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Appendix A

MODULE DESCRIPTIONS
   I. Junior Fresh Year
   II. Senior Fresh Year
   III. Junior Sophister Year
   IV. Senior Sophister Year
1. INSTITUTE STAFF

I. Full-time Staff Members

**Dr. Cornelius J. Casey** (Associate Director):
Email: cocasey@tcd.ie; Ext.4789

**Dr. Katie Dunne** (Assistant Professor of Catholic Theology)
Email: kdunne5@tcd.ie; Ext: 4795

**Jacob Erickson** (Assistant Professor of Theological Ethics)
Email: erickson@tcd.ie; Ext 4797

**Prof. Siobhán Garrigan** (Loyola Chair in Catholic Theology/Head of School, Confederal School of Religions, Peace Studies and Theology)
Email: garrigs@tcd.ie; Ext.4794

**Dr. Fáinche Ryan** (Director of the Loyola Institute/Assistant Professor of Systematic Theology):
Email: faryan@tcd.ie; Ext.4791

**Dr. David Shepherd** (Assistant Professor of Hebrew Bible):
Email: shepherd@tcd.ie; Ext.4796

Admin: Helen McMahon, Executive Officer, Email: loyola@tcd.ie; Ext.4790

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

2. PEOPLE TO HELP YOU

I. College Tutors

Trinity College is the only university in Ireland to operate what is known as the tutorial system. When you register at Trinity, you are allocated a College Tutor—a member of the academic staff appointed to look after your general welfare. The tutor's role includes answering your queries, signing forms, writing references and offering confidential advice should you have domestic, financial or personal difficulties. You should arrange a meeting with your tutor as soon as possible after registration.

II. S2S (Student 2 Student)

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

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

S2S is supported by the Senior Tutor's Office and the Student Counselling Service.

http://student2student.tcd.ie, E-mail: student2student@tcd.ie, Phone: + 353 1 896 2438

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

<table>
<thead>
<tr>
<th>JF</th>
<th>Dr Fáinche Ryan</th>
</tr>
</thead>
<tbody>
<tr>
<td>SF</td>
<td>Dr Cornelius J. Casey</td>
</tr>
<tr>
<td>JS</td>
<td>Dr David Shepherd</td>
</tr>
<tr>
<td>SS</td>
<td>Dr Katie Dunne</td>
</tr>
</tbody>
</table>

IV. Academic Staff

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

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

Do not allow problems with a course or with your studies in general to build up. Go to see your Head of Year, and meet with your College Tutor. Remember too that confidential help with personal problems is available for all students through the Student Counselling Service.

V. Student Representatives

Student representatives are available for each year of the undergraduate course, whether Single Honor or TSM programmes. The postgraduate community also has a student representative. The School Committee meets once a term and offers a regular and formal opportunity for staff and students to talk together about the curriculum, the life of the Institute, and matters of particular concern to the student body. If you have an issue that you would like to raise, tell the appropriate student representative about it.

3. THE ACADEMIC YEAR 2018-2019

I. Semesters

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

**Semester A (Michaelmas Term):** Begins Monday the 10th of September and concludes Friday the 30th of November. Study/Review week begins Monday the 22nd of October. Revision Week begins Monday the 3rd of December.

**Semester B (Hilary Term):** Begins Monday the 26th of January and concludes Friday the 12th of April. Study/Review Week begins Monday the 4th of March. Revision Week begins Monday the 15th of April.

4. DEGREE PROGRAMMES

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

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

Both the Single Honours and TSM degree in Catholic Theological Studies are recognised by the Department of Education and Science as leading to qualifications for the purpose of admission to
the Register for Intermediate (Secondary) School Teachers. Please Note: Holding a degree in Catholic Theological Studies alone does not qualify you to teach Religious Education. A further qualification in Education must be obtained. For more information please consult The Teaching Council of Ireland's webpage, available at: http://www.teachingcouncil.ie/en/

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

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

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

MODERATORSHIP

CATHOLIC THEOLOGICAL STUDIES

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

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

Modules

Junior Fresh
(Modules are 5 credits, unless otherwise stated)

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

Senior Fresh

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

Junior Sophister

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

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

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

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

Available from Irish School of Ecumenics: (JS Year only)
• Religion and International Relations
• Engaging Religious Fundamentalism
• Gender War and Peace

Available from Classics or Near & Middle Eastern Studies:
• Introduction to Latin; Intermediate Latin
• Introduction to Greek; Intermediate Greek
• Introduction to Hebrew (10 credits)

One 5 credit module from the Broad Curriculum may be submitted as an optional module requirement for Junior Fresh and Junior Sophister students:
https://www.tcd.ie/Broad_Curriculum/

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

(a) The following modules are compulsory:

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

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

Please note module offerings may vary from year to year.
Module Descriptions are available in Appendix A

5. ATTENDANCE AT LECTURES

Attendance is required at all lectures, seminars and tutorials unless you are specifically exempted (off books). If you are unable to attend a lecture for any reason, you must let your lecturer know. Unexplained and/or unwarranted non-attendance at more than six lectures per module in any term will result in your performance being deemed non-satisfactory for that term. Being returned as non-satisfactory for two terms puts you at risk of being barred from examinations in accordance with normal university regulations.

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

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

6. ASSESSMENT

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

7. Writing Essays

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

I. Referencing

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

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

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

2. Foot/Endnotes

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

Notes of either kind should take the following form:

For books

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

Examples:

For articles in books

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

Example:

For articles in journals

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

Example:

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

Wiese, "Counterhistory", p. 83.

3. Bibliography

At the end of your essay you will be expected to list the books that you have consulted in a ‘bibliography’. This list should be in alphabetical order of surname.
4. Noting or listing an internet resource

**In a foot/endnote**

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


**In a bibliography**

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

Example:


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

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

II. Plagiarism

1. To ensure that students have a clear idea of what plagiarism is, how cases are dealt with, how to avoid it, information is available at this address: http://tcd-ie.libguides.com/plagiarism

2. Check out the College Calendar entry on plagiarism: See 63-70 on next page.


4. Familiarise yourself with the declaration that you will asked to sign when submitting course work at: http://tcd-ie.libguides.com/plagiarism/declaration

5. If unsure about any aspect of plagiarism, check with your Course Director or your Lecturer.

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

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

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

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

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

**Plagiarism**

82 General

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

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

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

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

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

83 Examples of Plagiarism

Plagiarism can arise from actions such as:

(a) copying another student's work;

(b) enlisting another person or persons to complete an assignment on the student's behalf;

(c) procuring, whether with payment or otherwise, the work or ideas of another;

(d) quoting directly, without acknowledgement, from books, articles or other sources, either in printed, recorded or electronic format, including websites and social media;

(e) paraphrasing, without acknowledgement, the writings of other authors.

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

(i) fail to distinguish between their own ideas and those of others;
(ii) fail to take proper notes during preliminary research and therefore lose track of the sources from which the notes were drawn;

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

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

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

84 Plagiarism in the context of group work

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

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

85 Self plagiarism

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

86 Avoiding plagiarism

Students should ensure the integrity of their work by seeking advice from their lecturers, tutor or supervisor on avoiding plagiarism. All schools and departments must include, in their handbooks or other literature given to students, guidelines on the appropriate methodology for the kind of work that students will be expected to undertake. In addition, a general set of guidelines for students on avoiding plagiarism is available on the following TCD website links:

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

Plagiarism - General Regulations : Undergraduate Studies ...

www.tcd.ie

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

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

MyCareer - Careers Advisory Service - Trinity College Dublin

www.tcd.ie

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

87 If plagiarism as referred to in §82 above is suspected, in the first instance, the Director of Teaching and Learning (Undergraduate), or their designate, will write to the student, and the student’s tutor advising them of the concerns raised. The student and tutor (as an alternative to the tutor, students may nominate a representative from the Students’ Union) will be invited to attend an informal meeting with the Director of Teaching and Learning (Undergraduate), or their designate, and the lecturer concerned, in order to put their suspicions to the student and give the student the opportunity to respond. The student will be requested to respond in writing stating his/her agreement to attend such a meeting and confirming on which of the suggested dates and times it will be possible for them to attend. If the student does not in this manner agree to attend such a meeting, the Director of Teaching and Learning (Undergraduate), or designate, may refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under conduct and college regulations §2.
88 If the Director of Teaching and Learning (Undergraduate), or designate, forms the view that plagiarism has taken place, he/she must decide if the offence can be dealt with under the summary procedure set out below. In order for this summary procedure to be followed, all parties attending the informal meeting as noted in §87 above must state their agreement in writing to the Director of Teaching and Learning (Undergraduate), or designate. If the facts of the case are in dispute, or if the Director of Teaching and Learning (Undergraduate), or designate, feels that the penalties provided for under the summary procedure below are inappropriate given the circumstances of the case, he/she will refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under conduct and college regulations §2.

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

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

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

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

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

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

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

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

All submissions must have the mandatory essay cover sheet attached.

ALWAYS remember to keep a copy for yourself.

If you hand your essay in after the due date without an extension, it will still be accepted up to one week late with a loss of 10% of whatever mark is awarded. It will not be accepted after the lapse of one week. If you require an extension, contact your college tutor who will need to liaise with your head of year. Remember that if you do not hand in your essays you also risk being returned as non-satisfactory for courses. If this happens over two terms, the department may ask for you to be barred from taking the examinations. Remember also that since the essays count towards your final mark your grades will suffer if you fail to submit them.
While electronic submission via blackboard may involve your work being screened electronically for plagiarism, some lecturers, at their own discretion, may require that you submit an electronic version in addition to a hardcopy to Turnitin (as in: turn-it-in), in which case the following .pdf document is important to read: http://www.turnitin.com/resources/documentation/turnitin/training/en_us/qs_instructor_en_us.pdf

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

http://www.turnitin.com/resources/documentation/turnitin/training/tii_daily_training.pdf

or help on:

http://www.turnitin.com/static/knowledge_base/knowledge_base.html

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

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

**V. skills 4 study (Help with writing your essay).** TCD’s Local Homepage, under “For Students” in the right hand margin, you will find a link to “skills4study”. This service provides instruction for students who require guidance and further education when writing academic essays. Taking the essay writing classes offered by College is an excellent investment for all students.
Cover Sheet for submitted assignments:

The following information must be filled out on the Cover Sheet students must attach to assignments. It is available to download on the following webpage: https://www.tcd.ie/loyola-institute/undergraduate/single-honours-degree.php
8. EXAMINATIONS - ASSESSMENT CRITERIA

I. Examination Results

<table>
<thead>
<tr>
<th>Classification</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>First (70-100%)</td>
<td>Indicates that the work is of excellent standard. The question/thesis will be addressed fully and clearly in a sustained and coherent argument. The work will show a wide range of relevant sources, which provide relevant support for the argument. The work will also show originality and an ability to integrate a wide range of material.</td>
</tr>
<tr>
<td>I = over 70%</td>
<td>Overall:</td>
</tr>
<tr>
<td></td>
<td>• Exceptionally well-structured and informed</td>
</tr>
<tr>
<td></td>
<td>• Demonstrates striking personal insight and originality</td>
</tr>
<tr>
<td></td>
<td>Understanding:</td>
</tr>
<tr>
<td></td>
<td>• Thorough or even authoritative based upon wide reading</td>
</tr>
<tr>
<td></td>
<td>• Comprehensive understanding of relevant material</td>
</tr>
<tr>
<td></td>
<td>• High degree of precision</td>
</tr>
<tr>
<td></td>
<td>• Independent and critical judgment</td>
</tr>
<tr>
<td></td>
<td>Structure:</td>
</tr>
<tr>
<td></td>
<td>• Excellent focus and structure</td>
</tr>
<tr>
<td></td>
<td>• Highly developed presentation and writing style</td>
</tr>
<tr>
<td></td>
<td>• Precision in use of style guidelines</td>
</tr>
<tr>
<td></td>
<td>• Contributes to a highly persuasive line of reasoning</td>
</tr>
<tr>
<td></td>
<td>Sources &amp; Research:</td>
</tr>
<tr>
<td></td>
<td>• Extensive use of sources and engaged with high degree of insight</td>
</tr>
<tr>
<td></td>
<td>• Exceptionally effective use of evidence to support argument</td>
</tr>
<tr>
<td>Second Class, First Division (60-69%)</td>
<td>Indicates a clear understanding of the subject, a clear and relevant answer to the question, and shows a wider range of sources. The argument is coherent and logical, and there will be few, if any, errors.</td>
</tr>
<tr>
<td>II.1 = 60 - 69%</td>
<td>Overall:</td>
</tr>
<tr>
<td></td>
<td>• Good understanding providing an answer informed by wide reading</td>
</tr>
<tr>
<td></td>
<td>• Reflects clarity of thought</td>
</tr>
<tr>
<td></td>
<td>• Demonstrates personal insight and originality</td>
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<tr>
<td></td>
<td>Understanding:</td>
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<tr>
<td></td>
<td>• Evidence of independent and critical judgment</td>
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<td>• Discussion provides original insights</td>
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<td>• Good understanding of relevant material</td>
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<td>• Analytical and not only descriptive</td>
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</table>
### Lower Second (50-59%)

| Structure: | Well-structured and focused  
|           | Clear and fluent writing style  
|           | Compelling argument |
| Sources & Research: | Good range of sources used and applied  
|                  | Effective use of evidence to support argument |

- Indicates a familiarity with the subject, and shows evidence of somewhat wider reading than work awarded a lower grade. There may be some errors in the work, but it presents some relevant ideas and examples.

### Third Class (40-49%)

| Understanding: | Generally sound understanding or relevant material but limited range of depth  
|               | More descriptive than analytical |
| Sources & Research: | Limited use of sources  
|                     | Attempts to support argument with relevant literature  
|                     | Occasionally awkward and unconvincing |

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

### F1 (30-39%)

| Understanding: | Reflects a general knowledge but little detail  
|               | Analytical thought is minimally demonstrated |
| Sources & Research: | Coverage of basic material is sparse  
|                     | Support of argument with relevant evidence is unsuccessful |

- Indicates that the work does not answer the question set, and/or contains minimal relevant information. The work may also be unstructured and incoherent.

---

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

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

1. Junior & Senior Fresh (Single Honour)

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

III. Transcripts

Transcripts of examination results are available on application to the Institute’s Executive Officer.
9. EXPLANATION OF ECTS

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

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

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

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

10. SENIOR SOPHISTER DISSERTATIONS

Senior Sophister students take four modules – two in each half-year or semester chosen from the modules on offer in that year. In addition they also write a dissertation of 15,000 words in length.

I. Preparing to write your dissertation in the Junior Sophister year.
The subject of the dissertation should be discussed with the potential supervisor before or in Semester B of the Junior Sophister year. Once a topic is agreed upon, a dissertation proposal should be drawn up comprising a title, a provisional chapter structure an indicative bibliography of 3-5 titles. The dissertation proposal should be submitted to the Head of JS year by the end of the first week of April. In consultation with the supervisor in the Loyola Institute, the proposal will be agreed, and the students informed by the end of April.

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

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

IV. Submitting your dissertation
Due date. Dissertations are to be submitted to Executive Officer, Loyola Institute (G0.03) by Wednesday the 22nd of March, 2017 by 12 p.m.

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

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

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

**Binding.** Two soft-bound copies of the dissertation are to be submitted, one to be sent to the external examiner, the other for the supervisor and internal examiner.

**11. Resources: Books and the Library**

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

You are expected to buy a certain number of books. You will need a Bible; the department recommends that you use the RSV or NRSV version. Before deciding what books to buy, ask your course lecturers for advice. For most of your reading, however, you will be using the College Library. Apart from lectures, the library is arguably the most important resource within College for Arts students.

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

**12. Resources: Computer Facilities**

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

1. General information

Computers available to undergraduate students can be found at the following locations: [https://www.tcd.ie/itservices/students/computer_rooms.php](https://www.tcd.ie/itservices/students/computer_rooms.php)
When you register, you will be given a login ID and a password, both of which you will need to access the College computers. You will also be given, free of charge, an e-mail account. Brief starter courses in computer use will be offered during the week of registration.

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

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

Resources: MyCareer from Careers Advisory Service

An online service that you can use to:

- Apply for opportunities which match your preferences - vacancies including research options
- Search opportunities- postgraduate courses and funding
- View and book onto employer and CAS events
- Submit your career queries to the CAS team
- Book an appointment with your Careers Consultant

Simply login to MyCareer using your Trinity username and password and personalise your profile.

Contact Details: Careers Advisory Service, Trinity College Dublin, 7-9 South Leinster Street, Dublin 2, 01 896 1705/1721 | Submit a career query through MyCareer. Opening Hours During term: 9.30am - 5.00pm, Monday – Friday Out of Term: 9.30am - 12.30pm & 2.15 - 5.00pm, Monday – Friday.

13. Resources: THE WEINGREEN MUSEUM

The Weingreen Museum of Biblical Antiquities is named in honour of its founder Professor Jacob Weingreen. It received its present title in 1977 in recognition of Professor Weingreen’s contribution to the creation of the museum. Professor Weingreen was Erasmus Smith’s Professor of Hebrew at Trinity College Dublin between 1939 and 1979. He excavated in the Near East and maintained contact with archaeologists who donated pieces to the Museum. Professor Weingreen was the author of the Hebrew grammar textbook that is still recognized as the standard teaching work on the subject.
The museum’s collection consists of pottery and other artefacts from the ancient Near East: items from ancient Israel, Egypt and Babylon, Greek and Roman coins, Roman lamps, for example. The museum exists to further scholarly research and teaching. Visiting scholars, school parties, and members of the public, are welcome to visit, by appointment, during teaching term. The Weingreen Museum is located on the 5th Level of the Arts Building, in Room 5036. Applications should be made in writing to the Curator of the Weingreen Museum, Dr Zuleika Rodgers.

14. INTERNATIONAL STUDY

I. Visiting Students at Trinity

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

II. Trinity students abroad:

Students can apply for the international exchanges that Trinity offers on a competitive basis to spend their JS year at a University in Canada, the US, Australia or Asia. Students undertaking an approved exchange are normally expected to achieve a minimum grade of second class (first division) in the Senior Fresh annual examination for a Junior Sophister exchange. Students who are required to take supplemental assessments may participate in the exchange at the discretion of the Institute.

15. COLLEGE SCHOLARSHIPS AND PRIZES

I. College Scholarships and Conventions

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

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

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

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

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

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

For more information on Foundation and non-Foundation Scholarships see College Calendar (2018-19) on the attached link: https://www.tcd.ie/calendar/undergraduate-studies/foundation-and-non-foundation-scholarships.pdf

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

I. Junior Fresh

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

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

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Understand the canonical contents and contours of the Hebrew Bible.
- Identify key figures and themes in the Hebrew Bible.
- Discuss the contributions of critical scholarship to the study of the Hebrew Bible.
- Understand the complexities of the reception of the Hebrew Bible in popular culture.

**Methods of Assessment and Student Workload:**
Take home test (50%) and written assignment (1,500 words) (50%).
Introduction to Philosophy

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

Indicative Bibliography:

Learning Outcomes:
On successful completion of this module students will be able to:
- Read philosophical texts in their historical context
- Identify and critically evaluate philosophical theories and arguments
- Write essays in a critical and dialectical manner

Methods of Assessment and Student Workload:
Annual examination (60%) and written assignment (1,500 words) (40%).
II Senior Fresh - Michaelmas Term

The Making of Catholic Theology: The Medieval Period

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<tr>
<td>Mode of Delivery</td>
<td>Lectures and Seminars</td>
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<tr>
<td>Lecturer:</td>
<td>Dr Fáinche Ryan</td>
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Module Description:
The purpose of this module is to survey the political, cultural and religious context in which Catholic theology developed in the medieval period. An important aim will be to introduce the student to some representative figures in the theology of the period. The module includes a seminar-study of representative works from the period.

In the early medieval period the Church had taken credit for the enormous effort of organising society after and amidst the chaos of the barbarian invasions. This effort led to the creation of the feudal system. In this context the monastery was the religious counterpart to the feudal castle. For three centuries monastic schools, alongside cathedral schools, were the context in which a flourishing Christian literature thrived. Some of this literature will be examined.

The revolutionary results of the introduction of Greco-Arabic thought and Hebraic wisdom in the final decades of the twelfth century and the first decades of the thirteen can be seen as the dividing point between the early and the late Middle Ages.

In the thirteenth century new institutions broke free from the feudal structures. Urban centres fought for, and sometimes achieved, charters of freedom. University charters were worked out. These differed totally from the preceding monastic schools in that these were governed by fluid scholarly communes. The exhilarating discovery of Greek thought (and its Arabic commentaries) had a profound effect on the Catholic theological tradition. The importance of the new synthesis of previous lines of theological exploration and the new discoveries of Greco-Arabic thought which is achieved in the works of Aquinas will be examined.

Towards the later centuries of the medieval period new forms of social and urban life, including new feminist roles, are the context in which notable movements of women mystics flourished. Some works of these women mystics will be studied.

Indicative Bibliography:

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

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

**Theme:** (Exploring) Systematic Theology

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

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Explain the importance of embodiment and the moral significance of the body in Catholic Christianity.
- Explain and analyse the Christian tradition’s approach to sexuality and bioethics, particularly as they have developed within the Catholic theological tradition.
- Assess the arguments in the key contested issues covered in sexual ethics and bioethics.
- Acquire an ability to engage with wider issues particularly those which have a global dimension such as HIV/AIDS and trafficking for sexual exploitation.

**Methods of Assessment and Student Workload:**
1,500 word essay (40%) and end of year examination (60%).
II Senior Fresh/Junior Sophister

Christology and Eschatology

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<td>Lecturer:</td>
<td>Prof Siobhán Garrigan</td>
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Module Description:
The module examines the variety of ways through which the Gospels explore the identity of Jesus: Jesus is the Son of Man, Logos, Lord, the New Temple, the one who through whom the Spirit of God is poured out upon humankind. In the following centuries the Christological exploration continued with extraordinary passion and acuity, often fueled by bitter controversy. The module will study these developments which culminate in the text of the Council of Chalcedon, always keeping in view how much was at stake, including the political identity of the protagonists. In the Catholic tradition the Conciliar definitions are normative, not in the sense that the matter is closed but in the sense that further explorations cannot be authentic if they are contradictory. Contemporary Catholic Christologies are studied. Particular attention is given to the Christology expressed at the Second Vatican Council, in documents such as Gaudium et Spes (no 24) and the ecclesiology that mirrors it in Lumen Gentium. In the New Testament the identity and the significance of Jesus is bound up with the presence of the Holy Spirit. Accordingly a study of Christology leads to a study of the theology of the Holy Spirit. This is also a study of the birth of a hope that endures and that leads to commitments that endure even when circumstances seem to invite despair.

Indicative Bibliography:
Alison J., Faith beyond Resentment (DLT, 2001).
McCabe H, God Matters (Mowbray, 2000).

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

Methods of Assessment and Student Workload:
1,500 word essay or assigned art project (50%) and examination at the end of the year (50%).
LITERARY AND HISTORICAL APPROACHES TO THE TORAH/PENTATEUCH

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<td>Lectures and Seminars</td>
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<tr>
<td>Lecturer:</td>
<td>Dr. David Shepherd</td>
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Module Description:
This module explores the Pentateuch, or Torah, a literary collection that has exerted a profound influence on Jewish and Christian religious expressions from antiquity to the present. Students will be introduced to the literary and theological features of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy as well as being offered an opportunity to develop skills of critical engagement in grappling with key texts such as the Creation and Flood narratives, the Akedah and their reception in antiquity and in contemporary culture. Emphasis will be placed on developing students’ capacity to engage with subsequent scholarly and popular reflection on these texts and traditions as part of a process of forming and presenting their own interpretation.


Learning Outcomes: On successful completion of this module students should be able to:
- Summarize the central literary features of the larger sections of the Torah/Pentateuch.
- Evaluate various scholarly approaches to key texts within the Torah.
- Articulate their own interpretation of key texts in the Torah in dialogue with the secondary scholarly literature.
- Critically interrogate the complexities of the reception of the Pentateuch in contemporary culture.

Methods of Assessment:
Senior Freshmen: 1,500-word Essay (50%) and In-class Test (50%)
Junior Sophister: 3,500-word Essay (100%)
### PAUL AND THE DEVELOPMENT OF EARLY CHRISTIANITY

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

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Identify significant scholars who have had an impact on developing approaches to interpreting Paul.
- Demonstrate an awareness of the complexities of locating Paul's social context(s).
- Discuss the various religio-traditions that were present and exerted influence on Paul and his thought world.
- Give a synopsis of what is known about Paul the man.
- Provide a synopsis of how Paul's activities influenced the development of Rabbinic Judaism as well as early Christianity.

**Methods of Assessment and Student Workload:**
Continuous assessment (50%) and annual examination (50%).
Hilary Term

FROM JOSHUA TO THE EXILE: THE RISE AND FALL OF ISRAEL AND JUDAH

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ECTS: 5

Module Code: LY2304

Contact Hours 22 hours

Mode of Delivery Lectures and Seminars

Lecturer: Dr. David Shepherd

Module Description:
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 monarchs such as David, Solomon and Ahab. 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.

Indicative Bibliography:

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

- Articulate various viewpoints on how Israel 'emerged' west of the Jordan (e.g. “conquest” vs. other views of settlement).
- Contextualize Israel’s religious claims within relevant Ancient Near Eastern religious cultures.
- Evaluate the coherence and integrity of the ‘Deuteronomistic History.’
- Explore the relationship between history, literature and theology with greater insight and acumen.

Methods of Assessment and Student Workload:
Senior Freshmen: 1,500-word Essays (50%) and In-class Test (50%)
Junior Sophister: 3,500-word Essay (100%)
PAULINE LETTERS IN CONTEXT

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<tr>
<td>Mode of Delivery Lectures and Seminars</td>
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<td>Lecturer: Dr. Benjamin Wold</td>
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Module Description:
This module is concerned to explore selected Pauline epistles from a sociohistorical and literary perspective. Epistles written by or attributed to Paul will be analysed with concern to critically evaluate theological motifs and developments alongside other early Jewish and Christian writings. Galatians, Romans, and 1 Corinthians are given sustained attention in this module.

Indicative Bibliography:

Learning Outcomes:
On successful completion of this module students should be able to:
• Engage historically with the controversies found in the letters to the Galatians and 1 Corinthians.
• Analyse key theological motifs in the letter to the Romans.
• Assess Paul's intellectual contributions within broader Jewish contexts.
• Articulate the literary form and function of ancient epistle writing.
• Critically assess authorship of documents.

Methods of Assessment and Student Workload:
Continuous assessment (50%) and annual examination (50%).
Theology and Social Justice: Community Engagement in Dublin

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<th>(Exploring) Systematic Theology</th>
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<td>Lecturer:</td>
<td>Prof. Siobhán Garrigan</td>
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Module Description
Students will serve short placements in social justice agencies in the city of Dublin, and will then theologically reflect upon, and critically analyze in theological terms, their experiences there. NB: In order to register for this module, students must have at least a 90% attendance record in their earlier, core modules. This is because we cannot afford to have students not showing up to, or communicating in adult ways with, their placements in the city.

Indicative Bibliography:
Gemma Tulud Cruz, Toward a Theology of Migration: Social Justice and Religious Experience (Palgrave Macmillan, 2014)
Yvonne Gebara, Out of the Depths (Aubsburg, 2002)
Thomas Hughson SJ, Connecting Jesus to Social Justice: Classic Christology and Public Theology (Littlefield and Row, 2013)

Learning Outcomes:
On successful completion of this module students should be able to:
- Identify theological resources that are useful in creating and sustaining social justice engagement
- Theologically reflect upon social justice engagement in an urban setting
- Have a complicated understanding of the relationship between theology and social justice
- Be able to employ a variety of critical methods to better understand social justice issues
- Be able to articulate their own position in relation to issues of social justice in both local and global contexts

Methods of Assessment and Student Workload:
The module will consist of 11 (one hour long) classroom meetings/seminars, in which the lecturer will teach about various issues relating to the intersection of theology and social justice work, plus 6 sessions in their placement, plus 5 tutorials (small group or individual) with the lecturer. Thus, students engage with their local community (through the placements), learn about theological resources on community engagement (through the classroom meetings/seminars) and interrogate one in light of the other for their own unique placement (through the tutorials).
Attendance at all placements, seminars and tutorials is required.
The seminar teaching will be based on discussed of assigned readings; therefore students are required to come to those classroom meetings having done all the required readings thoroughly. There will be a variety of activities required of students throughout the semester, including but not limited to: book reports, individual and group presentations, use of multi-media in making presentations, team work problem solving exercises.
Students will be required to keep a theological journal (not the private sort; a tool for learning theological reflection) throughout the time of their placement.
Continuous assessment = Weekly Journal 30% - Class Presentation 20% - Essay 50%
Theology in Reformation and Counter Reformation

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<td>Lecturer:</td>
<td>Dr Cornelius Casey, Dr. Andrew Pierce and Jacob Erickson</td>
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Module Description:
The purpose is to survey the political, cultural and religious context in which Catholic theology in the Reformation and Counter Reformation period. An important aim will be to introduce the student to some representative figures in the theology of the period. The module includes a seminar-study of representative works from the period, (comprising one third of the contact hours).

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

The Catholic response to the Reformation (‘the Counter Reformation’) was both a renewal of church structures and a clearer statement of Catholic theology in which a critical role was played by the Council of Trent. The module will include a careful reading of some of the documents of the Council of Trent, and a re-invigorating of the mystical which deeply influenced the spiritual life of individuals, lay and religious, and also saw a vigorous visual restatement of Catholic beliefs in the work of artists like Michelangelo Caravaggio. Particular attention will be given to the Reformation and Counter Reformation in Ireland.

Indicative bibliography:

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

- Assess the importance of the ‘new learning’ of the Renaissance in the theological developments of the period and
- Evaluate the crucial role of the Bible and its commentaries in the controversies of the period.
- Explain the importance of the Council of Trent in the reshaping of Catholicism in this period.
- Analyse with critical sympathy some examples of the theological work of the Reformers (e.g. Luther’s On the Babylonian Captivity of the Church, Calvin’s Institutes of the Christian Religion) and of the Catholic mystics (e.g. Teresa of Avila, Interior Castle, Ignatius Loyola, Spiritual Exercises).
- Apply skills from their learning to reassess the contemporary relations between the churches in the light of a critical study of this period.
- Illustrate how the art of this period can be an illuminating source of understanding the theological debates

Methods of Assessment:
Continuous assessment – Essay 1 (50%) - Essay 2 (50%)
**God: One and Three**

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<td>Lecturer:</td>
<td>Dr Michael Kirwan</td>
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**Module Description:**
This module will explore historical and contemporary perspectives on what might best be termed ‘the mystery of God’. The module will begin with an exploration of God as one, the God revealed to Israel, as recounted in the Book of Exodus, and then continue to a consideration of God: One and Three. The Christian understanding of God as Trinity emerges from the Christology of the New Testament. The module will examine the development in understanding of God as Trinity in the Patristic era, most notably in the texts of the early Councils of the Church, and culminating with the formation of the Creeds. The trinitarian theologies of some major theologians in the Western tradition, particularly Augustine and Aquinas, will be examined, and the distinct path taken by the Eastern tradition sketched. The rift between Catholicism and Orthodoxy over the filioque clause will be studied, and accompanied by the contemporary ecumenical discussions of it. The work of a number of contemporary theologians, whose work has contributed significantly to the renewal of trinitarian theology in a way that is pastorally enriching, ecumenically sensitive and facilitating of inter-religious dialogue, will form an important part of the course. The module will conclude with a brief study of the theology of the Holy Spirit an important theological theme which, it is claimed, has been neglected in the Western tradition.

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Explain how Trinitarian doctrine originates from the New Testament.
- Distinguish the phases through which Trinitarian doctrine was developed in the Patristic period.
- Evaluate the differences between the Trinitarian formula of the Catholic and the Orthodox traditions.
- Evaluate the Trinitarian writings of contemporary theologians.

**Methods of Assessment and Student Workload:**
Continuous Assessment: Review 40% - Essay 60%
Contemporary Ethical Issues

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

**Indicative Bibliography:**

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

**Methods of Assessment and Student Workload:**
Annual Examination (60%); Essay (40%).
### Eucharist Theology

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

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Debate and critique the patristic theories, the medieval synthesis as well as contemporary directions in Eucharistic theology.
- Identify relationships between different theologies of church, ordained ministry, and Eucharist.
- Analyse and appraise current directions in ecumenical discussions.
- Evaluate contemporary positions relating to Eucharist, including the postmodern critique.
- Recognise the various philosophical schools of thought that inform diverse theologies of Eucharist.

**Methods of Assessment and Student Workload:**
Annual examination (70%) and essay (30%)
Mission, Culture and Diversity in a Global World

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<td>Lecturer:</td>
<td>Dr Amanda Dillon</td>
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**Module Description:**
A biblical survey of the idea of ‘mission’ will examine selected passages from Genesis, Exodus, the Psalms, Job, Jonah, and the Prophets (especially Deutero-Isaiah). The context and content of the mission of Jesus will also be studied, as well as the various New Testament paradigms of mission found in Lucan, Pauline and Johannine communities.

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

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

**Indicative Bibliography:**

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

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

**Methods of Assessment and Student Workload:**
Continuous assessment: Written assignment with class presentation (50%); essay (50%)
Catholic Life and Thought in the Age of the Enlightenment

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

Module Description:
The purpose of this module is to survey the political, cultural and religious context in which Catholic theology developed in the Age of Enlightenment. An important aim will be to introduce the student to some representative figures in the theology of the period. The module includes a seminar-study of representative works from the period.

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

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

Indicative Bibliography:
Rafferty, O., The Catholic Church and the Protestant State: Nineteenth Century Irish Realities (Dublin: Four Courts Press, 2006).

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

Methods of Assessment and Student Workload:
Annual examination (70%) and essay (30%)
**Ecclesiology: Unity and Diversity in Catholic Christianity**

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

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

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Evaluate the ecclesiology of Vatican II in the core document *Lumen Gentium*.
- Explain the links between *Lumen Gentium* and the other documents which articulate the ecumenical and the missionary dimensions of Church understanding.
- Evaluate the argumentation in contemporary contested issues such as gender roles in ministry and the relationship between the local and the universal.
- Explain the vision of unity in diversity within the communion of the Churches centred on Papal ministry.
- Recognise and convey the theological significance of Church.

**Methods of Assessment and Student Workload:**
Annual examination (70%) and essay (30%)
Optional Modules:

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

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<td>Dr Fánche Ryan and Dr Cornelius Casey</td>
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**Module Description**

The Book of Kells, one of the greatest treasures of Trinity College, is perhaps the most renowned illustrated manuscript of the early medieval period. This module, benefiting from several recent scholarly contributions, will enable the students to learn both the theology and the iconography of this wonderful manuscript. The module will also introduce the students to the world in which this manuscript was created, and to some other aspects of insular art. The module is designed to be accessible not only to theology students but also to students coming from other disciplines who have an interest in the Ireland of the early medieval world.

**Indicative Bibliography** Book of Kells Online

http://digitalcollections.tcd.ie/home/index.php?DRIS_ID=MS58_003v


Henry, F., The Book of Kells: reproductions from the manuscript in Trinity College, Dublin / with a study of the manuscript (London: Thames and Hudson, 1974).


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


**Learning Outcomes:**

On successful completion of the module students:

- Will have a knowledge of the cultural and ecclesial context in which the Book of Kells was produced.
- Will be aware of the distinctive Celtic culture surrounding the creation of the manuscript.
- Will have the skills to read and evaluate the artistic iconography used in the Book of Kells.
- Will be able to assess and to appreciate the theological significance of this illuminated manuscript.

**Methods of Assessment and Student Workload:**

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

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

**Indicative Bibliography:**

**Learning Outcomes:**
Upon completion of this module students will be able to:
- Articulate and assess major themes in contemporary theo-ethical considerations of food
- An ability to articulate what an agricultural “food system” is and how that system functions locally and globally.
- An ability to analyse multiple theological perspectives on animal ethics and vegetarianism.
- Analyse contemporary issues on drinking water, water scarcity, and water’s theological significance
- In depth analysis of the metaphors of eating and drinking in theological reflection.
  - Be able to articulate your own theological or ethical perspective on a significant issue in contemporary food ethics.

**Methods of Assessment and Student Workload:**
Continuous Assessment
### IV Senior Sophister

**Advanced Topics in Scripture and Exegesis (The Hebrew Bible and its Afterlives) (Michaelmas Term)**

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

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students will be able to:
- Understand the literary and theological contexts of various Hebrew Bible texts.
- Evaluate the subsequent interpretation of these texts and traditions in various forms.
- Communicate their critical analysis of the interpretations of these texts in clear and compelling ways.

**Methods of Assessment and Student Workload:**
Essay (4000 words).
Advanced Topics in Systematic Theology (Michaelmas Term)

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<td>Dr Katie Dunne</td>
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**Module Description:**
This is an advanced reading course in selected texts from the Christian tradition that have been, and remain, influential to theology. There will be careful critical and in-depth reading of selected texts. While the chief focus is on the reading and discussion of primary texts there will also be a complementary engagement with selected secondary commentary texts. In preparation for each lecture/seminar the student will have to read assigned texts and be prepared to participate in class discussion and critique.

**Indicative Bibliography:**

**Learning Outcomes:**
On successful completion of this module students should be able to:
- Display an appreciation of selected texts from the Christian tradition, both ancient and modern.
- Read, value and critique selected primary texts and authors.
- Communicate with confidence, both orally and written, critical knowledge of primary texts and authors.

**Methods of Assessment and Student Workload:**
Continuous assessment – Essay (100%).
Advanced Topics in Theological Ethics: (Hilary Term)

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<td>Jacob Erickson</td>
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Module Description:

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

Indicative Bibliography:

McDonagh, S., On Care for our Common Home Laudato si’ (Maryknoll, NY: Orbis Press, 2016).

Learning Outcomes:

- To articulate major features in the contemporary scientific understanding of global warming.
- To articulate and evaluate some key features in the field of religion and ecology.
- To evaluate the how ecological ethics theologically responds to global warming.
- Articulate your own theological response to global warming in conversation.

Methods of Assessment and Student Workload:

Continuous assessment.
*For other optional choices please refer to the relevant handbook as below:
HE = Religions & Theology Module

EM = Irish School of Ecumenics
https://www.tcd.ie/ise/postgraduate/

NM = Near and Middle Eastern Studies: Introduction to Hebrew
https://www.tcd.ie/nmes/undergraduate/

CL = Classics module

**For module descriptors for other years please refer to the website:
http://www.tcd.ie/loyola-institute/undergraduate/