

## UNDERGRADUATE MODULE DESCRIPTORS 2021-22 (as of 26-8-21)

Module Title	<b>Introducing the Old Testament/Hebrew Bible</b>
Module Code	REU12101
Module status	Core – Mandatory; Approved
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures/workshops/field trip, plus 104 hours of self-directed learning
Module Coordinator	Prof. Benjamin Wold and Dr Neil Morrison
Teaching staff	Prof. Benjamin Wold and Dr Neil Morrison
Module Learning Aims	This module aims to introduce students to the literary genres and theological contours of the Hebrew canon and its transmission, translation and interpretation in antiquity and in contemporary culture.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"><li>1. Describe the diversity of canonical contents and contours within the Hebrew Bible.</li><li>2. Identify key figures and events described in the Hebrew Bible.</li><li>3. Trace and analyze key themes in the Hebrew Bible.</li><li>4. Recognise the complexities of the Hebrew Bible's transmission and translation and interpretation in antiquity.</li><li>5. Reflect on their own work for the purposes of their scholarly development.</li><li>6. Critically evaluate the reception of the Hebrew Bible in contemporary popular culture</li></ol>
Module Content	The variety of terms used to designate the 'Hebrew Bible' (e.g. Old Testament, Hebrew Scriptures, Tanak) indicate the richness of traditions related to these writings, the various ways that they are viewed, and also their life within different communities at different times. This module will orient students to the literary and theological contours of the Hebrew canon, introducing them to the rich variety of genres within. The exploration of the Pentateuch and Chronicler's

	History will provide a historiographical framework and develop students' ability to identify literary themes while interrogation of the Prophets, Psalms and Wisdom Literature will demonstrate the incredible diversity of literary and theological genres contained within the Hebrew Bible. Students will also be introduced to the interpretation of the Hebrew Bible in antiquity and in contemporary culture.															
Teaching and Learning Format	Interactive lectures, critical engagement with film, fieldtrip.															
Module Assessment Components	Review of a biblical film (1250 words) (50%), In-class test (50 min) (50%).															
	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>Gobbet</td> <td>1,500 word</td> <td>1,5</td> <td>50%</td> <td>10</td> </tr> <tr> <td>Take Home Test</td> <td>50 Minutes</td> <td>1-6</td> <td>50%</td> <td>14</td> </tr> </tbody> </table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Gobbet	1,500 word	1,5	50%	10	Take Home Test	50 Minutes	1-6	50%	14
Assessment Component	Assessment Description	LO Addressed	% of total	Week due												
Gobbet	1,500 word	1,5	50%	10												
Take Home Test	50 Minutes	1-6	50%	14												
Reassessment Requirements	1)Critical Film Review: 2) Essay															
Indicative reading list (4-5 titles max.)	<p>Carr, D.M., <i>An Introduction to the Old Testament: Sacred Texts and Imperial Contexts of the Hebrew Bible</i> (Oxford: Wiley-Blackwell, 2010).</p> <p>Coogan, M.D., <i>A Brief Introduction to the Old Testament: The Hebrew Bible in its Context</i> (2nd ed.). (Oxford: Oxford University Press, 2012).</p> <p>Gertz, J.C. et al. <i>T&amp;T Clark Handbook of the Old Testament: An Introduction to the Literature, Religion and History of the Old Testament</i> (London: T&amp;T Clark, 2012).</p> <p>Gravett, S.L. et al. (eds) <i>An Introduction to the Hebrew Bible: A Thematic Approach</i> (Louisville, Ky.: Westminster John Knox Press, 2008).</p> <p>Vanderkam, J. and P. Flint, <i>The Meaning of the Dead Sea Scrolls: their significance for understanding the Bible, Judaism, Jesus and Christianity</i> (New York: HarperCollins, 2002).</p>															

Module Title	<b>Religions in the Ancient Mediterranean</b>
Module Code	REU12741
Module status	Core – Mandatory; Approved
ECTS weighting	5
Semester taught	Semester A

Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures
Module Coordinator	Prof. Daniele Pevarello
Teaching staff	Prof. Daniele Pevarello
Module Learning Aims	The aim of this module is to investigate the religious beliefs and practices of the people who lived and prospered in the ancient Mediterranean world, with particular emphasis on ancient Egypt, Syria and Mesopotamia, Carthage, Greece and Rome.
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Identify the main models of investigation and the Mandatory methodological challenges in the study of ancient religions.</li> <li>2. Recall the most important myths and religious beliefs of the ancient Mediterranean world, displaying an informed understanding of the structures of ancient Mediterranean societies and the main historical and cultural factors which contributed to their development.</li> <li>3. Interpret material evidence (inscriptions and other archaeological finds) as well as ancient texts in English translation concerning the study of ancient Mediterranean religions.</li> <li>4. Write well-structured essay and compile informed bibliographies, identifying the principal questions and recent trends in the historiographical debate about ancient Mediterranean cults.</li> <li>5. Illustrate to specialists and non-specialists alike the main interpretative models and most recent discoveries concerning the study of ancient Mediterranean religions.</li> <li>6. Formulate an independent and personal understanding of ancient Mediterranean religions as a foundation for further studies in religion and theology.</li> </ol>
Module Content	Employing literary sources as well as inscriptions, funerary art and ancient iconography, and other archaeological finds, this module investigates the religious beliefs and practice of the various peoples and civilisations of the ancient Mediterranean from ancient Egypt to Imperial Rome, focusing on the study of ancient rituals (e.g. burial customs, animal and human sacrifice) and on Mediterranean myths and mythologies (e.g. dying-and-rising deities in Egypt, Syria and ancient Greece). Students will reflect about the methodological challenges of studying ancient religions, focusing on the problem of interpreting fragmentary evidence, understanding ancient definitions of religion and magic, and

distinguishing between private and public devotion in ancient societies. The course will help student to think about such questions as did people in antiquity believe in their myths? Why did the Egyptians mummify their dead? What is the significance of the ancient myths of Osiris, Gilgamesh and Baal? Did the ancient Phoenicians and Carthaginians practice human sacrifice?

Teaching and Learning Format

22 1 hour lectures, plus 104 hours of self-directed learning

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Review Article	1,000 words	1-2, 5-6	40%	29
Essay	2,000 words	1-3, 4,6	60%	32

Reassessment Requirements

Review article reassessed by submission of a further review article, essay reassessed by submission of an essay.

Indicative reading list

John R. Hinnells (ed.), *A Handbook of Ancient Religions* (Cambridge: Cambridge University Press, 2007).

(4-5 titles max.)

Sarah Iles Johnston (ed.), *Ancient Religions* (Cambridge, MA: Harvard University Press, 2007).

Barbette Stanley Spaeth (ed.), *The Cambridge Companion to Ancient Mediterranean Religions* (Cambridge: Cambridge University Press, 2013).

Emily Teeter, *Religion and Ritual in Ancient Egypt* (Cambridge: Cambridge University Press, 2011).

Module Title

**Ethics Matters: Global Questions, Ethical Responses**

Module Code

REU12501

Module status

Core - Mandatory

ECTS weighting

5

Semester taught

Semester A

Pre-requisites & co-requisites

Student Workload

8 x 2 hour lectures/workshops; 2 x 2hour student-led seminars; 1x 2 hour in-class student-led debate; 103 hours self-directed learning.

Module Coordinator	Prof. Cathriona Russell				
Teaching staff	Profs. Cathriona Russell				
Module Learning Aims	<p>This module introduces ethical arguments and schools of ethics through the lens of contemporary international issues in society, politics, ecology, technology and economy.</p> <p>The issues to be interrogated may vary from year to year but will be drawn from: environmental sustainability, economic development, technology and artificial intelligence, demography and migration, and issues in the biomedical sciences and ageing.</p> <p>Students will be introduced to modes of ethical analysis and reflection, their underlying philosophical and theological principles and values, and views of the human being.</p>				
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Distinguish between social, individual and professional ethics perspectives.</li> <li>• Identify values and principles invoked and locate some of their philosophical and theological backgrounds.</li> <li>• Identify, analyse and evaluate arguments and outcomes in contemporary cases and disputes.</li> <li>• Argue for your own position by critically relating it to different traditions of ethical thinking</li> </ul> <p>Trace similarities and differences between Irish, European and/or International arguments (and legislation) in relation to a key debate.</p>				
Module Content	<p>The module will begin with a consideration of the nature of ethical analysis and investigation and discuss the importance of bringing an ethical analysis to bear on a range of contemporary issues. Students will be introduced to some of the major philosophical and religious/theological approaches to ethics, drawing on a range of traditions from across the globe. Key ethical categories, modes of ethical reasoning and traditions of argumentation will then be considered. These theoretical dimensions will then be analysed, both in their more abstract (philosophical/theoretical) manifestations and as they are raised through key contemporary socio-political issues. Students will be guided and engaged in addressing issues of global inequality, political violence and genocide, immigration, environmental issues, international finance and globalisation, technology and artificial intelligence, issues in biomedical sciences and ageing.</p>				
Teaching and Learning Format	This module will be taught through a combination of lectures, workshops, student-led seminars, group work and debate.				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	'Three slides' presentation	Oral presentation on ethical reasoning	1, 2	30%	1-6, 8-10

	Essay/Written assignment	1,500 words	2,3,4	70%	12
Reassessment Requirements	Essay of 2,000 words				
Indicative reading list	Ahern, K., et al. eds., <i>Public Theology and the Global Common Good- The Contribution of David Hollenbach</i> , Maryknoll: Orbis Books, 2016				
(4-5 titles max	Cahn, S., & Markie, P., <i>Ethics: History, Theory and Contemporary Issues</i> , Oxfrd: Oxford University Press, 2015				
	De La Torre, M., <i>Doing Ethics from the Margins</i> , 2nd Edition Maryknoll: Orbis Books, 2015				
	Ignatieff, M., <i>The Ordinary Virtues</i> , Cambridge MA: Harvard University Press, 2017				
	Lovin, R., <i>An Introduction to Christian Ethics</i> , Nashville: Abingdon Press, 2015				

Module Title	<b>Introducing Theology: Key Questions</b>
Module Code	REU12301
Module status	Core (R, T, R&T) and Approved Module
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour contact with 104 hours of independent study
Module Coordinator	Dr Michael Kirwan
Teaching staff	Dr Michael Kirwan
Module Learning Aims	The module will offer an introduction to theology by giving an overview of the eras, authors and disputes in theological thinking from Antiquity to Modernity. It will introduce key questions in the doctrine of God and creation, Christology, free will and original sin as debated between Augustine and Pelagius, Luther and Erasmus, theodicy and eschatology, modernity and the critiques of religion, as well as the inclusion of theology as a subject into the modern university.
Module Learning Outcomes	Learning Outcomes: On successful completion of this course, students will be able to <ul style="list-style-type: none"> <li>• appreciate the historical development of theological discourse</li> <li>• explain some major theological achievements in each epoch</li> <li>• discuss the challenges for theology in the modern period</li> <li>• develop strategies for academic reading and skills in academic writing</li> </ul>

	<ul style="list-style-type: none"> <li>• present and investigate these concepts and interpretations in class and in a written assignment.</li> </ul>															
Module Content	The module examines key questions and turning points in theological thinking from Antiquity to Modernity. Beginning with the current challenge of the link between monotheism and violence, it will investigate biblical sources of the doctrine of God; outline the debates on <i>imago Dei</i> , free will and original sin in theological anthropology, compare models of salvation, and discuss theologies of history on theodicy and eschatology. New challenges to and responses from theology in relation to modernity's turn to subjectivity, critiques of religion (from philosophy and the social, medical and natural sciences), and the place of theology as a subject in the modern university will conclude the module.															
Teaching and Learning Format	Lectures with some group work, guiding questions on core texts, in class exercises and one field trip to the Chester Beatty Library															
Module Assessment Components	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>Essay/Review</td> <td>1,000 words</td> <td>1,2,5</td> <td>40%</td> <td>7</td> </tr> <tr> <td>Essay</td> <td>1,500 words</td> <td>1-5</td> <td>60%</td> <td>13</td> </tr> </tbody> </table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Essay/Review	1,000 words	1,2,5	40%	7	Essay	1,500 words	1-5	60%	13
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Essay/Review	1,000 words	1,2,5	40%	7												
Essay	1,500 words	1-5	60%	13												
Reassessment Requirements	As annual: Essay/Review 1,000 words and Essay 1500-2000 words															
Indicative reading list (4-5 titles max.)	<p>Haight, Roger, <i>Christian Community in History, Vol. 1</i> (London: Bloomsbury, 2014)</p> <p>Krabbendam, H. <i>Sovereignty and Responsibility: The Pelagian-Augustinian Controversy in Philosophical and Global Perspective</i> (Bonn: Culture and Science, 2002), pp. 36-58.</p> <p>Küng, Hans, <i>Great Christian Thinkers</i> (New York: Continuum, 1994)</p> <p>Migliore, Daniel, <i>Faith Seeking Understanding</i> (Michigan: Eerdmans, 1991)</p> <p>Ramsey, Boniface. <i>Beginning to Read the Fathers</i> (Canterbury: SCM Press, 1993).</p> <p>Young, Francis, <i>The Making of the Creeds</i> (London; SCM, 2002).</p>															

Module Title	<b>Approaches to the Study of Religions</b>
Module Code	<b>REU12701</b>
Module status	Core - Mandatory
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	none

Student Workload	22 x 1-hour lectures; 8 hours field observation; 100 hours of independent learning (including field note writing)
Module Coordinator	Prof. Alexandra Grieser
Teaching staff	Prof. Alexandra Grieser
Module Learning Aims	<p>Acquire knowledge about the history of, the main representatives and major approaches in the discipline of the Study of Religions.</p> <p>Provide an overview of the diversity of religious traditions and phenomena.</p> <p>Introduce academic skills (use of terminology, distinctions, typologies; strategies of analytical reading and assessment of literature and knowledge from different perspectives; distinguish description, analysis and interpretation; handle primary and secondary sources)</p> <p>Introduce research methods and approaches, link theoretical concepts to empirical data and problems on the basis of self-chosen cases; thereby develop a reflective and analytical approach to religion.</p>
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Recognize and engage with religion as a cultural phenomenon in its various “lived” empirical, historical forms and media, locally and globally.</li> <li>2. Present knowledge about the history of the Academic Study of Religion as entangled with the religious, political, colonial and cultural history of Europe</li> <li>3. Identify, characterise and discuss key approaches to the academic study of religion, classical and contemporary.</li> <li>4. Recognize and explain the multi-methodical structure of the discipline and distinguish different methodologies and perspectives.</li> <li>5. Apply methods and approaches to empirical cases and media; assess the role of religion in diverse historical and contemporary contexts.</li> <li>6. Critically reflect on their own concepts of, and their interest in religion and taking an analytical perspective on religious phenomena.</li> </ol>
Module Content	<p>Religion as a cultural phenomenon is interrelated with possibly all aspects of human life, such as the formation of social communities; identity building; politics; healing practices; or art and literature. Hence, studying the role of religions in their cultural context requires a broad range of approaches and methods.</p> <p>After a brief introduction to the disciplinary history of the Academic Study of Religion and its colonial, philosophical and religious context the module gives an overview of the major approaches to the Study of Religion, both the “classical” approaches sociology, anthropology and psychology of religion, and the more recently developed such as the economy or the aesthetics of religion.</p>

Examples taken from different religious traditions and from the students' own field observations provide the basis for experiencing the relationship between the approaches applied and the knowledge gained about religions.

Teaching and Learning Format

Lectures, field observation, field report, role play, exercises.

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Exercise (open Books Assignment)	1000 words, reproduction of acquired knowledge	2, 4, 6	30%	8
Essay	2000 words, research project, application and discussion	1, 3, 5, 6	70%	12

Reassessment Requirements

The exercise component will be reassessed by a take-home exam. The research essay will be reassessed by a 2,000 word essay

Indicative reading list

Chrystides, G.D. and Geaves, R., *The Study of Religion. An Introduction to Key Ideas and Methods* (London: Bloomsbury, 2012).

(4-5 titles max.)

Braun, W. & R.T. McCutcheon (eds.), *Guide to the Study of Religion* (London & New York, 2000).

Martin, C., *A Critical Introduction to the Study of Religion* (London: Equinox, 2012).

McCutcheon, R.T., *Studying Religion: An Introduction* (London: Equinox, 2007).

Partridge, C. and Dowley, T., *Introduction to World Religions*, (Oxford: Lion Hudson plc) 2014.

Module Title

**Jewish Thought & Practice**

Module Code

REU12731

Module status

Core - Mandatory

ECTS weighting

5

Semester taught

Semester A

Pre-requisites & co-requisites

None

Student Workload	22 x 1-hour lectures, 4 hours of external activities (field trips), ca. 95 hours self-directed learning				
Module Coordinator	Prof. Benjamin Wold				
Teaching staff	Prof. Benjamin Wold				
Module Learning Aims	The aim of this module is to provide a critical overview of Judaism as a world religion and to allow students to evaluate the diversity of Judaism(s) in different periods and localities.				
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. articulate key characteristics of the Mishnah, Talmud, and Midrashim.</li> <li>2. describe how different Jewish holidays and rites are observed.</li> <li>3. distinguish between different Jewish movements.</li> <li>4. define Zionism and diaspora nationalism.</li> <li>5. recall prominent leaders and thinkers in Jewish history.</li> <li>6. use basic research tools in Jewish Studies.</li> </ol>				
Module Content	<p>This module introduces key social, cultural, and religious aspects of Jewish thought and practice from antiquity to our own time. The focus of this module is on Judaism as a major world religion that has shaped Western Civilization. Rabbinic textual traditions that underpin Jewish religious thought—especially the Mishnah, Talmud, and Midrashim—are explored. Calendar, festivals (esp. Day of Atonement, New Year, Festival of Booths, Passover, Hanukkah), and rites of passage (e.g. birth, circumcision, Bar/Bat Mitzvah, marriage, divorce, death) are studied both within the classroom as well as, when appropriate, in visits to local Jewish synagogues. Contemporary Jewish movements and the history of their traditions (e.g., Modern Orthodoxy, Reform, Conservatism) come into view along with their different beliefs and practices (e.g., kashrut, Sabbath, worship, prayer). National movements within modern Judaism (e.g., Zionism, diaspora nationalism) are also considered.</p>				
Teaching and Learning Format	lectures, field trips				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Book Review	1,200-word	LO3, LO4, LO5	50%	4
	Wiki-style Article	<i>“Wikipedia” style entry</i> <i>1,200 word</i>	LO1-6	50%	10

<b>Reassessment Requirements</b>	Reassessment: submission of outstanding continual assessment
Indicative reading list (4-5 titles max.)	Abraham Cohen, <i>Everyman's Talmud: The Major Teaching of the Rabbinic Sages</i> (New York: Schocken Books, 1949).  Dan Cohn-Sherbok, <i>Introduction to Zionism and Israel: From Ideology to History</i> (London/New York: Continuum, 2012).  Anita Diamant, <i>Living a Jewish Life</i> (New York: HarperCollins, 2007)  Chaim Potok, <i>The Chosen</i> (New York: Simon and Schuster, 1967).  Eliezer Segal, <i>Introducing Judaism</i> (London/New York: Routledge, 2009).

Module Title	<b>Introducing the New Testament</b>
Module Code	REU12112
Module status	Core – Mandatory; Approved
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1h lectures, plus 104 hours of self-directed learning
Module Coordinator	Prof. Daniele Pevarello
Teaching staff	Profs. Daniele Pevarello and Benjamin Wold
Module Learning Aims	This module aims at introducing students to the canonical writings of the New Testament, their texts, their content, their origins, their transmission and the history of their interpretation.
Module Learning Outcomes	On successful completion of this module, students should be able to: 1. Demonstrate familiarity with the content of the writings that form the New Testament, their structure, and the main historical and cultural factors that contributed to their development.  2. Discuss the complex process of the formation of the New Testament and identify the diverse traditions that are represented in it.

3. Identify main trends in the history of interpretation of the New Testament and its exegetical traditions both in the academic study of the New Testament and in popular culture.
4. Analyse the main models of investigation of New Testament literature (e.g. historical-critical, narratological, feminist) and the key methodological issues concerning the study of the New Testament and its origins.
5. Illustrate scholarly views about the New Testament to both specialists and non-specialists, writing well-structured essays, and compiling and using relevant bibliographies.
6. Formulate an independent and personal understanding of the New Testament and its history of interpretation as a foundation for further studies in religion and theology.

**Module Content**

The writings included in the canon of the New Testament have been composed by different authors over a relatively long period of time. Translated in countless languages, the stories and ideas found in the New Testament have played a major role in shaping socio-political, ethical and religious discourses across the centuries and in different cultures and have been a constant source of inspiration in art, music and literature. In this module, students will learn about the most relevant scholarly approaches to the study of the New Testament and its background in Second Temple Judaism and in the Graeco-Roman world, examine the variety of literary genres and the diversity of sources and traditions, which contributed to the development of early Christianity and to the formation of new religious and cultural realities in the Graeco-Roman world, and be introduced to the history of interpretation of the New Testament in antiquity and in contemporary culture.

**Teaching and Learning Format**

lectures

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Gobbet	500 words	1-2,4,6	30%	Week 5
Wiki-Style Entry	500 words	1,3-6	30%	Week 8
Essay	1,500 words	1,3,4-6	40%	Week12

**Reassessment Requirements**

As annual

**Indicative reading list**

David E. Aune (ed.), *The Blackwell Companion to the New Testament* (Oxford: Blackwell, 2010).

(4-5 titles max.)

Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (New York and Oxford: OUP, 2000).

Raymond E. Brown, *An Introduction to the New Testament* (The Anchor Bible Reference Library; New York, NY: Doubleday, 1997).

Kyle Keefer, *The New Testament as Literature: A Very Short Introduction* (Oxford: OUP, 2008).

Todd Penner and Davina C. Lopez, *De-Introducing the New Testament: Texts, Worlds, Methods, Stories* (Oxford: Blackwell, 2015).

Module Title	<b>Introducing Theology: Key texts and methods</b>
Module Code	REU12312
Module status	Core - Mandatory; Approved
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures; 4 x 1 hour seminars; 95 hours of independent study
Module Coordinator	Prof. Siobhán Garrigan
Teaching staff	Prof. Siobhán Garrigan
Module Learning Aim	This module aims to introduce the student to the distinctive academic discipline of theology and to stimulate their interest in the academic wealth of this tradition. It introduces students to groundbreaking texts in the Christian tradition and teaches them to “read for” chronology, meanings, ideology, rhetoric, empire, patriarchy, anthropology and ecology.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ul style="list-style-type: none"><li>• Discriminate between theological and other academic approaches to the study of religion.</li><li>• Analyse primary texts.</li><li>• Identify the context in which texts were written.</li><li>• Compare and contrast different methods/approaches within the discipline of theology.</li><li>• Debate and articulate core theological positions.</li><li>• Critically assess theological texts</li></ul>
Module Content	The course will introduce the students to classical definitions of theology from Anselm and Aquinas, as well as to formulations of theology’s task from modern

theologians such as Karl Barth, Dermot Lane and Elizabeth Johnson. The different methodological approaches to the study of religion will be introduced and the distinctive task of theology in this regard will be explored.

In carrying out this task in the course of the module the students will study at least four representative primary texts. Attention will be drawn to patterns of continuity or discontinuity, agreement and conflict in the texts. The purpose is to train students to integrate conceptual and historical skills in the reading of theological texts.

Teaching and Learning

Lectures, seminars.

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	1,500 word	1, 2,3,	50%	8
Essay	1,500 word	2,3,	50%	12

Reassessment Requirements

2 x 1,000 word essays

Indicative reading list  
(4-5 titles max.)

Barth, K., *Evangelical Theology*. (Grand Rapids: Eerdmans, 1992).

Chenu, M-D., *Aquinas and His Role in Theology*. (Collegeville: Liturgical Press, 2002).

Hogan, L. *From Women's Experience to Feminist Theology*. (Sheffield Academic Press, 1995)

Johnson, E., *Quest for the Living God: Mapping Frontiers in Theology*. (Continuum. 2007).

Lane, D. *The Experience of God. An Invitation to do Theology*. (Mahwah, NJ: Paulist Press, 1981)

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

Module Title	<b>Introducing Islam</b>
Module Code	REU12724
Module status	Core – Mandatory
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	11 x 2-hour lectures, plus 110 hours of self-directed learning
Module Coordinator	Prof. Zohar Hadromi-Allouche
Teaching staff	Prof. Zohar Hadromi-Allouche
Module Learning Aims	<p>This module aims to</p> <ul style="list-style-type: none"> <li>• Provide an overview of Islamic history</li> <li>• Present and discuss Islamic scriptures, doctrines and rituals</li> <li>• Demonstrate the significance and development within Islam of concepts such as prophethood, revelation, jihad, theology, law and gender</li> <li>• Develop an understanding of the contribution of Islamic civilization to human culture</li> <li>• Examine various scholarly approaches to the study of Islam</li> </ul>
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Discuss major events and trends in Islamic history</li> <li>• Discuss Islamic scriptures, ritual and doctrines</li> <li>• Demonstrate an understanding of the significance and development of concepts such as prophethood, revelation, jihad, theology, law and gender from an Islamic perspective</li> <li>• Discuss the contribution of Islamic civilization to human culture</li> <li>• Discuss various academic approaches to the study of Islam</li> </ul>
Module Content	This module surveys the emergence, development, beliefs and practices of Islam, from 7th century to present.
Teaching and Learning Format	Interactive lectures

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Participation	Active participation in online discussions and debates	1,2,3,4,5	20%	1-11
	Online Quiz	1 hour	1,2,3,4,5	20%	4
	Essay	1,500 words	1,2,3,4,5	60%	Exam Weeks

Reassessment Requirements  
2,000-word essay

- Indicative reading list  
(4-5 titles max.)
- Berkey, J. P. *The Formation of Islam: Religion and Society in the Near East, 600–1800*. Cambridge, 2003.
  - Lapidus, I. *A History of Islamic Societies*. Cambridge, 2002.
  - Reynolds Gabriel Said. *The Emergence of Islam: Classical Traditions in Contemporary Perspective*. Minneapolis: Fortress Press, 2012.
  - Rippin, Andrew. *Muslims: Their Religious Beliefs and Practices*. London, 2005 (new edition).

Module Title	<b>Introduction to Philosophy</b>
Module Code	REU12712
Module status	Mandatory
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	18 x 1-hour lectures/workshops; 4 x 1 hour seminars; 100 hours of independent study
Module Coordinator	Dr Ciarán McGlynn
Teaching staff	Dr Ciarán McGlynn
Module Learning Aims	This module will give an introduction to some of the key ideas, thinkers, and eras of philosophy. It will outline some of the main themes in philosophical thinking and show how they develop over time. The module will help sharpen critical thinking, conceptual rigour, and the understanding of philosophical problems.

Module Learning Outcomes	<p>On successful completion of this module, students should:</p> <ol style="list-style-type: none"> <li>1. Be familiar with some of the key questions of philosophy.</li> <li>2. Recognise key terms of different schools of philosophical thinking</li> <li>3. Distinguish key intellectual strands in antiquity, the medieval world and modern philosophy.</li> <li>4. Learn how to analyse and critique philosophical arguments.</li> <li>5. Have an informed understanding of how philosophical questions have a direct bearing on theological issues.</li> </ol>																			
Module Content	<p>The module offers an overview of Western philosophy and analyses the questions treated in its main branches. Beginning with the Greeks as the founders of the Western philosophical tradition, key texts and ideas relating to Presocratic philosophers, Socrates, Plato and Aristotle will be studied with a particular emphasis on metaphysical questions about the nature of reality and of the soul. The medieval era will be studied primarily through the philosophy of Thomas Aquinas, with particular emphasis on his use of an Aristotelian approach to metaphysical notions of substance and soul, as well as his arguments for the existence of God. The study of modern philosophy will focus on Descartes, Hume, Kant, and Wittgenstein. In this part of the course we will explore the views of these thinkers on questions like: What is knowledge, and is it possible? How is the mind related to the body? What is meant by virtue ethics? What is the relation between language and the world? Students will be taught how to critically engage with the various philosophical positions.</p>																			
Teaching and Learning Format	Lectures and seminars.																			
Module Assessment Components	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>Essay 1</td> <td>1,500 – 2,000 words</td> <td>All Learning Outcomes Addressed</td> <td>50%</td> <td>Week 12</td> </tr> <tr> <td>Essay 2</td> <td>1,500 – 2,000 words</td> <td>All Learning Outcomes Addressed</td> <td>50%</td> <td>Week 16</td> </tr> </tbody> </table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Essay 1	1,500 – 2,000 words	All Learning Outcomes Addressed	50%	Week 12	Essay 2	1,500 – 2,000 words	All Learning Outcomes Addressed	50%	Week 16				
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																
Essay 1	1,500 – 2,000 words	All Learning Outcomes Addressed	50%	Week 12																
Essay 2	1,500 – 2,000 words	All Learning Outcomes Addressed	50%	Week 16																
Reassessment Requirements	2 x 1,500 – 2,000-word essays																			
Indicative reading list (4-5 titles max.)	<p>Cottingham, J. (ed.), <i>Western Philosophy: An Anthology</i> (Oxford: Blackwell, 2008).  Barnes, J., <i>Aristotle</i> (Oxford: O.U.P., 1982).  Guthrie, W.K.C., <i>The Greek Philosophers: From Thales to Aristotle</i> (London: Routledge, 1967).  Kenny, A., <i>A New History of Western Philosophy</i> (Oxford: OUP, 2012).  Scruton, R., <i>Kant</i> (Oxford: OUP, 1982).</p>																			

Module Title	<b>Becoming Moral: Ethical Reasoning in Theological Perspective</b>
Module Code	REU12512
Module status	Core - Mandatory
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	18 x 1-hour lectures 4 x 1-hour seminars 103 hours of independent learning
Module Coordinator	Prof. Jacob Erickson
Teaching staff	Prof. Jacob Erickson
Module Learning Aims	In everyday speech, casual use of the word “ethical” simply means “good.” To say that someone is ethical, we might assume, means that they’re a good or moral human being. But the academic study of ethics itself is older, deeper and more complex. In such study, we ask and interrogate the diverse moral principles, stories and practices that individuals, communities, and cultures orient their lives around (from “God” to “justice” to “love”). We ask where those moral principles emerge from in the first place (their sources), how those principles are created, what meaningful stories are told, and how those stories impact or shaped by the world. And we ask how ethical thinking or practices conflict or interact with one another in everyday life or the public sphere. Why might someone consider one action a “moral good” while another thinks the very same action is “morally wrong”?
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Demonstrate a good understanding of the dynamics of moral reasoning and action.</li> <li>• Have a broad knowledge of the sources of moral wisdom.</li> <li>• Critically engage with practical moral issues through sustained reflection, analysis, and deliberation.</li> <li>• Articulate the renewal in Catholic Theological Ethics.</li> <li>• Appreciate the importance of moral agency and conscience in decision-making.</li> <li>• Apply the principles of moral theology to specific contemporary ethical challenges.</li> </ul> <p>Briefly provide details of module syllabus.</p> <ul style="list-style-type: none"> <li>• Moral Norms</li> <li>• Moral Character</li> </ul>

- Moral Agency
- The Dynamics of Reflection
- Wesleyan Quadrilateral
- The Role of Conscience
- The Renewal of Moral Theology
- Applying Principles and Practices

Module Content

Theological ethics, as the focus of this module, is a genre of ethics that asks how diverse Christianities imagine everyday ethical principles and moral value. How does the way one imagines God shape ethical imaginations? This module serves as an introduction to theological ethics (or theo-ethics), through—in the first half of the module—the sources often called upon by theologians in ethical discernment, and—in the second half—engaging some of the major themes and styles in contemporary theo-ethics.

Teaching and Learning Format

Lectures, Seminars, Case Studies.

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Wiki style assignment	Blackboard Wiki Post	1	10%	1-5
Short Essay	400 words	1, 3	20%	Week 7
Essay	1,500 words	1-5	70%	Week 14

Reassessment Requirements

1 x 2,000 word essay

Indicative reading list

De La Torre, Miguel A. *Doing Christian Ethics from the Margins, Second Edition*. Maryknoll NY: Orbis Books, 2014.

(4-5 titles max.)

Marshall, Ellen Ott. *Introduction to Christian Ethics: Conflict, Faith, and Human Life*. Louisville, KY: Westminster John Knox Press, 2018

Mescher, Marcus. *The Ethics of Encounter: Christian Neighbor Love as a Practice of Solidarity*. Maryknoll, NY: Orbis Books, 2020.

Thompson, Deanna. *The Virtual Body of Christ in a Suffering World*. Nashville, TN: Abingdon Press, 2016.

Workgroup on Constructive Theology, *Awake to the Moment: An Introduction to Theology*. Louisville, KY: Westminster John Knox Press, 2016.

Module Title	<b>Dharmic Religions</b>
Module Code	REU12752
Module status	Core - Mandatory; Approved
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures/seminars, plus 104 hours of independent study
Module Coordinator	Dr Patrick Claffey
Teaching staff	Dr Patrick Claffey
Module Learning Aims	Emphasising the heterogeneity of religion in Asia, this introductory module will present an overview concentrating on Hinduism, Jainism and Buddhism.
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Identify and characterize several important religious traditions in Asia from a study of religions perspective</li> <li>2. Articulate the depth and heterogeneous nature of Asian religion and culture</li> <li>3. Recall the various cosmologies and concepts in the three religions under consideration.</li> <li>4. Engage critically with the scriptures of these religions</li> <li>5. Specify the social significance of religion in Asia</li> <li>6. Illustrate the manifestations of the religious traditions in iconography and music</li> </ol>
Module Content	<p>The module will examine the early origins of Hinduism in the Vedic religions. Students will engage critically with the Hindu scriptures, focusing on the Vedas, the Upanishads and the Bhagavad Gita, while seeking to understand the important concepts of Samsara, Moksha, Dharma, Yoga as the basis of 'the Hindu way of life'. There will be an examination of Hindu cosmology, Brahman, Atman, Trimurti, the gods and goddesses, the avatars as well as Hindu ritual and its purpose. The course will deal with the question of Hindu identity and the more recent politicisation of Hinduism in the Hindutva movement.</p> <p>The second part of the module will look at the emergence of Buddhism and examine its significance as part of a wider movement during the Axial Age, with its</p>

move away from the ritual to the ethical as one person's search for the problems of human existence. There will be a general treatment of the Buddhist scripture, notably the Pali Canon. Student will come to understand the important distinction between Theravada, Mahayana and Tibetan or Vajrayana Buddhism. There will be a comparative reflection on concepts of *atman* and *anatman* in Hinduism and Buddhism. The module will examine the essential teachings of the Buddhist Dharma, notably the Four Noble Truths and the Eightfold Path. There will be a brief examination of how Buddhism has influenced contemporary Western spiritualities as well as a critical look at Buddhism in the world today. There will be brief treatment of Jainism in the context of the movement that gave rise to Buddhism.

The use of iconography and music is an important element of the module that seeks to give students an understanding of the wider cultural world of Asian religions.

**Teaching and Learning Format**

Lectures and seminars

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	1,500 words	1,2,4,5	40%	12
Essay	2,500 words	1,2,3,5,6	60%	Exam weeks

**Reassessment Requirements**

As annual

**Indicative reading list**

Blomfield, Visvapani, *Gautama Buddha: The Life and Teachings of the Awakened One*, London Quercus, 2011

**(4-5 titles max.)**

Doniger, Wendy, *The Hindus: An Alternative History*, New Delhi: Penguin, 2011.

Knott, Kim, *Hinduism: A Very Short Introduction*, Oxford OUP, 2016

Samra, Deepak (Ed), *Hinduism: A Reader*, London: Blackwell, 2008

Sen, Amartya, *The Argumentative Indian: Writings on Indian history, culture and identity*, London: Penguin, 2006

**Senior Freshers**

**Module Title**

**From Invasion to Exile: The Ancient Histories of Israel and Judah**

**Module Code**

REU23122

**Module status**

Core – Optional; Approved

ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour interactive lectures and seminars, plus 104 hours of self-directed learning
Module Coordinator	Dr Neil Morrison
Teaching staff	Dr Neil Morrison
Module Learning Aims	This module aims to facilitate students' deeper acquaintance and critical engagement with the narratives from Joshua through 2 Kings.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Recognise the ethical interests of ancient Israelite historiography.</li> <li>2. Contextualize Israel's religious claims within relevant Ancient Near Eastern and Mediterranean religious cultures.</li> <li>3. Articulate various viewpoints on how Israel 'emerged' west of the Jordan (e.g. "conquest" vs. other views of settlement)</li> <li>4. Evaluate the coherence and integrity of the 'Deuteronomistic History.'</li> <li>5. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion concisely.</li> <li>6. Write an essay which reflects critical engagement with both the biblical and secondary literature. (JS)</li> </ol>
Module Content	This module offers an opportunity for critical engagement with some of the most famous texts of the Hebrew Bible including those concerned with the Israelite conquest, the stories of the Judges (including Samson), the rise and fall of the kingdoms of Israel and Judah and the careers of royal figures such as David, Solomon, Ahab and Jezebel. Reflection on the historiographical value of these traditions will be facilitated by situating them within the context of the material culture and historiographical traditions of the Ancient Near East, while particular emphasis will be paid to the interface of power and violence within the traditions.
Teaching and Learning Format	Interactive lectures and seminar discussions.

Module  
Assessment  
Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Weekly Critical reflections	350-400 words	1-6	10%	Throughout the term
Critical Response	1,500 word		90%	

Reassessment  
Requirements

Equivalent number of critical reflections

Indicative reading  
list  
(4-5 titles max.)

De Pury, A., Macchi, J.-D., and Römer, T. (eds) *Israel Constructs its History: Deuteronomistic Historiography in Recent Research* (Sheffield: Sheffield Academic Press, 2000).

Geoghegan, J.C., *The Time, Place, and Purpose of the Deuteronomistic History* (Providence, R.I.: Brown Judaic Studies, 2006).

Knoppers, G.N., and McConville, J.G. (eds) *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History*. Winona Lake, Ind.: Eisenbrauns, 2006).

Mayes, A.D.H., *The Story of Israel Between Settlement and Exile: A Redactional Study of the Deuteronomistic History* (London: SCM Press, 1983).

Noth, M. (1991). *The Deuteronomistic History* (Sheffield: JSOT Press, 1991).

Module Title	<b>Christology: Jesus in History, Politics, and Love.</b>
Module Code	REU22331
Module status	Core - Mandatory (B/T), Core - Optional (A/R+T); Approved
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	None
Student Workload	22 x 1h lectures, plus 104 hours of self-directed learning
Module Coordinator	Prof Siobhán Garrigan
Teaching staff	Profs. Siobhán Garrigan and Prof. Jacob Erickson
Module Learning Aims	The aim of this module is to investigate the historical origins of the idea of “Christ” in the worship of the first Christian communities and the developments in the theological understanding of his person and his work of redemption across all eras and geographies.
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Distinguish the main theoretical stances in the study of Christology and illustrate their importance for early Christian history and for contemporary theology.</li> <li>• Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to engage in critical approaches to and analysis of complex theological texts and formulations.</li> <li>• Assess the core themes of Christology in relation to current ethical issue.</li> <li>• Demonstrate the ability to describe and analyse the plural nature of the sources and to contextualise critically conflicting interpretations and contrasting theological positions.</li> <li>• Summarize and present through appropriate media the epistemological status and anthropological relevance of central questions and themes in the Christological debate to specialists and non-specialists alike, write well-structured essays, and compile academic bibliographies.</li> </ul>
Module Content	<p>Drawing on primary sources, critical scholarship, ritual studies and visual art, the course will devise a historical and theological framework in which to assess theoretical presuppositions and consequences of different interpretations of the person and work of Christ through the ages.</p> <p>The significance of Christology will be tested by analysing the doctrinal formulations of early, medieval and modern Christianity and by discussing feminist, anti-racist, post-colonial and queer interpretations of the figure of Christ. The relationship of various Christologies to</p>

current ethical issues, such as ecology, human rights, extreme poverty and anti-capitalism will be explored.

The class is co-taught and capped at 16 students; it will conduct up to half of its contact hours in the National Gallery of Ireland.

Teaching and Learning Format

lectures

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	1,500 words	2, 3, 4, 5, 6	40%	Wk 10
Exam Essay	2,000 words	1-6	60%	Wk 14

Reassessment Requirements

As annual

Indicative reading list

James D. G. Dunn, *Did the First Christians Worship Jesus?* (London: SPCK, 2010).

Roger Haight, *Jesus, Symbol of God* (Maryknoll: Orbis, 2000).

(4-5 titles max.)

Larry W. Hurtado, *How on Earth Did Jesus Become a God?* (Grand Rapids, MI: Eerdmans, 2005).

Terence Merrigan and Jacques Haers (eds.), *The Myriad Christ. Plurality and the Quest for Unity in Contemporary Christology* (Leuven: Peeters, 2000).

Module Title

**Medieval Theology**

Module Code

**REU22321**

Module status

Core - Optional (A/R+T) and Approved

ECTS weighting

**5 ECTS**

Semester taught

Semester A

Pre-requisites & co-requisites

None

Student Workload

22 x 1-hour lectures/seminars; plus 104 hours of self-directed learning

Module Coordinator

Prof. Fáinche Ryan

Teaching staff

Prof. Fáinche Ryan

Module Learning Aims	To introduce the students to the distinctive modes of theological expression found in the western medieval period. A particular aim is to develop an appreciation in students for the particular contribution of women to theology in this era.				
Module Learning Outcomes	On successful completion of this module, students should be able to: 1. Compare and contrast the contributions of the monastic schools and that of the new universities to the development of Catholic theology. 2. Read and critically engage with primary texts of the period. 3. Evaluate the importance of the synthesis created by Aquinas for the formation of European thought. 4. Appraise the importance of the emergence of urban organisation as the context for new forms of feministic mystical expression. 5. Engage in independent research in this area.				
Module Content	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. This period was particularly fruitful in the formation of theology in the Catholic tradition. The course will study: • The theology of the Monastic and Cathedral schools • The emergence of the University • The significance of Aquinas' work • The role of women in the medieval period				
Teaching and Learning Format	Lectures, seminars.				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Formative Assessment	Written critique of selected article			
	Summative assessment	Book summary review (1,000 words)		40%	
	Summative assessment	essay (2,000 words)		60%	
Reassessment Requirements					
Indicative reading list (4-5 titles max.)	Chenu, M-D., Aquinas and his Role in Theology (trans.) (Collegeville: The Liturgical Press, 2002). Evans, G.R. ed., The Medieval Theologians. An Introduction to Theology in the Medieval Period (Oxford: Blackwell Publishing, 2001). 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). Zum Brunn E. and G. Epiney-Burgard, Women Mystics in Medieval Theology Trans. S. Hughes (New York: Paragon House, 1989).				

Module Title	<b>The Life of Muhammad: Sources, Methods, and Debates</b>				
Module Code	REU23713				
Module status	Core				
ECTS weighting	5				
Semester taught	Semester A				
Pre-requisites & co-requisites	None				
Student Workload	11 x 2 hour lectures and seminars; 110 hours self-directed learning				
Module Coordinator	Prof. Zohar Hadromi-Allouche				
Teaching staff	Prof. Zohar Hadromi-Allouche				
Module Learning Aims	<p>This module aims to introduce students to, and familiarise them with,</p> <ul style="list-style-type: none"> <li>• Main themes in the life of the Prophet Muhammad</li> <li>• Available Islamic sources for the study of Muhammad's life</li> <li>• The construction of Muhammad's image in Islam.</li> <li>• Scholarly approaches to the life of Muhammad.</li> <li>• Islamic and scholarly debates concerning the life of Muhammad</li> </ul>				
Module Learning Outcomes	<p>On successful completion of this module, students should have:</p> <ul style="list-style-type: none"> <li>• Detailed knowledge of the biography of Muḥammad according to traditional sources.</li> <li>• Good knowledge of Muslim sources for the life of Muhammad and how to use them.</li> <li>• Good knowledge of, and an ability to apply, scholarly approaches to the life of Muhammad.</li> <li>• Become aware of various ways for discussing and understanding the Islamic narratives concerning the life of Muhammad.</li> </ul>				
Module Content	This module discusses the portrayal of the Prophet Muhammad in the Islamic sources. It examines the existing sources for this biography, and the various ways in which these have been interpreted within the contexts of Islam and modern scholarship.				
Teaching and Learning Format	Interactive lectures and seminars				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Participation	Active participation in online discussions and debates	1,2,3,4,5	20%	1-11
	Essay	Take home	1,2,3,4	40%	3
	Essay	1,500 words	1,2,3,4	40%	Exam Weeks

Reassessment Requirements	2,800-word essay
Indicative reading list (4-5 titles max.)	<ul style="list-style-type: none"> <li>• Ali, Kecia. <i>The lives of Muhammad</i>. Cambridge; London: Harvard University Press, 2014.</li> <li>• Peters, F.E. "The quest for the historical Muhammad." <i>International Journal of Middle East Studies</i>, 1991, Vol. 23 (3), pp. 291-315.</li> <li>• Rubin, Uri. <i>The eye of the beholder: The life of Muḥammad as viewed by the early Muslims, a textual analysis</i>. Princeton: the Darwin Press, 1995.</li> <li>• Watt, William Montgomery. <i>Muhammad: Prophet and Statesman</i>. Oxford: Oxford University Press, 1961.</li> </ul>

Module Title	<b>Ethics in Sport and Media</b>
Module Code	REU23501
Module status	Core – Optional; Approved Module
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	None
Student Workload	8 x 2-hour lectures/workshops and 6 x 1-hour workshops, 100 hours of independent study
Module Coordinator	Dr John Scally
Teaching staff	Dr John Scally
Module Learning Aims	<p>The aims are to</p> <p>Engage the study of ethics in sport as fields of academic enquiry in a cross-curricular way with a variety of methodological approaches.</p> <p>Recognise and critically examine the varieties of ethical traditions, and appreciate the internal diversity within those traditions, in their historical and contemporary manifestations.</p>

Understand and engage the various methods required for assessment of the media including historical, philosophical, social and cultural analyses

**Module Learning Outcomes**

On successful completion of the programme students will be able to:

Demonstrate the fundamental concepts and methods of ethical reasoning – philosophical and theological

Explore and analyse the ethical dimensions intrinsic in both sport and the media, with attention to resources for ethical discernment, reasoning and argumentation and traditions of moral enquiry.

Demonstrate how sporting traditions correlate to articulations of particular ethical approaches in their historical, cultural and geographical contexts.

Engage in critical reflection on the media, with attention to historical and socio-political and socio-cultural contexts.

Evaluate how ethical issues in sport are shaped by the particular socio-political contexts of the time and locate authors both in traditions of ethical thought and in relation to relevant developments in sport today.

Assess the continuities and discontinuities between the present and the past by appraising the influence of the Greek, Corinthian and Olympic ideals, and discuss them in relation to principles and values stated in current ethics charters.

**Module Content**

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

**Teaching and Learning Format**

The format will be a series of 8 two hour lectures plus 104 hours of self-directed learning

**Module Assessment Components**

**Junior Sophister and International Students**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Student Presentation		1-4	30%	Week 10
Essay	2,000 words	1-6	70%	Week 13

**Senior Fresh**

	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay 1	1,500 words	1-4	50%	Week 10
	Essay 2	1,500 words	1-6	50%	Week 13
Reassessment Requirements	JS 1 x 3,000 word essay; SF 2 x 1,500 word essay				
Indicative reading list (4-5 titles max.)	<p>Boxill, Jan (ed.), <i>Sports Ethics: An Anthology</i> (London: Blackwell, 2003)</p> <p>Carlin, John, <i>Playing the Enemy – Nelson Mandela and the Game that Made a Nation</i> (London: Atlantic Books, 2008)</p> <p>Kayser, Bengt, McNamee, M. J. (eds), <i>The Ethics of Sports: A Reader</i> (London: Routledge, 2010)</p> <p>O’Gorman, Kevin, <i>Saving Sport: Sport, Society and Spirituality</i> (Dublin: The Columba Press, 2010)</p> <p>Scally, John, “Does the Winner take it all?” <i>Doctrine and Life</i>, March 2012, pp 46-56.</p>				

Module Title	<b>Philosophical and Theological Approaches to God</b>
Module Code	REU23301
Module status	Core – Optional; Approved
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures, plus 104 hours of self-directed learning
Module Coordinator	Prof. Siobhán Garrigan
Teaching staff	Prof. Siobhán Garrigan and Dr Michael Kirwan
Module Learning Aims	This module critically reviews a range of approaches to the question of God’s existence and nature, drawing both on the history of Christian theological reflection and on philosophy in the Western traditions
Module Learning Outcomes	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> <li>1. Critically examine the notion of natural theology.</li> <li>2. Demonstrate the possibilities and limitations of the so-called ‘proofs’ for the existence of God.</li> </ul>

3. Analyse the concept of divine revelation.
4. Critically examine the appeal to experience in modern theology.
5. Demonstrate the significance of religious language (e.g., myth, metaphor, symbol) for the theology of God.
6. Articulate the distinctively modern and post-modern challenges to the theology of God;

**Module Content** This module explores a number of key philosophical and theological landmarks in the debates about God in Christianity and western philosophy: does God exist? Is natural theology possible? What is meant by the notion of revelation? Is 'religious language' different to other language games?

**Teaching and Learning Format** Lectures, plus 104 hours of self-directed learning

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	1,500 words		50%	
Essay	1,500 words		50%	

**Reassessment Requirements**

**Indicative reading list (4-5 titles max.)** Sarah Coakley, *God, Sexuality and the Self: An Essay 'On the Trinity'*, Cambridge: Cambridge University Press, 2013.  
 David Bentley Hart, *The Experience of God: Being, Consciousness, Bliss*, New Haven: Yale University Press, 2013.  
 Peter Hodgson and Robert King, Eds, *Christian Theology: An Introduction to its Traditions and Tasks*, 1982; London: SPCK, 1983/  
 Elizabeth A Johnson, *Quest for the Living God: Mapping Frontiers in the Theology of God*, London and New York: Continuum, 2007.  
 Sallie McFague, *Metaphorical Theology: Models of God in Religious Language*, London: SCM Press, 1982.

**Module Title** **Creaturely Ethics: Human and other Animals**

**Module Code** REU22502

**Module status** Core - Optional; Approved

**ECTS weighting** 5

**Semester taught** Semester B

**Pre-requisites & co-requisites** **None**

Student Workload	22 Hours Lectures and Seminars
Module Coordinator	Prof. Jacob J. Erickson
Teaching staff	Prof. Jacob J. Erickson
Module Learning Aims	This module aims to introduce and engage in contemporary scholarly reflection on critical animal studies, posthumanism, and ecotheology. It allows students to engage with theological perspectives on the definitions of “humanity,” “animality,” and “creatureliness.” Students will explore a number of theo-ethical topics in this area from animal conservation to food.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Articulate basic questions and layout in the field of critical animal studies and posthumanism</li> <li>2. Comprehend the context, concept, and theoretical reflections on “the sixth extinction”</li> <li>3. Outline the history of contemporary ecotheology and ethics.</li> <li>4. Articulate definitions of theological-ethical concepts in animal and ecological ethics like “creation” and “creatureliness”</li> <li>5. Articulate, from interdisciplinary perspectives, the crucial sides on the following topics: animals and food, sport, biodiversity, entertainment, wildness or domesticity, intersectionality, etc.</li> <li>6. Reflect on, articulate and act on your own take on a significant or ethical topic in creaturely ethics.</li> </ol>
Module Content	Ethics is written and studied by animals, you and me. Recent questions in ecological ethics swirl around “the question of the human” and “the question of the animal.” Theological and ethical concepts that define human beings as unique, with souls created <i>imago dei</i> , in the image of God with dominion over the planet are critiqued as being morally complicit with species decline, animal suffering, and habitat loss. On a planet undergoing the sixth great wave of animal extinction, this critique is no small matter. We’ll ask how we understand the human in relation to other nonhuman creatures that occupy the planet. We’ll think about animal ethics, the blurry lines between wild and domestic, human and nonhuman, living and extinct, veganism and vegetarianism, human and posthuman. We’ll ask how these conversations cause us to rethink theological understandings of “creatureliness” and “creation” and “kinship.” And we’ll ask how definitions of what it means to be “human” are already entangled in our theo-ethical and ecological concerns.

Teaching and Learning Format Lectures and Seminars plus 104 hours of self-directed learning

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Documentary Essay	1,000 word	1,2	50%	1-5
	Topical Essay	1,500 Words	5,6	50%	Examination Weeks

Reassessment Requirements Essay of 3,000 words

Indicative reading list Trevor Bechtel, Matthew Eaton, and Timothy Harvie. *Encountering Earth: Thinking Theologically With a More-Than-Human World*. Eugene, OR: Cascade Books, 2018.

(4-5 titles max.) Elizabeth Kolbert. *The Sixth Extinction: An Unnatural History*. New York: Henry Holt, 2014.

Stephen Moore, ed. *Divinanimality: Animal Theory, Creaturely Theology*. New York: Fordham University Press, 2014.

Anna L. Peterson. *Being Animal: Beasts and Boundaries in Nature Ethics*. New York: Columbia University Press, 2013.

Deborah Bird Rose. *Wild Dog Dreaming: Love and Extinction*. University of Virginia Press, 2011.

Module Title	<b>The Historical Jesus and the Gospels</b>
Module Code	REU22111
Module status	Core - Optional (R, R&T) & Approved Module
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures/workshops/seminars; 104 hours of independent study
Module Coordinator	Prof. Benjamin Wold

Teaching staff	Prof. Benjamin Wold															
Module Learning Aims	The aim of this module is to provide a critical overview of research on the historical Jesus and, within this context, the role and significance of the gospel traditions for this discipline.															
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. assess the distinguishing characteristics of each “quest” for the historical Jesus.</li> <li>2. appraise at least three approaches to resolving the synoptic problem.</li> <li>3. debate approaches/methods historians have developed to read the gospels.</li> <li>4. dialogue at an intermediate level about philosophical and religious movements with which Jesus has been associated (e.g., Cynics, apocalyptic prophets, etc.).</li> <li>5. compare and contrast Jesus with other religious leaders/figures contemporary to him.</li> </ol>															
Module Content	Who was the historical Jesus – the Jewish Galilean whose activities and death resulted in the emergence of Christianity? This module explores questions about Jesus the man, his world, his social and literary environment, his disciples, and their literary activities. The history of research on the historical Jesus (i.e., the so-called “three quests”) orient this module before turning to a sustained study of the earliest witness to his life and those of his followers, namely the synoptic gospels: Matthew, Mark, and Luke. When studying the context of Jesus and the gospels their environments and social milieu are introduced vis-à-vis material culture and archaeology. Key themes, particularly ancient Jewish “Messianism” as it relates to the portrayal of Jesus as “Christ,” are considered in light of Qumran Discoveries (e.g., so-called “4QMessianic Apocalypse”). Students are also inducted to the various historical and literary methods and approaches used when studying the synoptic gospels.															
Teaching and Learning Format	lectures															
Module Assessment Components	This module is assessed by a portfolio of 4 pieces of work each worth 25%: (1) Gobbet 1; (2) Gobbet 2; (3) a Wikipedia-style entry on assigned topic (including images); and (4) a 1,000 word book review.															
	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>2 Gobbets</td> <td>Short gobbet commentary on selected passaged</td> <td>LO3</td> <td>25% each (total 50%)</td> <td>6, 9</td> </tr> <tr> <td>1000-word Book Review</td> <td>Critical review</td> <td>LO3, LO4</td> <td>25%</td> <td>4</td> </tr> </tbody> </table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	2 Gobbets	Short gobbet commentary on selected passaged	LO3	25% each (total 50%)	6, 9	1000-word Book Review	Critical review	LO3, LO4	25%	4
Assessment Component	Assessment Description	LO Addressed	% of total	Week due												
2 Gobbets	Short gobbet commentary on selected passaged	LO3	25% each (total 50%)	6, 9												
1000-word Book Review	Critical review	LO3, LO4	25%	4												

	Wiki-style article (1000 words)	Short, descriptive "Wikipedia" style essay on a single topic	LO1-5	25%	12
Reassessment Requirements	Reassessment: submission of failed continual assessment				
Indicative reading list	James D. G. Dunn & Scot McKnight (eds.), <i>The Historical Jesus in Recent Research</i> , SBTS 10 (Winona Lake: Eisenbrauns, 2005).				
(4-5 titles max.)	Sean Freyne, <i>Jesus a Jewish Galilean: A New Reading of the Jesus-story</i> (Edinburgh: T & T Clark, 2004).				
	Robert J. Miller, <i>The Apocalyptic Jesus: A Debate</i> (Polebridge, 2001				
	E. P. Sanders & Margaret Davies, <i>Studying the Synoptic Gospels</i> (London: SCM Press, 1989).				

Module Title	<b>Researching Religion: New Religious Movements</b>
Module Code	REU22712
Module status	Core - Mandatory for Religion Exit/Core - Optional for Theology and R&T Exit
ECTS weighting	5
Semester taught	<b>Semester B</b>
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study
Module Coordinator	Prof. Alexandra Grieser
Teaching staff	Prof. Alexandra Grieser
Module Learning Aims	The module connects the introduction to New Religious Movements as a contested yet vital element of a global religious history with a) an introduction to classical and contemporary theories of religion; and b) a training that enables students to develop self-directed empirical research. It focusses on NRMs as part of a critical

history of modernity and supports students in learning how to creatively interlink historical knowledge, theoretical thinking, and concrete empirical research methods.

**Module Learning Outcomes**

- On successful completion of this module, students should be able to:
1. characterise NRMs in their diverse historical development and as a field of research
  2. identify key concepts in the contemporary academic study of religion
  3. identify the relevance of choosing methods and theories in the study of religion and critically assess its interdependence with cultural politics.
  4. Distinguish between scholarly, religious, atheist, and common-sense perspectives on religious phenomena and recognise their rhetorical strategies
  5. reconstruct and discuss concepts critically, apply them to empirical cases and develop a research question.

**Module Content**

This module has two goals: to introduce students to the field of New Religious Movements developing from the 19<sup>th</sup> to the 21<sup>st</sup> century; and to train students to study them empirically and actively develop their research skills.

Often labelled as ‘cults’ and ‘sects’, cases such as Scientology, modern Islamic groups, romantic Occultism or spiritual environmentalism bring up more general questions about how to study religion: How do religions evolve? Why did they emerge as a response to modernity, colonialism, and globalisation? Are these groups more ‘dangerous’ than traditional religions? What is the role of terms such as ‘doomsday cult’ in public discourse and cultural politics?

By studying different aspects of these movements, students will become familiar with classical and contemporary approaches and will be able to analyse relations between religion and violence, gender, body politics or the ‘invention of traditions. They will choose a research case (either historical or contemporary) and will learn to apply different research methods and concepts. For students who find empirical work interesting, this module builds up skills that will help to develop research questions as is required in the final dissertation.

**Teaching and Learning Format**

lectures, seminars, presentation/ case-based application of theories (research lab)

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	2000-2500 words; case study	1, 3, 4, 5	70%	Exam Period
Exercise	500-1000 words; draft of case study; discussion of acquired knowledge	2, 3, 4, 5	30%	week 10

Reassessment Requirements	As annual
Indicative reading list	Jensen, T./Rothstein, M. (eds.), <i>Secular Theories on Religion</i> (Copenhagen: Museum Tusulanum press, 2000).
(4-5 titles max.)	Lewis James R./ Tøllefsen, Inga B. (eds), <i>The Oxford handbook of new religious movements</i> , (New York, NY : Oxford University Press, 2016).  Stausberg, Michael (ed.), <i>Contemporary Theories of Religion: A Critical Companion</i> (London: Routledge, 2009).  Stausberg, Michael/Engler, Steven (eds.), <i>The Routledge Handbook of Research Methods in the Study of Religion</i> (London: Routledge, 2011).

Module Title	<b>Cosmology, Religion and Science</b>
Module Code	REU23302
Module status	Core - Optional (R, R&T) & Approved Module
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures/workshops/seminars; 104 hours of independent study
Module Coordinator	Prof. Cathriona Russell
Teaching staff	Prof. Cathriona Russell
Module Learning Aims	Cosmology traces developments in the mythological and natural-scientific study of the universe in its complex history. This module presents these developments as they have been interpreted from biblical, theological and philosophical perspectives and how they conflict or converge with cosmologies from the natural sciences particularly since the 16th century.

Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Trace the biblical roots of models of origins and ends in creation</li> <li>• Identify contrasting and rival philosophies and theologies of creation in early Christianity</li> <li>• Trace the development and subsequent history of the doctrine of <i>creation ex nihilo</i></li> <li>• Analyse the historical and cultural contexts and debates in relation to: the Galileo ‘affair’; thermodynamics and emergent universe models; Darwin and biological evolution; the ‘New Atheism’; teleological and narrative approaches in the natural sciences: and the city as habitat.</li> </ul> <p>Outline and debate what these imply for interpreting nature as creation, the human person as steward, and the eschaton as <i>cosmopolis</i>.</p>															
Module Content	<p>It explores how specific cosmologies emerged and in turn impacted on theology, science and culture, in astronomy, thermodynamics, emerging universe models, evolutionary theory and the return to narrative in the natural sciences. It includes implications for anthropology: the human person as created in the image of God (<i>imago Dei</i>); as embodied and free, contingent and subject to frailty and failure (‘sin’); as steward of creation; and inhabitant of the future earthly <i>cosmopolis</i>.</p>															
Teaching and Learning Format	<p>22 hours class contact (lectures, seminars), 104 hours independent study</p>															
Module Assessment Components	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>Review/Reflection</td> <td>1,000 words</td> <td>3,4,5</td> <td>30%</td> <td>Week 10</td> </tr> <tr> <td>Essay</td> <td>2,000 words</td> <td>1-6</td> <td>70%</td> <td>Week 13</td> </tr> </tbody> </table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Review/Reflection	1,000 words	3,4,5	30%	Week 10	Essay	2,000 words	1-6	70%	Week 13
Assessment Component	Assessment Description	LO Addressed	% of total	Week due												
Review/Reflection	1,000 words	3,4,5	30%	Week 10												
Essay	2,000 words	1-6	70%	Week 13												
Reassessment Requirements	<p>As annual</p>															
Indicative reading list (4-5 titles max.)	<p>Burrell, D. Cogliati, C, Soskice J, and Stoeger, W. <i>Creation and the God of Abraham</i> (Cambridge: University Press, 2010).</p> <p>Clayton, P. and Peacocke (eds) <i>In Whom We Live and Move and Have Our Being</i> (Michigan; Eerdmans, 2004)</p> <p>Hall, Douglas ‘Stewardship as Key to a Theology of Nature’ in Berry, R.J <i>Environmental Stewardship; Critical Perspectives—past and present</i> (Edinburgh, T&amp;T Clark, 2006) pp. 129–144</p> <p>Küng H. <i>The Beginning of All Things: Science and Religion</i> (Grand Rapids, Mich.: Eerdmans, 2007)</p> <p>Mackey, J.P <i>The Scientist and the Theologian</i> (Dublin: Columba, 2007).</p> <p>Pannenberg, W. <i>Systematic Theology Volume II</i>. Edinburgh: T &amp; T Clark, 1994.</p>															

Ricoeur, P. 'Thinking Creation' in *Thinking Biblically* (University of Chicago Press, 1998), 31-67

### Junior Sophister

Module Title	<b>The End of the World: The Johannine Writings</b>
Module Code	REU23102
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	
Student Workload	22 x 1-hour lectures, 100 hours self-directed learning
Module Coordinator	Prof. Benjamin Wold
Teaching staff	Prof. Benjamin Wold
Module Learning Aims	The aim of this module is to engage critically with Johannine writings vis-à-vis the ancient phenomenon of “apocalyptic,” eschatology, and dualistic cosmologies.
Module Learning Outcomes	On successful completion of this module, students should be able to: 1. compare and contrast, at an intermediate level, the characteristics of John’s Gospel with that of John’s Apocalypse. 2. dialogue on possible motivating factors (religious and political) that may have influenced the intellectual traditions found in the Johannine literature. 3. assess the polarities/dichotomies found in early Christian “Gnostic” writings and those found in the Fourth Gospel. 4. distinguish between the genre “apocalyptic” and worldviews that may reflect “apocalypticism.” 5. analyse how socio-religious circumstances may have influenced the Johannine literature. 6. discuss John’s Apocalypse alongside other ancient Jewish and Christian apocalypses.
Module Content	The book of Revelation depicts a series of 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 the apocalyptic genre and worldview wherein 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 module sets it among: (1) other Johannine Writings and their conceptions of “the

world,” and (2) ancient Jewish apocalyptic writings (e.g., Book of Watchers, Animal Apocalypse, 3 Baruch). Themes such as Jewish and Christian anti-imperialism, responses to suffering, and conceptualizations justice come into focus within the broader context of the ancient phenomenon of apocalyptic.

Teaching and Learning Format

lectures

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Wiki-style entry	1,200 word	1,2,3,4,5	40%	Week 11
Essay	2,000 word	1,2,3,4	60%	Week 14

Indicative reading list (4-5 titles max.)

Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge: CUP, 1993).  
 John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, 2<sup>nd</sup> ed. (Grand Rapids: Eerdmans, 1998).  
 John M. Court, Ruth Edwards & Barnabas Lindars, *The Johannine Literature* (Sheffield: Sheffield Academic Press, 2000).  
 Elizabeth Schüssler Fiorenza, *Revelation: Vision of a Just World* (Minneapolis: Fortress Press, 1992).

Module Title

**The Qur’an: Scripture, History and Literature**

Module Code

REU33104

Module status

Core – Optional

ECTS weighting

5

Semester taught

Semester A

Pre-requisites & co-requisites

None

Student Workload

11 x 2-hour lectures and seminars; 110 hours Independent study

Module Coordinator

Prof. Zohar Hadromi-Allouche

Teaching staff

Prof. Zohar Hadromi-Allouche

Module Learning Aims

This module aims to introduce students to the Qur'an: its structure, style and main themes and context. It will also familiarise students with the reception history of the Qur'an, and its biblical subtext.

Module Learning Outcomes

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

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

Module Content	<ul style="list-style-type: none"> <li>Differentiate between, and apply, traditional Islamic and scholarly approaches to the Qur'an.</li> </ul> <p>Islamic tradition regards the Qur'an as the revealed word of God, sent down to earth to the prophet Muhammad through the mediation of the angel Gabriel. This course explores the structure and main characteristics of the Qur'an; discusses its principal themes; its reception history; and its close relationship with the Bible.</p>																				
Teaching and Learning Format	Interactive lectures and seminars																				
Module Assessment Components	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>Participation</td> <td>Active participation in online discussion and debates</td> <td>1,2,3,4,5</td> <td>20%</td> <td>10</td> </tr> <tr> <td>Essay</td> <td>1,700 words</td> <td>1,2,3,4</td> <td>40%</td> <td>14</td> </tr> <tr> <td>Essay</td> <td>Take Home essay</td> <td>1,2,3,4</td> <td>40%</td> <td>14</td> </tr> </tbody> </table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Participation	Active participation in online discussion and debates	1,2,3,4,5	20%	10	Essay	1,700 words	1,2,3,4	40%	14	Essay	Take Home essay	1,2,3,4	40%	14
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																	
Participation	Active participation in online discussion and debates	1,2,3,4,5	20%	10																	
Essay	1,700 words	1,2,3,4	40%	14																	
Essay	Take Home essay	1,2,3,4	40%	14																	
Reassessment Requirements	3,500 word essay																				
Indicative reading list (4-5 titles max.)	<ul style="list-style-type: none"> <li>Dammen Mcauliffe, Jane (ed.). <i>The Cambridge Companion to the Quran</i>. Cambridge: Cambridge University Press, 2007.</li> <li>Rahman, Fazlur. <i>Major Themes of the Quran</i>. Chicago: University of Chicago Press, 2009.</li> <li>Rippin, Andrew (ed.). <i>The Blackwell Companion to the Qur'an</i>. Singapore: Blackwell, 2006.</li> </ul>																				

Module Name	<b>Power and Politics: Liberation, Contextual and Post-Colonial Theologies</b>
Module Code	REU33301
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/workshops; 11 1-hour seminars; 100 hours of self-directed learning
Module Coordinator	Prof. Siobhán Garrigan

Teaching staff	Prof. Siobhán Garrigan				
Module Learning Aims	The aim of this module is that students would exit with a complex understanding of issues of power in relation to theology. Through its course they should gain a thorough understanding of theology's role in political movements in general and the conceptualisation of gender, race, class, disability, protest and wealth in particular.				
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Situate Christian Theology in Empire and in Modernity, particularly re: 'the rise of the subject'</li> <li>• Demonstrate knowledge of some of the key works of some foundational thinkers of the 20th Century Theology (especially Barth, Rahner, Moltmann and Metz)</li> <li>• Analyse the major claims of Latin American Liberation Theology, Black Theology and Asian Theologies</li> <li>• Analyse the major claims of feminist, womanist and <i>Mujerista</i> theologies</li> <li>• Analyse the major claims of post-colonial and post-capitalist theologies</li> <li>• Critically assess the distinctions between liberation, contextual, post-colonial and related 20th and 21st Century theologies.</li> </ul>				
Module Content	The Shoa/Holocaust meant that Theology could not carry on as it did before. Theology had to respond to this atrocity, to the "death of God" it brought, and to the demands of post-war church-goers that it offer a vision capable of preventing Christian collusion in such horrors in the future. This module will look at the ways that Modernity's very tenets were revised in this theological effort – first via Barth and Rahner, then via Moltmann and Metz. Then, it will examine Theology's part in the political movements of the late twentieth and early twenty-first centuries.				
Teaching and Learning Format	11 x 1-hour lectures, 11 x 1-hour seminars, one one-on-one tutorial per student with Professor. Formative assessment = verbal feedback on weekly student reflections posted to Blackboard. Summative assessment: 2 x 1500 word essays (2 x 50%)				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Formative assessment	one one-on-one tutorial per student			
	Formative assessment	verbal feedback on weekly student reflections posted to Blackboard			
	Summative assessment	Midterm Essay 1500 words		40%	Week 10
	Summative assessment	Final Essay 2000 words		60%	Week 14

Reassessment Requirements	
Indicative reading list (4-5 titles max.)	<p>Marie Giblin et al, Liberation Theology: An Introductory Reader (Grand Rapids: Wipf and Stock, 2004)</p> <p>Willie Jennings, The Christian Imagination (New Haven: Yale University Press, 2010)</p> <p>Kelly Kapic and Bruce Anderson, Mapping Modern Theology: A Thematic and Historical Introduction (Ada, MI: Baker, 2012)</p> <p>Sebastian Kim, A Companion to Public Theology (Lieden: Brill, 2017)</p> <p>Mary McClintock Fulkerson, The Oxford Handbook of Feminist Theology (Oxford: Oxford University Press, 2012)</p>

Module Name	<b>Theo-Ethics Global Warming</b>
Module Code	REU33511
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 8 hours project research; 104 hours of independent study
Module Coordinator	Prof. Jacob Erickson
Teaching staff	Prof. Jacob Erickson
Module Learning Aims	This module aims to equip students to engage contemporary ethical conversations about global warming and climate change. It offers students a chance to explore the concept of climate justice in diverse theo-ethical perspective.
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Summarise the contemporary science of climate change</li> <li>2. Articulate the development of the field of ecotheology as it relates to climate change.</li> <li>3. Comprehend and utilise major perspectives in contemporary theological ethics and climate change.</li> <li>4. Analyze the impact and response of Pope Francis on the climate debate. 81</li> <li>5. Engage the scholarly conversation on environmental injustice and ecospirituality, especially through the lenses of gender, class, race, and decoloniality.</li> <li>6. Articulate your own theological or ethical perspective on human responses to global warming.</li> </ol>

**Module Content** 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 advanced seminar 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. And 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.

**Teaching and Learning Format** Lectures and Seminars

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Continuous Assessment	1500 word essay		40	
	Continuous Assessment	1500 word essay		40	
	Continuous Assessment	Class presentation		20	

**Reassessment Requirements**

**Indicative reading list** Jenkins, W., *The Future of Ethics: Sustainability, Social Justice, and Religious Creativity* (Georgetown University Press, 2013).

(4-5 titles max.) 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)

Module Name	<b>Reformation and Enlightenment</b>
Module Code	REU33322
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester A
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/workshops; 11 1-hour seminars; 100 hours of self-directed learning
Module Coordinator	Dr Andrew Cunning
Teaching staff	Dr Andrew Cunning
Module Learning Aims	<ol style="list-style-type: none"> <li>1. Identify key themes of theological and philosophical dispute from the turn of the High Middle Ages to Nominalism in their relevance for the Reformation and for Modernity</li> <li>2. Present accurately and creatively Mandatory disputes between the Western Christian traditions and their key representatives</li> <li>3. Outline the rising significance of hermeneutics in view of conflicting views of biblical sources in modern historical scholarship.</li> </ol>
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Identify key differences between the High and the late Middle Ages</li> <li>2. Present with appropriate media the state of debate on the relations of the Reformation to Late Antiquity—especially to Augustine—to the Middle Ages and to Modernity.</li> <li>3. Explain the ambiguities arising from the use of different methods and perspectives: historical, systematic theological, denominational.</li> <li>4. Demonstrate a hermeneutical awareness of different epochs of self-understanding and of changing notions of truth.</li> <li>5. Compare key positions of the Enlightenment with Romanticism on the relations between reason, freedom, and religion.</li> <li>6. Investigate the new conditions of knowledge and the foundations of ethics posed with the anthropological turn in their relevance for theology in the 19th and 20th centuries.</li> </ol>
Module Content	<p>This module will pursue key theological themes in Christian anthropology, doctrine of God, Christology and ecclesiology from late medieval Nominalism through the Reformation to modernity. It will analyse current assessments of the connections of Luther's theology with, and its discontinuities from, the preceding eras. The Enlightenment comprising Kant's critiques of reason, German Idealism and Romanticism as the context for Schleiermacher and Kierkegaard as thinkers of God</p>

in relation to human subjectivity and freedom will be treated and their reception in 19th and 20th century theology discussed. The module will conclude with the hermeneutical questions raised by a new consciousness of language and history, traditions and their transformations.

Teaching and Learning Format

Lectures with some group work, guiding questions on Mandatory texts

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Formative assessment	Continuous Assessment		100%	

Reassessment Requirements

Indicative reading list

(4-5 titles max.)

Jeanron, Werner *Theological Hermeneutics* (London: SCM, 1994).  
 Kolb, Robert/ Dingel, Irene/ Batka, L'ubomír (eds), *The Oxford Handbook of Martin Luther's Theology* (Oxford: OUP, 2014)  
 Livingston, James C., *Modern Christian Thought, vol. I: The Enlightenment and the Nineteenth Century* (Minneapolis, MN: Fortress Press, 2006, 2nd ed.)  
 Pattison, George, *Kierkegaard and the Theology of the Nineteenth Century: The Paradox and the 'Point of Contact'* (Cambridge: CUP, 2012)  
 Sockness, B./Gräb, W. (eds), *Schleiermacher, the Study of Religion, and the Future of Theology. A Transatlantic Dialogue* (Berlin/New York: De Gruyter, 2010)

Module Title	<b>Christianity in the Cultures of Late Antiquity</b>
Module Code	REU33704
Module status	Core – Optional; Approved
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures, plus 104 hours of self-directed learning
Module Coordinator	Dr Daniele Pevarello
Teaching staff	Dr Daniele Pevarello

Module Learning Aims	The aim of this module is to investigate the historical, socio-economic and cultural factors which contributed to shape the development of early Christianity in the first five centuries of our era.				
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Discuss and synthesise the key historical events and main cultural, political and economic factors which shaped the life, thought and institutions of the early Christians.</li> <li>2. Identify methodological challenges inherent in the study of Christianity in Late Antiquity.</li> <li>3. Analyse the principal trends in the historiographical debates surrounding the study of Late Antiquity.</li> <li>4. Interpret early Christian primary sources and other ancient texts in English translation with competence and awareness of their contexts and premises.</li> <li>5. Illustrate scholarly views of early Christianity to both specialists and non-specialists, write well-structured essays and use and compile relevant and informed bibliographies.</li> <li>6. Demonstrate a high degree of autonomy in assessing data concerning the development of early Christian thought and practice as a foundation for further studies in religion and theology.</li> </ol>				
Module Content	Using literary sources as well as material evidence (archaeological finds, artwork, inscriptions), this module explores customs, beliefs, institutions and identities of the early Christians within the social, political, religious and cultural context of the Roman Empire in Late Antiquity. The course will help students to think about central questions in the study of early Christianity such as: who were the early Christians? How did they articulate their identities across different languages and in different areas of the late antique world? How and where did they eat, pray and live? How did they understand their beliefs and interact with the cultures around them? What did their Roman, Greek or Syrian neighbours think about them? Students will reflect on different models of cross-fertilisation between emerging early Christian identities and the cultures and religious phenomena which characterised the later stages of the life of the Roman Empire.				
Teaching and Learning Format	22 1 hour lectures, plus 104 hours of self-directed learning				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Review Article	1,000 words	1-3, 5-6	30%	10
	Essay	2,000 words	1-2, 4-6	70%	13
Reassessment requirements	Review Article reassessed by submission of a further Review Article, essay reassessed by submission of an essay.				
Indicative reading list (4-5 titles max.)	<p>Gillian K. Clark, <i>Christianity and Roman Society</i> (Cambridge: Cambridge University Press, 2004).</p> <p>Philip F. Esler (ed.), <i>The Early Christian World. Vol. I</i> (London and New York: Routledge, 2000).</p> <p>Robin Lane Fox, <i>Pagans and Christians</i> (London: Penguin, 1988).</p> <p>Ramsay MacMullen, <i>Christianizing the Roman Empire: (A.D. 100–400)</i> (New Haven and London: Yale University Press, 1984).</p>				

Module Name	<b>Words to the Wise: Israelite and Jewish Wisdom Literature</b>
Module Code	REU33132
Module status	Core – Optional
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study
Module Coordinator	Dr Neil Morrison
Teaching staff	Dr Neil Morrison
Module Learning Aims	This module aims to facilitate students' deeper acquaintance and critical engagement with the richness of the Wisdom tradition found in the Hebrew Bible and later Jewish traditions.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>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 reflect them.</li> <li>2. Evaluate scholarly arguments relating to the classification of different OT texts as 'Wisdom literature'.</li> <li>3. Critically analyse the relationship between Hebrew/Jewish Wisdom and Ancient Near Eastern and Mediterranean sapiential traditions.</li> <li>4. Recognise the ways in which the Wisdom tradition evolved in Second Temple Judaism and early Christianity</li> <li>5. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion briefly.</li> <li>6. Write an essay which reflects critical engagement with both the biblical and secondary literature.</li> </ol>
Module Content	This module represents an opportunity to explore the richness of the Wisdom Literature found in the Hebrew Bible and later Jewish traditions. Following an introduction to the Wisdom tradition, the module will offer a close and critical reading of the books of Proverbs, Job and Ecclesiastes followed by an exploration of how traditions of Wisdom evolved not only in Judaism of the Second Temple Period including especially the Scrolls from Qumran, but also in the New Testament.

Teaching and Learning Format	Interactive lectures and seminar discussions				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
		Weekly critical reflections (totalling 1000 words)		40	
		Essay (1500 words)		60	
Reassessment Requirements	As annual				
Indicative reading list (4-5 titles max.)	<p>Crenshaw, J. L., <i>Old Testament Wisdom: An Introduction</i> (Atlanta: John Knox Press, 1981).</p> <p>Habel, N. C., <i>The Book of Job: A Commentary</i> (Westminster: John Knox Press, 1985).</p> <p>Harrington, D., <i>Wisdom Texts from Qumran</i> (New York: Routledge, 1996). Murphy, R.E., <i>The Tree of Life: An Exploration of Biblical Wisdom Literature</i>, 2nd ed. (Grand Rapids: Eerdmans, 2002).</p> <p>Perdue, Leo G., <i>Wisdom and Creation: The Theology of Wisdom Literature</i> (Nashville: Abingdon Press, 1994) 74</p> <p>Perdue, L., <i>The Sword and the Stylus: An Introduction to Wisdom Literature in the Age of Empires</i> (Grand Rapids: Eerdmans, 2008).</p>				

Module Name	<b>God and Human Freedom</b>
Module Code	REU33332
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study
Module Coordinator	Prof. Fáinche Ryan
Teaching staff	Prof. Fáinche Ryan

Module Learning Aims	The aims of this module are: 1. To introduce students to the long tradition of theological reflection on being human in Christian sources.														
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Describe and discuss the importance of the Jewish heritage in Christian tradition.</li> <li>2. Explain the importance of the concept of grace in Christian humanism.</li> <li>3. Evaluate the different approaches to the theology of grace in the writings of St Paul, Augustine, Aquinas, and Luther.</li> <li>4. Analyse the distinctive theological perspective on the interlocking complexity of evil in the human narrative.</li> <li>5. Appraise issues in modern culture, such as human rights, from a theological grace perspective.</li> <li>6. Engage in independent research in this area.</li> </ol>														
Module Content	<p>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. The themes of the human reality as the Imago Dei, of sanctification, of deification, as well as the theme of deep seated human alienation, are studied. 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. 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.</p>														
Teaching and Learning Format	Lectures, seminars.														
Module Assessment Components	<table border="1"> <thead> <tr> <th>Assessment Component</th> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>Summative assessment</td> <td>1 x 3,500 word essay</td> <td></td> <td>100%</td> <td>Wk 14</td> </tr> </tbody> </table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Summative assessment	1 x 3,500 word essay		100%	Wk 14
Assessment Component	Assessment Description	LO Addressed	% of total	Week due											
Summative assessment	1 x 3,500 word essay		100%	Wk 14											
Reassessment Requirements															
Indicative reading list	Duffy, S.J., <i>The Dynamics of Grace. Perspectives in Theological Anthropology</i> (Collegeville: The Liturgical Press, 1993).														
(4-5 titles max.)	<p>Fiorenza, F. Schussler and J. P. Galvin, eds., <i>Systematic Theology. Roman Catholic Perspectives. Second Edition.</i> (Minneapolis: Fortress Press, 2011).</p> <p>Kelsey, D., <i>Eccentric Existence. A Theocentric Anthropology</i> (Westminster: John Knox Press, 2009).</p> <p>McCabe, H., <i>God Still Matters</i> (London: Continuum, 2002).</p>														

Ross, S. A., Anthropology. Engaging Theology: Catholic Perspectives (Collegeville: The Liturgical Press, 2012)

Module Name	<b>Environmental and Technology Ethics</b>
Module Code	REU33522
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	none
Student Workload	18 x 1-hour lectures/4 x 1 hour seminars or in-class debates; 104 hours of independent study
Module Coordinator	Prof. Cathriona Russell
Teaching staff	Prof. Cathriona Russell
Module Learning Aims	This module explores key concepts and debates in environmental and technology ethics: e.g. productionism and the ‘tragedy of the commons’; instrumental versus intrinsic value; demographics and consumption; food security and related aspects of animals in agriculture; justice and sustainable development; environmental citizenship and the future of work. It will examine related ethics responses rooted in religious traditions (Christianity, Islam, Buddhism and Daoism) and characterise the role of the ethicist in ‘expert’ cultures and in policy development in Ireland, the EU and internationally.
Module Learning Outcomes	On successful completion of the module students should be able to: <ul style="list-style-type: none"><li>• Trace the ethical assumptions, commitments and principles at work in cases related to: biodiversity loss; food biotechnology; synthetic biology; intellectual property rights, emerging technologies for transport (e.g. drones), energy production and security; and the future of work.</li><li>• Evaluate the integration of policy and regulation in Ireland, the EU and internationally</li></ul>

- Argue for your position by critically relating it to different traditions of ethical thinking (philosophical and theological) and civic debate in the public sphere
- Demonstrate the ability to reconstruct an argumentation in writing and in a student seminar.

**Module Content** The module analyses contemporary biomedical and bioscience debates, their underlying philosophical and theological principles, values, and views of the human being and of society. It will examine the Irish, European and international arguments and legal frameworks that these debates have produced. Ethical issues in new technological developments: at the beginning and at the end of human life; the possible conflict between parents' and children's perspectives; and the visions of society and humanity implied in positions on advance care directives; on the new reproductive technologies, genetics, healing, enhancement, and cloning will be addressed with case studies from medicine, from research oversight and from the environmental sciences.

**Teaching and Learning Format** Lectures, in-class debates/case studies

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Formative:	Seminar Presentation & reflection		30%	
Formative:	Essay		70%	

**Reassessment Requirements**

**Indicative reading list**  
(4-5 titles max.)

Düwell, M. Braarvig, J. Brownsword, R. and Mieth D. ed. Cambridge Handbook for Human Dignity. Historical Traditions, Philosophical Interpretations, Legal Implementation and Contemporary Challenges (Cambridge: CUP, 2014)

Eckenwiler, Lisa and Felicia G. Cohn. The Ethics of Bioethics: Mapping the Moral Landscape. (Baltimore: John Hopkins University Press, 2007).

Lewin, D. Technology and the Philosophy of Religion (Cambridge Scholars, 2011)

O'Neill, O. Autonomy and Trust in Bioethics (Cambridge: CUP, 2002)

Russell, C., Hogan, L. Junker-Kenny, M. (eds), Ethics for Graduate Researchers (Oxford: Elsevier, 2013)

Module Name	<b>Religion, Media and the Public Sphere</b>
Module Code	<b>REU33722</b>
Module status	Core - Optional
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study
Module Coordinator	Prof. Alexandra Grieser
Teaching staff	Prof. Alexandra Grieser
Module Learning Aims	This module introduces scholarly literature, concepts and debates about the relationship between religion, media and the public sphere and the presence of religion in the media. Students will be familiarized with studying religion through their media performances. Engaging in critical media research, students will develop research skills in studying the role of religion in the public sphere. These skills include critical media competence and the reflected usage of media when (re)presenting knowledge.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. distinguish, navigate and assess approaches to and the interaction between religion and media in historical perspective</li> <li>2. conceptualise key terms (medium/media/mediation; religion; public sphere).</li> <li>3. describe, analyse and discuss the role of mass media in the contemporary religious field; explain and interpret religious media performances as a lived cultural practice.</li> <li>4. present and impart knowledge through media usage and develop a critical media competence.</li> <li>5. reflect on religious media usage impacts on a larger culture</li> <li>6. Present a historical or contemporary example of religion in the public sphere and outline an approach to study it.</li> </ol>
Module Content	Religion is prominent in public debates, in the media, and in the cultural imaginary of people's daily life, no matter whether they see themselves as believers or not. In turn, religions also 'make use' of media and mediation when creating influential symbols and intense and extraordinary experiences. They do so by means of architecture and music, images and narratives, through clothes, body practices or the TV and the internet.

The module focuses on how the relationship between religion and media can be studied and how this helps to better understand the (often conflictive) role of religion in the public sphere and how worldviews develop and change. Our concept of media will include but reach beyond social media and the mass media; scripture and dance, money and microphones are means of mediating religion as well. We will ask, what is a medium, how are religions depicted in the media, how do religions respond to new media, and how can religion be understood as mediation while often claiming to provide “immediate” experiences? Students will sign up for an “expert group” on one of the weekly reading and develop a case study over the course of the semester.

Teaching and Learning Format

lectures, seminars, case study, oral presentations, designing a panel discussion

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	3000 words essay (research proposal based on case study and draft)		100%	

Reassessment Requirements

As annual

Indicative reading list  
(4-5 titles max.)

Hoover, Stewart M., Religion in the Media Age (London: Routledge, 2006).

Meyer, Birgit/Annelies Moors, Religion, Media, and the Public Sphere (Indiana University Press, 2005).

Knott, K., Poole, E. & Taira, T., Media Portrayals of Religion and the Secular: Representation and Change (Farnham: Ashgate, 2006).

Lundby, Knut (Ed.), Religion Across Media. From Early Antiquity to Late Modernity (New York: Peter Lang, 2013).

Schofield Clark, Lynn (ed.), Religion, Media, and the Marketplace (New Brunswick: Rutgers University Press, 2007).

## Senior Sophister

Module Title	WOMEN LEADERS, WOMEN PROPHETS IN ISLAM
Module Code	<b>REU44701</b>
Module status	Optional
ECTS weighting	10
Semester taught	Semester A
Pre-requisites & co-requisites	None
Student Workload	11 x 2-hour lectures, plus 110 hours of self-directed learning
Module Coordinator	Prof. Zohar Hadromi-Allouche
Teaching staff	Prof. Zohar Hadromi-Allouche
Module Learning Aims	<p>This module aims to</p> <ul style="list-style-type: none"><li>• Provide an overview of prominent women figures in Islamic historiographical and religious literature</li><li>• Present and discuss the developing construction of such women characters over time and genres in Islam</li><li>• Demonstrate the various Islamic approaches towards women in terms of religious beliefs, prophecy, law, social roles and gender relations</li><li>• Develop an understanding of the contribution of women to the emergence and development of the religious tradition of Islam</li><li>• Examine various scholarly approaches to early women characters.</li></ul>
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"><li>• Identify prominent women characters in Islamic religion and historiography</li><li>• Discuss female characters within the context of Islamic scriptures and historiography</li><li>• Demonstrate an understanding of the significance and development of concepts concerning the roles of women in regards to society, prophecy, law and gender in Islam.</li><li>• Discuss the contribution of women characters to the development of Islam</li><li>• Discuss various academic approaches and portrayals of women characters in Islam</li></ul>
Module Content	<p>In this module we will learn about prominent female characters and their roles in Islam. We will examine how the Islamic sources portray and construct the characters of women dating from biblical times to the early Islamic period, and what functions are ascribed to</p>

them. Looking at a variety of leading female characters, from biblical Eve to the Sufi mystic Rabia al-Adawiya, we will follow the development of their images over time and genres, such as the Qur'an and its commentaries, Islamic tradition, and Islamic historiography.

Teaching and Learning Format

11 x 2-hour lectures, plus 110 hours of self-directed learning

Module Assessment Components

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	3,500 words	1,2,3,4	75%	Exam Weeks
Presentation		1,2,3,4,5	25%	1-11

Reassessment Requirements

TBA

Indicative reading list

Abbot, Nabia. "Women and the State in early Islam." *Journal of Near Eastern Studies*. Vol. 1 (1942), pp. 341–368.

(4-5 titles max.)

Ali, Kecia. *The Lives of Muhammad*. Harvard University Press, 2004.

Roded, Ruth. *Women in Islamic biographical collections: from Ibn Sa'd to Who's who*. London: Lynne Rienner, 1994.

Spellberg, Denise A. *Politics, gender, and the Islamic past: the legacy of 'A'isha bint Abi Bakr*. Columbia University Press, 1994.

Stowasser, Barbara Freyer. *Women in the Qur'an, Traditions, and interpretation*. Oxford University Press, 1994.

Module Title

**Ethics and Politics**

Module Code

REU44033/REU44933

Module status

Core - Optional

ECTS weighting

5

Semester taught

Semester A

Pre-requisites & co-requisites

None

Student Workload

22 x 1-hour lectures/seminars; 104 hours of self-directed learning

Module Coordinator	Dr John Scally								
Teaching staff	Dr John Scally								
Module Learning Aims	This course is aimed to empower students to reflect on the many ethical issues, which arise in the world of politics in the broadest sense. The course is intended to develop awareness of the multiplicity of issues that arise from the interface between ethics and politics and to reflect on how they might be resolved and what theories have been developed to respond to these issues throughout history from Aristotle through to Mary Robinson as well as reflect on specific issues like: Is there a just war? What are the ethical implications of globalisation?								
Module Learning Outcomes	On successful completion of this course, student will be able to: Summarise the work of the leading theologians – through the presentation of material in lectures and reading material. Evaluate how theology is shaped by a particular socio-political context. Assess the links between the present and the past and appraise the influence of the modern period today. Identify crucial theological questions in the political sphere. Situate the topic under study in a wider theological framework. Communicate effectively.								
Module Content	As Per Aims above								
Teaching and Learning Format	22 x 1-hour lectures/seminars; 104 hours of independent study								
Module Assessment Components	<table border="1"> <thead> <tr> <th>Assessment Description</th> <th>LO Addressed</th> <th>% of total</th> <th>Week due</th> </tr> </thead> <tbody> <tr> <td>3,000 words</td> <td>1-6</td> <td>100%</td> <td>13</td> </tr> </tbody> </table>	Assessment Description	LO Addressed	% of total	Week due	3,000 words	1-6	100%	13
Assessment Description	LO Addressed	% of total	Week due						
3,000 words	1-6	100%	13						
Reassessment Requirements	2 x 2,000 word essays								
Indicative reading list (4-5 titles max.)	Ford, David F., <i>The Modern Theologians</i> (Oxford: Blackwell, 2005). Gutierrez, Gustavo, <i>A Theology of Liberation</i> (London: SCM Press, 1974). Moltmann, Jürgen, <i>Theology of Hope</i> (London: SCM, 1986).								

Module Title	Friendship in the New Testament and Early Christianity
Module Code	<b>REU44124</b>
Module status	Optional
ECTS weighting	10
Semester taught	Semester A
Pre-requisites & co-requisites	
Student Workload	11 x 2h seminars
Module Coordinator	Dr Daniele Pevarello
Teaching staff	Dr Daniele Pevarello
Module Learning Aims	This module investigates the development of friendship and other cognate human relationships (e.g. patronage, mentorship and clientship) in the Graeco-Roman world, their impact on the characterisation of human relationships in the New Testament, and their development in the construction of the ideals of friendship, brotherhood and sisterhood in Early Christianity.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Identify the main methods of investigation and the core methodological issues and problems in the understanding of friendship in the ancient world and Early Christianity.</li> <li>2. Show familiarity with relevant primary sources on friendship and patronage in English translation from the classical, biblical and early Christian traditions.</li> <li>3. Assess recent scholarly trends in the study of friendship in the New Testament and Early Christianity.</li> <li>4. Demonstrate knowledge of the human relationships which contributed to shape Graeco-Roman societies and of their impact on the New Testament and the development of early Christian thought and practice</li> <li>5. Communicate scholarly views on the social structures of the ancient world and their development in early Christianity to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies.</li> <li>6. Develop and independent and personal view of the development of the ideals of friendship and patronage in the ancient world and early Christianity as a foundation for further study in religion and theology.</li> </ol>
Module Content	This module investigates views on friendship, patronage and clientship in the New Testament (e.g. the Gospels of Luke and John, the letters of Paul, the Epistle of James) and in Early Christian authors (e.g. Ambrose of Milan, Augustine, John Chrysostom, Paulinus of Nola) within their broader context in ancient Greek and Roman societies. The module focuses on how the understanding of friendship in the New Testament and early Christianity reflects a gradual change in the understanding of friendship in the ancient world from classical philosophical definitions of friendship (e.g. Plato, Aristotle, Epicurus, Cicero) to the redefinition of human relationships and power dynamics in Roman imperial societies (e.g. Valerius Maximus, Lucian, Themistius).
Teaching and Learning Format	11 x 2h seminars, plus 104 hours self-directed study

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay	3,000 words	1-6	100%	Week 11
Reassessment requirements	As annual				
Indicative reading list (4-5 titles max.)	<p>Martin M. Culy, <i>Echoes of Friendship in the Gospel of John</i> (Sheffield: Phoenix Press, 2010).</p> <p>John T. Fitzgerald (ed.) <i>Greco-Roman Perspectives on Friendship</i> (Atlanta: Scholars Press, 1997)</p> <p>David Konstan, <i>Friendship in the Classical World</i> (Cambridge: Cambridge University Press, 1997).</p> <p>Carolinne White, <i>Christian Friendship in the Fourth Century</i> (Cambridge: Cambridge University Press, 1992).</p>				

Module Title	The Sensory Sacred: Aesthetic and Material Approaches to Religion
Module Code	<b>REU44013/REU44913</b>
Module status	Optional
ECTS weighting	10
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures
Module Coordinator	Prof. Alexandra Grieser
Teaching staff	Prof. Alexandra Grieser
Module Learning Aims	
Module Learning Outcomes	On successful completion of this course, students will be able to:

Identify and characterize typical concepts and approaches in the aesthetic and material study of religion.

Analyze the interaction between bodily practice, perception and religious ways of world-making in historical perspective

Critically discuss the relevance of aesthetic and material approaches in the study of religion, and why they have long been neglected

Understand and apply specific methods of studying and representing the sensory aspects of religion as a lived cultural practice

Theorize concepts such as body/embodiment, cognition, imagination, perception, emotion, and apply them to cases and in exercises

Reflect on the impact religious ways of world-making have on a larger culture

Analyze the political aspects of cultivating the body and the senses in both religious and secular realms.

**Module Content** The study of religion has often been confined to texts, beliefs and doctrines, or a singular ineffable experience *sui generis*. However, religions are as much danced, imagined, painted and sung as read and theorized in a broad variety of ways, and beliefs are grounded in sensory experiences, body practices and emotional engagement as much as in reflecting and thinking.

Recent approaches to the study of religion as a sensory practice rethink the relationship between body and mind, and between matter and form. They recognize all the senses as religious media – sight, sound, touch, smell; they investigate how religious traditions “tune the body”, stimulate the senses, use things and objects and implement convincing and repeatable experiences of “other worlds” or powers.

We will ask to what extent the body and the senses are political media being restricted and engaged, symbolizing and enacting what is religious or secular, and cultivate experiences that are not mere expressions of beliefs, but rather create ways of perceiving what is taken as real. We will address the practical consequences for studying religion as a sensory practice and apply the approaches in case studies and exercises.

**Teaching and Learning Format** 11 x 2 hour seminar, plus 104 hours of self-directed learning

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Open Books Assignment	3 out of 8 questions; 800 words per question max.	1,2,3,4,6,7	100%	Semester 2 exam period

Reassessment Requirements	The open books assignment will be reassessed by an open book's assignment, provided with a different set of questions.
Indicative reading list (4-5 titles max.)	<p>Coakley, S. (ed.), <i>Religion and the Body</i> (Cambridge: Cambridge UP, 1997).</p> <p>Houtman, D./ Meyer, B. (eds), <i>Things. Religion and the Question of Materiality</i> (New York: Fordham, 2012).</p> <p>Meyer, B. (ed.): <i>Aesthetic Formations. Media, Religion, and the Senses</i> (New York: Palgrave MacMillan, 2009).</p> <p>Mohr, H., "Perception/Sensory System", in: Kocku von Stuckrad (ed.), <i>Brill Dictionary of Religion</i>, vol. III ( Leiden &amp; Boston: Brill, 2005), 1435 – 1448.</p> <p>Promley, S.M. (ed.), <i>Sensational Religion</i> (New Haven: Yale UP, 2014).</p> <p>Samuel, G. / Johnston, J., <i>Religion and the Subtle Body in Asia and the West</i> (London &amp; New York: Routledge, 2013).</p> <p>Vásquez Manuel A., <i>More Than Belief</i> (Oxford: Oxford University Press, 2010).</p> <p><i>Material religion: the journal of objects, art and belief</i>, Berg publisher [electronic resource TCD library]</p>

<b>Module Title</b>	Sects and Sages: The Dead Sea Scrolls
<b>Module Code</b>	REU44113 & REU44903 (Visiting Student Code)
<b>Module status</b>	
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester B
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures
<b>Module Coordinator</b>	Prof. Benjamin Wold
<b>Teaching staff</b>	Prof. Benjamin Wold
<b>Module Learning Aims</b>	

**Module Learning Outcomes**

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

- argue their own interpretation of Qumran as an archaeological site.
- articulate the significance of the Scrolls for the study of Old Testament textual traditions.
- provide a sketch of important religious themes found in the Scrolls (e.g. ‘the end of days’, views about redeemer figures).
- assess critically the notion of ‘sectarianism’ as related to Jewish and Christian origins.
- identify common ideas found in Palestinian Judaism and the New Testament.
- articulate continuities and discontinuities between the ‘Teacher of Righteousness’ and Jesus.
- discuss in basic terms key characteristics of Palestinian Jewish thought, relate discoveries at Qumran with other manuscripts discoveries in the Judean Wilderness.

**Module Content**

The Dead Sea Scrolls are unquestionably one of the most significant archaeological discoveries of our time. In total, more than 900 manuscripts were discovered in 11 different caves ,preserving compositions known to us from the ‘Old Testament’ (i.e. Hebrew Scriptures) as well as ancient Jewish documents that were previously unknown. These manuscripts of the Hebrew Scriptures are especially important because they are the earliest copies of these books. Previously unknown compositions provide a wealth of information about the history of Jewish intellectual trajectories and ideas in the first centuries B.C.E. and C.E. Although the 11 caves that held scrolls were found in the late 1940s through to the mid-1950s, the materials from Cave 4, where 574 manuscripts were discovered in 1952, were not published in critical editions for the public until the mid- 1990s through to the early 2000s. Therefore, the meaning and significance of these 2000-year-old compositions is currently at the centre of an enormous amount of innovative research into the textual traditions of the Hebrew Scriptures as well as religious matrices of ancient Palestinian Judaism. Together, research in these areas is providing opportunities to make new and even profound observations about the origins of Christianity.

This module is dedicated to introducing this discovery, what it means for the historical assessment of ancient Judaism and Christianity and its significance for religious studies today.

**Teaching and Learning Format**

22 1 hour lectures, plus 104 hours of self-directed learning

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	2,000 words	TBA	50%	TBA
One in class test		TBA	25%	TBA
Class Notes	Submitted at end of term	TBA	25%	LAST DAY OF TERM

<b>Indicative reading list</b> <b>(4-5 titles max.)</b>	<p>García Martínez, F. &amp; Tigchelaar, E. J. C., <i>The Dead Sea Scrolls Study Edition</i> (2 vols.; Leiden: Brill, 2000). Note: this is a fairly comprehensive English translation of the most important</p> <p>Scrolls: Magness, J., <i>The Archaeology of Qumran and the Dead Sea Scrolls</i> (Grand Rapids: Eerdmans, 2002). Note: The first three chapters are the most significant for this module and are available on Blackboard.</p> <p>VanderKam, J. &amp; Flint, P., <i>The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus and Christianity</i> (New York: Harper Collins, 2002). Note:</p> <p>this book is written for third level students and as a text book it is recommended that you read in its entirety.</p>
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Module Title	Theological Ethics and Ecology
Module Code	<b>REU44023/REU44923</b>
Module status	Core - Mandatory (R,); Core - Optional (R&T & T); and Approved
ECTS weighting	5
Semester taught	Semester B
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour lectures/seminars; 104 hours of self-directed learning
Module Coordinator	Prof. Cathriona Russell
Teaching staff	Prof. Cathriona Russell
Module Learning Aims	This module explores key concepts and debates in environmental ethics from theological and philosophical perspectives in dialogue with the natural-sciences: the theological roots of productionism; the consolations of holism; instrumental versus intrinsic value; demographics and consumption; the so-called 'tragedy of the commons' and polycentric responses; plant ethics, food security and related questions of animal welfare and rights; theories of justice for sustainable development; and environmental citizenship. It will examine responses from the religious traditions (with examples chosen from Christianity,

Islam, Buddhism and Daoism). It will characterise the role of the ethicist in 'expert' cultures and in policy development in Ireland, the EU and beyond.

Students will be expected to develop their analytical and presentation skills through participation in class discussions, the delivery of a student seminar, and in a written assignment.

**Module Learning Outcomes**

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

Evaluate key themes and concepts in environmental ethics (productionism, sustainable development, stewardship and climate justice)

Relate theological interpretations of creation (or philosophical interpretations of nature) to ethical principles and practices

Argue for your position by critically relating it to different traditions of ethical thinking (philosophical and theological) and civic debate in the public sphere

Critically analyse and evaluate the effectiveness of institutional policies in Ireland, the EU and internationally.

**Module Content**

As Per Aims above

**Teaching and Learning Format**

22 x 1-hour lectures/seminars; 104 hours of independent study

**Module Assessment Components**

Assessment Component	Assessment Description	LO Addressed	% of total	Week due
Essay	3,000 words		100%	

**Reassessment Requirements:**

3,000 word essay

**Indicative reading list  
(4-5 titles max.)**

Berry, R.J., *Environmental Stewardship; Critical Perspectives—past and present* (Edinburgh: T&T Clark, 2006).  
 Feehan, John, *The Singing Heart of the World: Creation, Evolution and Faith* (Dublin: Columba, 2010).  
 Keller, David (ed.), *Environmental Ethics: The Big Questions* (UK: Wiley-Blackwell, 2010).  
 O'Brien, Kevin J., *An Ethics of Biodiversity: Christianity, Ecology and the Variety of Life* (Georgetown University Press, 2010).  
 Sen, Amartya, *Development as Freedom* (Oxford: Oxford University Press, 1999).