I. Referring to the Bible	
	II. Foot/endnotes	
	III. Bibliography	
	IV. Noting or listing an internet source	
	II. Plagiarism	
	III. Essay Submission	
	IV. Essay extensions	
	V. Skills study (help with your essays)	
8.	EXAMINATIONS	Page 16
	I. Examination Results	
	II. Examination Conventions	
	III. Transcripts	
9.	EXPLANATION OF ECTS	Page 19
10.	SENIOR SOPHISTER DISSERTATIONS	Page 19
11.	RESOURCES: BOOKS AND THE LIBRARY	Page 20
12.	RESOURCES: COMPUTER FACILITIES	Page 20
	I. General information	
13.	RESOURCES: THE WEINGREEN MUSEUM	Page 21
14.	INTERNATIONAL STUDY	Page 21
	I. Visiting Students at Trinity	

II. Trinity students abroad: the 'Socrates' scheme

15. SCHOLARSHIPS AND PRIZES Page 22

I. College Scholarships

16. Supports for Students with Disabilities Page 22

Appendix A

MODULE DESCRIPTIONS Page 23

- I. Junior Fresh Year
- II. Senior Fresh Year
- III. Junior Sophister Year
- IV. Senior Sophister Year

## 1. INSTITUTE STAFF

### I. Full-time Staff Members

**Dr. Cornelius J. Casey** (Associate Director):

Email: [cocasey@tcd.ie](mailto:cocasey@tcd.ie); Ext.4789

**Dr. Katie Dunne** (Assistant Professor of Catholic Theology)

Email: [kdunne5@tcd.ie](mailto:kdunne5@tcd.ie); Ext: 4795

**Jacob Erickson** (Assistant Professor of Theological Ethics)

Email: [erickson@tcd.ie](mailto:erickson@tcd.ie); Ext 4797

**Prof. Siobhán Garrigan** (Loyola Chair in Catholic Theology/Head of School, Confederal School of Religions, Peace Studies and Theology)

Email: [garrigs@tcd.ie](mailto:garrigs@tcd.ie); Ext.4794

**Dr. Fáinche Ryan** (Director of the Loyola Institute/Assistant Professor of Systematic Theology):

Email: [faryan@tcd.ie](mailto:faryan@tcd.ie); Ext.4791

**Dr. David Shepherd** (Assistant Professor of Hebrew Bible):

Email: [shepherd@tcd.ie](mailto:shepherd@tcd.ie); Ext.4796

**Admin: Helen McMahon**, Executive Officer, Email: [loyola@tcd.ie](mailto:loyola@tcd.ie); Ext.4790

The Loyola Institute is part of the Confederal School of Religions, Peace Studies and Theology. This School includes two other academic units, the Department of Religions and Theology and the Irish School of Ecumenics. For further information please visit the Confederal School website: <https://www.tcd.ie/religions-peacestudies-theology>

## 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. The 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 Fresher's 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](mailto:student2student@tcd.ie), Phone: + 353 1 896 2438

### III. Heads of Year

The Loyola Institute also appoints a Year Head for each year. This person, who is a member of the School's staff, monitors your progress and is available for consultation should you have any difficulties with your studies.

JF	Dr Fáinche Ryan
SF	Dr Cornelius J. Casey
JS	Dr David Shepherd
SS	Dr Katie Dunne

#### **IV. Academic Staff**

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

The lecturers in the institute are all approachable people who welcome the opportunity to meet their students. The times at which lecturers are available to students in their offices will be communicated by the lecturer.

Do not allow problems with a course or with your studies in general to build up. Go to see your Head of Year, 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, whether Single Honor or TSM programmes. The postgraduate community also has a student representative. The School 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 Institute, and matters of particular concern to the student body. If you have an issue that you would like to raise, tell the appropriate student representative about it.

### **3. THE ACADEMIC YEAR 2017-2018**

#### **I. Semesters**

The academic year is divided into two semesters. Each semester is of 12 weeks duration. Week 7 in each semester is designated as Reading Week.

**Semester A (Michaelmas Term):** Begins Monday the 25<sup>th</sup> of September and concludes Friday the 15<sup>th</sup> of December. Reading Week begins Monday the 6<sup>th</sup> of November (Timetable Week 11 = Teaching Week 7).

**Semester B (Hilary Term):** Begins Monday the 15<sup>th</sup> of January and concludes Friday the 6<sup>th</sup> of April. Reading Week begins Monday the 26<sup>th</sup> of February (Timetable Week 27 = Teaching Week 7).

### **4. DEGREE PROGRAMMES**

The Honours B.A. degree is known as a Moderatorship. Within the Institute, a degree course in Catholic Theological Studies is offered as a single honours programme.

A Two-Subject Moderatorship (TSM) is also on offer. This is a joint honors, undergraduate arts degree course, with honors degrees being awarded in both subjects. With the TSM programme, you may combine the study of Catholic Theological Studies with either: Italian, Philosophy, History or Early or Modern Irish. We are actively pursuing TSM with additional subjects, these will come on stream in future years.

Both the Single Honours and TSM degree in Catholic Theological Studies 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. Please Note: Holding a degree in Catholic Theological Studies *alone* does not qualify you to teach Religious Education. A further qualification in Education must be obtained. For more information please consult The Teaching Council of Ireland's webpage, available at: <http://www.teachingcouncil.ie/en/>

The Department of Education and Science has specified the following courses as obligatory for students who want to teach Religious Education as one of their subjects in Secondary School (these topics are covered as part of our degree course):

- Sacred Texts including the Bible
- Christianity – origins and contemporary Experience
- World Religions
- Secular Belief Systems
- Ethics
- Systematic Theology and Philosophy of Religion

From September 2017 the Loyola Institute will offer an MPhil in Christian Theology. See the website for further details.

## MODERATORSHIP

### CATHOLIC THEOLOGICAL STUDIES

#### Course Overview

Theology is a fascinating and vital subject that challenges those who study it to think critically about God, human existence, the world we live in, and the role of religion in our lives. The Moderatorship in Catholic Theological Studies is designed to provide students with knowledge of the Catholic theological, intellectual and cultural tradition, and the critical issues that arise in the study of its origins, formative periods, and foundational documents. Students will be provided with the skills and ethical understanding to participate in current debates about the place of the Catholic intellectual tradition in a globalized world.

#### Course Content

In the first year the student is introduced to the variety of disciplines that make up Catholic Theological Studies. These include, amongst others, Biblical studies (Hebrew Bible/Old Testament and the New Testament), theological ethics and liturgical theology. There are introductions to the different academic approaches to the Study of Religion and to Philosophy. In the second and third year the student engages in a progressively deeper study of the subject matter of the main theological disciplines. A study of the cultural and historical expressions of Catholic Christianity is a significant theme of the curriculum. The possibility of language studies in Latin, Greek or Hebrew is offered. In the fourth year the student is provided with options for the study of advanced topics in these disciplines and is given appropriate guidance in writing a research dissertation.

#### Modules

##### Junior Fresh

(Modules are 5 credits, unless otherwise stated)

- The Making of Catholic Theology: The Modern Period (c.1900-2000)
- The Making of Catholic Theology: The Patristic Period
- Jewish origins and the Hebrew Bible: Texts and contexts
- Introduction to the New Testament: Texts and Contexts
- Catholic Theology in a secular age: A Critical Introduction
- Liturgical Theology
- Theological Anthropology A
- Theological Anthropology B
- Foundations for Theological Ethics

- Ethics and Society in Catholic Traditions
- Introduction to Philosophy
- World Religions

### Senior Fresh

- The Making of Catholic Theology: The Medieval Period
- Theology in Reformation and Counter Reformation
- Christology and Eschatology
- God: One and Three
- The Ethics of Embodiment
- Contemporary Ethical Issues
- Literary and Historical Approaches to Torah/Pentateuch
- From Joshua to the Exile: The Rise and Fall of Israel and Judah)
- Paul and the Development of Early Christianity
- Pauline Letters in Context

### Junior Sophister

- Catholic Life and Thought in the Age of Enlightenment
- Mission, Culture and Diversity in a Global World
- Ecclesiology: Unity and Diversity in Catholic Christianity
- Eucharistic Theology
- Literary and Historical Approached to Torah/Pentateuch
- From Joshua to the Exile: The Rise and Fall of Israel and Judah
- Paul and the Development of Early Christianity
- Pauline Letters in Context

### Optional Modules

Senior Fresh must select 10 credits, and Junior Sophister 20 credits, from the following 5 and 10 credit modules. The module offerings will vary from year to year.

#### Available from Loyola Institute:

- Ecumenical Theology
- Ethics and Ecology
- The Book of Kells: A Theological Reading
- The Ten Words: Ancient Ethics and Contemporary Issues
- Theology and Social Justice: Community Engagement in Dublin

#### Available from Religions and Theology:

- Approaches to the Study of Religion
- A Survey of Islamic Theology, Philosophy and Mysticism (Sufism)
- Classical Islamic Religious Thought in Dialogue with Philosophical, Jewish and Christian Sources
- World Christianities; Africa and Asia
- The Qur'an and its History of Reception

#### Available from Irish School of Ecumenics: (JS Year only)

- Religion and International Relations
- Engaging Religious Fundamentalism
- Gender War and Peace

#### Available from Classics or Near & Middle Eastern Studies:

- Introduction to Latin; Intermediate Latin
- Introduction to Greek; Intermediate Greek
- Introduction to Hebrew (10 credits)

One 5 credit module from the Broad Curriculum may be submitted as an optional module requirement for Junior Fresh and Junior Sophister students:

[https://www.tcd.ie/Broad\\_Curriculum/](https://www.tcd.ie/Broad_Curriculum/)

### Senior Sophister

Students take modules to the value of 60 credits comprising of four taught modules (10 credits each) and a research dissertation of 15,000 words (20 credits).

(a) The following modules are compulsory:

Research interests of staff in the following thematic areas:  
Advanced topics in Scripture and Exegesis (10 credits)  
Advanced topics in Systematic Theology (10 credits)  
Advanced topics in Theological Ethics (10 credits)

**(b) Students also choose one module from those offered by the department of Religions and Theology, as set out in the course handbook of that department.**

Please note module offerings may vary from year to year.

**Module Descriptions are available in Appendix A**

## **5. 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. 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 examinations in accordance with normal university regulations.

If you cannot attend due to illness for two consecutive weeks you must provide a medical certificate or other equivalent evidence to explain your absence to the Head of Year.

The Institute requires students who have missed six or more lectures to hand in a one-page summary of the main points of each lecture missed from the articles and the notes available either on Blackboard, or as handed out in class, as evidence that they have caught up with what they have missed. The deadline for this is the end of teaching term. For students 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 year to ensure they can sit the examinations. The normal essay assignment has to be completed by the class deadline.

## **6. ASSESSMENT**

Modules will be assessed in a variety of forms which will be stipulated within each module descriptor.

## **7. 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. All essays must be typed or word-processed.

### **I. Referencing**

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



## 1. Referring to the Bible

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

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

## 2. Foot/Endnotes

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

Notes of either kind should take the following form:

### ***For books***

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

#### *Examples:*

Damien Keown, *Buddhism. A very short introduction* (Oxford: Oxford University Press, 2000), p. 67.

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

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

#### *Example:*

Paul Ricœur, "Hope as a Structure of Philosophical Systems", in Mark I. Wallace, ed., *Figuring the Sacred* (Minneapolis: Fortress, 1995), pp. 203-216.

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

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

#### *Example:*

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

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

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

## 3. Bibliography

At the end of your essay you will be expected to list the books that you have consulted in a 'bibliography'. This list should be in **alphabetical order** of surname.

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

##### ***In a foot/endnote***

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

Sutherland, Liam T.: "A Brief Re-Examination of the Concept of Belief in the Study of Religion", The Religious Studies Project, <http://www.religiousstudiesproject.com/2013/05/15/a-brief-re-examination-of-the-concept-of-belief-in-the-study-of-religion-by-liam-t-sutherland/> (last accessed 23 September 2013).

##### ***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:*

Sutherland, Liam T.: "A Brief Re-Examination of the Concept of Belief in the Study of Religion", The Religious Studies Project, <http://www.religiousstudiesproject.com/2013/05/15/a-brief-re-examination-of-the-concept-of-belief-in-the-study-of-religion-by-liam-t-sutherland/> (last accessed 23 September 2013).

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

For more 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)

## II. Plagiarism

1. To ensure that students have a clear idea of what plagiarism is, how cases are dealt with, how to avoid it, information is available at this address:  
<http://tcd-ie.libguides.com/plagiarism>
2. Check out the College Calendar entry on plagiarism: See 63-70 on next page.
3. Complete the 'Ready, Steady, Write' online tutorial on plagiarism at:  
<http://tcd-ie.libguides.com/plagiarism/ready-steady-write>
4. Familiarise yourself with the declaration that you will be asked to sign when submitting course work at:  
<http://tcd-ie.libguides.com/plagiarism/declaration>
5. If unsure about any aspect of plagiarism, check with your Course Director or your Lecturer.

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.

A very useful resource, developed by Academic Practice and eLearning at Trinity College Dublin, to help you prevent plagiarism and develop your academic writing skills and academic integrity is available at <http://www.tcd.ie/CAPSL/resources/Turnitin/readysteadywrite/index.php>. Please watch the student videos and then work your way through the online tutorial on plagiarism. The online academic writing handbook is also a valuable resource.

***Your attention is drawn to the Calendar for College regulations on plagiarism, which are here reproduced:***

**Calendar Part II, General Regulations, Paragraphs 82 and following:**

**Plagiarism**

82 General

It is clearly understood that all members of the academic community use and build on the work and ideas of others. It is commonly accepted also, however, that we build on the work and ideas of others in an open and explicit manner, and with due acknowledgement.

Plagiarism is the act of presenting the work or ideas of others as one's own, without due acknowledgement.

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

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

Plagiarism is considered to be academically fraudulent, and an offence against academic integrity that is subject to the disciplinary procedures of the University.

83 Examples of Plagiarism

Plagiarism can arise from actions such as:

- (a) copying another student's work;
- (b) enlisting another person or persons to complete an assignment on the student's behalf;
- (c) procuring, whether with payment or otherwise, the work or ideas of another;
- (d) quoting directly, without acknowledgement, from books, articles or other sources, either in printed, recorded or electronic format, including websites and social media;
- (e) paraphrasing, without acknowledgement, the writings of other authors.

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

- (i) fail to distinguish between their own ideas and those of others;

(ii) fail to take proper notes during preliminary research and therefore lose track of the sources from which the notes were drawn;

(iii) fail to distinguish between information which needs no acknowledgement because it is firmly in the public domain, and information which might be widely known, but which nevertheless requires some sort of acknowledgement;

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

All the above serve only as examples and are not exhaustive.

#### 84 Plagiarism in the context of group work

Students should normally submit work done in co-operation with other students only when it is done with the full knowledge and permission of the lecturer concerned. Without this, submitting work which is the product of collusion with other students may be considered to be plagiarism.

When work is submitted as the result of a group project, it is the responsibility of all students in the group to ensure, so far as is possible, that no work submitted by the group is plagiarised.

#### 85 Self plagiarism

No work can normally be submitted for more than one assessment for credit. Resubmitting the same work for more than one assessment for credit is normally considered self-plagiarism.

#### 86 Avoiding plagiarism

Students should ensure the integrity of their work by seeking advice from their lecturers, tutor or supervisor on avoiding plagiarism. All 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. In addition, a general set of guidelines for students on avoiding plagiarism is available on the following TCD website links:

<https://www.tcd.ie/undergraduate-studies/general-regulations/plagiarism.php>

[Plagiarism - General Regulations : Undergraduate Studies ...](#)

www.tcd.ie

Plagiarism. Plagiarism is interpreted by the University as the act of presenting the work of others as one's own work, without acknowledgement.

<http://www.tcd.ie/Careers/students/MyCareer-Students.php>

[MyCareer - Careers Advisory Service - Trinity College Dublin](#)

www.tcd.ie

MyCareer is now live! MyCareer is the way to connect with your Careers Advisory Service and personalise your profile so you hear about everything that's happening of ...

87 If plagiarism as referred to in §82 above is suspected, in the first instance, the Director of Teaching and Learning (Undergraduate), or their designate, will write to the student, and the student's tutor advising them of the concerns raised. The student and tutor (as an alternative to the tutor, students may nominate a representative from the Students' Union) will be invited to attend an informal meeting with the Director of Teaching and Learning (Undergraduate), or their designate, and the lecturer concerned, in order to put their suspicions to the student and give the student the opportunity to respond. The student will be requested to respond in writing stating his/her agreement to attend such a meeting and confirming on which of the suggested dates and times it will be possible for them to attend. If the student does not in this manner agree to attend such a meeting, the Director of Teaching and Learning (Undergraduate), or designate, may refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under conduct and college regulations §2.

88 If the Director of Teaching and Learning (Undergraduate), or designate, forms the view that plagiarism has taken place, he/she must decide if the offence can be dealt with under the summary procedure set out below. In order for this summary procedure to be followed, all parties attending the informal meeting as noted in §87 above must state their agreement in writing to the Director of Teaching and Learning (Undergraduate), or designate. If the facts of the case are in dispute, or if the Director of Teaching and Learning (Undergraduate), or designate, feels that the penalties provided for under the summary procedure below are inappropriate given the circumstances of the case, he/she will refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under conduct and college regulations §2.

89 If the offence can be dealt with under the summary procedure, the Director of Teaching and Learning (Undergraduate), or designate, will recommend one of the following penalties:

(a) Level 1: Student receives an informal verbal warning. The piece of work in question is inadmissible. The student is required to rephrase and correctly reference all plagiarised elements. Other content should not be altered. The resubmitted work will be assessed and marked without penalty;

(b) Level 2: Student receives a formal written warning. The piece of work in question is inadmissible. The student is required to rephrase and correctly reference all plagiarised elements. Other content should not be altered. The resubmitted work will receive a reduced or capped mark depending on the seriousness/extent of plagiarism;

(c) Level 3: Student receives a formal written warning. The piece of work in question is inadmissible. There is no opportunity for resubmission.

90 Provided that the appropriate procedure has been followed and all parties in §87 above are in agreement with the proposed penalty, the Director of Teaching and Learning (Undergraduate) should in the case of a Level 1 offence, inform the course director and where appropriate the course office. In the case of a Level 2 or Level 3 offence, the Senior Lecturer must be notified and requested to approve the recommended penalty. The Senior Lecturer will inform the Junior Dean accordingly. The Junior Dean may nevertheless implement the procedures as referred to under conduct and college regulations §2.

91 If the case cannot normally be dealt with under the summary procedures, it is deemed to be a Level 4 offence and will be referred directly to the Junior Dean. Nothing provided for under the summary procedure diminishes or prejudices the disciplinary powers of the Junior Dean under the 2010 Consolidated Statutes.

### **III. Essay Submission**

The lecturer who assigns the essay (or equivalent) will tell you the day when it is due. Essays are to be submitted in hard copy (two copies) or electronically, according to the lecturer's requirements, by the date and time stated on the essay assignment.

Unless otherwise instructed, essays to be submitted in hard copy (two copies) are handed in to the Institute's Executive Officer.

All submissions must have the mandatory essay cover sheet attached.

ALWAYS remember to keep a copy for yourself.

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

While electronic submission via blackboard may involve your work being screened electronically for plagiarism, some lecturers, at their own discretion, may require that you submit an electronic version in addition to a hardcopy to Turnitin (as in: turn-it-in), in which case the following .pdf document is important to read:

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

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

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

or help on:

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

### **Returning Essays.**

Lecturers will make arrangements with students to return essays and give feedback.. It is College policy that feedback to undergraduates is given within 20 working days. If, in exceptional circumstances, this is not possible, an alternative timing will be agreed upon with the students by the individual lecturer.


**IV. Essay Extensions.** Essay extensions are granted by your Head of Year (see III above) and only in cases of medical or personal emergencies.

**V. skills 4 study (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 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 all students.

**Cover Sheet for submitted assignments:**

The following information must be filled out on the Cover Sheet students must attach to assignments. It is available to download on the following webpage:

<https://www.tcd.ie/loyola-institute/undergraduate/single-honours-degree.php>

<h2>Loyola Institute Coursework Cover Sheet</h2>	
Student Name: _____	 Trinity College Dublin <small>The University of Dublin</small>
Student Number: _____	
Year: _____	
Module Code: _____ Module Title: _____	
Lecturer: _____	
<b>Assessment Title:</b>  	
Date Due: _____	
Date Submitted: _____	
<p>I declare that this assignment/thesis is the product of my own research, is written in full by me, that all sources have been appropriately cited and attributed to their author or authors and that this work has not been, or is not being, submitted in full or in part for any other academic award.</p> <p>I have read and I understand the plagiarism provisions in the General Regulations of the University Calendar for the current year, found at <a href="http://www.tcd.ie/calendar">http://www.tcd.ie/calendar</a>.</p> <p>I have also completed the Online Tutorial on avoiding plagiarism 'Ready Steady Write', located at <a href="http://tcd-ie.libguides.com/plagiarism/ready-steady-write">http://tcd-ie.libguides.com/plagiarism/ready-steady-write</a>.</p>	
Signature: _____	Date: _____
<b>For Office Use Only:</b> Date received by lecturer: Circle as appropriate: On-time: Yes / No Penalty reduction to be applied: _____ %	

## 8. EXAMINATIONS - ASSESSMENT CRITERIA

### I. Examination Results

First Class	I	= over 70%
Second Class, First Division	II.1	= 60 - 69%
Second Class, Second Division	II.2	= 50 - 59%
Third Class	III	= 40 - 49%
Fail		
	F1	30 - 39%
	F2	less than 30%

The characteristics of work achieving these grades as follows:

Class-ification	Description
<p><b>First (70-100%)</b></p> <p>I</p>	<p>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.</p> <p>Overall:</p> <ul style="list-style-type: none"> <li>• Exceptionally well-structured and informed</li> <li>• Demonstrates striking personal insight and originality</li> </ul> <p>Understanding:</p> <ul style="list-style-type: none"> <li>• Thorough or even authoritative based upon wide reading</li> <li>• Comprehensive understanding of relevant material</li> <li>• High degree of precision</li> <li>• Independent and critical judgment</li> </ul> <p>Structure:</p> <ul style="list-style-type: none"> <li>• Excellent focus and structure</li> <li>• Highly developed presentation and writing style</li> <li>• Precision in use of style guidelines</li> <li>• Contributes to a highly persuasive line of reasoning</li> </ul> <p>Sources &amp; Research:</p> <ul style="list-style-type: none"> <li>• Extensive use of sources and engaged with high degree of insight</li> <li>• Exceptionally effective use of evidence to support argument</li> </ul>
<p><b>Upper Second (60-69%)</b></p> <p>II.1</p>	<p>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.</p> <p>Overall:</p> <ul style="list-style-type: none"> <li>• Good understanding providing an answer informed by wide reading</li> <li>• Reflects clarity of thought</li> <li>• Demonstrates personal insight and originality</li> </ul> <p>Understanding:</p> <ul style="list-style-type: none"> <li>• Evidence of independent and critical judgment</li> <li>• Discussion provides original insights</li> <li>• Good understanding of relevant material</li> <li>• Analytical and not only descriptive</li> </ul>



	<p>Structure:</p> <ul style="list-style-type: none"> <li>• Well-structured and focused</li> <li>• Clear and fluent writing style</li> <li>• Compelling argument</li> </ul> <p>Sources &amp; Research:</p> <ul style="list-style-type: none"> <li>• Good range of sources used and applied</li> <li>• Effective use of evidence to support argument</li> </ul>
<p><b>Lower Second (50-59%)</b></p> <p>II.2</p>	<p>Indicates a familiarity with the subject, and shows evidence of somewhat wider reading than work awarded a lower grade. There may be some errors in the work, but it presents some relevant ideas and examples.</p> <p>Overall:</p> <ul style="list-style-type: none"> <li>• Sound understanding</li> <li>• Limited analysis</li> </ul> <p>Understanding:</p> <ul style="list-style-type: none"> <li>• Generally sound understanding or relevant material but limited range of depth</li> <li>• More descriptive than analytical</li> </ul> <p>Structure:</p> <ul style="list-style-type: none"> <li>• Generally clear presentation but weak in structure and development of argument</li> </ul> <p>Sources &amp; Research:</p> <ul style="list-style-type: none"> <li>• Limited use of sources</li> <li>• Attempts to support argument with relevant literature</li> <li>• Occasionally awkward and unconvincing</li> </ul>
<p><b>Third Class (40-49%)</b></p> <p>III</p>	<p>Indicates an attempt to answer the question. The work may omit key details, or lack support for the arguments presented, but includes some relevant details. Work awarded this grade typically draws on a narrow range of sources, and may be based solely on lecture notes.</p> <p>Overall:</p> <ul style="list-style-type: none"> <li>• Understanding is basic</li> <li>• Analysis is limited</li> </ul> <p>Understanding:</p> <ul style="list-style-type: none"> <li>• Reflects a general knowledge but little detail</li> <li>• Analytical thought is minimally demonstrated</li> </ul> <p>Structure:</p> <ul style="list-style-type: none"> <li>• Adequate presentation but unclear and disorganised</li> </ul> <p>Sources &amp; Research:</p> <ul style="list-style-type: none"> <li>• Coverage of basic material is sparse</li> <li>• Support of argument with relevant evidence is unsuccessful</li> </ul>
<p><b>A minimum of 40% must be achieved for a pass</b></p>	
<p><b>F1 (30-39%)</b></p>	<p>Indicates that the work does not answer the question set, and/or contains minimal relevant information. The work may also be unstructured and incoherent.</p>

	<p>Overall:</p> <ul style="list-style-type: none"> <li>• Incomplete and/or inaccurate work</li> <li>• Unsystematic</li> </ul> <p>Understanding:</p> <ul style="list-style-type: none"> <li>• Poor understanding</li> <li>• Significant inaccuracies</li> <li>• Little to no analysis</li> <li>• Lack of clarity</li> </ul> <p>Structure:</p> <ul style="list-style-type: none"> <li>• Argument is disorganized</li> <li>• General lack of coherency</li> <li>• Fails to meet length requirement</li> <li>• Poor use of style guidelines</li> </ul> <p>Sources &amp; Research:</p> <ul style="list-style-type: none"> <li>• Minimal or inappropriate use of sources</li> <li>• Evidence is not provided to support argument</li> </ul>
<p><b>F2 (0-29%)</b></p>	<p>Indicates the work has completely misunderstood the question, or has made no attempt to use relevant material.</p> <p>Overall:</p> <ul style="list-style-type: none"> <li>• Incomplete and/or inaccurate work</li> <li>• Unsystematic</li> </ul> <p>Understanding:</p> <ul style="list-style-type: none"> <li>• Little or no knowledge demonstrated</li> <li>• Little or no analysis</li> <li>• Inaccurate and/or unclear</li> </ul> <p>Structure:</p> <ul style="list-style-type: none"> <li>• Disorganised and unclear</li> <li>• Incoherent answer or none discernible</li> <li>• Unacceptably brief</li> </ul> <p>Sources &amp; Research:</p> <ul style="list-style-type: none"> <li>• Inappropriate and/or inaccurate use of sources/literature</li> <li>• Poor or no use of evidence to support argument</li> </ul>

## II. Examination Conventions

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

### 1. Junior & Senior Fresh (Single Honour)

Please refer to the TSM harmonised regulations as found in the College Calendar (<http://www.tcd.ie/calendar/assets/pdf/2013-14/TCDK1.pdf>), K 5-6 and below (2).

## III. Transcripts

Transcripts of examination results are available on application to the Institute's Executive Officer.

## 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

Senior Sophister students take four modules – 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 and 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 Loyola Institute, the proposal will be agreed, and the students informed 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 type 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 Executive Officer, Loyola Institute (G0.03) 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 Loyola Institute  
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 honours 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.

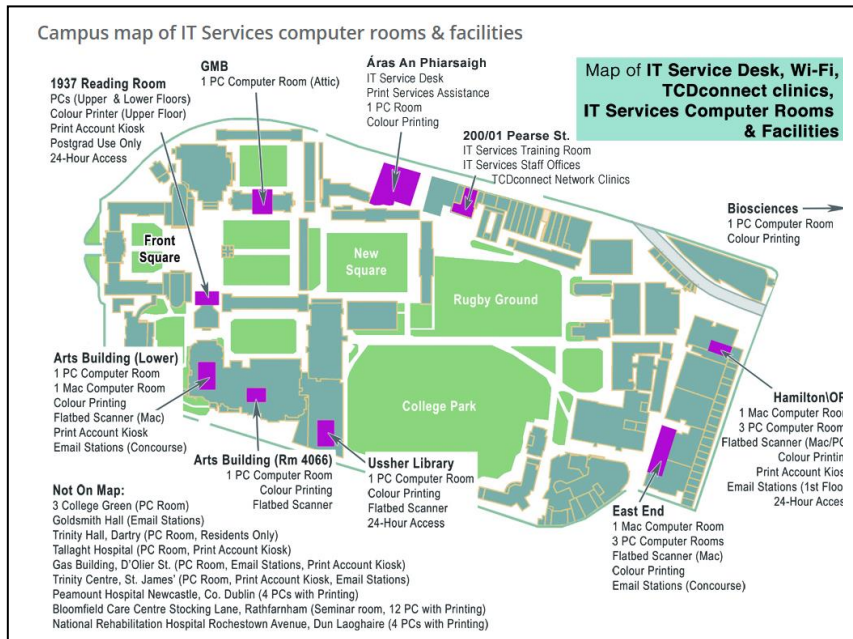
Junior Fresh students should take the "Library Tour" offered by the library staff. Through this tour you will find out how to take full advantage of the resources that the Library offers.

### **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:  
[https://www.tcd.ie/itservices/students/computer\\_rooms.php](https://www.tcd.ie/itservices/students/computer_rooms.php)



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, imperative that you back up all your work. Anything you save on your personal file storage can be opened only with your password.

Any problems you have with computers should be brought to the attention of the College's Information Systems Services (IS Services). Their help desk is in Áras an Phiarsaigh and they can be reached by phone at Ext. 2000 (or at 608 2000 if you are phoning from outside College). An IS Services Handbook is available from the Help Desk.

### 13. 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.

### 14. INTERNATIONAL STUDY

#### I. Visiting Students at Trinity

Visiting students attending modules for JF, SF, and JS years are assessed in one of two ways: (1) identical to the assessment structure of non-visiting students; or (2) in a manner agreed by the individual lecture..

## **II. Trinity students abroad:**

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. Students undertaking an approved exchange are normally expected to achieve a minimum grade of second class (first division) in the Senior Fresh annual examination for a Junior Sophister exchange. Students who are required to take supplemental assessments may participate in the exchange at the discretion of the Institute.

## **15. COLLEGE SCHOLARSHIPS AND PRIZES**

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

Scholars are elected annually in various subjects on the result of an examination held in January. In one of the most colourful events of the academic year, the names of those elected are formally announced by the Provost from the steps of the Examination Hall on the Monday of Trinity Week.

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

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

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

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

Candidates are examined in four 2-hour papers, covering subjects from the first three semesters. The objective of the foundation scholarship examinations is to identify students who, at a level of evaluation appropriate to the Senior Fresh year, can consistently demonstrate exceptional knowledge and understanding of their subjects. The examination requires candidates to demonstrate skill in synthesising and integrating knowledge across the full range of the set examination materials; to demonstrate rigorous and informed critical thought; and, in appropriate disciplines, to demonstrate a highly-developed ability to solve problems and apply knowledge. As such, the types of questions found in the scholarship examination differ from those found in the annual examinations.

For more information on Foundation and non-Foundation Scholarships see College Calendar (2016-17) on the attached link: <https://www.tcd.ie/calendar/undergraduate-studies/foundation-and-non-foundation-scholarships.pdf>

## **16. Supports for Students with Disabilities**

The Loyola Institute welcomes applications from prospective students with disabilities, and endeavours to assist all students to realise their potential by offering a range of supports that include reasonable accommodations. The Disability Service in Trinity College Dublin provides advice and support to students who disclose their disability prior to entry and whilst studying in College. Students with disabilities are encouraged to attend the College Open Day - usually in early December of the year preceding entry, or to contact the Disability Service to arrange a visit. We also encourage students with disabilities to register with the Disability Service, in order to seek supports and facilitate participation in their course, at the beginning of the academic year. Students who do not disclose a disability cannot avail of reasonable accommodations and cannot claim that they have been discriminated against (on grounds of disability), if they have not disclosed a disability. For further information, or to discuss the supports that are available please contact the Disability Service at [disab@tcd.ie](mailto:disab@tcd.ie) or visit [www.tcd.ie/disability](http://www.tcd.ie/disability)

**Appendix A - . MODULE DESCRIPTIONS****I. Junior Fresh****Michaelmas Semester:****The Making of Catholic Theology: The Modern Period (c. 1900 — 2000)**

Theme:	Traditioning
ECTS:	5
Module Code:	LY1100
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr Katie Dunne

***Module Description:***

The purpose of this module is to survey the political, cultural and religious context in which, through a series of movements of thought, Catholic theology changed and developed profoundly in the period 1900 – 2000. The students will be introduced to the work of some representative theologians of the period. The module includes a seminar-study of the work of one such theologian. This seminar will comprise one third of the contact hours.

Among factors influencing the formation and re-formation of theology in the period are the political and social effects of the First World War, the rise of fascism and Soviet communism, the Second World War and the Cold War, the anti-modernist regime that was in the ascendant in Church circle at the beginning of the twentieth century, the rise of neo-scholasticism, movements known as '*ressourcement*' and '*nouvelle théologie*', the gradual surmounting of neo-scholastic theology, the opening to critical and historical Catholic hermeneutics in Biblical studies, the liturgical movements, rethinking Judaism, and the Second Vatican Council.

Among the important or representative theologians in this period, the work of Yves Congar, Karl Rahner and John Courtney Murray will be introduced.

***Indicative Bibliography:***

Bacik, J., *Contemporary Theologians* (Cork: The Mercier Press, 1989).  
 Bulman R.F. and F.J. Parella (ed.), *From Trent to Vatican II: Historical and Theological Investigations* (New York: Oxford University Press, 2006).  
 Ford, D. (ed.), *The Modern Theologians*, 2 vols. (Oxford: Blackwell, 1989).  
 Ivereigh, A. (ed.), *Unfinished Business: The Church Forty Years after Vatican II* (New York: Continuum, 2003).  
 Kerr, F., *Twentieth-Century Catholic Theologians* (Oxford: Blackwell Publishing, Oxford, 2007).  
 Nichols, A., *Catholic Thought since the Enlightenment* (Leominster: Gracewing, 1998).

***Learning Outcomes:***

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

- Describe what is meant by a living tradition with reference to formation and re-formation of Catholic theology in this period.
- Explain the importance of the study of historical context for the study of theology.
- Identify the theological developments and movements of renewal which preceded and prepared for the work of the Second Vatican Council
- Outline key themes in the work of one influential theologian of this period.

***Methods of Assessment and Student Workload:***

Continuous assessment – Chapter Review (10%) – In-Class Presentation & Essay (60%) – Critical Review: Journal Article (30%).

**Jewish Origins and the Hebrew Bible: Texts and Contexts**

Theme:	Exploring Scripture and Exegesis/Biblical Studies
ECTS:	5
Module Code:	LY1101
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	David Shepherd

**Module Description:**

The variety of terms used to designate the 'Hebrew Bible' (e.g. Old Testament, Hebrew Scriptures, *Tanakh*) 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 to the study of the Hebrew Bible. Students will also be required to critically engage with the reception of the Hebrew Bible in contemporary culture.

**Indicative Bibliography:**

Carr, D.M., *An Introduction to the Old Testament: Sacred Texts and Imperial Contexts of the Hebrew Bible* (Oxford: Wiley-Blackwell, 2010).  
 Coogan, M.D., *A Brief Introduction to the Old Testament: The Hebrew Bible in its Context* (2<sup>nd</sup> ed.). (Oxford: Oxford University Press, 2012).  
 Gertz, J.C. et al. *T&T Clark Handbook of the Old Testament: An Introduction to the Literature, Religion and History of the Old Testament* (London: T&T Clark, 2012).  
 Gravett, S.L. et al. (eds) *An Introduction to the Hebrew Bible: A Thematic Approach* (Louisville, Ky.: Westminster John Knox Press, 2008).

**Learning Outcomes:**

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

- Understand the canonical contents and 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.

**Methods of Assessment and Student Workload:**

Take home test (50%) and written assignment (1,500 words) (50%).



**Catholic Theology in a Secular Age: A Critical Introduction**

Theme:	Exploring Systematic Theology
ECTS:	5
Module Code:	LY1102
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr Cornelius J. Casey

**Module Description:**

The purpose of this module is to introduce the student to the foundational concepts of catholic theology as a living tradition with deep roots of intellectual enquiry. There will be an examination of the concept of living tradition as it is used in this context and of the roots of catholic theology in its ecclesial context. *Fides quaerens intellectum* (Faith seeking understanding) is a fundamental inspiration in the making and remaking of Catholic theology.

At the same time it is recognised that in a secular age, many others seek understanding of reality and human flourishing in explicitly non-theological terms. A study is undertaken of the concept of secularity and post-secularity. There will be an examination of the argument that there is a sort of 'buried' theological narrative in western culture and its consequences explored.

Basic concepts of theological method will be introduced, including hermeneutical theory. Debates about the ultimate object of theology will also be studied, that is, what, ultimately, is theology about? Is it about texts, or is it about what the texts are about – the mystery of God? To illustrate that it is precisely the later there will be a short introduction to the thought of Thomas Aquinas.

Students will be introduced to current electronic and library resources for theology and will be required to demonstrate their use in preparing their contributions to the seminars.

**Indicative Bibliography:**

Butler, J., Habermas J, Taylor, C., West C., *'The Power of Religion in the Public Square'*, (New York: Columbia, 2011).

Courtney Murray, J, *The Problem of God*, (Yale: Yale University Press, 1965).

Dulles, A., *The Craft of Theology* (Dublin: Gill and Macmillan, 1992).

Hart, A. and Guthrie, S.R., *Faithful performances, Enacting Christian Tradition* (London: Ashgate, 2007).

Kerr, F., *Thomas Aquinas* (Oxford: Oxford University Press, 2009).

Kasper, W., *An Introduction to Christian Faith* (London: Burns and Oates, 1980).

Meister, C. and Stump, J.B., *Christian Thought: A Historical Introduction* (London: Routledge, 2010).

Ratzinger, J., *An Introduction to Christianity* (London: Burns and Oates, 1969).

Wicks, J., *Doing Theology* (Mahwah NJ: Paulist Press, 2009).

Witherup, R.D., *Scripture: Dei Verbum. Rediscovering Vatican II* (New York: Paulist Press, 2006).

**Learning Outcomes:**

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

- Explain the role of ecclesial roots in the doing of Catholic theology.
- Describe and discuss a variety of theological methods and their strengths and weaknesses.
- Analyse the importance of the contemporary context for the doing of theology in the contemporary period.
- Make efficient use of electronic and library resources for theology.

**Methods of Assessment and Student Workload:**

Annual examination (60%) and written assignment (1,500 words) (40%).

**Foundations for Theological Ethics**

Theme:	(Exploring) Theological Ethics
ECTS:	5
Module Code:	LY1104
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Jacob Erickson

***Module Description:***

This module introduces students to the central concepts and key debates in theological ethics, with a focus on the manner in which they are developed in streams of Christian thought and Catholic tradition. The module will examine the nature of moral experience and its relation to religious faith and in this context will consider the role of the bible in theological ethics from both historical and theological perspectives. The module will introduce students to key debates in theological ethics including natural law and the universality of ethics; the nature and role of conscience, moral reasoning and the role of moral principles; the role of Church teaching in the Catholic tradition. The module will also introduce students to the diversity of methodological approaches in theological ethics including the deontological, the teleological and virtue-based approaches, and throughout will consider feminist, ecological, and other liberationist perspectives on the shape of contemporary theological ethics.

***Indicative Bibliography:***

- De La Torre, M. *Doing Christian Ethics from the Margins, Second Edition* (Maryknoll, NY: Orbis Books, 2014).
- Farley, M. *Just Love: A Framework for Christian Sexual Ethics* (New York: Continuum, 2006).
- Lovin, R. *An Introduction to Christian Ethics: Goals, Duties, Virtues* (Nashville, TN: Abingdon Press, 2011).
- McDonagh, E. and Vincent MacNamara. *An Irish Reader in Moral Theology III: Medical and Bio-ethics, the Last Fifty Years* (Dublin: Columba Press, 2013).
- McDonagh, S. *On Care for Our Common Home: Laudato si' The Encyclical of Pope Francis on the Environment* (Maryknoll, NY: 2016).
- Solnit, R. *Hope in the Dark: Untold Histories, Wild Possibilities*. Third Edition. (Chicago, IL: Haymarket Books, 2016).

***Learning Outcomes:***

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

- Articulate and evaluate the central concepts in theological ethics.
- Evaluate perspectives of some key theologians in major historical debates in theological ethics.
- Describe the relationship between ethics and religious belief in the context of the Catholic tradition.
- Critically reflect upon feminist, ecological, and economic justice in cross-cultural contexts.
- Critically reflect upon different methodological approaches operative in theological ethics such as deontological, utilitarian, and virtue ethics.

***Methods of Assessment and Student Workload:***

Annual examination (60%) and written assignment (1,500 words) (40%).

**Introduction to Philosophy**

Theme:	Engaging
ECTS:	5
Module Code:	LY1105
Contact Hours	22
Mode of Delivery	Lectures
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.

***Indicative Bibliography:***

Cottingham, J. (ed.), *Western Philosophy: An Anthology* (Oxford: Blackwell, 2008).

***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

***Methods of Assessment and Student Workload:***

Annual examination (60%) and written assignment (1,500 words) (40%).

**Theological Anthropology (A) LY1103**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY1103
Contact Hours	22 hours
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr Fáinche Ryan

**Module Description:**

This module studies what it means to be human from the perspective of theology. The study begins within the horizon of Jewish experience as articulated especially in the early chapters of the book of Genesis and chapters in Exodus which narrate the gift of Covenant. Within these chapters the themes of the human reality as the *Imago Dei*, as well as the theme of deep seated human alienation, are studied. The broad outlines of Christian thought in this area are introduced.

In the Western tradition grace became a key concept in the articulation of the interplay of divine and human in history. The module studies its deployment through the centuries, alongside contemporary re-workings. This vocabulary has roots in the Hebrew Scriptures as these express the Jewish experience of the encounter with God. The concept of grace became an important resource for early Christians who find that their lives' significance is implicated in the significance of the life, death and resurrection of Jesus, beginning with some Pauline epistles.

Early Irish iconography, specifically the great High Crosses, will be studied as a distinctive treatment of these themes. Subsequently the vocabulary of grace is redeployed, but also re-fashioned, argued over, refined. Among many others there are breakthrough theologies of grace articulated by Augustine and Aquinas.

The module will also give some attention to the different and distinctive vocabularies that developed in the Eastern tradition around themes of sanctification and deification.

Running through the module is the question, the debate, as to whether there are resources in theological anthropology for an understanding of human nature which have been lost in modern culture.

**Indicative Bibliography:**

- Alison, J., *The Joy of Being Wrong* (New York: Crossroads, 1998).  
 Duffy, S.J., *The Dynamics of Grace. Perspectives in Theological Anthropology* (Collegeville: The Liturgical Press, 1993).  
 Edel, D., *The Celtic West and Europe* (Dublin: Four Courts Press, 2001).  
 Fiorenza, F. Schussler and J. P. Galvin, eds., *Systematic Theology. Roman Catholic Perspectives*. Second Edition. (Minneapolis: Fortress Press, 2011).  
 Harbison, P., *The High Crosses of Ireland*, 3 vols. (Bonn: R. Habelt, 1992).  
 Kelsey, D., *Eccentric Existence. A Theocentric Anthropology*. (Westminster: John Knox Press, 2009).  
 McCabe, H., *God Still Matters* (London: Continuum, 2002).  
 Ross, S. A., *Anthropology. Engaging Theology: Catholic Perspectives*. (Collegeville: The Liturgical Press, 2012).

**Learning Outcomes:**

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

- Describe and discuss the importance of the Jewish heritage in Christian tradition.
- Recognise the distinctive theological elements in the storytelling of the early Irish crosses.
- Explain the importance of the concept of grace in Christian humanism
- Evaluate the different approaches to the theology of grace in the writings of St Paul, Augustine and Aquinas.
- Give an account of the distinctive emphasis in Eastern Orthodoxy on the theology of grace.

**Methods of Assessment and Student Workload:**

Continuous assessment: Take home test (40%) and Essay (60%)

**Theological Anthropology (B) (Hilary Semester)**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY1109
Contact Hours	22 hours
Mode of Delivery	Lectures and Seminars
Lecturer:	DrMichael Kirwan

**Module Description:**

This module studies what it means to be human from the perspective of theology. The study will continue to narrate the story of the human as imago Dei, at once enmeshed in a story of deep seated human alienation. In the Western tradition grace became a key concept in the articulation of the interplay of divine and human in history. This module studies its deployment from the time of Reformation. The vocabulary of grace is redeployed, re-fashioned, argued over, and refined over the eras. Among many others there are breakthrough theologies of grace articulated by Luther, Trent, Henri de Lubac and Rahner. Perspectives on graced desire and graced bodiliness will be seen as foundational to Catholic thinking on sexuality, justice, and the dignity of human life.

Running through the module is the question, the debate, as to whether there are resources in theological anthropology for an understanding of human nature which have been lost in modern culture.

**Indicative Bibliography:**

- Duffy, S.J., *The Dynamics of Grace Perspectives in Theological Anthropology* (Collegeville: The Liturgical Press, 1993).
- Fiorenza, F. Schussler and J. P. Galvin, eds., *Systematic Theology. Roman Catholic Perspectives*. Second Edition. (Minneapolis: Fortress Press, 2011).
- Grey, M., *Redeeming the dream: feminism, redemption and Christian Tradition* (London: SPCK, 1989).
- Kelsey, D., *Eccentric Existence. A Theocentric Anthropology*. (Westminster: John Knox Press, 2009).
- Pannenberg, W., *Anthropology in Theological Perspective* (Philadelphia: Westminster Press, 1985).
- Ross, S. A., *Anthropology. Engaging Theology: Catholic Perspectives*. (Collegeville: The Liturgical Press, 2012).
- Zahl, P., *Grace in practice* (Grand Rapids: Eerdmans, 2007).

**Learning Outcomes:**

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

- Contrast and compare different models of revelation within theology.
- Explain the importance of the concept of grace in Christian humanism
- Evaluate the different approaches to the theology of grace in the writings of Luther, Trent and Rahner.
- Give an account of the nature-grace debate.

**Methods of Assessment and Student Workload:**

Continuous assessment (1) Chapter Review (10%) (2) In-class presentation & essay (60%) (3) Critical Review: Journal Article (30%)

**Hilary Semester:****The Making of Catholic Theology: The Patristic Period**

Theme:	Traditioning
ECTS:	5
Module Code:	LY1106
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Prof. David M. Kelly

***Module Description:***

The purpose of this module is to explore the emergence of the discipline of theology in its historical, social and cultural contexts in the early post-New Testament period. The Patristic period exerted a great influence on such important areas as the establishment of the canon of Scripture, the science of the interpretation of the biblical text, the development of liturgy, and both reflection and catechesis on the sacramental rites. The Fathers of the Church contributed greatly to the development of Christian theology in such vital areas as Christology, Pneumatology and Trinitarian theology.

The Patristic era is the period of the first seven ecumenical Councils of the Church, each associated with important authoritative teaching on doctrinal matters, often occasioned in response to the emergence of heresy and schism in the Early Church. The Early Church witnessed the search for true Christian identity in relationship to her acknowledged ancestry in Judaism, her developing relationship and dialogue with the surrounding cultures in which she found herself, and her critical appropriation of some of the best elements of the Philosophical schools.

This module will explore some of the contributions of the Fathers of the Church to developments in theology. Individual Fathers will be studied for their specific contributions to doctrinal issues. The variety of genres of Patristic writings will be explored and students will be encouraged to adopt a 'hands-on' approach to reading selected Patristic texts throughout.

***Indicative Bibliography:***

- Bettenson, H., *The Later Christian Fathers* (Oxford: Oxford University Press, 1984).  
 Brock, S., *The Harp of the Spirit: Eighteen Poems of St Ephrem* (SSS 4; London: Fellowship of St Alban & St Sergius, 1983).  
 Brown, P., *Augustine of Hippo: A Biography* (London & Boston: Faber & Faber, 1988).  
 Harmless, W., *Augustine in His Own Words* (Washington: Catholic University of America Press, 2010).  
 Lancel, S., *St Augustine* (London: SCM Press, 2002).  
 Meredith, A., *The Cappadocians* (London: G. Chapman, 1995).  
 Ramsey, B., *Beginning to Read the Fathers* (London: DLT, 1986).  
 Staniforth, M. and Louth A., *Early Christian Writings* (Harmondsworth: Penguin, 1968, 1987).

***Learning Outcomes:***

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

- Explain the contribution of major Fathers of the Church to the development of Christian Theology and doctrine.
- Access critical editions of Patristic texts, reputable translations and relevant secondary literature and commentaries in this area.
- Explain the importance of the Early Church Councils in terms of their historical contexts, and the doctrinal issues at stake.
- Illustrate the influence of Patristic thought with specific reference to some major theologians of recent centuries.
- Illustrate the phenomenon of the development of doctrine.
- Critically assess the importance of tradition in Catholic theology.

***Methods of Assessment and Student Workload:***

Continuous assessment: Two written Assignments (50% each)

**Introduction to the New Testament**

Theme:	Exploring/Scripture and Exegesis/New Testament and Early Christianity
ECTS:	5
Module Code:	HE1103
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr 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.

***Indicative Bibliography:***

Ehrman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings* (New York and Oxford: OUP, 2000).  
 Hurtado, Larry W. *The Earliest Christian Artefacts: Manuscripts and Christian Origins* (Grand Rapids, Mich. and Cambridge: Eerdmans, 2006).  
 Keefer, Kyle. *The New Testament as Literature: A Very Short Introduction* (Oxford: OUP, 2008).  
 Parker, David. C. *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: CUP 2008).

***Learning Outcomes:***

On successful completion of this module students should 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.

***Methods of Assessment and Student Workload:***

Annual examination (60%) and written assignment (1,500 words) (40%).

**Liturgical Theology**

Theme:	(Exploring) / Systematic Theology
ECTS:	5
Module Code:	LY1107
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Prof. Tom Whelan

**Module Description:**

This module will introduce the student to the idea of sacrament, in the first part, as a central theological hermeneutic that underpins some of the key ways of thinking in the Catholic tradition. The idea of the 'sacramental imagination' will be explored from the perspective of the early Christian writers (for example, Augustine), as well from that of modern theological discourse on a sacramental worldview, especially in the writings of Odo Casel, Otto Semmelroth, Karl Rahner, Edward Schillebeeckx and Louis-Marie Chauvet. A second part of the module will move to the idea of liturgy as *theologia prima*, and explore some contemporary expositions of (sacramental) worship as an encounter of the humanity of God in Christ (Schillebeeckx, David Power, and Chauvet). This will allow for an exposition of *ritual* sacramental theory through the ages: including that of Augustine, the medieval theologians and the reformation. Contemporary inter-church and ecumenical discussion will be explored. A specific sacrament, baptism, will be surveyed from the perspective of the principal debates that helped shape how it is understood today in various church traditions, and from the perspective of the various schools of thought that have been presented in the module.

**Indicative Bibliography:**

Bordeyne, P. and B. Morrill, (eds.) *Sacraments: Revelation of the Humanity of God. Engaging the Fundamental Theology of Louis-Marie Chauvet.* (Collegeville, MN.: The Liturgical Press, 2008).  
 Fagerberg, D.W., *Theologia Prima. What is Liturgical Theology?* (Chicago: Hillenbrand Books, 2004).  
 Mitchell, N.D., *Meeting Mystery: Liturgy, Worship, Sacraments* (Maryknoll, NY.: Orbis Books, 2006).  
 Morrill, B.T. *Divine Worship and Human Healing: Liturgical Theology at the Margins of Life and Death* (Collegeville, MN.: The Liturgical Press, 2009).  
 Osborne, K.B., *Christian Sacraments in a Postmodern World: A Theology for the Third Millennium* (NY / Mahwah, NJ.: Paulist Press, 1999).  
 Power, D.N. *Sacrament: The Language of God's Giving* (New York: Crossroad, 2000).  
 Spinks, B.D. (ed.), *The Place of Christ in Liturgical Prayer: Trinity, Christology, and Liturgical Theology* (Collegeville, MN.: The Liturgical Press, 2008).

**Learning Outcomes:**

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

- Outline the relationship between faith, reason, and imagination as interpretation of life in different periods and authors.
- Distinguish analogical, metaphorical and literal uses of language.
- Recognise and evaluate different approaches to the sacramental view of the world which is central to the Catholic theological tradition.
- Recognise the distinctive contribution of different schools and thinkers to liturgical understanding.
- Appraise the paradigm shifts in understandings of sacrament in its liturgical expression from patristic through scholastic and neo-scholastic, to contemporary.
- Explore some of the principal theological themes as they relate to baptism.
- Evaluate the postmodern critique of fundamental theological assertions.

**Methods of Assessment and Student Workload:**

Annual examination (50%) and written assignment (1,500 words) (50%).



**Ethics and Society in Catholic Traditions**

Theme:	(Exploring) Theological Ethics
ECTS:	5
Module Code:	LY1108
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr Katie Dunne

***Module Description:***

This module examines the modern tradition of Catholic social thought. It has a dual focus, namely, on the social encyclicals of different pontiffs in the nineteenth and twentieth centuries, and on the diverse theological traditions of interpretation in different historical, cultural and geographical contexts. Key concepts including solidarity, subsidiarity and the common good will be considered through the lens of these texts and the interpretative traditions. Theological analyses of, and responses to, specific social and political issues will be assessed. Among the issues that will be considered will be: religious liberty, economic justice, war and political conflict.

***Indicative Bibliography:***

Aquino, M., Machado, D., and Rodriguez, M., *A Reader in Latina Feminist Theology, Religion and Justice* (Austin: University of Texas Press, 2002).  
Dorr D., *Option for the Poor: A Hundred Years of Catholic Social Teaching* (New York: Orbis, 2001).  
Himes K., Cahill, L., Curran, C., Hollenbach, D. (eds.), *Modern Catholic Social Teaching: Commentaries and Interpretation* (Washington: Georgetown University Press, 2004).  
Hogan, L., *Applied Ethics in a World Church* (New York: Orbis Press, 2010).  
Hornsby-Smith, M.P., *An Introduction to Catholic Social Thought* (Cambridge: Cambridge University Press, 2006).  
Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005).

***Learning Outcomes:***

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

- Analyse the evolution of Catholic social thought in its different contexts.
- Explain how the social encyclicals of the nineteenth and twentieth centuries relate to the context of their composition.
- Evaluate key concepts such as the common good, subsidiarity and solidarity.
- Assess the contribution of Catholic social thought to specific debates on social and political issues.

***Methods of Assessment and Student Workload:***

Annual examination (60%) and written assignment (1,500 words) (40%).

**World Religions**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	HE1101
Contact Hours	22 hours
Mode of Delivery	Lectures
Lecturer:	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.

***Indicative Reading:***

Hawkins, Bradley K., *Introduction to Asian Religions* (New York: Pearson Longman, 2004).  
 Johnson, W.J. (Trans.), *The Bhagavad Gita* (Oxford: OUP, 1994).  
 Radhakrishnan, S., *The Hindu View of Life* (London: Harper Collins India, 2009).  
 Sen, A., *The Argumentative Indian: Writings on Indian History, Culture and Identity* (London: Penguin, 2006).

***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.

***Methods of Assessment and Student Workload:***

Annual examination (60%) and 1500 word essay (40%).

## II Senior Fresh Michaelmas Semester:

### The Making of Catholic Theology: The Medieval Period

Theme:	Traditioning
ECTS:	5
Module Code:	LY2000
Contact Hours	22 hours
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr 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).

D'Onfrio, J., *History of Theology: The Middle Ages, vol. II* (Collegeville: The Liturgical Press, 2008).

McGrath A., *Historical Theology. An introduction to the history of Christian thought* (Blackwell: Oxford University Press, 1998).

Miles, Margaret R. *The Word made flesh: a history of Christian thought* (Oxford: Blackwell, 2005).

Pelican, J., *The Growth of Medieval Theology (600- 1300)* (Chicago: University of Chicago Press, 1978).

#### **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.

#### **Continuous Assessment**

- There will be three pieces of assessment to be completed: a book review (20%), a classroom presentation on a set piece of work [with submission of paper required] (30%), and an essay (50%).

**Christology and Eschatology**

Theme:	Exploring/Systematic Theology
ECTS:	5
Module Code:	LY2005
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Prof Siobhán Garrigan

***Module Description:***

The module examines the variety of ways through which the Gospels explore the identity of Jesus: Jesus is the Son of Man, *Logos*, Lord, the New Temple, the one who through whom the Spirit of God is poured out upon humankind. In the following centuries the Christological exploration continued with extraordinary passion and acuity, often fueled by bitter controversy. The module will study these developments which culminate in the text of the Council of Chalcedon, always keeping in view how much was at stake, including the political identity of the protagonists.

In the Catholic tradition the Conciliar definitions are normative, not in the sense that the matter is closed but in the sense that further explorations cannot be authentic if they are contradictory. Contemporary Catholic Christologies are studied. Particular attention is given to the Christology expressed at the Second Vatican Council, in documents such as *Gaudium et Spes* (no 24) and the ecclesiology that mirrors it in *Lumen Gentium*.

In the New Testament the identity and the significance of Jesus is bound up with the presence of the Holy Spirit. Accordingly a study of Christology leads to a study of the theology of the Holy Spirit. This is also a study of the birth of a hope that endures and that leads to commitments that endure even when circumstances seem to invite despair.

***Indicative Bibliography:***

- Alison J., *Faith beyond Resentment* (DLT, 2001).  
 Brown R, *A Risen Christ in Eastertime* (Collegeville: Liturgical Press,1990).  
 Congar I, *I believe in the Holy Spirit*, 3 Vols, (London: Chapman, 1983).  
 Edwards, D., *Creation, Humanity, Community: Building a New Community* (Dublin: Gill and Macmillan, 1992).  
 Egan, J., *Brave Heart of Jesus: Mel Gibson's Postmodern Way of the Cross* ( Dublin: Columba Press, 2004).  
 Grey, M., *The Outrageous Pursuit of Hope* (Darton, Longman and Todd, 2000).  
 Küster, V., *The Many Faces of Jesus Christ: Intercultural Christology* (London: SCM Press, 2001).  
 McCabe H, *God Matters* (Mowbray, 2000).  
 Moltmann J., *Theology of Hope* (Tunbridge Wells: Burns and Oates, 1980).  
 O'Collins, G., *Jesus: A Portrait* (London: Darton, Longman & Todd, 2008).  
 Pannenberg, W, *Jesus God and Man* (London: SCM Press, 1968).

***Learning Outcomes:***

On successfully completing this module students should be able to:

- Describe the variety and diversities of approaches to Christology in the New Testament.
- Analyse the political and cultural factors in the early Christian struggle for an adequate Christology.
- Explain the normative force of early Conciliar statements for the subsequent tradition.
- Compare, contrast and assess contemporary approaches to Christologies.
- Evaluate the significance of the relative neglect of the theology of the Holy Spirit in the Western traditions.
- Appreciate and discuss the portrayal of the image of the Passion of Christ in art through the ages.

***Methods of Assessment and Student Workload:***

1,500 word essay (50%) and examination at the end of the year (50%).

**The Ethics of Embodiment**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY2006
Contact Hours	22 hours
Mode of Delivery	Lectures and Seminars
Lecturer:	Jacob Erickson

***Module Description:***

This module will examine the central importance of embodiment and incarnation in Christian theological traditions generally and Catholic Christian thought in particular. We'll explore how Christian theo-ethical traditions think with and have defined (or not) bodies and flesh. Centered on the embodied themes of "vulnerability" and "resilience", this module will ask how those carnal traditions might inform personal ethical stances and public politics. We'll reflect upon a number of themes including embodiment as everyday practices like eating or bathing, sexual ethics, LGBTQ identity, race, ideas of the "body politic", the politics of empathy, and embodied affect.

***Indicative Bibliography:***

- Copeland, S., *Enfleshing Freedom: Body, Race, and Being* (Minneapolis, MN: Fortress Press, 2010).
- Farley, M., *Just Love: A Framework for Christian Sexual Ethics* (New York: Continuum, 2007).
- Farley, W., *Gathering Those Driven Away: A Theology of Incarnation* (Louisville, KY: Westminster John Knox Press, 2011).
- Jamison, L., *The Empathy Exams: Essays* (Minneapolis, MN: Graywolf Press, 2014).
- Paulsell, S., *Honoring the Body: Meditations on a Christian Practice* (San Francisco, CA: Jossey-Bass, 2002).

***Learning Outcomes:***

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

- Explain the importance of embodiment and the moral significance of the body in Catholic Christianity.
- Explain and analyse the Christian tradition's approach to sexuality and bioethics, particularly as they have developed within the Catholic theological tradition.
- Assess the arguments in the key contested issues covered in sexual ethics and bioethics.
- Acquire an ability to engage with wider issues particularly those which have a global dimension such as HIV/AIDS and trafficking for sexual exploitation.

***Methods of Assessment and Student Workload:***

1,500 word essay (40%) and end of year examination (60%).

## II Senior Fresh/Junior Sophister

### The End of the World: Johannine Writings

Theme:	(Exploring) Scriptures and Exegesis//New Testament and Early Christianity
ECTS:	5
Module Code:	HE2326
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr Benjamin Wold

#### ***Module Description:***

The book of Revelation depicts a series of apocalyptic, end time judgments that lead to cosmic catastrophe followed by a new heaven and new earth. The author of the Apocalypse, John at Patmos, is not alone in believing that there is more than just this world—there is another world. As such, the book of Revelation is participating in a worldview in which reflection upon another world and otherworldly beings are dominant themes. Expectations of the end are not only thought about in terms of time (i.e. a linear progression from past, to present, to future), but also space (e.g. the world above and below; material vs. spiritual). To better understand the Apocalypse of John this class sets it among: (1) other early Christian writings and especially the Gospel of John; (2) ancient Jewish apocalyptic thought; and (3) the so-called early Christian “Gnostic” writings.

#### ***Indicative Bibliography:***

Barr, D.L. (ed.), *Reading the Book of Revelation* (Resources for Biblical Studies 44; Atlanta: SBL, 2003). Brown, R.E. *The Community of the Beloved Disciple: The Life, Loves, and Hates of an Individual Church in New Testament Times* (New York: Paulist Press, 1979). Neyrey, J.H., *The Gospel of John* (NCBC; Cambridge: Cambridge University Press, 2007).

#### ***Learning Outcomes:***

On successful completion of this course, students will be able to: Assess end-times motifs found in the book of Revelation alongside those found in other ancient apocalypses. Compare and contrast, at an intermediate level, the character of the gospel of John with that of John’s Apocalypse. Dialogue on what possible motivating factors, whether political and/or religious, that may have influenced the end time orientation of the Johannine writings. Assess the polarities found in early Christian “Gnostic” writings and those found in the gospel of John. Evaluate patterns of thought in ancient apocalypticism that are also found in contemporary millennialism.

#### ***Methods of Assessment and Student Workload:***

40% Essay (2,000 words) and 60% annual exam.

**Hilary Semester:****Theology in Reformation and Counter Reformation**

Theme:	Traditioning
ECTS:	5
Module Code:	LY2001
Contact Hours	22
Mode of Delivery	Lecture and Seminars
Lecturer:	Dr Cornelius Casey and Jacob Erickson

***Module Description:***

The purpose is to survey the political, cultural and religious context in which Catholic theology in the Reformation and Counter Reformation 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, (comprising one third of the contact hours).

The Reformation must be considered in its historical and social context of late medieval Europe and the beginnings of the 'new learning' of the renaissance. The contribution of the major figures of the European Reformation such as Luther and Calvin will be evaluated critically. Crucial to any understanding the Reformation is an appreciation of the role of the bible, its translation and commentary both by the Reformers and by Catholics.

The Catholic response to the Reformation ('the Counter Reformation') was both a renewal of church structures and a clearer statement of Catholic theology in which a critical role was played by the Council of Trent. The module will include a careful reading of some of the documents of the Council of Trent, principally those on justification and Catholic Eucharistic theology. The Counter Reformation saw the emergence of new forms of religious life (e.g. Ignatius Loyola and the Jesuits), of pastoral reform (e.g. the work of Charles Borromeo) and a re-invigorating of the mystical tradition (especially in the works of Teresa of Avila, John of the Cross and the Spiritual Exercises of Ignatius Loyola) which deeply influenced the spiritual life of individuals, lay and religious, and also saw a vigorous visual restatement of Catholic beliefs in the work of artists like Michelangelo Caravaggio. Particular attention will be given to the Reformation and Counter Reformation in Ireland.

***Indicative bibliography:***

Bagdic, David (ed.), *The Cambridge Companion to Reformation Theology* (Cambridge: Cambridge University Press, 2004).

Dickens, A.G., *Counter-Reformation* (London: Thames and Hudson, 1968).

Duffy, E., *The Stripping of the Altars: Traditional Religion in England, 1400 1580* (New Haven: Yale University Press: 1992, second edition 2005).

Graham-Dixon, A., *Caravaggio: A Life Sacred and Profane* (London: Allen Lane, 2010).

Hazlett, Ian. *The Reformation in Britain and Ireland* (Edinburgh: T&T Clark, 2004).

Hsia, R. P. (ed.), *The Cambridge History of Christianity: Vol 6: Reform and Expansion* (Cambridge University Press, 2007).

Küng, Hans, *Justification* (London: Burns and Oates, 1964).

MacCulloch, D., *The Reformation: a history* (New York: Viking Penguin, 2003).

O'Malley, J., *Trent and All that: Renaming Catholicism in the Early Modern Era* (Cambridge MA, Cambridge University Press, 2002).

Tavard, George, *Justification: An Ecumenical Study* (New York: Paulist Press, 1983).

***Learning Outcomes:***

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

- Assess the importance of the 'new learning' of the Renaissance in the theological developments of the period.
- Evaluate the crucial role of the Bible and its commentaries in the controversies of the period.
- Explain the importance of the Council of Trent in the reshaping of Catholicism in this period.
- Analyse with critical sympathy some examples of the theological work of the Reformers (e.g. Luther's On the Babylonian Captivity of the Church, Calvin's Institutes of the Christian

Religion) and of the Catholic mystics (e.g. Teresa of Avila, Interior Castle, Ignatius Loyola, Spiritual Exercises).

- Apply skills from their learning to reassess the contemporary relations between the churches in the light of a critical study of this period.
- Illustrate how the art of this period can be an illuminating source of understanding the theological debates
- 
- **Methods of Assessment:**
- Continuous assessment. Re-assessed by exam.



**God: One and Three**

Theme:	(Exploring) / Systematic Theology
ECTS:	5
Module Code:	LY2004
Contact Hours	22
Mode of Delivery	Lectures and seminars
Lecturer:	Dr Michael Kirwan

***Module Description:***

This module will explore historical and contemporary perspectives on what might best be termed 'the mystery of God'. The module will begin with an exploration of God as one, the God revealed to Israel, as recounted in the Book of Exodus, and then continue to a consideration of God: One and Three.

The Christian understanding of God as Trinity emerges from the Christology of the New Testament. The module will examine the development in understanding of God as Trinity in the Patristic era, most notably in the texts of the early Councils of the Church, and culminating with the formation of the Creeds. The trinitarian theologies of some major theologians in the Western tradition, particularly Augustine and Aquinas, will be examined, and the distinct path taken by the Eastern tradition sketched

The rift between Catholicism and Orthodoxy over the filioque clause will be studied, and accompanied by the contemporary ecumenical discussions of it. The work of a number of contemporary theologians, whose work has contributed significantly to the renewal of trinitarian theology in a way that is pastorally enriching, ecumenically sensitive and facilitating of inter-religious dialogue, will form an important part of the course.

The module will conclude with a brief study of the theology of the Holy Spirit an important theological theme which, it is claimed, has been neglected in the Western tradition.

***Indicative Bibliography:***

- Congar, Yves M.J., *I believe in the Holy Spirit* (London: Geoffrey Chapman, 1983).  
 Eagleton T., *Reason, Faith and Revolution: Reflections on the God Debate* (New Haven, CT: Yale University Press, 2009).  
 Hunt, A., *The Trinity: Insights from the Mystics* (Collegeville: The Liturgical Press, 2010).  
 Johnson E., *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroads, 1993).  
 Lacugna, C.M., *God for Us* (San Francisco: Harper Press, 1973).  
 Murray J. C., *The Problem of God* (Yale: Yale University Press, 1964).  
 Rahner, K., *The Trinity*, rev. ed., (New York: Crossroads, 1998).  
 Zizioulas, J.D., *Communion and Otherness* (London and New York: T and T Clark, 2006).

***Learning Outcomes:***

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

- Explain how Trinitarian doctrine originates from the New Testament.
- Distinguish the phases through which Trinitarian doctrine was developed in the Patristic period.
- Evaluate the differences between the Trinitarian formula of the Catholic and the Orthodox traditions.
- Evaluate the Trinitarian writings of contemporary theologians.

***Methods of Assessment and Student Workload:***

Annual examination (100%).

**Ethical Issues Today - Alimentary Theology: Eating, Drinking, and Ethics**

Theme:	Exploring (Theological Ethics)
ECTS:	5
Module Code:	LY2332
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Jacob J. Erickson

**Module Description:**

In an episode of the Netflix series *Chef's Table*, the Buddhist monk Jeong Kwan makes the provocative statement that, "With food we share and communicate our emotions. It's that mind set of sharing that is really what you're eating." At first thought, one might perceive this experience to be about simple nourishment. But, upon further reflection, many webs entangle the practices of eating and drinking. We eat within shared webs of mind set and emotion: hunger for your next meal, longing for your favourite dish, excitement at taste, envy of another's order at a restaurant, or remembering a dish a loved one once prepared. We eat and drink within ethical webs: agricultural systems of food production, global hunger and justice, manifold perceptions of body image and dieting, the complexities of access to clean drinking water, questions of food and gender, and ongoing debates over the ethics of eating other animals and the global meat industry. And we eat within other webs of theological, spiritual, and ethical belief: churches practice the Eucharist in bread and wine, one might pray before or in preparing a meal, one wonders if animals carry souls, a clergy member expresses faith in metaphors of food (one might hunger or thirst for God), or one might offer the hospitality of food to a stranger out of neighbourly love. This module explores these contemporary theological and ethical perspectives on eating and drinking: from food systems to vegetarianism to water scarcity and more. We'll primarily read contemporary Christian theologians on food ethics, but we'll also consider contemporary visual documentaries about food ethics. How might theology, spirituality, and ethics shape and be shaped by what we eat or drink, how we eat or drink? This module will practice hunger for such reflection, and we may eat a bit along the way.

**Indicative Bibliography:**

- Adams, Carol J. *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*. New York: Bloomsbury, 1990/2015. [ISBN: 1501312839]
- Méndez Montoya, Angel F. *The Theology of Food: Eating and the Eucharist*. Malden, MA: Blackwell Publishing, 2009. [ISBN: 1405189673]
- Peppard, Christiana Z. *Just Water: Theology, Ethics, and the Global Water Crisis*. Maryknoll, NY: Orbis Books, 2014. [ISBN: 162698056X]
- Wirzba, Norman. *Food and Faith: A Theology of Eating*. Cambridge: Cambridge University Press, 2011. [ISBN: 0521146240]

**Learning Outcomes:**

Upon completion of this module students will be able to:

- Articulate and assess major themes in contemporary theo-ethical considerations of food
- An ability to articulate what an agricultural "food system" is and how that system functions locally and globally.
- An ability to analyse multiple theological perspectives on animal ethics and vegetarianism.
- Analyse contemporary issues on drinking water, water scarcity, and water's theological significance
- In depth analysis of the metaphors of eating and drinking in theological reflection.
- Be able to articulate your own theological or ethical perspective on a significant issue in contemporary food ethics.

**Methods of Assessment and Student Workload:**

Continuous Assessment

**Senior Fresh/Junior Sophister****DEVELOPMENT OF THE WISDOM LITERATURE**

Theme:	Exploring/Scripture and Exegesis/Hebrew Bible
ECTS:	5
Module Code:	LY2302
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr David Shepherd

***Module Description:***

This course represents an opportunity to explore the richness of the Wisdom tradition found in the Hebrew Bible/Old Testament. An introduction to critical and comparative issues in the study of Wisdom literature and the reading and discussion of texts from books such as Proverbs, Job and Ecclesiastes will be accompanied by an exploration of how these texts have been employed by later tradition to answer the question: where can Wisdom be found? Topics explored include: the Wisdom paradigm, Wealth and Proverbial Wisdom, the personification of Lady Wisdom, Job and the problem of innocent suffering, was Ecclesiastes a misogynist?, where may Wisdom be found outside the 'Wisdom literature'?, and what became of the Wisdom tradition in Second Temple Judaism and Christianity?

***Indicative Bibliography:***

Murphy, R.E., *The Tree of Life: An Exploration of Biblical Wisdom Literature*, 2nd ed. (Grand Rapids: Eerdmans, 2002).

Perdue, L., *The Sword and the Stylus: An Introduction to Wisdom Literature in the Age of Empires* (Grand Rapids: Eerdmans, 2008).

Crenshaw, J. L., *Old Testament Wisdom: An Introduction* (Atlanta: John Knox Press, 1981).

Habel, N. C., *The Book of Job: A Commentary*. (Westminster: John Knox Press, 1985).

Perdue, Leo G. *Wisdom and Creation: The Theology of Wisdom Literature*. (Nashville: Abingdon Press, 1994)

***Learning Outcomes:***

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

1. Demonstrate knowledge and critical understanding of key themes of the Wisdom books of the Hebrew Bible/Old Testament and the ways in which various texts resonate with them.
2. Evaluate scholarly arguments relating to the classification of different OT texts as 'Wisdom literature'.
3. Evidence skills in critically evaluating the interpretation of particular texts within the Old Testament sapiential corpus.
4. Use appropriate primary and secondary textual resources to formulate a coherent interpretation of a text from the OT Wisdom literature which critically engages with differing opinions and their implications.

***Methods of Assessment and Student Workload:***

SF: Weekly Reflections (200-400 words) (100%);

JS: Weekly Reflections (200-400 words) (50%), Essay (2000 words)

**PROPHETS, SEERS AND SAGES**

Theme:	(Exploring) Scriptures and Exegesis//
ECTS:	5
Module Code:	LY2301
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr David Shepherd

***Module Description:***

This module introduces the phenomenon of 'prophecy' as we find it represented in the 'Latter Prophets' of the Hebrew Bible/Old Testament. In doing so, we explore writings associated with the pre-exilic, exilic and post-exilic periods including Amos, Ezekiel, Daniel, Malachi and especially Isaiah, whose voice resonates throughout these periods, echoes down into the Common Era and is heard prominently in the Christian tradition. In both lectures and seminars, students are encouraged to explore: the relationship between these prophetic voices and others within the Hebrew Bible, the ethical proclamation of the prophetic tradition, the dynamics of 'false' prophecy, the historical situatedness of prophecies of doom and peace, the relationship between prophecy and the apocalyptic tradition and the Christian appropriation of the prophetic tradition.

***Indicative Bibliography:***

Childs, B. S. (2001). *Isaiah*. Louisville: Westminster/John Knox.  
 Cook, S.L., (1995). *Prophecy and Apocalypticism: the Post-exilic Social Setting*. Minneapolis: Fortress Press.  
 Hauser, A. J. (Ed.). (2008). *Recent Research on the Major Prophets*. Sheffield: Sheffield Phoenix Press.  
 Mowinkel, S., (2002). *The Spirit and the Word: Prophecy and Tradition in Ancient Israel*. Minneapolis: Fortress Press.  
 Renz, T. (2002). *The Rhetorical Function of the Book of Ezekiel*. Leiden: E. J. Brill.  
 Petersen, D. L. (1995). *Zechariah 9-14 and Malachi*. Louisville: Westminster/John Knox.

***Learning Outcomes:***

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

- Articulate the unique literary characteristics of various latter prophets.
- Critically evaluate scholarly arguments relating to the literature associated with the latter prophets.
- Understand the complexities of Christian appropriation and interpretation of the latter prophets.
- Analyze the relationship between prophetic and apocalyptic traditions.

***Methods of Assessment and Student Workload:***

SF: Weekly Reflections (200-400 words) (100%); JS: Weekly Reflections (200-400 words) (50%), Essay (2000 words)

### III Junior Sophister

#### Michaelmas Semester:

#### Eucharistic Theology

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY3003
Contact Hours	22
Mode of Delivery	Lectures and Seminars
Lecturer:	Dr Fáinche Ryan

#### **Module Description:**

This module will examine the claim across churches that the Church is most itself when it gathers to celebrate the Eucharist. The module will trace the origins of the Eucharist in the New Testament, and how this was understood in selected early church writings. The eighth century debates on presence will be looked at, as well as the medieval synthesis on Eucharist, the thinking of Trent, and a survey of contemporary issues and directions in Eucharistic theology. It will discuss the disputes over the Eucharist that arose during the Reformation, as well as the attempts among theologians of various churches to articulate a new synthesis in contemporary ecumenical dialogue. To this end the bilateral discussion on Eucharist (ARCIC), and the relevant section of the Lima Statement of convergence from the 1982 World Council of Churches will be explored.

#### **Indicative Bibliography:**

Daly, R.J., *Sacrifice Unveiled: The True Meaning of Christian Sacrifice* (London: T & T Clark, 2009).

Hunsinger, G. *The Eucharist and Ecumenism*. Current Issues in Theology Series. (Cambridge: Cambridge University Press, 2008).

Irwin, K.W., *Models of the Eucharist*. (New York /Mahwah: Paulist Press, 2005).

Kilmartin, E.J., *Eucharist in the West*. (Collegeville, MN.: The Liturgical Press, 1980)

Mazza, E., *The Eucharistic Prayers of the Roman Rite*. (New York: Pueblo Publishing Company, 1986).

Power, D.N., *The Eucharistic Mystery: Revitalising the Tradition*. (Dublin: Gill and Macmillan, 1992).

World Council of Churches, *Baptism, Eucharist, Ministry*: Faith and Order 111, 1982.

#### **Learning Outcomes:**

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

- Assess theories relating to the origins of the Eucharist in the New Testament.
- Debate and critique the patristic theories, the medieval synthesis as well as contemporary directions in Eucharistic theology.
- Identify relationships between different theologies of church, ordained ministry, and Eucharist.
- Analyse and appraise current directions in ecumenical discussions.
- Evaluate contemporary positions relating to Eucharist, including the postmodern critique.
- Recognise the various philosophical schools of thought that inform diverse theologies of Eucharist.

#### **Methods of Assessment and Student Workload:**

Annual examination (70%) and essay (30%)

**Mission, Culture and Diversity in a Global World**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY3004
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr Joseph Egan

**Module Description:**

A biblical survey of the idea of 'mission' will examine selected passages from Genesis, Exodus, the Psalms, Job, Jonah, and the Prophets (especially Deutero-Isaiah). The context and content of the mission of Jesus will also be studied, as well as the various New Testament paradigms of mission found in Lucan, Pauline and Johannine communities.

The module will analyse the general trends in Christian mission history from approximately the European age of exploration to the present day (late fifteenth century to the twenty first century, with a particular emphasis on the Irish missionary movement.

A brief survey of the theology of mission to the present day will cover the three major Christian traditions, eastern Orthodox, Roman Catholic, and Protestant. Participants will be invited to identify and explore key features in an emerging ecumenical paradigm of mission and draw them together into a coherent vision under four headings: the source of mission (the *missio Dei*); the goal of mission (Reign of God); agents of mission (Holy Spirit; entire church; specific ecclesial groups); forms of mission (witness and liberation, proclamation and inculturation, inter-faith dialogue, community building).

**Indicative Bibliography:**

Bevans, S.B., and R. P. Schroeder, *Constants in Context: A Theology of Mission for Today* (New York: Orbis Books, 2004).

Bosch, D.J., *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series, no. 16 (New York: Orbis, 1991; repr. 2004).

Comby, J., *How to Understanding the History of Christian Mission* (London: SCM, 1996).

Hasting, A. (ed.), *A World History of Christianity* (Grand Rapids, Michigan: Eerdmans, 1999).

Hogan, E., *The Irish Missionary Movement: A Historical Survey, 1930-1980* (Dublin: Gill and Macmillan, 1990).

Jenkins, P., *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2006).

Kirk, A.J., *The Mission of Theology and Theology as Mission Valley* (Forge, PA.: Trinity Press International, 1997).

**Learning Outcomes:**

On successfully completing this module a student should be able to:

- Analyse the historical trends in Christian mission from the fifteenth century to the twenty first.
- Appraise the significance of the Irish missionary movement from the mid nineteenth century to the present.
- Differentiate diverse theologies of mission that have operated in the course of the history of Christianity down to the present day covering the three major Christian traditions of Eastern Orthodox, Roman Catholic and Protestant.
- Explain the emerging ecumenical paradigm of mission.

**Methods of Assessment and Student Workload:**

Continuous assessment: Written assignment with class presentation (50%); essay (50%)

**Hilary Semester:****Catholic Life and Thought in the Age of the Enlightenment**

Theme:	Traditioning
ECTS:	5
Module Code:	LY3001
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr Cornelius Casey

**Module Description:**

The purpose of this module is to survey the political, cultural and religious context in which Catholic theology developed in the Age of Enlightenment. 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 this module particular attention is given to the French Enlightenment as, arguably, it is the French Enlightenment that impacted most on theological thought in the Irish context. The module will study the Jansenist movement and its consequences for Catholic thought and life. The battle with Jansenism led to restatements and new expressions of some fundamental Catholic beliefs, e.g. the universal love of God (expressed as devotion to the Heart of Jesus) and the primacy of conscience in moral theology (e.g. Alphonsus Liguori).

The Enlightenment made its contribution to theology through the development of more rigorous historical critical methods. While much nineteenth century theology was a restatement of the past (e.g. Neo-Scholasticism), some theologians like Antonio Rosmini and John Henry Newman articulated a fresher vision of a renewed church. The importance of documents of the first Vatican Council is studied, principally those on Papal primacy, and Faith and Reason. Catholic Church in post-emancipation Ireland will be considered in the light of the larger theological picture, including the role of Paul Cullen and the so-called 'devotional revolution'.

**Indicative Bibliography:**

- Brown, S.J. and Tackett, T., *Cambridge History of Christianity: Volume 7, Enlightenment, Reawakening and Revolution 1660-1815* (Cambridge: Cambridge University Press, 2007).  
 McCool, G.A., *Catholic Theology in the Nineteenth Century* (New York: Seabury Press, 1977).  
 O'Connor, T., *Irish Jansenists, 1600-70: Religion and Politics in Flanders, France, Ireland and Rome* (Dublin: Four Courts Press, 2008).  
 Rafferty, O., *The Catholic Church and the Protestant State: Nineteenth Century Irish Realities* (Dublin: Four Courts Press, 2006).  
 Whyte, J.H., *Church and State in Modern Ireland, 1923-1970*. (Dublin: Gill and MacMillan, 1971).

**Learning Outcomes:**

On successfully completing this module students should be able to:

- Analyse some of the classical theological texts of this period in their theological and cultural context.
- Assess the importance of the Enlightenment for the development of a critical study of the Bible.
- Explain the importance of the documents of the first Vatican Council on the relationship between faith and reason in the context of the rationalist critiques of religion in this period
- Evaluate the devotional renewal which reached Ireland under Archbishop Paul Cullen.

**Methods of Assessment and Student Workload:**

Annual examination (70%) and essay (30%)

**Ecclesiology: Unity and Diversity in Catholic Christianity**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY3002
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr Katie Dunne

**Module Description:**

The module begins with the origins of the self-understanding of Church in the New Testament, and its antecedent history in the Hebrew Bible. It then outlines some of the developments that have taken place over the last 2,000 years. Next there is a careful study of key texts in contemporary Catholic self-understanding, as articulated in the documents of the Second Vatican Council, principally *Lumen Gentium*, studied with and alongside other key texts that have direct bearing on ecclesiology, 'Ad Gentes Divinitus', 'Unitatis Redintegratio', and 'Orientalium Ecclesiarum'. The module studies some of the contested issues in Church governance today; the relation between Papal primacy and Episcopal sacramentality and the related theological issue of the relation between local Church and universal Church, the issue of in Church governance and ministry, and the contested issues in the theology of the magisterium. Catholicity's unity in diversity is carefully studied as the communion of Churches with diverse liturgical rites and canonical arrangements.

**Indicative Bibliography:**

Buckley, M., *Papal Primacy and the Episcopate: Towards a relational understanding* (Crossroad: New York, 1998).

Congar, I., *Diversity and Communion* (Mystic, Conn.: Twenty-third Publications, 1982).

Curl, J.S., *Irish Cathedrals and Abbeys* (London: Caxton Editions, 2002).

Dulles A., *The Priest Office: A Theological Reflection* (London: Paulist Press, 1997).

Dulles A., *Magisterium: Teacher and Guardian of the Faith* (Naples, Florida: Sapientia Press, 2007).

Gaillardetz, R., *The Church in the Making* (Mahwah, N.J.: Paulist Press, 2006).

Hurley R., *Irish Church Architecture In the Era of Vatican II* (Dublin: Dominican Publications, 2001).

Johnson E., *The Church Women Want: Catholic Women in Dialogue*, (New York Crossroads, 2002).

Sullivan F.A., *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium* (Dublin: Gill and MacMillan, 1996).

Sullivan, F.A., *Magisterium: Teaching Authority in the Catholic Church* (Eugene, OR: Wipf and Stock Publishers, 2002).

**Learning Outcomes:**

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

- Explain the origin of the Church in the New Testament.
- Evaluate the ecclesiology of Vatican II in the core document *Lumen Gentium*.
- Explain the links between *Lumen Gentium* and the other documents which articulate the ecumenical and the missionary dimensions of Church understanding.
- Evaluate the argumentation in contemporary contested issues such as gender roles in ministry and the relationship between the local and the universal.
- Explain the vision of unity in diversity within the communion of the Churches centred on Papal ministry.
- Recognise and convey the theological significance of Church.

**Methods of Assessment and Student Workload:**

Annual examination (70%) and essay (30%)



**Classic Spiritualities**

Theme:	(Exploring) Systematic Theology
ECTS:	5
Module Code:	LY3100
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Prof Siobhán Garrigan

**Module Description:**

This module will introduce students to the key themes and many of the classical texts from the vast literature of Catholic spiritual traditions. The module will outline some of the prominent features of the Catholic spiritual tradition including spirituality as theology, the roots of Catholic spirituality in the New Testament, the influence of monastic movements in the development of diverse spiritual traditions, and the differences between Roman and Celtic worlds, texts and legacies when it comes to spirituality. The greater part of the module will be devoted to a concentrated study of texts representing the desert, Benedictine, Jesuit, Carmelite and Celtic streams of the tradition. (For example, the *Rule for Monastics* (Benedict), the *Spiritual Exercises* and *Autobiography* of Ignatius Loyola, the *Life of Teresa of Avila by Herself*, the *Interior Castle* (Teresa of Avila) and the *Story of a Soul* (Therese of Lisieux).

**Indicative Bibliography:**

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

- Critically read selected texts from the monastic, Jesuit, Carmelite and Irish streams of tradition.
- Assess the wisdom of these streams in relation to their own times and to the present day.
- Understand the **theological** claims and backgrounds of the texts.

**Methods of Assessment and Student Workload:**

50% exam, 50% essay at very end of semester.

**Optional Modules:****The Book of Kells: A Theological Reading (Hilary Semester)**

Theme:	Traditioning
ECTS:	5
Module Code:	LY3109
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Dr Fáinche Ryan and Dr Cornelius Casey

**Module Description**

The Book of Kells, one of the greatest treasures of Trinity College, is perhaps the most renowned illustrated manuscript of the early medieval period. This module, benefiting from several recent scholarly contributions, will enable the students to learn both the theology and the iconography of this wonderful manuscript. The module will also introduce the students to the world in which this manuscript was created, and to some other aspects of insular art.

The module is designed to be accessible not only to theology students but also to students coming from other disciplines who have an interest in the Ireland of the early medieval world.

**Indicative Bibliography** Book of Kells Online

[http://digitalcollections.tcd.ie/home/index.php?DRIS\\_ID=MS58\\_003v](http://digitalcollections.tcd.ie/home/index.php?DRIS_ID=MS58_003v)

Book of Kells iPad app

Brown, P., *The Rise of Western Christendom*. 2nd ed. (Oxford: Blackwell Publishing, 2003).

Henry, F., *The Book of Kells : reproductions from the manuscript in Trinity College, Dublin / with a study of the manuscript*

(London: Thames and Hudson, | 1974).

Meehan ,B., *The Book of Kells*. (London: Thames & Hudson, 2012).

Moss, R., *Medieval: Art and Architecture of Ireland*. (Yale: Yale University Press, 2014)

Simms, O. G., *Exploring The Book of Kells* (Dublin: O'Brien Press, 2007).

**Methods of Assessment and Student Workload:**

Continual Assessment - Two essays of 1,500 words each. Each essay is awarded 50% of the marks. First essay (to be submitted by end of week seven) relates to general knowledge of the context in which the Book of Kells was written. The second essay is an exegesis and a commentary on one of the fully illustrated pages. Submission date, in the week after teaching term ends.

**IV Senior Sophister****Advanced Topics in Scripture (The Hebrew Bible and its Afterlives)**

Theme:	Exploring Scripture and Exegesis//Biblical Studies
ECTS:	10
Module Code:	LY4001
Contact Hours	22
Mode of Delivery	Reading and discussion in a seminar setting
Lecturer:	Dr David Shepherd

**Module Description**

The student will be introduced to a reading of texts from the Hebrew Bible and the afterlives of these texts within and beyond the biblical tradition. Critical scrutiny of the reception and interpretation of selected texts from antiquity to the present, in a diversity of religious traditions and in various media (including the visual and performing arts) will seek to illuminate how and why biblical traditions have been and continue to be reflected and refracted in various ways. Texts to be analysed may include Genesis 1-4, Exodus traditions relating to Moses, and/or those relating to the David cycle.

**Indicative Bibliography:**

- Britt, Brian, *Rewriting Moses: The Narrative Eclipse of the Text*. JSOT Supps 402. (London: T&T Clark, 2004).
- Byron, John, *Cain and Abel in Text and Tradition: Jewish and Christian Interpretations of the First Sibling Rivalry*. Themes in Biblical Narrative. Leiden: E.J. Brill, 2011).
- Heard, Christopher, *Genesis 1-21 Through the Centuries*. Blackwell Bible Commentaries. (Oxford: Wiley, 2016).
- Kugel, James, *Traditions of the Bible: A Guide to the Bible as it Was at the Start of the Common Era*. (Cambridge, Mass.: Harvard University Press, 1999)
- Linafelt, T. Claudia V. Camp and Timothy Beal, *The Fate of King David: The Past and Present of a Biblical Icon*. LHOTS 500. (London: T&T Clark, 2010).
- Shepherd, David, *The Bible on Silent Film: Spectacle, Scripture and Story in the Early Cinema*. (Cambridge: Cambridge University Press, 2013). (In TCD Library)

**Learning Outcomes:**

On successful completion of this module students will be able to:

- Understand the literary and theological contexts of various Hebrew Bible texts.
- Evaluate the subsequent interpretation of these texts and traditions in various forms.
- Communicate their critical analysis of the interpretations of these texts in clear and compelling ways.

**Methods of Assessment and Student Workload:**

Essay (4000 words).

**Advanced Topics in Systematic Theology**

Theme:	(Exploring) Systematic Theology
ECTS:	10
Module Code:	LY4002
Contact Hours	22
Mode of Delivery	Reading and discussion in a seminar setting
Lecturer:	Dr Cornelius Casey & Dr Katie Dunne

**Module Description:**

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.

**Indicative Bibliography:** Bonhoeffer D., *The Cost of Discipleship*. Touchstone, 1995  
 Congar, Y., *True and False Reform in the Church*. Translated and Introduction by Paul Philibert, (Collegeville: Liturgical Press, 2011)  
 Johnson, E. A., *Ask the Beasts. Darwin and the God of Love*. Bloomsbury, 2014  
 O'Rourke, B., (trans), *Augustine, Confessions*. (London: Darton, Longman and Todd: 2013).  
 Wilkinson, J., *Egeria's Travels* Aris & Phillips, 1999

**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.

**Methods of Assessment and Student Workload:**

Continuous assessment – Essay (100%).

**Advanced Topics in Theological Ethics:**

Theme:	(Exploring) Systematic Ethics
ECTS:	10
Module Code:	LY4003
Contact Hours	22
Mode of Delivery	Lectures
Lecturer:	Jacob Erickson

**Module Description:**

Pope Francis' 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 theoethical challenges implicated by human-caused global warming. We'll 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.

**Indicative Bibliography:**

- Jenkins, W., *The Future of Ethics: Sustainability, Social Justice, and Religious Creativity* (Georgetown University Press, 2013).
- McDonagh, S., *On Care for our Common Home Laudato si'* (Maryknoll, NY: Orbis Press, 2016).
- McFarland-Taylor, Sarah. *Green Sisters: A Spiritual Ecology* (Cambridge, MA: Harvard University Press, 2003).
- Moe-Lobeda, C., *Resisting Structural Evil: Love as Ecological-Economic Vocation* (Minneapolis, MN: Fortress Press, 2013).
- Squarzoni, P., *Climate Changed: A Personal Journey Through the Science* (New York: Abrams ComicArts, 2014).

**Learning Outcomes:**

- 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.

**Methods of Assessment and Student Workload:**

Continuous assessment.

**\*For other optional choices please refer to the relevant handbook as below:**

**HE = Religions & Theology Module**

[https://www.tcd.ie/Religions\\_Theology/assets/pdf/Handbook%202015-16.pdf](https://www.tcd.ie/Religions_Theology/assets/pdf/Handbook%202015-16.pdf)

**EM = Irish School of Ecumenics**

<https://www.tcd.ie/ise/postgraduate/>

**NM = Near and Middle Eastern Studies: Introduction to Hebrew**

<https://www.tcd.ie/nmes/undergraduate/>

**CL = Classics module**

<https://www.tcd.ie/Classics/assets/pdf/ug/ClassicsUndergraduateHandbook2015-16.pdf>

**\*\*For module descriptors for other years please refer to the website:**

<http://www.tcd.ie/loyola-institute/undergraduate/>