School of Religion
B.A. Moderatorship in World Religions and Theology
Course Handbook
2020–2021
(Revised 3-11-20)
SCHOOL OF RELIGION
TRINITY COLLEGE, DUBLIN

Introduction

Welcome to the School of Religion where we continue a tradition of scholarship that goes back to the very foundation of Trinity College Dublin.

The School of Religion is one of the twelve Schools that comprise Trinity College's Faculty of Arts, Humanities and Social Sciences. It brings together biblical studies, theology, ethics, theory of Religion and World Religions, and international conflict and peace studies as independent but related disciplinary fields.

The School’s undergraduate and postgraduate courses explore encounters between religions and cultures from their roots in antiquity to the present day. They investigate the intellectual and institutional resources developed in historical and current interactions and conflicts and apply them to the challenges and the opportunities societies face in an age of globalisation.

The School has a strong commitment to community engagement and is home to two exceptional academic entities: the Loyola Institute and the Irish School of Ecumenics and has a campus in Belfast as well as in Dublin.

This Handbook supplements and synopsizes the regulations that are contained in Part II of the Calendar and in any disparity between Calendar and Handbook, the Calendar’s provisions apply. On Orientation Day, academic and administrative staff will be available to explain most of these requirements, and to answer any queries that you may have about procedures and regulations.
An electronic copy of this Handbook, will be available on the School of Religion / Programme website with copies available via the Virtual Learning Environment (VLE). A hard copy of this handbook in large print is available in the School office. Alternative formats of the Handbook can be made on request.

There may be some modification during the year to the procedures and regulations outlined below: these will be brought to your attention as they arise.

**Please note:**

Familiarize yourself with College’s regulations for undergraduate students. This is available in Part II of the Calendar.

Your @tcd.ie email account is the only e-mail address used for official College business. Consult this email account regularly.
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TEACHING AND LEARNING

1. Coursework Requirements

B.A. Moderatorship in World Religions and Theology

The Honors B.A. degree is known as a Moderatorship. There are two possible courses leading to the degree:

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

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

The first year of each programme offers courses on foundational methods and approaches to study of religions and biblical studies, theological studies, and ethics; these disciplines set the context for the more specialised study of the second and third years.

The fourth year offers a series of seminar style, two-hour slots modules and a dissertation.

https://www.tcd.ie/TSM/current/tsmtrinityelectives.php

The four years of the degree programme are known by the following titles:

| Year 3 | Junior Sophister (JS) |
| Year 4 | Senior Sophister (SS) |

Both the Single Honors and TSM degree in Religions and Theology are recognised by the Department of Education and Science as leading to qualifications for the purpose of admission to the Register for Intermediate (Secondary) School Teachers.

Junior Sophister

Hebrew Bible

REU24111 A: Messengers of God: Prophets and Prophecy’s in the Hebrew Bible
REU24112 B: Words to the Wise: Israelite and Jewish Wisdom
New Testament

REU23101 A: The Historical Jesus and the Gospels
REU23102 B: The end of the world: Johannine Writings

Christian Origins and their Interpretation in Systematic Theology

REU23011 A: Hermeneutics
REU23012 B: Christology

Theological Ethics

REU23031 A: Christianity and Society
REU12701 B: Approaches to Theological Ethics

Theory of Religion

REU23041 A: Contemporary Theories of Religion
REU24702 B: Religion, Media and the Public Sphere

World Religions

REU23713 A: The life of Muhammad: sources, methods, and debates
REU24712 B: Current expressions and movements in Christianity, Islam and Hinduism

Senior Sophister

REU44033 Ethics and Politics
REU44023 Theological Ethics and Ecology
REU44133 Imagining Moses/Exodus in the Arts (Advanced Topics in Scripture and Exegesis)
REU44113 Sects and Sages: The Dead Sea Scrolls
2. Coursework Assessment

2.1 General Information

School of Religion courses rely on a continuous assessment and Examinations system, based on a mixture of written assignments and lecture/seminar attendance and examinations which take place at the end of each semester (Michaelmas and Hilary term).

2.2 The Role of External Examiners

Your examinations, essays and dissertation are assessed, first in the School of Religion and then by the university’s External Examiners (Junior Sophister and Senior Sophister only). Assessments pass or fail on the final judgement of the External Examiners. External Examiners meet in late May following the end of the academic year to monitor assessment procedures and outcomes in all modules and for the dissertation. Final marks are confirmed at this Court of Examiners. The internal examiner of your assessment (typically the module co-ordinator, or lecturer for the topic) will provide you with a report on your work together with the grade that will be proposed to the Court of Examiners. If your mark is on the threshold between Pass and Fail, or between Distinction and less than 70, then a second internal examiner will mark your assessment. All correspondence with External Examiners are compliant with GDPR.
3. Examination Conventions

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

Passing the year:

Students may Pass the year outright if they achieve ALL of the following:
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined); and
2. A Pass mark in all modules (minimum 40% in all modules),

OR

Students may Pass the year By Compensation if they achieve ALL of the following (All modules are compensatable):
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined);
2. Pass a minimum of 50 credits (minimum 40% in each module); AND
3. Have fail marks between 35% and 39% in modules not exceeding 10 credits in total (i.e. one or two 5 ects modules or one 10 ects module).

Failing and Reassessment:

Students who have an overall Fail result following the Semester 2 / End of Year session will be reassessed in all failed modules, at the Reassessment session. Details of what components/modules need to be reassessed in will be on the portal with your results. If you have any queries on your requirements please contact your Department(s) in the first instance.
3.2 Junior Sophister (Single Honor)

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

3.3 Junior Sophister (TSM)

At the end of the JS year, Joint Honors students have to choose with which of their subjects they will major and write their dissertation.

Your attention is drawn to the following regulations in the College Calendar, please

3.4 Senior Sophister

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

Passing the year:

Students may Pass the year outright if they achieve ALL of the following:
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined); and
2. A Pass mark in all modules (minimum 40% in all modules),

OR

Students may Pass the year By Compensation if they achieve ALL of the following (All modules are compensatable):
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined);
2. Pass a minimum of 50 credits (minimum 40% in each module); AND
3. Have fail marks between 35% and 39% in modules not exceeding 10 credits in total (i.e. one or two 5 ects modules or one 10 ects module).

TSM Degree Weightings:

The method of calculation is dependent on the student's TSM Pattern.

(i) Pattern A:
(a) To be eligible for a moderatorship award candidates must achieve an overall pass in the Senior Sophister year;

(b) The marks awarded in the two subjects in the Senior Sophister year contribute with equal weighting to the overall degree mark.

(ii) Pattern B:

<table>
<thead>
<tr>
<th>Minor Subject JS</th>
<th>Major Subject JS</th>
<th>Major Subject SS</th>
<th>Major Subject JS + SS</th>
<th>Overall Degree Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>25%</td>
<td>25%</td>
<td>50%</td>
<td>75%</td>
<td>100%</td>
</tr>
</tbody>
</table>

(a) To be eligible for a moderatorship award candidates must achieve an overall pass in the Junior Sophister year and an overall pass in the Senior Sophister year;

(b) The total moderatorship mark is the combined result of both the Junior Sophister and Senior Sophister years. The overall degree mark is calculated on the basis of equal weightings of both subjects in the Junior Sophister year and equal weighting of both Sophister years.

**Failing and Reassessment:**

Students who have an overall Fail result following the Semester 2 / End of Year session will be reassessed in all failed modules, at the Reassessment session. Details of what components/modules need to be reassessed in will be on the portal with your results. If you have any queries on your requirements please contact your Department(s) in the first instance.

**4. Absence Policy/Regulations for Attendance**

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

Undergraduate students who consider that illness may prevent them from attending an examination (or any part thereof) should consult their medical advisor and request a medical certificate for an appropriate period. If a certificate is granted Medical certificates should be given to the Executive Officer of Undergraduate studies, Ms. Jane Welch, who will contact the Head of Year, within three days of the beginning of the period of absence from the examination. Such medical certificates must state that the student is unfit to sit examinations. Medical certificates will not be accepted in explanation for poor performance; where an examination has been completed, subsequent withdrawal is not permitted. Further details of procedures subsequent to the submission of medical certificates are available in from student tutors.

Course participants who fail to meet deadlines and who have not been granted an extension, will be notified that no further work will be accepted from them and that their assessment will be based on work already submitted.

Summaries for missed classes: Students who have missed six or more lectures are required to hand in a one-page summary of the main points of each class they have missed from the articles and the PowerPoints available either on Blackboard, or as handed out in class and in the reader, as evidence that they have caught up with what they have missed. Students have to attend every class from then on until the end of term. For those with a doctor's note, the deadline is extended, but the work has to be handed in at a date before the end of the teaching term to make them able to take the exams. The normal essay assignment has to be completed by the class deadline.
5. Marking Criteria - EXAMINATIONS

5.1 Examination Results

<table>
<thead>
<tr>
<th>Classification</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Class</td>
<td>I = over 70%</td>
</tr>
<tr>
<td>Second Class, First Division</td>
<td>II.1 = 60 - 69%</td>
</tr>
<tr>
<td>Second Class, Second Division</td>
<td>II.2 = 50 - 59%</td>
</tr>
<tr>
<td>Third Class</td>
<td>III = 40 - 49%</td>
</tr>
<tr>
<td>Fail</td>
<td></td>
</tr>
<tr>
<td>F1</td>
<td>30 - 39%</td>
</tr>
<tr>
<td>F2</td>
<td>less than 30%</td>
</tr>
</tbody>
</table>

The characteristics of work achieving these grades are as follows:

First Class (70-100%) 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.

Overall:
- Exceptionally/highly well structured and informed
- Demonstrates striking personal insight and originality

Understanding:
- Thorough or even authoritative based upon wide reading
- Comprehensive understanding of relevant material
• High degree of precision
• Independent and critical judgment

Structure:
• Excellent focus and structure
• Highly developed presentation and writing style
• Precision in use of style guidelines
• Contributes to a highly persuasive line of reasoning

Sources & Research:
• Extensive use of sources and engaged with high degree of insight
• Exceptionally effective use of evidence to support argument

**Upper Second**
(60-69%)
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.

**II.1**

Overall:
• Good understanding providing an answer informed by wide reading
• Reflects clarity of thought
• Demonstrates personal insight and originality

Understanding:
• Evidence of independent and critical judgment
• Discussion provides original insights
• Good understanding of relevant material
• Analytical and not only descriptive
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

Lower Second (50-59%) 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.

II.2

Overall:
- Sound understanding
- Limited analysis

Understanding:
- Generally sound understanding or relevant material but limited range of depth
- More descriptive than analytical

Structure:
- Generally clear presentation but weak in structure and development of argument

Sources & Research:
- Limited use of sources
- Attempts to support argument with relevant literature
- Occasionally awkward and unconvincing

**Third Class (40-49%)**
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.

**Overall:**
- Understanding is basic
- Analysis is limited

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

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

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

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

**F1 (30-39%)**
Indicates that the work does not answer the question set, and/or contains minimal relevant information. The work may also be unstructured and incoherent.
Overall:
  • Incomplete and/or inaccurate work
  • Unsystematic

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

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

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

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

Overall:
  • Incomplete and/or inaccurate work
  • Unsystematic

Understanding:
  • Little or no knowledge demonstrated
  • Little or no analysis
• Inaccurate and/or unclear

Structure:
• Disorganised and unclear
• Incoherent answer or none discernable
• Unacceptably brief

Sources & Research:
• Inappropriate and/or inaccurate use of sources/literature
• Poor or no use of evidence to support argument

5.2 Description 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 recommended 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 programme year. Progression from one year to the next is determined by the programme regulations. Students who fail a year of their programme will not obtain credit for that year even if they have passed certain component. Exceptions to this rule are one-year and part-year visiting students, who are awarded credit for individual modules successfully completed.

5.3 QQI-NFQ Level

Under the QQI-NFQ, the Irish National Framework of Qualifications, the undergraduate degree is Level 8 qualifications. For the full list of Modules with ECTS weighting, Learning Outcomes and a clear statement on graduate attributes that are achieved within the programme/learning outcomes within the ‘Full module descriptors’ below.

If you are not enrolled in your modules check with your School Office to ensure you are timetabled for the modules. All data in Blackboard is based on the College timetabling systems and information taken from your student record on my.tcd.ie. Blackboard requires an active TCD computer account for access. For more information on access and enrolment issues visit the IT Services VLE page.

5.4 Timetable

Your timetable will be available in your student portal at https://my.tcd.ie/. It is also available on the relevant undergraduate course page on the website: https://www.tcd.ie/religion/
6. Presenting and Submitting Your Work

6.1 Essays

Number of Essays required

Modules are assessed by essay/assignments and/or exam. 

*Junior Sophister Year*: students are required to write an essay (or its equivalent) of **2,000 words** for each half-year or semester examined course taken.

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

How essays contribute to your annual marks

*Junior Sophister Years*: essays normally make up 30% of annual assessment marks. In the language courses, 50% of the final mark is based on marks for assignments completed during the year.

*Senior Sophister Year*: all students take four courses and write a 15,000 word dissertation (incl. footnotes, excl. bibliography).

Writing essays

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

Please use the cover sheet found on the School website and on Blackboard which includes space for the following information:
- your name
- your student number
- your year
- the lecturer’s name
- the course code and name
- the title of the essay
- your signature not to have plagiarized.

*Layout:* the spacing of essays should be 1.5 or double-spaced and printed.

The lecturer who assigns the essay (or equivalent) will tell you the day when it is due.

### 6.2 Returning Essays / Essay Submission

Essays are to be submitted electronically and in hard copy, according to the lecturer’s requirements, by the date and time stated on the essay assignment. The essay should include detailed references (either in-text, or endnotes, or footnotes) and a bibliography laid out in alphabetical order. Your pages should be A4 size, numbered, and your typing double-spaced. Correct spelling (consistently either English or American), grammar and clear presentation are essential.

All hard copy essays must be submitted to the School Undergraduate Office (Room G8) by noon on the specified date. Every essay must include the appropriate cover-sheet attached and delivered into the School Undergraduate Office. The cover-sheet includes a Declaration concerning plagiarism, so all cover-sheets must be signed. Copies of cover-sheets can be downloaded on the Departmental webpage.

An electronic copy must also be submitted by the deadline through TurnItIn via the College VLE (Blackboard) using your Trinity IT account username and password. If you are unclear as to how to do this please talk to your lecturer.
If you hand your essay in after the due date without an extension, it will still be accepted up to one week late with a loss of 10% of whatever mark is awarded. It will not be accepted after the lapse of one week. If you require an extension, contact your Head of Year in the first. 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.

6.3 Essay Extensions

Essay extensions are granted by your Head of Year and only in cases of medical or personal emergencies. If you would like to seek an extension you should visit/contact your Head of Year during their posted office hours, BEFORE the respective deadline. The School of Religion essay submission cover sheet should be used in submitting essays. The essay should include detailed references (either in-text, or endnotes, or footnotes) and a bibliography laid out in alphabetical order. Your pages should be A4 size, numbered, and your typing double-spaced. Correct spelling (consistently either English or American), grammar and clear presentation are essential. All submissions must have the mandatory cover sheet available to download. (word.doc)

6.4 Senior Sophister Dissertations

SS Students take four modules / seminars – two in each half-year or semester chosen from the modules on offer in that year. In addition they also write a dissertation of 15,000 words in length (incl. footnotes, excl. bibliography).

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 2020. In consultation with the supervisor (in the School of Religion) the proposal will be agreed and a list of students and their supervisors will be put on the Departmental noticeboard by the end of April.

**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.

**Length of your dissertation**
The dissertation should not exceed 15,000 words in length (incl. footnotes, excl. bibliography). 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.

**Submitting your dissertation**

*Due date.* Dissertations are to be submitted to Ms. Jane Welch, the Undergraduate Executive Officer by Wednesday, 14th March 7th April, 2021, no later than 4:00 p.m.

*Cover page.* The cover page of the dissertation should include the following:
Main Title
Subtitle
Student’s name
Senior Sophister Dissertation presented to
The Department of Religions and Theology
Trinity College Dublin
Supervisor: Supervisor’s name
Date

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

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

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

The structure of the dissertation should be (in this order):

1. Title page, including title and author (this is the name under which you are officially registered in College)
2. Declaration. Use the following wording:

   DECLARATION

   I certify that this dissertation, submitted in partial fulfilment of the requirement for the Undergraduate degree and has not been submitted for a degree at any other University, and that it is entirely my own work. I agree that the Library may lend or copy the dissertation upon request.
Signed: ...............................................

Date: .......................  

3. Acknowledgements (if any)  
4. Abstracts. You must provide one-page Abstract one bound in, at the start of your dissertation. The Abstract of the dissertation (in single spacing), outlines its content and mode of investigation. It should be headed by title and author and entitled “Abstract”. 
5. Table of Contents  
6. Introduction  
7. Chapters  
8. References (if you are not using the Harvard system whereby references are in brackets in the text)  
9. Bibliography  

You must also include:  

(i) a list of **abbreviations** used in the dissertation (if such abbreviations are extensive), which are placed either before the Introduction or immediately before the Bibliography. These should be noted in the Contents.

You may also include:

(ii) **appendices**, containing any important extra material you **need** to include. Any appendices are placed after the conclusion but before the bibliography.

You must follow the exact form and colour of the light binding required for the dissertation. The name of the degree must appear on the front cover. The name of the degree is followed by the year of submission and the student’s name. The front cover should show the title of the dissertation above the centre.
Your name must appear on the front cover of the dissertation exactly as registered. If in doubt, please check with Ms Jane Welch. First name initials are not allowed.

6.5 Referencing

Clear and accurate referencing is an important part of the scholarly task. Your reader should be able to see when you are quoting directly from a source, when you are synopsizing a source, and when you are advancing your own judgement on the sources to which have referred. The reference that you provide should enable your reader to check the sources that you have used. And, as section 8 on Plagiarism, below, makes clear, the careful making of clear and accurate references is an essential element in establishing the integrity of your work as a scholar.

Quotations (and references generally) must be made with care for accuracy. Quote the exact words; if you have to add extra words to clarify the sense, put them in square brackets; if you omit any, indicate that you have done so with three dots; so, for example:

It is instructive to note the comment of Henry Kissinger: “[In such cases] ... it is essential to bear in mind the role of personal humility in the exercise of diplomacy.”

If a quotation is going to take up more than two lines in your script, or if you wish to give it a special emphasis, make a distinct paragraph of it: indent the whole paragraph five places in from the left hand margin, with single spacing and without quotation marks.

Always when you quote or refer, give a precise reference to the work and page or pages to which you have referred.

It is a standard and essential academic requirement to cite the source of ideas taken from other authors and to place direct quotes in quotation marks. Where the idea or quotation is second-hand, i.e., drawn from a citation in another source, that fact should be noted in your list of references, e.g. Sen, 1999, p. 75, as cited in Todaro, 2009, p. 16.

Web-based resources should be referenced with the following information: author of the document, title of the document, website address, and the date at which you accessed the site.
The work of compiling an accurate bibliography and footnotes is immeasurably lightened if proper care is taken from the beginning of your research to keep such details. When you note down a quotation or other reference, take care to register with it the full and precise details of publication.


Reference Styles

College does not require you to employ a particular reference style – you may, therefore use styles that rely on endnotes or footnotes (e.g., Chicago), or that provide references in brackets in the body of your text (e.g., Harvard), as long as you are consistent in their use – never ever mix the referencing styles.

Endnotes or footnotes serve two chief purposes: (i) to give a reference or several references; or (ii) to discuss a point which is incidental to your main argument, but which you wish nevertheless to acknowledge, or which serves to supplement or clarify your text. Most of your footnotes or endnotes will be of the first type.

Footnote and Endnote references should be in single spacing and may be placed at the bottom of the relevant page (Footnotes) or in numerical order before the bibliography at the end of the dissertation or essay (Endnotes).

In a bibliography for your essays and dissertation, books, journal articles, online resources or book chapters should be listed alphabetically by author surname in the bibliography. The bibliography should include all works that you quote or mention in your references. Full publication details of the books and articles should be given, and you should follow a consistent pattern for doing this. The titles of books and journals should be italicised (or underlined), but not the titles of articles in journals. These should be put in inverted commas or quotation marks.
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’.

Foot/Endnotes

With the exception of Biblical references, all other acknowledgements should take the form of either footnotes or endnotes. For detailed instructions and examples on how to quote, please refer to the Chicago Manual of Style Citation Quick Guide: http://www.chicagomanualofstyle.org/tools_citationguide.html

Notes of either kind should take the following form:

For books

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

Examples:
**For articles in books**

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

*Example:*

**For articles in journals**

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

*Example:*

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

3 Stausberg, *Contemporary Theories*, p. 72.
4 Wiese, "Counterhistory", p. 83.

**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.

Noting or listing an internet resource
In a footnote

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


In a bibliography

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

Example:


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

6.3 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.

7. Research Ethics in the School of Religion

Trinity College Dublin and the School of Religion’s research community takes great care to ensure that our research activities follow best ethical practice in their design, content and conduct. Staff and students are required to follow College policies, maintain appropriate ethical standards in their research, and adhere to current data protection policies such as the General Data Protection Regulation (GDPR). To review the College’s full “Policy on Good Research Practice”, follow this link.

If you are pursuing a research project or dissertation that involves human subjects, your proposal may require approval from the School of Religion’s Research Ethics Committee. For more on that process, visit the School’s Research Ethics Website here.

8. Plagiarism

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

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

Your attention is drawn to the following communication by the Senior Lecturer and the Dean of Graduate Studies:

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

(i) The 2018-19 Calendar entry on plagiarism for undergraduate and postgraduate students;
(ii) The matrix explaining the different levels of plagiarism outlined in the Calendar entry and the sanctions applied;
(iii) Information on what plagiarism is and how to avoid it;
(iv) ‘Ready, Steady, Write’, an online tutorial on plagiarism which must be completed by all students;
(v) The text of a declaration which must be inserted into all cover sheets accompanying all assessed course work;
(vi) Details of software packages that can detect plagiarism, e.g. Turnitin.

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

I have read and I understand the plagiarism provisions in the General Regulations of the University Calendar, Part II for the current year,
I have also completed the Online Tutorial on avoiding plagiarism ‘Ready, Steady, Write’, located at http://tcd-ie.libguides.com/plagiarism/ready-steady-write

Course handbooks are currently required to include a section on plagiarism, which has a link to the relevant sections in the University Calendar. For 2018-19, we ask you to ensure that your Course Handbooks include the following information:


(ii) The 2018-19 Calendar entry on plagiarism;[i]

(iii) Guidelines on the appropriate methodology for the kind of work that students will be expected to undertake. Providing discipline specific examples of good academic practice for referencing is very helpful for students. We would like to draw your attention to the 2018-19 Calendar entry on plagiarism which states that “[a]ll Schools and departments must include in their handbooks or other literature given to students, guidelines on the appropriate methodology for the kind of work that students will be expected to undertake”;

(iv) A statement informing all students that they must complete the online tutorial on avoiding plagiarism ‘Ready, Steady, Write’, located at http://tcd-ie.libguides.com/plagiarism/ready-steady-write

(v) The template of the coversheet/s which students must complete and attach to work submitted in hard or soft copy or via Blackboard. NB. The coversheet must include the declaration noted above.

[i] UG: Calendar Part II, General Regulations, Academic Progress, Paragraphs 82 and following; PG Calendar Part III, General Regulations, Paragraphs 1.32 and following.

We ask you to take the following steps:
(i) Visit the online resources to inform yourself about how Trinity deals with plagiarism and how you can avoid it at https://www.tcd.ie/library/support/plagiarism/story_html5.html. You should also familiarize yourself with the 2018-19 Calendar entry on plagiarism located on this website and the sanctions which are applied;

(ii) Complete the ‘Ready, Steady, Write’ online tutorial on plagiarism at https://tcd-ie.libguides.com/plagiarism/ready-steady-write. Completing the tutorial is compulsory for all students.

(iii) Familiarise yourself with the declaration that you will be asked to sign when submitting course work at https://tcd-ie.libguides.com/plagiarism/declaration;

(iv) Contact your Course-Co-ordinator or your Lecturer if you are unsure about any aspect of plagiarism.

10. Undergraduate Appeals Process

The Appeals Process is outlined in the Trinity College Calendar, Part II. All appeals should be heard first at School level. The grounds for appeal against the decision of Taught Course Committees are outlined in the Calendar under “General Regulations”. For further details of appeals at College level, please consult the Calendar Part II.

GENERAL INFORMATION

1. College Disability Service
The School 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.

Trinity is an inclusive university and encourages students with disabilities to think about coming here. There are over 1,600 students with disabilities who have applied for reasonable accommodation with the Disability Service, it offers a confidential and accessible service for all students with disabilities and aims to identify and support your learning needs during your time in Trinity. It is student-centred and is committed in as far as is reasonably possible, to empowering students with disabilities achieve their academic and vocational goals, as well as access all aspects of College life.

Please click on this link to find out more about the Disability Service and supports offered.
2. Links to University Policies

UG Student Learning Development
Student Complaints
Dignity and Respect Policy
Data protection

3. Student Support Services

There are a range of services to turn to for advice and support should you need it at any stage of your studies. The main services are outlined below, and you will receive more information on what the various services provide at orientation. For a general list of all Student Support Services, visit the website: https://www.tcd.ie/students/supports-services/ or download the leaflet here: Student Support Services booklet.

Student-facing module:

We thought we should bring the following student-facing module ‘Learning to Learn Online in Trinity’ to your attention. The pedagogically-led module has been developed to prepare and support students in Trinity (both undergraduate and postgraduate) with the transition to hybrid learning at Trinity this academic year.

Registered students can self-enrol on Blackboard for the module.

The module is structured thematically across four blocks and three of these are now available.

Block 1. Getting Started for Learning Online
Block 2. Working Together Online
Block 3. Creating your Study Routine
Block 4. Preparing for Assessments
3.1 UNDERGRADUATE ADVISORY SERVICE

The Undergraduate Advisory Service is a unique and confidential service available to all registered students in Trinity College. It offers a comprehensive range of academic, pastoral and professional supports dedicated to enhancing your student experience.

3.2 Tutors

Trinity College is the only university in Ireland to operate what is known as the tutorial system. All registered undergraduate students are allocated a Tutor when starting in College. Your Tutor is a member of the academic staff who is appointed to look after the general welfare and developments of all students in his/her care. You can contact your tutor about anything and they will either offer advise or will be in a position to refer you to a more appropriate colleague in college. Details of your tutor can be found on your TCD Portal. You should ensure that you meet with your Tutor at the beginning of the year to introduce yourself.

3.3 Mature Student Supports

The Mature Student Office in Trinity College is part of the Trinity Access Programmes (TAP). They are located in Goldsmith Hall, right beside Pearse Street Dart Station. The Mature Student Office provides advice and support to both prospective and current undergraduate mature students. They are always interested in meeting prospective students and are happy to provide information to mature student groups in Colleges of Further Education or other organisations.

3.4 S2S (Student 2 Student)

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

S2S also offers trained Peer Supporters if you want to talk confidentially to another student or just to meet a friendly face for a coffee and a chat. S2S is supported by the Senior Tutor’s Office and the Student Counselling Service. http://student2student.tcd.ie, E-mail: student2student@tcd.ie, Phone: +353 1 896 2438
3.5 Heads of Year

A Year Head is appointed for each year. This person, who is a member of the School’s staff, is available for consultation should you have any difficulties with your studies, and will link up with your tutor, if necessary. The following members of staff

Heads of Year for 2020-2021 are as follows:

JS  Prof. Cathriona Russell Sem A/ Prof. Maureen Juncker-Kenny Sem B
SS  Dissertation Seminars co-ordinator: Prof. Cathriona Russell Sem A
     / Prof. Maureen Juncker-Kenny Sem B

3.5 Staff – Student meetings

The lecturers are all approachable people who welcome the opportunity to meet their students. The times at which lecturers are available to students in their offices are posted on the notice board and on each lecturer’s door. If these times clash with your other class times, simply make an appointment with the lecturer for another time.

3.6 Student Union (TCDSU)

The Students’ Union is run for students by students. They represent you at college level. As a student of Trinity College, you are automatically a member of TCDSU. Remember – they work for you, so if you think they should be focusing on a particular issue, get in touch!

The Students’ Union is a vital resource for Trinity students. It’s the place to go if you have a problem in College - it has information on accommodation, jobs, campaigns, as well as information pertaining to education and welfare. The website also contains contact details for each Sabbatical Officer.
3.7 Student Representatives

Student representatives are available for each year of the undergraduate course for Single Honor and TSM students. Year Heads offer the opportunity for students to talk about the curriculum, the degree, and matters of particular concern to the student body. If you have an issue that you would like to raise, tell the appropriate student representative about it. On the School of Religion Executive Committee, the student convenor elected for 2020/2021. Need to add this info. In due course.

4. Resources

4.1 Books and the Library

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

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

4.2 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.

Computers available to undergraduate students can be found at the following locations:

Arts Building, lower ground floor, Beckett Rooms 1 and 2
Áras an Phiarsaigh, beside the Players Theatre

201 Pearse Street (PCs only), to the right of Áras an Phiarsaigh

"The Arches", under the railway line in the northeast corner of College

The Hamilton Building, at the Westland Row end of College

When you register, you will be given a login ID and a password, both of which you will need to access the College computers. You will also be given, free of charge, an e-mail account. Brief starter courses in computer use will be offered during the week of registration.

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

Any problems you have with computers should be brought to the attention of the College's Information Systems Services (IS Services). Their help desk is in Áras an Phiarsaigh and they can be reached by phone at Ext. 2164 (or at 608 2164 if you are phoning from outside College). An IS Services Handbook is available from the Help Desk.
4.3 Data Protection

Trinity College Dublin uses personal data relating to students for a variety of purposes. They are careful to comply with relevant obligations under data protection laws and have prepared this short guide to ensure you understand how they obtain, use and disclose student data in the course of performing University functions and services. The guidance note is intended to supplement the University’s.

4.3 Public Lectures

The School has a lively tradition of public lectures, which are frequently delivered by distinguished international scholars. Attendance at these lectures is free of charge to all students of Trinity College, who are strongly encouraged to take advantage of them.

4.4 THE WEINGREEN MUSEUM

The Weingreen Museum of Biblical Antiquities is named in honor 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.
5. Careers

Link to careers office https://www.tcd.ie/Careers
Students can make an appointment with a Careers Advisor through MyCareer. To avail of this service please login to MyCareer with your Trinity student name and password, update your profile and you can then book an appointment. The School of Religion Careers Advisor, is Ms Orlaith Tunney, e-mail: tunneyo@tcd.ie.

6. Clubs and Societies

It’s not all about study – we hope you will enjoy your time outside the classroom too and participate in university life as fully as possible.
You can find a list of clubs and societies on the main College website Clubs and Societies
Sports Centre

7. Study Abroad/International Study

7.1 Visiting Students at Trinity

Visiting students attending modules for JF, SF, and JS years are assessed in one of two ways: (1) identical to the assessment structure of non-visiting students; or (2) in a manner agreed by the individual lecture i.e., all visiting students should write a 1,500 word essay for JF modules and a 2,000 word essay in SF/JS modules. If they do not sit exams they need to write two essays of the length required for the year. In SS modules (10 ECTS) they write two 2,500 word essays.
7.2 Trinity Students abroad: Erasmus and International Exchanges:

Under this scheme undergraduate students have the opportunity to spend their Junior Sophister Year (or part of it) studying at one of two European universities outside Ireland—Glasgow and Leuven—with financial support from European funds. Students who expect to finish their Senior Fresh year with a I or a II.1 mark are encouraged to apply. The Erasmus and international exchanges coordinator for out-going students is Prof. Ben Wold, woldb@tcd.ie. Please contact the coordinator early in your SF year for preparation.

The University of Glasgow, Scotland

We have links with the Faculty of Divinity and the Department of Theology and Religious Studies at the University of Glasgow, one of Scotland’s oldest medieval universities.

The Catholic University of Leuven, Belgium

We have established both a student exchange and a teaching exchange with the Faculty of Catholic Theology in Leuven. This represents a genuine opportunity for our students. It allows students to travel to the Continent and experience a different climate of studying theology without having to master a foreign language—the lectures are conducted in English. Moreover, the Faculty of Theology in Leuven has a long-established, worldwide reputation. Major theologians from Erasmus to Gutierrez have studied or worked there. The international English-language programmes of Theology attract students from all over the world. The Faculty employs almost 40 full-time members of staff, covering all major aspects of the theological and exegetical fields. The theology library is one of the finest in Europe, subscribing to more than 1,000 journals, with more than one million books on theology. Leuven itself is a beautiful medieval town in the heart of Europe. For further information, see: http://www.theo.kuleuven.ac.be/en/d.
Students can apply for the international exchanges that Trinity offers on a competitive basis to spend their JS year at a University in Canada, the US, Australia or Asia.

8. Graduation

Following the Court of Examiners, the University’s decision to award a degree must be processed and ratified at different committee levels, and you should not expect to be commenced within at least two months of a Court decision. All queries about your Commencement, following the Court of Examiners, must be addressed to the Academic Registry. Remember that TCD will contact you at the home address that you provided at registration. Any change of address must be notified to TCD on completion of the course. Please note: you may not graduate until all outstanding fees and charges (including library charges) have been paid.

9. Feedback

Much of this Handbook is taken up with rules and procedural requirements. This is unavoidable if we are to ensure that the School of Religion courses are well-structured and that the degree you obtain is of real value. But the experience of undergraduate study should be richer than the mere passing of assessment requirements and the School of Religion encourages you to participate in our continuing efforts to improve our procedures as the year advances and to make an evaluation of your experience at the end.

Your suggestions on every aspect of the programme will be invited throughout the year. At the end of each semester, you will be asked to complete an assessment of each of the modules that you have undertaken. The information that you supply is invaluable to staff in the further development of the School of Religion. You may also be asked to take part in an online survey conducted by the Faculty of Arts, Humanities and Social Sciences. Please note that in any official survey you will remain anonymous, and your assessment of your experience in the School of Religion – whether positive, negative or both – is fed into
a structured assessment of teaching and learning. Of course, you do not have to wait for these formal assessments to take place: staff are available at regular office hours (posted on their office doors at the start of the year) and they welcome your concerns and suggestions. Your class will also elect a class representative, who will be able to articulate your concerns through the appropriate channels.

10. Emergency Procedure

In the event of an emergency, dial Security Services on extension 1999. Security Services provide a 24-hour service to the college community, 365 days a year. They are the liaison to the Fire, Garda and Ambulance services and all staff and students are advised to always telephone extension 1999 (+353 1 896 1999) in case of an emergency.

Should you require any emergency or rescue services on campus, you must contact Security Services. This includes chemical spills, personal injury or first aid assistance. It is recommended that all students save at least one emergency contact in their phone under ICE (In Case of Emergency).

11. Health and Safety

Health, Safety and Welfare at work are of crucial importance throughout Trinity College and the School of Religion is committed to upholding the College’s Health, Safety and Welfare policies.

The School also recognises and will ensure compliance with the requirements of the Safety, Health and Welfare at Work Act 2005; associated legislation made under the Act, and the College Safety Statement and College Policies and Codes of Practice documents. The Act requires that precautions are taken, as far as is reasonably practicable, to avoid endangering oneself or others by our actions / activities. All reasonable steps will be taken to ensure that the health, safety and welfare of all persons
– be they staff, students or others – will not be put at risk. A copy of the School Health and Safety Statement is available from the School Office.

It is our collective responsibility to keep up-to-date with the latest COVID secure measures introduced by Government and any advice issued as a result.

Please refer to the relevant legislation, guidance and advice available on the College COVID-19 website (http://www.tcd.ie/about/coronavirus) and the Health and Safety Authority www.hsa.ie.

12. Key Dates - Academic Year 2020-2021

The academic year is divided into semesters and teaching occurs in Semesters ‘A’ and ‘B’, see in the Curriculum below). Each is 12 weeks long with one reading week in Week 7. There are no lectures in Reading Week. Link to Academic Year Structure 2020-20.

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 5th of October 2020 and concludes Friday the 18th of December 2020. Study / Review Week begins Monday the 9th of November 2020. Revision Week begins Monday the 4th of January 2021.

**Semester B (Hilary Term):** Begins Monday the 1st February 2021 and concludes Friday the 23rd of April 2021. Study / Review Week begins Monday the 15th of March 2021. Revision Week begins Monday the 3rd May 2021.

Key dates for the course are posted on the relevant course page on the website: https://www.tcd.ie/religion/. Submission deadlines for coursework will be provided by your module coordinator and can be found in the syllabus.
12.1 Key Contacts and Locations

Head of School – Prof. Siobhan Garrigan (currently on research leave)
garrigs@tcd.ie
+353 (0)1 8964794

School Manager – Ms Aideen Woods:
aidwoods@tcd.ie
+353 (0)1 896 4778

Director of Teaching and Learning - Undergraduate – Prof. Jacob Erickson
ericksonj@tcd.ie
+353 (0) 1896 4796

Administrative:
Ms. Jane Welch (Email: jwelch@tcd.ie; Tel: 01-896 1297) is the Undergraduate Executive Officer for the School. Her office is located in room G8, ISE-LI Building.

Academic:

Prof. Jacob Erickson, Assistant Professor of Theological Ethics, email; ericksoj@tcd.ie, ISE-LI Building Room 1.20.

Prof. Zohar Hadromi-Allouche, Assistant Professor, email: hadromiz@tcd.ie, ISE-LI Building Room 2.19.

Prof. Maureen Junker-Kenny, Professor in Theology, email: mjunkerk@tcd.ie; ext. 1044; ISE – LI Building Room 1.01.

Prof. Alexandra Grieser, Assistant Professor for the Theory of Religion, email: griesera@tcd.ie; ext. 1297; ISE-LI Building Room 1.06.
Prof. Daniele Pevarello (Assistant Professor in Early Christianity), email: pevareld@tcd.ie; ext. 4797; ISE-LI Building Room 2.03.

Prof. Cathriona Russell, Dungannon and Beresford Assistant Professor in Theology and Ethics, email: cathriona.russell@tcd.ie; ISE-LI Building, Room.

Prof. Michael Kirwan, Assistant Professor, email: kirwanmj@tcd.ie, ISE-LI Building, Room 2.18.

Prof. David Shepherd, Assistant Professor Hebrew Bible/Old Testament, e-mail; shepherd@tcd.ie, ISE-LI Building, Room 2.20.

Prof. Benjamin Wold, Assistant Professor in Ancient Judaism and Christianity, School of Religion, email: woldb@tcd.ie, ISE-LI Building, Room 1.02.

Adjunct staff members:
Dr Patrick Claffey, Adjunct Assistant Professor in South East Asian Religions and World Christianities, email: claffeyp@tcd.ie

Dr Ciarán McGlynn, Adjunct Assistant Professor in Philosophy, email: cmcglyn@tcd.ie

Dr John Scally, Beresford Adjunct Assistant Professor in Ecclesiastical History, email: jscally@tcd.ie

For local course contacts please see the relevant course page on the website.
12.2. Opening Hours

The School of Religion is located in the ISE/Loyola Building, East camp. All academic staff have their offices in the building, and the School Office is also located there on the Ground Floor, Room G0.08.

View on campus map

Opening Hours

ISE-LI building: Access will be swipe card only and will be restricted to normal office hours. Currently a standard 9.00 a.m. – 5.30 p.m. working day i.e. Monday - Thursday is planned and 9.00 a.m. – 5.00 p.m. (each Friday). The School will remain open on Monday and Thursday evenings until 9.30 p.m. to accommodate the delivery of the School’s Dublin based Evening Postgraduate programmes. Any changes to the opening and closing times will be notified by e-mail.

Please note students are not permitted to remain in the building outside normal office hours unless attending a lecture, seminar or event which has been scheduled by a staff member.
### UNDERGRADUATE MODULE DESCRIPTORS 2020-21

**Junior Sophister**

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Paul and Palestinian Judaism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU23111</td>
</tr>
<tr>
<td>Module status</td>
<td>Optional</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td></td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Benjamin Wold</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Profs. Benjamin Wold</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>The aim of this module is to evaluate the apostle Paul within and beyond the so-called “New Perspective,” which is concerned with Paul’s letters in their Palestinian Jewish context.</td>
</tr>
</tbody>
</table>
| Module Learning Outcomes | On successful completion of this module, students should be able to:  
1. identify significant scholars who have had an impact on developing approaches to the study of Pauline epistles.  
2. demonstrate an awareness of the complexities of locating Paul’s social context(s).  
3. discuss the various religion-traditions in Diaspora and Palestinian Jewish contexts that may have exerted influence on Paul.  
4. offer a synopsis of what is known about Paul as a historical figure.  
5. assess influences of Pauline Christianity on later Christian tradition.  
6. evaluate the most debated passages from Paul’s letters. |
| Module Content        | This module explores the question whether Paul’s writings and ideas are reflective of, or discontinuous with, Jewish thought in the context of ancient Palestine. The ramifications of Paul’s relationship with Judaism has had a profound impact on how Christian communities in the following millennia related to Jewish communities, often with dire consequences. Who was Paul from Tarsus and what were the cultures and intellectual movements that shaped his thinking? What tools are available for the historical study of this man and his writings? Key themes and current debates that have come to define Pauline Studies in the last decade, especially the so-called “New Perspective on Paul” (i.e. Paul’s relationship to Palestinian Judaism), are given significant attention. |
| Teaching and Learning Format | lectures                                                        |

<table>
<thead>
<tr>
<th>Assessment Component Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
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</thead>
</table>

51
Module Assessment Components

<table>
<thead>
<tr>
<th>Gobbet 1</th>
<th>2, 3, 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gobbet 2</td>
<td>2, 3, 6</td>
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<tr>
<td></td>
<td>25</td>
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<td></td>
<td>12</td>
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<tr>
<td>Wikipedia-style entry on assigned topic</td>
<td>2, 5</td>
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<tr>
<td></td>
<td>25</td>
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<tr>
<td></td>
<td>8</td>
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<tr>
<td>1,000 word book review</td>
<td>1, 4</td>
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<tr>
<td></td>
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</table>

Book Review, Wiki, and 2 Gobbets (each at 25%)

Indicative reading list (4-5 titles max.)


Module Title

Christology: Jesus in the First Century and at Turning Points of Christian Thinking.

Module Code

**REU23012**

Module status

Core - Mandatory (B/T), Core - Optional (A/R+T); Approved

ECTS weighting

5

Semester taught

Semester A

Pre-requisites & co-requisites

None

Student Workload

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

Module Coordinator

Prof Maureen Junker-Kenny
### Teaching staff
Profs. Maureen Junker-Kenny and Daniele Pevarello

### Module Learning Aims
The aim of this module is to investigate the historical origins of Christology in the worship of Jesus Christ in the first Christian communities and the doctrinal developments in the theological understanding of his person and his work of redemption in different eras of Christian thinking.

### Module Learning Outcomes
On successful completion of this module, students should be able to:
1. Distinguish the main theoretical stances in the study of Christology and illustrate their importance for early Christian history and for contemporary theology.
2. Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to engage in critical approaches to and analysis of complex theological texts and formulations.
3. Assess the treatment of Christology in a theology of religions and its relevance for contemporary anthropological and ethical debates, such as feminist critiques and transhumanism.
4. Demonstrate the ability to analyse and synthetise the plural nature of the sources and to contextualise critically conflicting interpretations and contrasting theological positions.
5. Summarize and present through appropriate media the epistemological status and anthropological relevance of central questions and themes in the Christological debate to specialists and non-specialists alike, write well-structured essays, and compile academic bibliographies.
6. Identify the frameworks of thinking in which classical and modern Christological questions arose as the foundation for further study in theology.

### Module Content
Drawing on primary sources and critical scholarship, the course will devise a historical and theological framework in which to assess theoretical presuppositions and consequences of different interpretations of the person and work of Christ through the ages. The significance of Christology for a Christian anthropology will be tested by analysing the Christological formulations of early, medieval and modern Christianity and by discussing feminist interpretations as well as current ethical issues, such as transhumanism, and questions arising in the theology of religions. The course will also investigate the history of reception in culture with a focus on Christ in music and film.

### Teaching and Learning Format
Lectures

### Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
</table>

53
<table>
<thead>
<tr>
<th>Essay</th>
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<th>2, 3, 4, 5, 6</th>
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<tbody>
<tr>
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<td>2,500 words</td>
<td>1-6</td>
<td>70%</td>
<td>Exam Period Semester 1: Jan 11, 2021</td>
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</tbody>
</table>

**Reassessment Requirements**

As annual

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


---

**Module Title**

On Morality and Human Flourishing: Philosophical and Theological Approaches to Ethics

**Module Code**

**REU22312**

**Module status**

Mandatory (T), Optional (R, R&T) and Approved Module

**ECTS weighting**

5

**Semester taught**

Semester A

**Pre-requisites & co-requisites**

None

**Student Workload**

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

**Module Coordinator**

Professor M. Junker-Kenny

**Teaching staff**

Professor M. Junker-Kenny

**Module Learning Aims**

The module will investigate - the types of ethics proposed in different schools of philosophical thinking
- how “morality” as a sense of “ought” and its relation to an unfailed or “flourishing life” are discussed

- the sources of theological ethics and their use in different approaches

- how they relate to schools of philosophical ethics, and to other theological disciplines, such as biblical studies and hermeneutics

- what moral or ethical evaluations they offer for concrete issues.

**Module Learning Outcomes**

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

1. Analyse how each approach to theological ethics spells out the relationships between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences

2. Present with illuminating media how approaches to theological ethics relate to philosophical ethics and their view of the human being

3. Exemplify the typical use of ethical concepts such as justice, autonomy, or dignity in each school with contemporary issues

4. Locate the five theological ethical proposals studied in relation to the major approaches within the history of Western thinking

5. Outline the transformations of this heritage arising from the interaction of philosophical and theological ethics

6. Identify the main alternatives in the philosophical debate on public reason and argue for their own view on the role of religion in civil society.

**Module Content**

This module will offer an overview of traditions of philosophical ethics and of the sources and approaches to theological ethics, and will analyse and discuss the argumentations they provide for concrete ethical issues. Specifically, after exploring differences in the use of key terms such as justice in Aristotelian and Communitarian, Kantian, Utilitarian and Contract Ethics, the module will introduce students to the four sources of theological ethics:

1) Scripture, 2) its reception in the practice of Christian communities and in the traditions of theological thinking, 3) a
philosophical, general concept of the ‘normatively human’, and 4) the human sciences. How different approaches to theological ethics use these sources will be analysed subsequently: virtue ethics, classical and revisionist natural law, autonomous ethics, feminist theological ethics. The debate on the role of religion for “public reason” in pluralist democracies will be treated in conclusion.

Teaching and Learning Format

22 x 1 lectures, with some group work on texts with Mandatory questions

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay</td>
<td>2,000 words</td>
<td>1, 2, 4, 5</td>
<td>30%</td>
<td>Wk 11</td>
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<tr>
<td>Exam Essay</td>
<td>2,500 words</td>
<td>1, 3, 4, 5, 6</td>
<td>70%</td>
<td>Exam Period Semester 1: Jan 15, 2021</td>
</tr>
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</table>

Reassessment Requirements

Failed component is to be resubmitted (essay) or retaken (examination)

Indicative reading list

(4-5 titles max.)


Harrington, Daniel/Keenan, James, *Jesus and Virtue Ethics* (Lanham, MD/Chicago: Sheed & Ward, 2002)


Module Title | World Christianities
Module Code | REU23712
Module status | Core - Mandatory (R); Core - Optional (R&T, T); and Approved
<table>
<thead>
<tr>
<th>ECTS weighting</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures/seminars; 104 hours of independent study</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Dr Patrick Claffey</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Dr Patrick Claffey</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>Following Philip Jenkins’ assertion that the centre of gravity of Christianity has changed and that Christianity itself will inevitably change in that process, this module will give students an insight into Christianity away from what used to be its European centres to what used to be its peripheries in Africa and Asia.</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students should be able to: Identify several ‘indigenous’ and new strands in Christianities in Africa and Asia. Differentiate between theological texts and practices. Analyze the local and regional social significance of Christianity in these parts of the world. Give an overview of the significant historical theological debates in these areas. Identify the challenges the above poses for World Christianity today. Identify (via appropriate media) the new pastoral issues emerging.</td>
</tr>
<tr>
<td>Module Content</td>
<td>The module examines traditional ‘indigenous’ Christianities dating back to the third century: Coptic Christianity in North Africa and the Syrian Orthodox, Syro-Malabar, the Syro-Malankara and other rites in India. There will be an examination of the failures of both the 16th and 19th century missionary movements to create a contextualised Christianity, responding to the need of local people. This leads to an examination of the development of in Africa Initiated Christianity as an African response to African problems and the rapid late 20th c expansion of Pentecostal Christianity on both continents. The module will examine the reasons for this and how it resonates with the socio-political and economic realities of these cultures. The course will look at some of the theological and pastoral issues emerging: healing, deliverance and faith gospel, the place of Christ in</td>
</tr>
</tbody>
</table>
salvation, subaltern theologies, and the importance of inter-religious dialogue.

| Teaching and Learning Format | 22 x 1 Lectures and seminars, 100 hours of self-study |

<table>
<thead>
<tr>
<th>Module Assessment Components</th>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay</td>
<td></td>
<td>2,000 words</td>
<td>1,2,4, 6</td>
<td>30%</td>
<td>12</td>
</tr>
<tr>
<td>Supplementary Essay</td>
<td></td>
<td>3,000 words</td>
<td>2,3,4, 5</td>
<td>70%</td>
<td>Exam Week</td>
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</table>

| Reassessment Requirements    | As annual |


<p>| Module Title | Ethics in Sport and Media |</p>
<table>
<thead>
<tr>
<th>Module Code</th>
<th>REU23501</th>
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<tbody>
<tr>
<td>Module status</td>
<td>Core – Optional; Approved Module</td>
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<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>8 x 2-hour lectures/workshops and 6 x 1-hour workshops, 100 hours of independent study</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Dr John Scally</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Dr John Scally</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>The aims are to</td>
</tr>
<tr>
<td></td>
<td>Engage the study of ethics in sport as fields of academic enquiry in a cross-curricular way with a variety of methodological approaches;</td>
</tr>
<tr>
<td></td>
<td>Recognise and critically examine the varieties of ethical traditions, and appreciate the internal diversity within those traditions, in their historical and contemporary manifestations;</td>
</tr>
<tr>
<td></td>
<td>Understand and engage the various methods required for assessment of the media including historical, philosophical, social and cultural analyses</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of the programme students will be able to:</td>
</tr>
<tr>
<td></td>
<td>Demonstrate the fundamental concepts and methods of ethical reasoning – philosophical and theological</td>
</tr>
<tr>
<td></td>
<td>Explore and analyse the ethical dimensions intrinsic in both sport and the media, with attention to resources for ethical discernment, reasoning and argumentation and traditions of moral enquiry;</td>
</tr>
<tr>
<td></td>
<td>Demonstrate how sporting traditions correlate to articulations of particular ethical approaches in their historical, cultural and geographical contexts;</td>
</tr>
<tr>
<td></td>
<td>Engage in critical reflection on the media, with attention to historical and socio-political and socio-cultural contexts;</td>
</tr>
</tbody>
</table>
Evaluate how ethical issues in sport are shaped by the particular socio-political contexts of the time, and locate authors both in traditions of ethical thought and in relation to relevant developments in sport today.

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

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

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

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
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<tbody>
<tr>
<td>Review</td>
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<td>1-4</td>
<td>30%</td>
<td>Week 10</td>
</tr>
<tr>
<td>Essay</td>
<td>2,000 words</td>
<td>1-6</td>
<td>70%</td>
<td>Week 13</td>
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Junior Sophister and International Students

Senior Fresh

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<tr>
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<th>Week due</th>
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</thead>
<tbody>
<tr>
<td>Essay 1</td>
<td>1,500 words</td>
<td>1-4</td>
<td>50%</td>
<td>Week 10</td>
</tr>
<tr>
<td>Essay 2</td>
<td>1,500 words</td>
<td>1-6</td>
<td>50%</td>
<td>Week 13</td>
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</table>

Reassessment Requirements
JS 1 x 3,000 word essay; SF 2 x 1,500 word essay

Indicative reading list


<table>
<thead>
<tr>
<th>Module Name</th>
<th>Pauline Letters in Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td><strong>REU23121</strong></td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Optional; Approved Module</td>
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<td>ECTS weighting</td>
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<tr>
<td>Semester taught</td>
<td>Semester A</td>
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<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>none</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof Benjamin Wold</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof Benjamin Wold</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>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</td>
</tr>
</tbody>
</table>
Corinthians are given sustained attention in this module.

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

- Discuss key themes in Paul’s letters within multiple ancient contexts;
- Outline the practice of ancient letter writing;
- Assess Paul’s intellectual contributions in reference to specific passages and compositions from the first century C.E.;
- Evaluate intellectual influences on Pauline epistles;
- Critically assess authorship of documents;
- Articulate how the study of intertextuality may enhance one’s appreciation for Pauline letters.

In this module we explore Paul’s letters within their literary and historical contexts. Significant attention is given to the study of ancient genres, especially the practice of letter writing in the Hellenistic and Mediterranean world, before assessing Paul’s (and Pseudo-Pauline) epistles. Paul’s use of Jewish scripture and the study of intertextuality are studied in order to appreciate key theological themes. Paul’s letters are analysed alongside contemporary writings (e.g. Philo of Alexandria, Greek philosophical schools, Dead Sea Scrolls) in order to assess influences and intellectual trends/patterns.

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

<table>
<thead>
<tr>
<th>Module Assessment Components</th>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
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<tbody>
<tr>
<td>Gobbet</td>
<td>1, 3, 6</td>
<td></td>
<td></td>
<td>25</td>
<td>4</td>
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<tr>
<td>Wiki</td>
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<td></td>
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<tr>
<td>Essay</td>
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<td>1-6</td>
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Essay (50%), Wiki (25%), Gobbet (25%)


**Module Title** | Philosophical and Theological Approaches to God  
**Module Code** | REU23301  
**Module status** | Core – Optional; Approved  
**ECTS weighting** | 5  
**Semester taught** | Semester A  
**Pre-requisites & co-requisites** | None  
**Student Workload** | 22 x 1-hour lectures, plus 104 hours of self-directed learning  
**Module Coordinator** | Prof Siobhán Garrigan  
**Teaching staff** | Prof Siobhán Garrigan and Dr. Michael Kirwan  
**Module Learning Aims** | This module critically reviews a range of approaches to the question of God’s existence and nature, drawing both on the history of Christian theological reflection and on philosophy in the Western traditions  
**Module Learning Outcomes** | On successful completion of this module, students should be able to:  
    1. Critically examine the notion of natural theology;  
    2. Demonstrate the possibilities and limitations of the so-called ‘proofs’ for the existence of God;  
    3. Analyse the concept of divine revelation;  
    4. Critically examine the appeal to experience in modern theology;  
    5. Demonstrate the significance of religious language (e.g., myth, metaphor, symbol) for the theology of God;  
    6. Articulate the distinctively modern and post-modern challenges to the theology of God;  

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

Lectures, plus 104 hours of self-directed learning

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay</td>
<td>1,500 words</td>
<td>LO Addressed</td>
<td>50%</td>
<td></td>
</tr>
<tr>
<td>Essay</td>
<td>1,500 words</td>
<td>LO Addressed</td>
<td>50%</td>
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</table>

Peter Hodgson and Robert King, Eds, Christian Theology: An Introduction to its Traditions and Tasks, 1982; London: SPCK, 1983/

Module Title | The Genesis of History: The First Five Books of Western Religion
Module Code | REU22101
Module status | Core – Optional; Approved
ECTS weighting | 5
Semester taught | Semester A
Pre-requisites & co-requisites | None
Student Workload | 22 x 1-hour interactive lectures and seminars, plus 104 hours of self-directed learning
Module Coordinator
Dr. Neil Morrison

Teaching staff
Dr. Neil Morrison

Module Learning Aims
This module aims to introduce students to the character of the Torah and the ethical, literary and theological complexities of its interpretation.

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

Module Content
This module explores the Pentateuch, or Torah, a literary collection that has exerted a profound influence on Jewish and Christian religious expressions from antiquity to the present. Students will be introduced to the literary and theological features of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy as well as being offered an opportunity to develop skills of critical engagement in grappling with key texts such as the Creation and Flood narratives, the Binding of Isaac and their reception in antiquity and in contemporary culture. Emphasis will be placed on developing students’ capacity to critically engage with subsequent scholarly and popular reflection on these texts and traditions as part of a process of arriving at and communicating their own interpretation.

Teaching and Learning Format
Interactive lectures and seminar discussions.

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
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<tr>
<td>Critical Reflections</td>
<td>Word count</td>
<td>1-6</td>
<td>100%</td>
<td>Throughout the term</td>
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<td>Reassessment Requirements</td>
<td>Equivalent number of critical reflections</td>
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<td></td>
<td></td>
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<td>---------------------------</td>
<td>------------------------------------------</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td><strong>Whybray, R.N., <em>Introduction to the Pentateuch</em> (Grand Rapids: Eerdmans Press, 1995).</strong></td>
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<table>
<thead>
<tr>
<th>Module Title</th>
<th>From Invasion to Exile: The Ancient Histories of Israel and Judah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td><strong>REU23122</strong></td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Optional; Approved</td>
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<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
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<tr>
<td>Student Workload</td>
<td>22 x 1-hour interactive lectures and seminars, plus 104 hours of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. David Shepherd</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. David Shepherd</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This module aims to facilitate students’ deeper acquaintance and critical engagement with the narratives from Joshua through 2 Kings.</td>
</tr>
</tbody>
</table>
Module Learning Outcomes

On successful completion of this module, students should be able to:
1. Recognise the ethical interests of ancient Israelite historiography.
2. Contextualize Israel’s religious claims within relevant Ancient Near Eastern and Mediterranean religious cultures.
3. Articulate various viewpoints on how Israel ‘emerged’ west of the Jordan (e.g. “conquest” vs. other views of settlement)
4. Evaluate the coherence and integrity of the ‘Deuteronomistic History.’
5. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion concisely.
6. Write an essay which reflects critical engagement with both the biblical and secondary literature. (JS)

Module Content

This module offers an opportunity for critical engagement with some of the most famous texts of the Hebrew Bible including those concerned with the Israelite conquest, the stories of the Judges (including Samson), the rise and fall of the kingdoms of Israel and Judah and the careers of royal figures such as David, Solomon, Ahab and Jezebel. Reflection on the historiographical value of these traditions will be facilitated by situating them within the context of the material culture and historiographical traditions of the Ancient Near East, while particular emphasis will be paid to the interface of power and violence within the traditions.

Teaching and Learning Format

Interactive lectures and seminar discussions.

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical reflections</td>
<td>2,500 words – SF 1,000 words - JS</td>
<td>1-6</td>
<td>100%</td>
<td>Throughout the term</td>
</tr>
</tbody>
</table>

Reassessment Requirements

Equivalent number of critical reflections

Indicative reading list

(4-5 titles max.)


Module Title: Creaturely Ethics
Module Code: REU23502
Module status: Core - Optional; Approved
ECTS weighting: 5
Semester taught: Semester B
Pre-requisites & co-requisites:
Student Workload: 22 Hours Lectures and Seminars
Module Coordinator: Prof. Jacob J. Erickson
Teaching staff: Prof. Jacob J. Erickson

Module Learning Aims:
This module aims to introduce and engage in contemporary scholarly reflection on critical animal studies, posthumanism, and ecotheology. It allows students to engage with theological perspectives on the definitions of “humanity,” “animality,” and “creatureliness.” Students will explore a number of theo-ethical topics in this area from animal conservation to food.

Module Learning Outcomes:
On successful completion of this module, students should be able to:
1. Articulate basic questions and layout in the field of critical animal studies and posthumanism
2. Comprehend the context, concept, and theoretical reflections on “the sixth extinction”
3. Outline the history of contemporary ecotheology and ethics.
4. Articulate definitions of theological-ethical concepts in animal and ecological ethics like “creation” and “creatureliness”

5. Articulate, from interdisciplinary perspectives, the crucial sides on the following topics: animals and food, sport, biodiversity, entertainment, wildness or domesticity, intersectionality, etc.

6. Reflect on, articulate and act on your own take on a significant or ethical topic in creaturely ethics.

Module Content

Ethics is written and studied by animals, you and me. Recent questions in ecological ethics swirl around “the question of the human” and “the question of the animal.” Theological and ethical concepts that define human beings as unique, with souls created imago dei, in the image of God with dominion over the planet are critiqued as being morally complicit with species decline, animal suffering, and habitat loss. On a planet undergoing the sixth great wave of animal extinction, this critique is no small matter. We’ll ask how we understand the human in relation to other nonhuman creatures that occupy the planet. We’ll think about animal ethics, the blurry lines between wild and domestic, human and nonhuman, living and extinct, veganism and vegetarianism, human and posthuman. We’ll ask how these conversations cause us to rethink theological understandings of “creatureliness” and “creation” and “kinship.” And we’ll ask how definitions of what it means to be “human” are already entangled in our theo-ethical and ecological concerns.

Teaching and Learning Format

Lectures and Seminars plus 104 hours of self-directed learning

<table>
<thead>
<tr>
<th>Module Assessment Components</th>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wiki – Human Being?</td>
<td>Wiki assignment</td>
<td>1,2</td>
<td>10%</td>
<td>1-5</td>
<td></td>
</tr>
<tr>
<td>Animal Approach Essay</td>
<td>1,000 Words</td>
<td>1-4</td>
<td>40%</td>
<td>6-7</td>
<td></td>
</tr>
<tr>
<td>Creaturely Topic Essay</td>
<td>1,500 Words</td>
<td>5,6</td>
<td>50%</td>
<td>Examination Weeks</td>
<td></td>
</tr>
</tbody>
</table>

Reassessment Requirements

Essay of 3,000 words

Indicative reading list


---

Module Title: The Life of Muhammad: Sources, Methods, and Debates

Module Code: **REU23713**

Module status: Core

ECTS weighting: 5

Semester taught: Semester B

Pre-requisites & co-requisites: None

Student Workload: 11 x 2 hour lectures and seminars; 110 hours self-directed learning

Module Coordinator: Prof. Zohar Hadromi-Allouche

Teaching staff: Prof. Zohar Hadromi-Allouche

Learning Aims:
- Main themes in the life of the Prophet Muhammad
- Available Islamic sources for the study of Muhammad’s life
- The construction of Muhammad’s image in Islam
- Scholarly approaches to the life of Muhammad
- Islamic and scholarly debates concerning the life of Muhammad

Module Learning Outcomes:
- Detailed knowledge of the biography of Muhammad according to traditional sources.
- Good knowledge of Muslim sources for the life of Muhammad and how to use them.
- Good knowledge of, and an ability to apply, scholarly approaches to the life of Muhammad.
• Become aware of various ways for discussing and understanding the Islamic narratives concerning the life of Muhammad. This module discusses the portrayal of the Prophet Muhammad in the Islamic sources. It examines the existing sources for this biography, and the various ways in which these have been interpreted within the contexts of Islam and modern scholarship.

Interactive lectures and seminars

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation</td>
<td>Active participation in online discussions and debates</td>
<td>1,2,3,4,5</td>
<td>20%</td>
<td>1-11</td>
</tr>
<tr>
<td>Online Quiz</td>
<td>1 hour</td>
<td>1,2,3,4</td>
<td>20%</td>
<td>3</td>
</tr>
<tr>
<td>Essay</td>
<td>2,000 words</td>
<td>1,2,3,4</td>
<td>60%</td>
<td>Exam Weeks</td>
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</table>

2,800 word essay


<table>
<thead>
<tr>
<th>Student Workload</th>
<th>22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Coordinator</td>
<td>Prof. Alexandra Grieser</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Alexandra Grieser</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>Acquire knowledge about the classical theories of religion (1880-1960) in the fields of sociology, psychology, evolution theory, anthropology; Acquire an overview of contemporary theories of religion (especially those linked with economy, social theory, cognitive study of religion) Experience the practical and ethical aspect of original research through applying theoretical concepts to empirical problems and cases. Ability to critically assess and discuss theoretical conceptualisation and their practical and ethical impact on research; skilled application. Developing self-directed research projects.</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students should be able to: 1. Identify presuppositions and mandatory tenets of key thinkers on religion 2. Identify and characterise key concepts in the contemporary academic study of religion 3. Identify the relevance and consequences of theorizing in the study of religion, and recognise its interdependence with cultural politics. 4. Distinguish between scholarly, religious, atheist, philosophical and common sense perspectives. 5. Present and formulate critiques of the various approaches studied; highlight methodological strengths and weaknesses. 6. Reconstruct and discuss theoretical issues, apply concepts to empirical cases and develop research projects.</td>
</tr>
<tr>
<td>Module Content</td>
<td>This module provides a survey of both “classical thinkers” on religion and contemporary developments in the academic study of religion that combine cultural with cognitive, evolutionary and economic approaches. Theories are explored on the basis of case studies that help to understand the role of religion in a diversity of historical and contemporary settings. The first part of the module introduces how, in 19th century, thinking about religion also meant to think about the cultural, economic and political crises of the era. The sciences started to explain “religion” as a natural phenomenon, and theories of religion implicitly questioned what makes a modern society, the relation of “the West and the World” and the place of humans within. Engaging with original texts we will</td>
</tr>
</tbody>
</table>
assess their impact both as documents of their time and as a starting point for an analytical understanding of religion. We will keep track of how theories responded to the problems of their time, and to their historical, philosophical and social contexts which shape the role of religion until today.

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

<table>
<thead>
<tr>
<th>Teaching and Learning Format</th>
<th>lectures, seminars, presentation / case-based application of theories (research lab)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Assessment Components</td>
<td></td>
</tr>
<tr>
<td>Assessment Component</td>
<td>Assessment Description</td>
</tr>
<tr>
<td>Exercise</td>
<td>1,000 words</td>
</tr>
<tr>
<td>Essay</td>
<td>Case study and application of an approach (2,000 words)</td>
</tr>
<tr>
<td>Reassessment Requirements</td>
<td>The exercise will be reassessed by a 1,000 words exercise. The essay will be reassessed by a 2,000 words essay, defined as above.</td>
</tr>
</tbody>
</table>
Cosmology, Religion and Science

REU23302

Core - Optional (R, R&T) & Approved Module

5

Semester B

None

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

Professor Cathriona Russell

Professor Cathriona Russell

Cosmology traces developments in the mythological and natural-scientific study of the universe in its complex history. This module aims to first present these developments as they have been interpreted and received from biblical, theological and philosophical perspectives and then trace how they conflicted and/or converged with cosmologies from the natural sciences particularly since the 16th century.

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

1. Trace the biblical roots of models of origins and ends in the doctrine of creation

2. Identify contrasting and rival philosophies and theologies of creation in the formulation, in early Christianity, of the doctrine of creation ex nihilo

3. Outline and debate what these imply for the understanding of God, creation and the place of the human person as co-creator in Judaism, Christianity and Islam

4. Name the key events and impacts on theology of the Galileo affair, of thermodynamics, of Darwinian evolution, and of emergent universe modules.

5. Analyse the conflicts between theological models of creation and natural-science cosmologies in current debates in the context of the ‘new atheisms’.
6. Locate current convergences between theological models of creation and scientific cosmologies: beyond the intelligent design versus chance debates.

Module Content
This module will investigate and compare conceptions of the origins and ends of the world, as they have been formulated in the Bible, in the histories of theological and philosophical thinking and in natural science, as a key aspect of the religion-science debate. It will first examine the different eras and contexts of biblical texts and discuss what the theological concept of creatio ex nihilo sought to defend in relation to rival philosophies (e.g. Greek and Gnostic thinking). It will then compare these stories of origin with models of creation, exploring their intentions, scope and limits (theism, deism, pantheism, panentheism). The third part will examine the challenge that natural-scientific insights and worldviews have constituted for these concepts of creation: the shift from geo- to helio-centrism, entropy and thermodynamics, the emergent universe models (teleology, contingency) and evolutionary theory in biology. The different approaches will be illustrated with key texts from philosophical and theological authors and with cases from the natural and environmental sciences.

Teaching and Learning Format
22 hours class contact (lectures, seminars), 104 hours independent study

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Review</td>
<td>1,000 words</td>
<td>3,4,5</td>
<td>30%</td>
<td>Week 10</td>
</tr>
<tr>
<td>Essay</td>
<td>2,000 words</td>
<td>1-6</td>
<td>70%</td>
<td>Week 13</td>
</tr>
</tbody>
</table>

Reassessment Requirements
As annual

Indicative reading list
(4-5 titles max.)


Clayton, P. and Peacocke (eds) In Whom We Live and Move and Have Our Being (Michigan; Eerdmans, 2004)

Hall, Douglas ‘Stewardship as Key to a Theology of Nature’ in Berry, R.J Environmental Stewardship: Critical Perspectives—past and present (Edinburgh, T&T Clark, 2006) pp. 129–144


Mackey, J.P The Scientist and the Theologian (Dublin: Columba, 2007).
Junior Sophister

Module Title: Christianity in the Cultures of Late Antiquity
Module Code: REU33704
Module status: Core – Optional; Approved
ECTS weighting: 5
Semester taught: Semester B

Pre-requisites & co-requisites:

Student Workload: 22 x 1-hour lectures, plus 104 hours of self-directed learning
Module Coordinator: Dr Daniele Pevarello
Teaching staff: Dr Daniele Pevarello

Module Learning Aims:
The aim of this module is to investigate the historical, socio-economic and cultural factors which contributed to shape the development of early Christianity in the first five centuries of our era.

Module Learning Outcomes:
On successful completion of this module, students should be able to:
1. Discuss and synthesise the key historical events and main cultural, political and economic factors which shaped the life, thought and institutions of the early Christians.
2. Identify methodological challenges inherent in the study of Christianity in Late Antiquity.
3. Analyse the principal trends in the historiographical debates surrounding the study of Late Antiquity.
4. Interpret early Christian primary sources and other ancient texts in English translation with competence and awareness of their contexts and premises.
5. Illustrate scholarly views of early Christianity to both specialists and non-specialists, write well-structured essays and use and compile relevant and informed bibliographies.
6. Demonstrate a high degree of autonomy in assessing data concerning the development of early Christian thought and practice as a foundation for further studies in religion and theology.


Ricoeur, P. ‘Thinking Creation’ in Thinking Biblically (University of Chicago Press, 1998), 31-67
Using literary sources as well as material evidence (archaeological finds, artwork, inscriptions), this module explores customs, beliefs, institutions and identities of the early Christians within the social, political, religious and cultural context of the Roman Empire in Late Antiquity. The course will help students to think about central questions in the study of early Christianity such as: who were the early Christians? How did they articulate their identities across different languages and in different areas of the late antique world? How and where did they eat, pray and live? How did they understand their beliefs and interact with the cultures around them? What did their Roman, Greek or Syrian neighbours think about them? Students will reflect on different models of cross-fertilisation between emerging early Christian identities and the cultures and religious phenomena which characterised the later stages of the life of the Roman Empire.

<table>
<thead>
<tr>
<th>Teaching and Learning Format</th>
<th>22 1 hour lectures, plus 104 hours of self-directed learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Assessment Components</td>
<td>Assessment Description</td>
</tr>
<tr>
<td></td>
<td>Review Article</td>
</tr>
<tr>
<td></td>
<td>Essay</td>
</tr>
<tr>
<td>Reassessment requirements</td>
<td>Review Article reassessed by submission of a further Review Article, essay reassessed by submission of an essay.</td>
</tr>
</tbody>
</table>

Indicative reading list (4-5 titles max.)


<table>
<thead>
<tr>
<th>Module Name</th>
<th>Contemporary Ethical Issues</th>
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</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU33501</td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Optional</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester B</td>
</tr>
</tbody>
</table>
Pre-requisites & co-requisites

none

Student Workload

22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study

Module Coordinator

Prof Maureen Junker Kenny

Teaching staff

Prof Maureen Junker Kenny

Module Learning Aims

This module analyses contemporary biomedical debates in their underlying philosophical and theological principles, values, and views of the human being.

Module Learning Outcomes

On successfully completing this module a student should be able to:
1. Distinguish social, individual, and professional ethical perspectives on concrete issues in biomedical ethics.
2. Relate the content of the principles invoked, such as ‘dignity,’ ‘autonomy,’ ‘embodiment,’ and ‘privacy,’ to different schools of moral thought.
3. Distinguish an empirical from a transcendental understanding of human dignity and its consequences for concrete ethical issues.
4. Trace differences in European debate and legislations to two traditions of thinking about autonomy.
6. Explain the positions taken on the question of human enhancement by authors from the Rawls School and by J. Habermas.
7. 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.
8. Develop a critically reflected position of their own in relation to the concrete ethical issues under debate.
9. Argue for their position on which language to use in public discourse on biomedical ethics.
10. Know how to handle academic bibliographies and textbooks, and how to structure an academic essay, demonstrating the ability to reconstruct an argumentation.

Module Content

This module examines the different Irish, European and international argumentations and legislations that these debates have produced. Issues at the beginning and at the end of human life, the possible
conflict between parents' and children's perspectives, and the visions of society and humanity implied in positions on advance care directives, on the new reproductive technologies, genetics, healing, enhancement, and cloning will be discussed. Films and excerpts from (what used to be?) science fiction will provide additional avenues to the topics.

<table>
<thead>
<tr>
<th>Module Title</th>
<th>The Qur’an: Content, context and reception</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU33104</td>
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</tbody>
</table>
**Module status**
Core – Optional

**ECTS weighting**
5

**Semester taught**
Semester B

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

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

**Module Coordinator**
Prof. Zohar Hadromi-Allouche

**Teaching staff**
Prof. Zohar Hadromi-Allouche

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

**Module Learning Outcomes**
On successful completion of this module, students should be able to:
- Describe the structure and style of the Qur’an
- Explain the main themes of the Qur’an.
- Discuss traditional Islamic and critical academic perspectives on the origins, history and reception of the Quran.
- Identify how the Quran employs biblical characters and traditions.
- Differentiate between, and apply, traditional Islamic and scholarly approaches to the Qur’an.

**Module Content**
Islamic tradition regards the Qur’an as the revealed word of God, sent down to earth to the prophet Muhammad through the mediation of the angel Gabriel.
This course explores the structure and main characteristics of the Qur’an; discusses its principal themes; its reception history; and its close relationship with the Bible.

**Teaching and Learning Format**
Interactive lectures and seminars

**Module Assessment Components**

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation</td>
<td>Active participation in online discussion and debates</td>
<td>1,2,3,4,5</td>
<td>20%</td>
<td>1-11</td>
</tr>
<tr>
<td>Online Quiz</td>
<td>1-1.5 hours</td>
<td>1,2,3,4</td>
<td>20%</td>
<td>3</td>
</tr>
<tr>
<td>Essay</td>
<td>2,500 words</td>
<td>1,2,3,4</td>
<td>60%</td>
<td>Exam Weeks</td>
</tr>
</tbody>
</table>

**Reassessment Requirements**
3,500 word essay

**Indicative reading list (4-5 titles max.)**
<table>
<thead>
<tr>
<th>Module Name</th>
<th>Classical Thinkers on Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU33702</td>
</tr>
<tr>
<td>Module status</td>
<td>Core - Optional</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>none</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Alexandra Grieser</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Alexandra Grieser</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This course explores &quot;classical&quot; theories of religion, and how in early psychology, anthropology, the study of religion and sociology religion became a crystal point of reflection.</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students should be able to: 1 Identify presuppositions and core tenets of key thinkers in modernity on religion. 2 Understand and distinguish typical concepts and approaches in theories on religion. 3 Identify the relevance and consequences of theorizing in the study of religion. 4 Discuss the changing relationship between religion and society in different eras. 5 Distinguish between scholarly, religious, atheist, philosophical and common-sense perspectives, and understand them as a response to the problems of their time. 6 Present and discuss critiques of the approaches, highlighting methodological strengths and weaknesses, and the impact they made 7 Understand the interaction between a changing empirical world and the scientific approaches that study it; apply this understanding self-reflectively</td>
</tr>
<tr>
<td>Module Content</td>
<td>Thinking about religion has been an important element of the intellectual history of European modernity, especially when those changes we call modernisation and secularisation began to impact on political life and people’s daily experience. Theorizing religion also meant to think about societies and power, about culture and what</td>
</tr>
</tbody>
</table>
makes a human being human, and thinkers such as Karl Marx, Max Weber, Emile Durkheim, Edward B. Tylor or Jane Harrison lead the way into an understanding of religion from a cultural and evolutionary point of view.

Applying a “double reading” of original sources, the module explores the social and political contexts of these thinkers, and the worldviews they responded to; at the same time, we will understand how cultural sciences develop and how knowing the early foundations of thinking about religion provides us with an understanding of both the role of religion today, and the debates and challenges that are related to it.

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open Books Assignment</td>
<td>2 out of 4 questions</td>
<td>1,2,5,6</td>
<td>70%</td>
<td>Semester 2 exam period</td>
</tr>
<tr>
<td>Exercise</td>
<td>1,000 words</td>
<td>3,4,5</td>
<td>30%</td>
<td>11</td>
</tr>
</tbody>
</table>

The exercise will be reassessed by a 1,000 words exercise; the open books assignment will be reassessed by an open book assignment provided with a different set of questions.

Indicative reading list
(4-5 titles max.)


<table>
<thead>
<tr>
<th>Module status</th>
<th>Optional</th>
</tr>
</thead>
<tbody>
<tr>
<td>ECTS weighting</td>
<td>10</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>11 x 2h seminars</td>
</tr>
<tr>
<td>Student Workload</td>
<td>Prof. Jacob Erickson</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Jacob Erickson</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Jacob Erickson</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>Pope Francis's 2015 encyclical letter <em>Laudato Si</em>: <em>On Care for our Common Home</em> states that, “Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day.” Thinking alongside this encyclical, this module will tackle some of the most vexing theo-ethical challenges implicated by human-caused global warming. We will ask how theological worldviews contribute to, ignore, or creatively respond to global warming. We'll explore the science and politics of climate change alongside theological cosmologies. We'll ask what resources theological ethics might bring to bear on questions of ecojustice, consumerism, fossil fuel use, biodiversity loss, ocean acidification, water shortages, and adaptation to ecological change.</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students should be able to:</td>
</tr>
<tr>
<td></td>
<td>• To articulate major features in the contemporary scientific understanding of global warming.</td>
</tr>
<tr>
<td></td>
<td>• To articulate and evaluate some key features in the field of religion and ecology.</td>
</tr>
<tr>
<td></td>
<td>• To evaluate how ecological ethics theologically responds to global warming.</td>
</tr>
<tr>
<td></td>
<td>• Articulate your own theological response to global warming in conversation.</td>
</tr>
<tr>
<td>Module Content</td>
<td>seminars and lectures</td>
</tr>
<tr>
<td>Teaching and Learning Format</td>
<td></td>
</tr>
<tr>
<td>Module Assessment Components</td>
<td>Assessment Component</td>
</tr>
<tr>
<td>Essay 1</td>
<td>1,500-2,000 words on Climate and the White Thesis</td>
</tr>
<tr>
<td>Class Presentation</td>
<td>Themes in Climate Justice or Ecospirituality</td>
</tr>
</tbody>
</table>
Reassessment Requirements

Indicative reading list (4-5 titles max.)


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<table>
<thead>
<tr>
<th>Module Title</th>
<th>Theological Ethics and Ecology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td><strong>REU44023/REU44923</strong></td>
</tr>
<tr>
<td>Module status</td>
<td>Core - Mandatory (R); Core - Optional (R&amp;T &amp; T); and Approved</td>
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<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures/seminars; 104 hours of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. C. Russell</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. C. Russell</td>
</tr>
</tbody>
</table>
Module Learning Aims
This module will introduce students to the key positions—anthropocentrism, eco-centrism and theocentrism—in environmental theology. It will explore; the problem of productionism; the question of population, food and freedom; the concept of sustainable development; stewardship ethics; the principle of subsidiarity; and the tangentially related question of animal welfare and rights. These will be ethically evaluated from philosophical and theological perspectives and through the exploration of scriptural themes in relation to environmental concerns. Students will explore the philosophical and ethical assumptions at work in policy formation on biodiversity, on climate change and climate justice and on the ethical questions presented by food biotechnology and synthetic biology as well as intellectual property rights. They will be expected to develop their analytical and presentation skills through participation in class discussions, the delivery of a student seminar and in a final year examination.

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

Module Content
As Per Aims above

Teaching and Learning Format
22 x 1-hour lectures/seminars; 104 hours of independent study

Module Assessment Components
<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay</td>
<td>3,000 words</td>
<td></td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Reassessment Requirements:
3,000 word essay

Indicative reading list
(4-5 titles max.)
Berry, R.J., *Environmental Stewardship; Critical Perspectives—past and present* (Edinburgh: T&T Clark, 2006).
Module Title: Ethics and Politics

Module Code: REU44033/REU44933

Module status: Core - Optional

ECTS weighting: 5

Semester taught: Semester A

Pre-requisites & co-requisites: None

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

Module Coordinator: Dr. John Scally

Teaching staff: Dr. John Scally

Module Learning Aims: This course is aimed to empower students to reflect on the many ethical issues, which arise in the world of politics in the broadest sense. The course is intended to develop awareness of the multiplicity of issues that arise from the interface between ethics and politics and to reflect on how they might be resolved and what theories have been developed to respond to these issues throughout history from Aristotle through to Mary Robinson as well as reflect on specific issues like: Is there a just war? What are the ethical implications of globalisation?

Module Learning Outcomes: On successful completion of this course, student will be able to: Summarise the work of the leading theologians – through the presentation of material in lectures and reading material. Evaluate how theology is shaped by a particular socio-political context. Assess the links between the present and the past and appraise the influence of the modern period today.


Module Content
Identify crucial theological questions in the political sphere. Situate the topic under study in a wider theological framework. Communicate effectively.

As Per Aims above

Teaching and Learning Format
22 x 1-hour lectures/seminars; 104 hours of independent study

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>3,000 words</td>
<td>1-6</td>
<td>100%</td>
<td>13</td>
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</tbody>
</table>

Reassessment Requirements
2 x 2,000 word essays

Indicative reading list
(4-5 titles max.)

Module Title
Friendship in the New Testament and Early Christianity

Module Code
REU44124

Module status
Optional

ECTS weighting
10

Semester taught
Semester A

Pre-requisites & co-requisites

Student Workload
11 x 2h seminars

Module Coordinator
Dr Daniele Pevarello

Teaching staff
Dr Daniele Pevarello

Module Learning Aims
This module investigates the development of friendship and other cognate human relationships (e.g. patronage, mentorship and clientship) in the Graeco-Roman world, their impact on the characterisation of human relationships in the New Testament, and
their development in the construction of the ideals of friendship, brotherhood and sisterhood in Early Christianity.

Module Learning Outcomes

On successful completion of this module, students should be able to:
1. Identify the main methods of investigation and the core methodological issues and problems in the understanding of friendship in the ancient world and Early Christianity.
2. Show familiarity with relevant primary sources on friendship and patronage in English translation from the classical, biblical and early Christian traditions.
5. Communicate scholarly views on the social structures of the ancient world and their development in early Christianity to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies.
6. Develop and independent and personal view of the development of the ideals of friendship and patronage in the ancient world and early Christianity as a foundation for further study in religion and theology.

Module Content

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

Teaching and Learning Format

11 x 2h seminars, plus 104 hours self-directed study

<table>
<thead>
<tr>
<th>Module Assessment Components</th>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay</td>
<td>Essay</td>
<td>3,000 words</td>
<td>1-6</td>
<td>100%</td>
<td>Week 11</td>
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</table>

Reassessment requirements
As annual

Indicative reading list (4-5 titles max.)

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Eve in Islam: Portrayals of the first woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44706</td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Mandatory</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>10</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>11 x 2-hour lectures, plus 110 hours of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Zohar Hadromi-Allouche</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Zohar Hadromi-Allouche</td>
</tr>
</tbody>
</table>
| Module Learning Aims | This module aims to  
• Provide an overview of Islamic history  
• Present and discuss Islamic scriptures, doctrines and rituals  
• Demonstrate the significance and development within Islam of concepts such as prophethood, revelation, jihad, theology, law and gender  
• Develop an understanding of the contribution of Islamic civilization to human culture  
• Examine various scholarly approaches to the study of Islam |
| Module Learning Outcomes | On successful completion of this module, students should be able to:  
• Discuss major events and trends in Islamic history  
• Discuss Islamic scriptures, ritual and doctrines  
• Demonstrate an understanding of the significance and development |
of concepts such as prophethood, revelation, jihad, theology, law and gender from an Islamic perspective

- Discuss the contribution of Islamic civilization to human culture
- Discuss various academic approaches to the study of Islam

### Module Content

This module surveys the emergence, development, beliefs and practices of Islam, from 7th century to present.

### Teaching and Learning Format

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

### Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay</td>
<td>2,500 words</td>
<td>1,2,3,4</td>
<td>60%</td>
<td>Exam Weeks</td>
</tr>
<tr>
<td>Online Quiz</td>
<td>1 x 1 hour</td>
<td>1,2,3,4</td>
<td>20%</td>
<td>3</td>
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<tr>
<td>Participation</td>
<td>Active Participation in online discussions and debates</td>
<td>1,2,3,4,5</td>
<td>20%</td>
<td>1-11</td>
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</tbody>
</table>

### Reassessment Requirements

3,500 word essay

### Indicative reading list

(4-5 titles max.)

| Pre-requisites & co-requisites | None |
| Student Workload | Contact Hours 2 hours of lectures: * 5 hours for assignments, self-study. |
| Module Coordinator | Prof. Maureen Junker-Kenny |
| Teaching staff | Prof. Maureen Junker-Kenny |
| Module Learning Aims | **Module Learning Outcomes:** On successful completion of the module, students will be able to |
| | • Characterize the three stages of the Critical Theory of the Frankfurt School.  
• Distinguish the four phases of Habermas's treatment of religion.  
• Discuss his understanding of “postmetaphysical thinking” and of key philosophical and theological responses to it.  
• Outline his position on religion in the public sphere in his debate with John Rawls.  
• Portray the lines he traces between medieval Nominalism and Modernity.  
• Discuss his proposal of mutual “translations” between secular and religious fellow-citizens in the public realm |
| Module Content | The much-awaited, two-volume work on religion, entitled “Also a History of Philosophy” to be published in the autumn of 2019, will open up a new chapter in the history of reception and critique of Habermas’s work. The module will offer an overview of the different phases of his engagement with religion and of the key themes of debate by philosophers and theologians. |
| Teaching and Learning Format |
| Module Assessment Components | | |
| | **Assessment Component** | **Assessment Description** | **LO Addressed** | **% of total** | **Week due** |
| | Exam Essay | 3,000 words | 1-5 | 100% | Exam Period, Semester 2 |
### Module Title
The Sensory Sacred: Aesthetic and Material Approaches to Religion

### Module Code
REU44013/REU44913

### Module status
ECTS weighting
10

### Semester taught
Semester B

### Pre-requisites & co-requisites
None

### Student Workload
22 x 1-hour lectures

### Module Coordinator
Prof. Alexandra Grieser

### Teaching staff
Prof. Alexandra Grieser

### Module Learning Aims
On successful completion of this course, students will be able to:

### Module Learning Outcomes
- Identify and characterize typical concepts and approaches in the aesthetic and material study of religion.
- Analyze the interaction between bodily practice, perception and religious ways of world-making in historical perspective.
Critically discuss the relevance of aesthetic and material approaches in the study of religion, and why they have long been neglected.

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

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

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

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

Module Content

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

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

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

Teaching and Learning Format

11 x 2 hour seminar, plus 104 hours of self-directed learning.

Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open Books Assignment</td>
<td>4 out of 8 questions; 500 words per question max</td>
<td>1,2,3,4,6,7</td>
<td>100%</td>
<td>Semester 2 exam period</td>
</tr>
</tbody>
</table>
The open books assignment will be reassessed by an open books assignment, provided with a different set of questions.


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

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**Module Name**

Advanced Topics in Systematic Theology

**Module Code**

**REU44043**

**Module status**

Core - Optional

**ECTS weighting**

10

**Semester taught**

Semester B

**Pre-requisites & co-requisites**

none

**Student Workload**

22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study

**Module Coordinator**

Prof. Siobhan Garrigan

**Teaching staff**

Prof. Siobhan Garrigan
## Module Learning Aims

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.

## Module Content

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.

## Teaching and Learning Format

Lectures and seminars

## Module Assessment Components

<table>
<thead>
<tr>
<th>Assessment Component</th>
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<th>Week due</th>
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</thead>
<tbody>
<tr>
<td>Essay</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
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</table>

## Indicative Bibliography:

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Imagining the Old Testament: The Interpretation of the Hebrew Bible in the Arts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44133</td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Optional; Approved</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>10</td>
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<tr>
<td>Semester taught</td>
<td>Semester B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. David Shepherd</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. David Shepherd</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This module offers students the opportunity to explore how Old Testament stories, characters and themes have been represented in the visual, literary, theatrical and cinematic arts down through the centuries and right up to the present day.</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students should be able to:</td>
</tr>
<tr>
<td></td>
<td>1. Demonstrate critical understanding of how artistic interpretations of the Old Testament relate to the biblical text</td>
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<tr>
<td></td>
<td>2. Evaluate the influence of aesthetic trends and specific artistic influences on artistic representations of the Old Testament</td>
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<td></td>
<td>3. Analyze how religious contexts and institutions and socio-economic factors shape interpretations of the Old Testament in the Arts.</td>
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<td></td>
<td>5. Reflect critically on scholarly discussion of the artistic interpretation of the Old Testament and express their own opinions briefly.</td>
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<td></td>
<td>6. Write an essay which reflects critical engagement with both the biblical and secondary literature.</td>
</tr>
<tr>
<td>Module Content</td>
<td>Through a combination of lectures and seminars, students will be exposed to and encouraged to engage with specific works of art including paintings, plays, poetry, fictional adaptations, moving pictures, always with a view to considering not merely how the biblical tradition has been interpreted but why it has been interpreted in the way it has.</td>
</tr>
</tbody>
</table>
Attention will be paid to aesthetic trends, specific artistic influences, religious and ecclesial contexts and socio-economic factors as we grapple with the complex phenomenon of the reception of the Hebrew Bible/Old Testament in these works. Traditions which may be analysed include Cain and Abel, Moses and the Exodus and/or David, Saul and Solomon.

Teaching and Learning Format
Interactive lectures and seminar discussions.

<table>
<thead>
<tr>
<th>Module Assessment Components</th>
<th>Assessment Component</th>
<th>Assessment Description</th>
<th>LO Addressed</th>
<th>% of total</th>
<th>Week due</th>
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<tbody>
<tr>
<td></td>
<td>Weekly Critical Reflections</td>
<td>1,500 words</td>
<td>1-5</td>
<td>35%</td>
<td>1-12</td>
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<tr>
<td></td>
<td>Essay</td>
<td>3,000 words</td>
<td>1-6</td>
<td>65%</td>
<td>12</td>
</tr>
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</table>

Indicative reading list
(4-5 titles max.)

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