



## Master's programme Theology & Religious Studies (60 ec)

Vrije Universiteit Amsterdam - Faculteit der Godgeleerdheid - M Theology and Religious Studies (1j) - 2016-2017

## **Programme overviews**

### **Programme overviews 2016-2017**

- Theology and Religious Studies: Building Interreligious Relations 2016-2017
- Theology and Religious Studies: Exploring a Discipline 2016-2017
- Theology and Religious Studies: Leadership 2016-2017
- Theology and Religious Studies: Media 2016-2017
- Theology and Religious Studies: Peace, Trauma and Religion 2016-2017
- Theology and Religious Studies: Spiritual Care 2016-2017

### **Course descriptions**

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# Master Theology and Religious Studies 1 year, Specialization Building Interreligious Relations

Opleidingsdelen:

- Section Modules
- Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1
Building Interreligious Relations 2	Periode 2	6.0	G_BIR2
Hermeneutics	Periode 1	6.0	G_MAHERMN
Internship	Periode 4+5	12.0	G_INTERN
Master Seminar	Ac. Jaar (september)	6.0	G_MASEM
Research Skills	Periode 3	6.0	G_RESSK
Thesis	Ac. Jaar (september)	12.0	G_1MATHE

## Section Modules

Vakken:

Naam	Periode	Credits	Code
Latijn 1	Periode 1	6.0	G_MLATIJN1
Latijn 2	Periode 2	6.0	G_MLATIJN2
Specialization Course Biblical Studies 1: Apocalypticism and Revelation	Periode 1	6.0	G_SMBW141
Specialization Course Biblical Studies 2: Versions and Commentaries	Periode 2	6.0	G_SMBW142
Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation	Periode 1	6.0	G_SMKG151
Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)	Periode 2	6.0	G_SMKG152

Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century	Periode 1	6.0	G_SMDO151
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory	Periode 2	6.0	G_SMDO133
Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought	Periode 1	6.0	G_SMCIT141
Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care	Periode 2	6.0	G_SMCIT143
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion	Periode 1	6.0	G_SMGF131
Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_SMGF133
Specialization Course Praxis 1: Religion, Gender, and Sexuality	Periode 1	6.0	G_SMPR141
Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Specialization Course Praxis 3: Religion and Trauma	Periode 2	6.0	G_SMPR132

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1

Building Interreligious Relations 2	Periode 2	6.0	G_BIR2
Just Peace: Peace and Justice	Periode 1	6.0	G_JUSTPEACE
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2

## Master Theology and Religious Studies 1 year, Specialization Exploring a Discipline

For the electives choose from the Section modules or Professional Stream modules or choose the free electives From Christ to Constantine (G\_AAMAOHS001) and From Constantine to Muhammad (L\_GOMAALG004).

Opleidingsdelen:

- Section Modules
- Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
From Christ to Constantine: Judaism and Christianity in their Graeco- Roman Contexts	Periode 1	6.0	G_AAMAOHS001
From Constantine to Muhammad: Religion and Society in Late Antiquity	Periode 2	6.0	L_GOMAALG004
Hermeneutics	Periode 1	6.0	G_MAHERMN
Internship	Periode 4+5	12.0	G_INTERN
Master Seminar	Ac. Jaar (september)	6.0	G_MASEM
Research Skills	Periode 3	6.0	G_RESSK
Thesis	Ac. Jaar (september)	12.0	G_1MATHES

## Section Modules

Vakken:

Naam	Periode	Credits	Code
Latijn 1	Periode 1	6.0	G_MLATIJN1

Latijn 2	Periode 2	6.0	G_MLATIJN2
Specialization Course Biblical Studies 1: Apocalypticism and Revelation	Periode 1	6.0	G_SMBW141
Specialization Course Biblical Studies 2: Versions and Commentaries	Periode 2	6.0	G_SMBW142
Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation	Periode 1	6.0	G_SMKG151
Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)	Periode 2	6.0	G_SMKG152
Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century	Periode 1	6.0	G_SMDO151
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory	Periode 2	6.0	G_SMDO133
Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought	Periode 1	6.0	G_SMCIT141
Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care	Periode 2	6.0	G_SMCIT143
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion	Periode 1	6.0	G_SMGF131
Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_SMGF133
Specialization Course Praxis 1: Religion, Gender, and Sexuality	Periode 1	6.0	G_SMPR141



Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Specialization Course Praxis 3: Religion and Trauma	Periode 2	6.0	G_SMPR132

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1
Building Interreligious Relations 2	Periode 2	6.0	G_BIR2
Just Peace: Peace and Justice	Periode 1	6.0	G_JUSTPEACE
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2

## Master Theology and Religious Studies 1 year, Specialization Leadership

Opleidingsdelen:

- Section Modules
- Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Hermeneutics	Periode 1	6.0	G_MAHERMN
Internship	Periode 4+5	12.0	G_INTERN
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Master Seminar	Ac. Jaar (september)	6.0	G_MASEM
Research Skills	Periode 3	6.0	G_RESSK

Thesis	Ac. Jaar (september)	12.0	G_1MATHES
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## Section Modules

Vakken:

Naam	Periode	Credits	Code
Latijn 1	Periode 1	6.0	G_MLATIJN1
Latijn 2	Periode 2	6.0	G_MLATIJN2
Specialization Course Biblical Studies 1: Apocalypticism and Revelation	Periode 1	6.0	G_SMBW141
Specialization Course Biblical Studies 2: Versions and Commentaries	Periode 2	6.0	G_SMBW142
Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation	Periode 1	6.0	G_SMKG151
Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)	Periode 2	6.0	G_SMKG152
Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century	Periode 1	6.0	G_SMDO151
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory	Periode 2	6.0	G_SMDO133
Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought	Periode 1	6.0	G_SMCIT141
Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care	Periode 2	6.0	G_SMCIT143
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion	Periode 1	6.0	G_SMGF131

Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_SMGF133
Specialization Course Praxis 1: Religion, Gender, and Sexuality	Periode 1	6.0	G_SMPR141
Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Specialization Course Praxis 3: Religion and Trauma	Periode 2	6.0	G_SMPR132

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1
Building Interreligious Relations 2	Periode 2	6.0	G_BIR2
Just Peace: Peace and Justice	Periode 1	6.0	G_JUSTPEACE
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2

## Master Theology and Religious Studies 1 year, Specialization Media

Opleidingsdelen:

- Section Modules
- Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
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Hermeneutics	Periode 1	6.0	G_MAHERMN
Internship	Periode 4+5	12.0	G_INTERN
Master Seminar	Ac. Jaar (september)	6.0	G_MASEM
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Research Skills	Periode 3	6.0	G_RESSK
Thesis	Ac. Jaar (september)	12.0	G_1MATHES

## Section Modules

Vakken:

Naam	Periode	Credits	Code
Latijn 1	Periode 1	6.0	G_MLATIJN1
Latijn 2	Periode 2	6.0	G_MLATIJN2
Specialization Course Biblical Studies 1: Apocalypticism and Revelation	Periode 1	6.0	G_SMBW141
Specialization Course Biblical Studies 2: Versions and Commentaries	Periode 2	6.0	G_SMBW142
Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation	Periode 1	6.0	G_SMKG151
Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)	Periode 2	6.0	G_SMKG152
Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century	Periode 1	6.0	G_SMDO151
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory	Periode 2	6.0	G_SMDO133
Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought	Periode 1	6.0	G_SMCIT141

Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care	Periode 2	6.0	G_SMCIT143
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion	Periode 1	6.0	G_SMGF131
Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_SMGF133
Specialization Course Praxis 1: Religion, Gender, and Sexuality	Periode 1	6.0	G_SMPR141
Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Specialization Course Praxis 3: Religion and Trauma	Periode 2	6.0	G_SMPR132

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1
Building Interreligious Relations 2	Periode 2	6.0	G_BIR2
Just Peace: Peace and Justice	Periode 1	6.0	G_JUSTPEACE
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2

## Master Theology and Religious Studies 1 year, Specialization Peace, Trauma and Religion

Opleidingsdelen:

- Section Modules
- Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Hermeneutics	Periode 1	6.0	G_MAHERMN
Internship	Periode 4+5	12.0	G_INTERN
Just Peace: Peace and Justice	Periode 1	6.0	G_JUSTPEACE
Master Seminar	Ac. Jaar (september)	6.0	G_MASEM
Research Skills	Periode 3	6.0	G_RESSK
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Thesis	Ac. Jaar (september)	12.0	G_1MATHES

## Section Modules

Vakken:

Naam	Periode	Credits	Code
Latijn 1	Periode 1	6.0	G_MLATIJN1
Latijn 2	Periode 2	6.0	G_MLATIJN2
Specialization Course Biblical Studies 1: Apocalypticism and Revelation	Periode 1	6.0	G_SMBW141
Specialization Course Biblical Studies 2: Versions and Commentaries	Periode 2	6.0	G_SMBW142
Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation	Periode 1	6.0	G_SMKG151
Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)	Periode 2	6.0	G_SMKG152

Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century	Periode 1	6.0	G_SMDO151
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory	Periode 2	6.0	G_SMDO133
Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought	Periode 1	6.0	G_SMCIT141
Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care	Periode 2	6.0	G_SMCIT143
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion	Periode 1	6.0	G_SMGF131
Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_SMGF133
Specialization Course Praxis 1: Religion, Gender, and Sexuality	Periode 1	6.0	G_SMPR141
Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Specialization Course Praxis 3: Religion and Trauma	Periode 2	6.0	G_SMPR132

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1

<a href="#">Building Interreligious Relations 2</a>	Periode 2	6.0	G_BIR2
<a href="#">Just Peace: Peace and Justice</a>	Periode 1	6.0	G_JUSTPEACE
<a href="#">Leadership 1: Psychological and Community Aspects</a>	Periode 1	6.0	G_LEAD1
<a href="#">Leadership 2: Innovation of Decision-making Processes</a>	Periode 2	6.0	G_LEAD2
<a href="#">Media 1: Religion in a media age</a>	Periode 1	6.0	G_MED1
<a href="#">Media 2: Religion and Popular Culture</a>	Periode 2	6.0	G_MED2
<a href="#">Spiritual Care 1</a>	Periode 1	6.0	G_SPICA1
<a href="#">Spiritual Care 2</a>	Periode 2	6.0	G_SPICA2

## Master Theology and Religious Studies 1 year, Specialization Spiritual Care

Opleidingsdelen:

- [Section Modules](#)
- [Professional Stream Modules \(Free Choice\)](#)

Vakken:

Naam	Periode	Credits	Code
<a href="#">Hermeneutics</a>	Periode 1	6.0	G_MAHERMN
<a href="#">Internship</a>	Periode 4+5	12.0	G_INTERN
<a href="#">Master Seminar</a>	Ac. Jaar (september)	6.0	G_MASEM
<a href="#">Research Skills</a>	Periode 3	6.0	G_RESSK
<a href="#">Spiritual Care 1</a>	Periode 1	6.0	G_SPICA1
<a href="#">Spiritual Care 2</a>	Periode 2	6.0	G_SPICA2
<a href="#">Thesis</a>	Ac. Jaar (september)	12.0	G_1MATHE

## Section Modules

Vakken:

Naam	Periode	Credits	Code
<a href="#">Latijn 1</a>	Periode 1	6.0	G_MLATIJN1
<a href="#">Latijn 2</a>	Periode 2	6.0	G_MLATIJN2
<a href="#">Specialization Course Biblical Studies 1: Apocalypticism and Revelation</a>	Periode 1	6.0	G_SMBW141
<a href="#">Specialization Course Biblical Studies 2: Versions and Commentaries</a>	Periode 2	6.0	G_SMBW142



Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation	Periode 1	6.0	G_SMKG151
Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)	Periode 2	6.0	G_SMKG152
Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century	Periode 1	6.0	G_SMDO151
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour	Periode 2	6.0	G_SMDO132
Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory	Periode 2	6.0	G_SMDO133
Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought	Periode 1	6.0	G_SMCIT141
Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care	Periode 2	6.0	G_SMCIT143
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion	Periode 1	6.0	G_SMGF131
Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_SMGF133
Specialization Course Praxis 1: Religion, Gender, and Sexuality	Periode 1	6.0	G_SMPR141
Specialization Course Praxis 2: Missionary Churches in Modern Culture	Periode 2	6.0	G_SMPR142
Specialization Course Praxis 3: Religion and Trauma	Periode 2	6.0	G_SMPR132

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Building Interreligious Relations 1	Periode 1	6.0	G_BIR1
Building Interreligious Relations 2	Periode 2	6.0	G_BIR2
Just Peace: Peace and Justice	Periode 1	6.0	G_JUSTPEACE
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2

## Building Interreligious Relations 1

<b>Vakcode</b>	G_BIR1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. M. Moyaert
<b>Examinator</b>	prof. dr. M. Moyaert
<b>Docent(en)</b>	prof. dr. M. Moyaert
<b>Lesmethode(n)</b>	Hoorcollege
<b>Niveau</b>	400

### Doel vak

The student:

- has developed knowledge, understanding and competences in the field interreligious dialogue (incl. anthropological, philosophical, hermeneutical, political and ethical questions);
- can recognize, summarize and explain the dominant positions in the ongoing discussion about the (im-)possibility of interreligious dialogue;
- can integrate the insights from the course and use them to analyze and discuss articles written by authoritative thinkers;
- learns to make nuanced judgments about the complex matter of interreligious encounters;
- can integrate insights from this course and apply them to a case study;
- is aware of his/her own identity, fears, biases, and theological,

philosophical, ethical and hermeneutical prejudices as s/he teaches about diversity issues. S/he has developed a capacity for metareflection on these issues and can reflect on all these elements as a proof of metareflection in the final paper.

### **Inhoud vak**

Various processes of globalization have produced new patterns of religiosity that are far more complex and diversified than in the past. Migration streams, increased mobility, and changing means of communication have made the world smaller, as it were. Globalization has brought about a pluralization of the religious sphere, bringing other 'world' religions, such as Islam and different Asian traditions, to the West. At the beginning of the previous century, coming into contact with strange cultures, peoples, and religions remained a remote possibility for most people. Today we are confronted with otherness, whether we want it or not. Cultural and religious diversity are an integral part of life. The religious other is no longer an abstract figure but is seen in all her concreteness as neighbor, colleague, friend, spouse, etc. We mingle at school; work together as colleagues; we intermarry and raise our children in mixed families. This is not only true of the United States but, *pari passu*, is increasingly true for Europe (where Islam is the second largest religion, outpacing Judaism and Protestantism in Belgium and France) and even for Australia.

This novel context raises numerous fundamental questions about how people belonging to these different traditions relate to one another; how do they meet? Can they understand one another? What to do with possible conflicts? How can we understand the meaning of religious commitments? How does a context of pluralization affect the construction of religious identities?

It is clear that religious diversity is a fact. It is also a fact that religious diversity presents a challenge for society at large as well as for different working places (schools, hospitals, companies). In this course, we will delve deeply into the complexities related to the meeting between religions, so that students learn to get a better grasp of the deeper lying mechanisms that affect this meeting (for better or for worse). We will conclude this course with the examination of case studies, to which the insights of this course may be applied.

We will address fundamental questions touching upon:

1. How do we define religion; and how does the way we define religion affect the way we understand the meeting between religions?
2. How do we make sense of religious diversity. Why are there so many religions? How do they relate to one another?
3. What does it mean to be religiously committed in a time of detraditionalization, individualization and pluralization? How do identity and alterity relate to one another?
4. What is the relation between religion and conflict within the broader society? How can one deal with conflicting religious attachments?

### **Onderwijsvorm**

Interactive teaching environment with a variety of strategies: reading assignments, buzzing groups, posing questions and positions on Blackboard, log book, student presentations.

Alternating the focus is on theory or empirical studies/practice. Prior to some lectures students need to prepare a short assignment (see study agenda and announcements via Blackboard). Next to the short assignments, which stimulate a more active approach of the literature, there are also two bigger assignments which are part of the formal examination of the subject: 1. Writing a position paper, and 2. Writing a logbook.

## Toetsvorm

35% logbook

15% participation in class (preparation, discussion.)

50% paper

### Student Responsibilities:

- Students come to class prepared to participate in the discussion;
- Students keep a logbook in which they consider the personal implications of the course;
- Students analyse and study the obligatory literature through specific study questions and assignments;
- Students contribute to the discussion.

## Literatuur

Articles posted on Blackboard.

## Doelgroep

For students who want to come to a better understanding of (philosophical, theological, hermeneutical and pedagogical) issues of religious diversity and interreligious dialogue.

## Building Interreligious Relations 2

<b>Vakcode</b>	G_BIR2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. A.L. Vroom
<b>Examinator</b>	dr. A.L. Vroom
<b>Docent(en)</b>	dr. A.L. Vroom
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

## Doel vak

### 1. Knowledge:

- the student knows and understands how the notion and practice of 'tolerance' is at play in a diversity of worldviews and one living dialogue project

- the student knows and understands the method of comparison of reciprocal illumination

### 2. Applied knowledge:

- the student can creatively compare notions of 'tolerance' as they are at play in a diversity of worldviews by means of the method of comparison 'reciprocal illumination'

- the student can use these notions of tolerance to assess a living dialogue project

### 3. Discernment and Academic Judgment:

- the student can evaluate the compared notions of tolerance on their limits and strengths

- the student can evaluate the method of reciprocal illumination on its limits and strengths

- the student is aware of the lived difficulties and possibilities of tolerance by means of shared experience and experiments

#### 4. Communication:

- the student can clearly report, written and in speech, her or his research outcome and critical assessments;
- the student can, within the context of live experiments, discern her or his own strengths and pitfalls concerning tolerance as 'bearing difference'

#### 5. Learning abilities:

- the student can in the future discern the factor of tolerance as 'bearing difference' as it is at play in interreligious relations, and use this knowledge and know-how in his or her future workfield.

### **Inhoud vak**

The course deals with views and practices of 'tolerance' in a wide range of past and present religions and worldviews. We use as a working-definition of tolerance 'bearing difference' (inspired by Seligman). We follow the volume by Neusner and Chilton, first asking foundational questions about religious tolerance and then looking at case-studies ranging from Ancient Israel to the Greco-Roman world, to some varieties of Christianity, Judaism, Islam, Buddhism and Hinduism. Students compare these cases by means of the method of 'reciprocal illumination' (Sharma). Basically, this means we look at view and practice of tolerance X through the lense of the view and practice of tolerance Y. Also we read about a contemporary case, the CEDAR project by Andrew Seligman, whose interreligious dialogue projects in his own view spin around 'tolerance'. In relation to these cases we reflect on tolerance: what are the obstacles, possibilities and limits of working for 'tolerance', and is it too much (why), is it enough (in what respects), or do we need more (what, then, and how)? During the course we engage in our own practice of tolerance by means of intentional conversation: following a common method of conversation in stead of our own, natural way. Also we experiment with 'not being heard'. We observe our own strengths and limits of tolerance and also harvest the fruits and frustrations of it.

### **Onderwijsvorm**

This is an interactive course. Students take turns presenting written assignments. Alongside the course, we do a series of practicals focussed on 'bearing difference'.

### **Toetsvorm**

Three written comparative assignments presented in class (3\*20% (graded)); Concluding comparative paper (30%); 'Bearing difference' through communication practical (10% (pass/fail))

### **Literatuur**

- 1) Textbook: Religious Tolerance in World Religions, Jacob Neusner and Bruce Chilton (ed.), 2008 Templeton Foundation Press (full text)
- 2) Method: Religious Studies and Comparative Methodology. The Case for Reciprocal Illumination, Arvind Sharma, 2005 SUNY Press (cap.sel.)
- 3) Casestudy: Living with Difference. How to Build Community in a Divided World, Adam B. Seligman, Rahel R. Wasserfall, David W. Montgomery (cap.sel.)
- 4) Practical: Nonviolent Communication, Marshall Rosenberg (any edition) (cap.sel.)
- 5) Additional literature through teacher and independent search by students

### **Overige informatie**

Participation in 9 out of 12 classes is mandatory. Please notice that the work-load is evenly spread over the weeks.

## From Christ to Constantine: Judaism and Christianity in their Graeco- Roman Contexts

<b>Vakcode</b>	G_AAMAOHS001 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Examinator</b>	prof. dr. H. Amirav
<b>Docent(en)</b>	dr. N.M. Vos, prof. dr. H. Amirav, prof. dr. L.J. Lietaert Peerbolte, J.W. van Henten
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Insight into and knowledge of the development of ancient religions, with an emphasis on Judaism and Christianity, in their socio-historical context in the first three centuries CE; familiarity with various sources, such as texts and archaeological remains, as well as sociological and anthropological theories, and the ability to independently discuss various developments within the changing religious landscape of early Judaism, early Christianity, and their pagan surroundings.

### Inhoud vak

During the three centuries following the death of Jesus of Nazareth, the movements of his followers developed from obscure oriental sects into a major religion of the Roman empire, threatening the positions of Judaism and paganism. The goal of this course is to study and to understand this spectacular development.

In order to do so, we will study the development of the early Christian movements in their context: Graeco-Roman society and its religious and cultural life, which includes Judaism and pagan religions, such as the so-called mystery cults. In addition, attention will be paid to the social composition of the Christian communities, the role of Christian martyrs in the growth and dissemination of the new faith, and the confrontation between Christianity and contemporary philosophy and world views. Last but not least, the role of Constantine at the beginning of the fourth century will be a central issue. Ancient literary sources (in translation), material remains, and secondary literature on the subject will serve as the starting point of this course.

### Onderwijsvorm

A number of instructors will guide the participants of this course through the selected themes. Each individual week will entail a lecture by the instructor, the reading and discussion of primary sources, and a presentation by one of the participating students. All in all, the classes will take the shape of a seminar, in which the coordinator will be continually present to

### Toetsvorm

Students will give a presentation during one of the classes, which will be graded on the criteria of content and presentation skills (30%) and they will write a final exam (70%).

All sources are presented in translation, but students who master one of the classical languages may write a research paper of 4000 words (excluding bibliography) instead of the exam.

Students in one of the Research Master programmes should write both the exam and a paper (presentation: 20%; exam 40%; paper 40%).

## From Constantine to Muhammad: Religion and Society in Late Antiquity

<b>Vakcode</b>	L_GOMAALG004 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Geesteswetenschappen
<b>Coördinator</b>	prof. dr. R.B. ter Haar Romeny
<b>Examinator</b>	prof. dr. R.B. ter Haar Romeny
<b>Docent(en)</b>	dr. N.M. Vos, prof. dr. H. Amirav, prof. dr. R.B. ter Haar Romeny
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

(1) Insight into the development of ancient religions, with an emphasis on Judaism, Christianity, and Islam, in their socio-historical context in the period from 300 to 650 CE.

(2) Familiarity with various sources, such as texts and archaeological remains, as well as sociological and anthropological theories.

### Inhoud vak

After the Emperor Constantine ended the last persecution of Christians in the Roman Empire, the number of conversions started rising. But the fourth and fifth centuries saw more major changes: Christianity became a state religion and it started institutionalizing. New phenomena came up, such as pilgrimage and monasticism. Christianity got its own literary culture, adapting existing genres to its own needs. At the same time, other religions reacted and developed in their own way. Religions and society became different.

This course tries to understand what happened by going into questions such as: What was the relation between Christianity and the Roman state and why did emperors—with the notable exception of Julian 'the Apostate'—support Christianity in this way? How did people react? Many converted, but what did this mean? Many others chose to remain pagan or Jewish: what was their point of view? Is the institutionalization of Rabbinic Judaism in any way related to this, and what about the 'Last Pagans of Rome' (the title of a recent book)? What societal changes did monasticism and pilgrimage bring about? How did the literary cultures and art of pagans, Jews, and Christians relate to each other? Was this the end of the classical tradition and free thought, or simply the beginning of new developments on old foundations? We will see that it makes sense to speak of 'Late Antiquity'.

Next we will discuss the growing apart of the western and eastern parts of the Roman Empire, and developments in the Middle East. In the sixth century, it also appeared that the state-sponsored movement towards unity in Christianity was unsuccessful. Among Christians in the Middle East there was strong opposition against decisions taken in the centre of the Empire. These developments in Late Antique society and culture form the backdrop to a new movement: that of the prophet Muhammed in the early seventh century.

### Onderwijsvorm

Seminar. Students will present during one of the sessions and are required to take part in discussions.

### Toetsvorm

Students will give a presentation during one of the classes, which will be graded on the criteria of content and presentation skills (30%) and they will write a final exam (70%).

All sources are presented in translation, but students who master one of the classical languages may write a research paper of 4000 words (excluding bibliography) instead of the exam.

Students in one of the Research Master programmes do both the exam and the paper (presentation: 20%; exam 40%; paper 40%).

### Literatuur

- Stephen Mitchell, A History of the Later Roman Empire AD 284–641 (2nd ed.; Chichester: Wiley Blackwell, 2015)
- Various articles to be found on Blackboard.

### Doelgroep

MA students and Research Master students in History, Classics & Ancient Civilizations, Theology & Religious Studies, Archaeology.

## Hermeneutics

<b>Vakcode</b>	G_MAHERMN ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. A.W. Zwiep
<b>Examinator</b>	prof. dr. M. Moyaert
<b>Docent(en)</b>	dr. A.W. Zwiep, prof. dr. M. Moyaert
<b>Lesmethode(n)</b>	Hoorcollege
<b>Niveau</b>	400

### Doel vak

You have developed knowledge, understanding and competences in the field of hermeneutics.

(1) You can demonstrate (in writing and/or in oral communication) your knowledge and understanding of the various definitions of hermeneutics in current scholarship as a basis for developing an adequate hermeneutic theory and praxis.

(2) You are competent to apply various hermeneutic theories to a case study pertinent to your master specialization.



(3) You can integrate hermeneutic theory, where possible and relevant, into a larger (multi-disciplinary) frame of reference, especially with a view to the professional community and praxis (i.e. society, academy and church) and report about this.

(4) You can communicate the conclusions of your research in a position paper written for a specialist (peer) audience.

(5) You can show that you are aware of the complexities of 'understanding' (or not-understanding) [hermeneutic gap, text, author, reader, interpretive community, context, effective history (Wirkungsgeschichte), etc.] and can deal with them professionally in a largely self-directed (autonomous) learning process (hermeneutical habitus).

### **Inhoud vak**

This course is focused on the the hermeneutics of sacred writings and includes (provisionally):

Part I: Theoretical Reflections (Zwiep):

(1) Defining the Issues and Exploring the Field: The Ethics of Interpretation after Gadamer, Ricoeur and Derrida; Hermeneutics as methodology of the human sciences (Geisteswissenschaften); Current conceptions and misunderstandings; Current Trends in Hermeneutics; (2) Introduction to Scriptural Reasoning (Moyaert); (3) The Discovery of Historical Consciousness (Dilthey and Gadamer); (4) The Discovery of the Reader (Iser, Jauss, Fish, Eco); (5) The Discovery of the Text as World (structuralism, scriptural reading practices and literary studies; Ricoeur; narratology, theology and narrative identity, autobibliocriticism); (6) The Discovery of the World as Text (Barthes, Foucault, Derrida and Deconstruction and Holy Writ); a religious interpretation (Caputo).

Part II: Practical Applications (Moyaert):

(7) The Discovery of the Global World (Intercultural Hermeneutics); (8) The Discovery of the Other (Postcolonial and Liberationist Hermeneutics); (9) The Discovery of Difference (Feminist and Womanist Hermeneutics); (10) Jewish, Islamic and/or Buddhist hermeneutics; (11) Jewish, Islamic and/or Buddhist hermeneutics; (12) Post-Shoa Hermeneutics.

Part III: Scriptural Reasoning Project (with postgraduate teaching staff) in weekly study groups.

### **Onderwijsvorm**

Lectures, reading assignments, peer review, reflection paper, Scriptural Reasoning project, research paper.

### **Toetsvorm**

Reflection paper on Scriptural Reasoning Project (40%); research paper, topic depending on the student's specialization (60%).

### **Literatuur**

Selected chapters from Arie W. Zwiep, *Tussen tekst en lezer 2: Van moderniteit naar postmoderniteit* (Amsterdam: VU University Press, 2013, 2nd ed. 2014) (for Dutch students, if not studied before) and/or Anthony Thiselton, *Hermeneutics: An Introduction* (Grand Rapids: Eerdmans, 2009) or Stanley E. Porter and Jason C. Robinson, *Hermeneutics: An Introduction to Interpretive Theory* (Grand Rapids: Eerdmans, 2011). Various scholarly articles (accessible via ATLA Religion Database and/or BB). Further specialized literature depends on the topic of your research paper.

### Aanbevolen voorkennis

A basic training in biblical and philosophical hermeneutics at a BA-level (G\_HERMN or an equivalent course approved by the exam committee). Recommended literature in case of deficiency, Arie W. Zwiep, Tussen tekst en lezer 1: vroege kerk-Schleiermacher (Amsterdam: VU University Press, 2009, 3e druk 2013), Anthony C.

Thiselton, Hermeneutics: An Introduction (Grand Rapids: Eerdmans, 2009), or Werner G. Jeanrond, Theological Hermeneutics (London: SCM, 1994), or equivalent literature in consultation with teaching staff.

Training in Biblical languages (Hebrew, Greek) is not required; a good command of English is.

### Internship

<b>Vakcode</b>	G_INTERN ()
<b>Periode</b>	Periode 4+5
<b>Credits</b>	12.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. P.M. Wisse
<b>Examinator</b>	dr. P.M. Wisse
<b>Niveau</b>	500

### Doel vak

The student:

- writes a coherent description of the professional field of the chosen specialization corresponding to current academic and professional standards;
- functions as a junior professional in growing responsibility and uses professional ethical standards;
- analyses complex practical professional problems using theoretical knowledge;
- compares several solutions for professional questions and designs new possibilities for acting;
- reflects on and describes his or her own developmental trajectory
- evaluates independently and with others one's professional behavior and improves it when and where necessary .

### Inhoud vak

The internship is an important link between the theoretical academic education and the profession aimed at. Through the internship the student will

learn how to apply theoretical knowledge in a professional field. With supervision of a senior professional the student learns how to function in a profession, how to act independently and responsibly, practices the required professional skills and gets acquainted with the rules of an organization of institution. The student gains work experience and contacts.

The internship requires careful preparations and appointments. See for further requirements and help: Guide and Instructions Internship, available through VUNet.

### Toetsvorm

Grading is based on: (1) internship report by the student; (2) a written review by the mentor; and (3) an assessment form.

## Just Peace: Peace and Justice

<b>Vakcode</b>	G_JUSTPEACE ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. F. Enns
<b>Examinator</b>	prof. dr. F. Enns
<b>Docent(en)</b>	prof. dr. F. Enns
<b>Lesmethode(n)</b>	Hoorcollege
<b>Niveau</b>	400

### Doel vak

The student can name the different dimensions and the theological, ethical, and spiritual foundations of Peace and Justice from a broad ecumenical and inter-religious perspective. The role of Peace and Justice within the different religious traditions will be tested as well as the (historical and political) obstacles and challenges to Ethics.

Through this knowledge the student will be able to contribute to the ongoing discussion in the field of Peace & Justice Studies by taking part in the discussions in class.

The student analyses a variety of ethical and theological questions arising from today's political and societal challenges to conflict resolution – in manifold dimensions. Non-violent approaches to civil conflict management, "good practices", as well as new trends in peace-building will be explored by the students.

The student will transfer this knowledge to new or unknown circumstances of different contexts in order to test the potential of different models. The student will integrate the knowledge and cope with the political, societal, and ethical complexities of each given context by comparing case studies.

The student formulates judgments on the basis of the given information, by taking part in the discussions during class as well as in writing smaller essays or reading reports on very specific topics and texts, taking into account the societal and ethical responsibilities involved.

The student communicates conclusions growing out of the knowledge, motives and arguments in a clear manner to the other participants of the class as well as writing a small article for the public on a specific topic of the field.

The student analyses the ethical "dilemmas" and develops the ability to argue for and against different ethical approaches and their respective implications by writing a paper at the end of the course.

The student will be able to perform independently and autonomously follow up studies.

### Inhoud vak

The ongoing ecumenical and interreligious debate on "Just Peace" will be presented and discussed. This includes a theological understanding and different approaches to peace as well as different models of justice (retributive vs. restorative and transitional justice).

From this different "testing fields" will be approached: The

“Responsibility to Protect”, “Just Policing”, conflict transformation and reconciliation models as well as interreligious peace-building efforts.

### Onderwijsvorm

Lectures (including guest-lectures), presentations, discussions.

### Toetsvorm

Final paper.

### Literatuur

David Whitten Smith, Elizabeth Geraldine Burr, Understanding World Religions. A Road Map for Justice and Peace, London: Rowman & Littlefield 2015

Harold Coward, Gordon S. Smith (eds.), Religion and Peacebuilding. New York: State University of New York Press 2004.

Susan Brooks Thistlethwaite, Interfaith Just Peacemaking. Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War, New York: Palgrave Macmillan 2012.

Erica Chenoweth, Maria J, Stephan, Why Civil Resistance Works. New York: Columbia University Press 2011.

John Paul Lederach, Building Peace: Sustainable Reconciliation in Divided Societies, Washington D.C.: United States Institute of Peace Press 1997.

John Paul Lederach, The Moral Imagination: The Art and Soul of Building Peace, Oxford (et.al.): University Press 2005.

## Latijn 1

<b>Vakcode</b>	G_MLATIJN1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Nederlands
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	drs. M.W. Muilwijk
<b>Examinator</b>	drs. M.W. Muilwijk
<b>Docent(en)</b>	drs. M.W. Muilwijk
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Het doel van het vak is om de student vanaf de allereerste beginselen te brengen tot het redelijk kunnen omgaan met enigszins complexe Latijnse teksten. Hiervoor verwerft de student kennis van woorden, grammaticale rijtjes en zinsopbouw in het Latijn.

### Inhoud vak

Verdeeld over de eerste periode komen les I tot XII van Latinitas aan bod. Op college wordt uitleg gegeven over de grammaticale rijtjes, verschijnselen en zinsopbouw. De student leert thuis de woorden, grammaticale rijtjes en grammaticale verschijnselen. Daarnaast bereid de student de oefeningen en teksten voor.

### Onderwijsvorm

Het college werkt er steeds meer naar toe dat de student zelfstandig de teksten uit Latinitas vertaald. In het begin is er veel hoorcollege en thuisstudie. Naar het einde toe heeft de student meer inbreng vanuit thuis voorbereide teksten.

### Toetsvorm

Tentamen over deel les I-XII van het cursusboek H. Oranje. De masterstudenten krijgen een stuk Latijn dat zij tevoren niet zo letterlijk gezien hebben.

### Literatuur

- Oranje, H., Latinitas, 2007, VU uitgeverij, Amsterdam (verplicht)
- Woordenboek Latijn/Nederlands is verplicht; zeer sterk aanbevolen: Pinkster, H., Woordenboek Latijn/Nederlands, Amsterdam University Press
- Kroon, C., Inleiding tot de Latijnse syntaxis: structuur en zin en tekst- Grammatica-, 2007, Amsterdam University Press (aanbevolen, maar niet verplicht)

### Vereiste voorkennis

Kennis van de Nederlandse grammatica op het punt van zinsontleding.

### Aanbevolen voorkennis

Kennis van klassiek grieks is een voordeel

### Doelgroep

Verplicht voor de studenten die de MA HHS doen en geen Latijn in hun eindexamenpakket hadden. Verder allen die geïnteresseerd zijn om Latijn te leren.

## Latijn 2

<b>Vakcode</b>	G_MLATIJN2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Nederlands
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	drs. M.W. Muilwijk
<b>Examinator</b>	drs. M.W. Muilwijk
<b>Docent(en)</b>	dr. G.J. van Klinken, drs. M.W. Muilwijk
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Het doel van het vak is om de student te brengen tot het kunnen vertalen van een tekst uit het Latijn naar het Nederlands met behulp van een woordenboek.

### Inhoud vak

Verdeeld over de tweede periode komt les XIII tot XVIII van Latinitas aan bod. Op college wordt uitleg gegeven over de grammaticale rijtjes, verschijnselen en zinsopbouw. De student leert thuis de woorden, grammaticale rijtjes en grammaticale verschijnselen. Daarnaast bereid de student de oefeningen en teksten (enkele buiten het boek om) voor. Na 6 colleges worden capita selecta uit De imitatione Christi van Thomas a Kempis gelezen.

### Onderwijsvorm

Het college werkt er steeds meer naar toe dat de student zelfstandig de teksten vertaald. In het begin is er veel hoorcollege en thuisstudie. Naar het einde toe heeft de student meer inbreng vanuit thuis voorbereide teksten.

### Toetsvorm

Tentamen over deel 2 van het cursusboek Latinitas, de extra teksten en capita selecta uit De imitatione Christi. De masterstudenten krijgen uit imitatione Christi een stuk Latijn dat zij tevoren niet gezien hebben.

### Literatuur

- Oranje, H., Latinitas, 2007 (of latere druk), VU uitgeverij, Amsterdam (verplicht)
- Woordenboek Latijn/Nederlands is verplicht; zeer sterk aanbevolen: Pinkster, H., Woordenboek Latijn/Nederlands, Amsterdam University Press
- Kroon, C., Inleiding tot de Latijnse syntaxis: structuur en zin en tekst- Grammatica-, 2007, Amsterdam University Press (aanbevolen, maar niet verplicht)

### Vereiste voorkennis

Latijn I (G\_MLATIJN1) moet minimaal gevolgd zijn en er moet aan het tentamen deelgenomen zijn.

### Aanbevolen voorkennis

Kennis van het klassiek grieks is een voordeel

### Doelgroep

Verplicht voor de studenten die de MA HHS doen en geen Latijn in hun eindexamenpakket hadden. Verder allen die geïnteresseerd zijn om Latijn te leren.

## Leadership 1: Psychological and Community Aspects

<b>Vakcode</b>	G_LEAD1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. S. Stoppels
<b>Examinator</b>	dr. S. Stoppels
<b>Docent(en)</b>	prof. dr. J.W. van Saane, dr. S. Stoppels
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

- has knowledge of the models about leadership from contemporary psychology;
- has knowledge of processes of change and renewal in existing religious communities;
- is able to analyze empirically acquired data and 'ego-documents' of leaders on the basis of the presented scientific models;
- is able to reflect on his or her own leadership profile and to process

in this profile his or her development items for further professional and academic growth.

### **Inhoud vak**

The central issue of this module is the interrelation between psychological mechanisms and leadership on the one hand and community aspects and leadership at the other hand. The focus is on the coherence between the person of the leader or pastor, group aspects and religious factors.

The research disciplines in this module are psychology of religion and practical theology. With the use of contemporary models about leadership and community building from psychology and practical theology critical reflections on case materials will be constructed.

### **Toetsvorm**

All assignments (several papers) must be graded sufficient.

### **Literatuur**

- Day, David V. & John Antonakis, John (eds.). The nature of leadership. Los Angeles/London: Sage, 2012.
- Herrington, Jim, Mike Bonem, and James H. Furr. Leading Congregational Change: A Practical Guide for the Transformational Journey. San Francisco: Jossey Bass, 2000.
- Hobgood, William Chris. Welcoming resistance. Herndon: Alban Institute, 2001.
- Hofstede, Geert, and Gert Jan Hofstede. Cultures and Organizations: Software of the Mind. New York: McGraw-Hill, 2005 [also available in Dutch].
- Kotter, John. Leading Change. Boston: Harvard Business School Press, 1996.
- Saane, Joke van. Geloofwaardig leiderschap. Zoetermeer: Boekencentrum, 2012.
- Stoppels, Sake. Voor de verandering. Werken aan vernieuwing van gemeente en parochie. Zoetermeer: Boekencentrum, 2009.
- Yukl, Gary A. Leadership in Organizations. New York: Pearson, 2010.

### **Overige informatie**

- Literature should be read before classes as indicated;
- Assignments should be fulfilled before classes as indicated;

## **Leadership 2: Innovation of Decision-making Processes**

<b>Vakcode</b>	G_LEAD2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. S. Paas
<b>Examinator</b>	prof. dr. S. Paas
<b>Docent(en)</b>	dr. E.C.T. de Jongh, prof. dr. S. Paas
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

## Doel vak

The student:

Knowledge and understanding

- demonstrates insight in communal identity as 'moral space' in a paper assignment on organizational identity and sustainability.
- can describe the gap between economic and instrumental rationality on the one hand and substantial rationality on the other by referring to organisational practices.
- demonstrates adequate and up to date knowledge of Christian missionary entrepreneurship in modern, secular societies;

Applying knowledge and understanding

- conducts a hermeneutical reading of horizons of intentionality (analyse and weigh value systems).
- formulates a 'road map' for religious leadership as conclusion of the paper assignment on the community's identity and sustainability.

Making judgments

- is able to identify values involved in social situations, both within and outside the community, and weighing these values as part of the decision to act
- is able to discern which spiritual practices are appropriate in the 'road map' for religious leadership.

Communication:

- is able to make the analysis of the community's moral space to bear on practices of the community.

Learning skills:

- can reflect on their own possibilities in terms of religious entrepreneurship with a view to the capacities and competencies that have been discussed during the course
- is able to find a learning community relevant to his own tradition for expanding his/her hermeneutic horizon.

## Inhoud vak

Modern culture is characterized by rapid change, such as secularization, individualization, consumerism, and the communication revolution. All these changes give rise to a great array of challenges and dilemmas for leadership in a religious religious context. In this course we will concentrate on religious communities and institutions which are actively looking for a way to respond to these challenges and dilemmas. The basic assumption of this course is that an adequate organizational response to external change requires internal change. The focus of this course is on the innovation of decision-making processes when a community or institution finds itself in a crisis. By way of example we will concentrate on the different responses to the challenges facing the Church in the first half of the 16th century which were explored by the Anabaptist movement and the Jesuit Order. We assume that this investigation into the innovation of decision-making processes is relevant for religious communities and institutions as well as business companies, government agencies and not-for-profit institutions.

## Onderwijsvorm

Lectures, reading assignments and developing case studies. Reading assignments will be critically discussed, explained and commented upon. Case studies will be presented and critically discussed



as work in progress. Students are required to prepare themselves in small groups for presentation and a debate of reading assignments and case studies.

### Toetsvorm

A case study will be written on the process of interpretation in an organizational crisis. Throughout the course students will be given assignments to develop their case study.

A reflection paper will be written on the student's own character and virtues as a leader. The student is required to ask a fellow student to assist in the process of reflection.

### Literatuur

- James Hunter, *The Servant* (New York: Crown Business, 2012) 146p
- Johan Verstraeten, *Taal en stilte. Naar een leiderschap voorbij de angst* (Averbode: Altiora, 2014) 72 p
- Erik de Jongh, *Responding to the Situation. A Study of Spirituality in Organisations* (Leidschendam: Quist Publishing, 2011). Diss. VU. Ook online beschikbaar. 17p
- Reader (wordt beschikbaar gesteld via Blackboard)
  - Gerrit Noort e.a., *Als een kerk opnieuw begint: Handboek voor missionaire gemeenschapsvorming*, Zoetermeer: Boekencentrum 2008, 27 p. (hfst. 20)
  - Robert Doornenbal, *Crossroads* (online te vinden), Eburon: Delft 2012, 56 p. (hfst. 7-8)
  - Alan J. Roxburgh, *Missional Map-Making: Skills for Leading in Times of Transition*, San Fransisco: Jossey-Bass 2010, 70 p.

### Overige informatie

- Literature should be read before classes as indicated;
- Assignments should be fulfilled before classes as indicated;

## Master Seminar

<b>Vakcode</b>	G_MASEM ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	dr. S. Stoppels, dr. E.C.T. de Jongh, dr. E. van Staalduine-Sulman, prof. dr. P.B.A. Smit, dr. P.M. Wisse, prof. dr. F. Enns, prof. dr. M. Moyaert, dr. M. Klaver
<b>Lesmethode(n)</b>	Bijeenkomst
<b>Niveau</b>	400

### Doel vak

The student is able to:

- (1) identify and present complex methodological, ethical, hermeneutical, and practical challenges, related to the intended profession;
- (2) develop a methodological, analytical, creative, and problem-solving approach to these challenges;
- (3) reflect critically on one's own qualities as an academic professional / academic researcher in handling these challenges.

### Inhoud vak

The master seminar is the concluding module of the 1 year master and the last module of the research master's second year. The module offers a context in which the student shows and reflects upon his or her academic and professional qualities in dealing with complex challenges the student is confronted with during internship and thesis research.

### Onderwijsvorm

Regularly small-group seminars, led by the subprogram's coordinator, where students discuss actual challenges of the intended profession, formulated by the coordinator and/or the student, on the basis of his or her experiences during the internship. In the first semester the seminars will serve primarily to prepare for internship and thesis as well as ensuring communication between coordinator and students. In the second semester students will be expected to hand in descriptions and evaluations of actual cases, derived from internship experiences and research practices. These cases are discussed by fellow students and the coordinator. Students in the Spiritual Care stream will also be engaged in group supervision.

In addition, guest lectures are offered on topics relevant for the future professional practice.

### Toetsvorm

Grading will be based on a portfolio. Each subprogram will have its own portfolio. Students will be informed about the portfolio during the first meeting.

### Literatuur

Literature will be announced by the subprogram's coordinator.

## Media 1: Religion in a media age

<b>Vakcode</b>	G_MED1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. M. Klaver
<b>Examinator</b>	dr. M. Klaver
<b>Docent(en)</b>	dr. J.H. Roeland, prof. dr. W.T. van Peursen, dr. M. Klaver
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

- develops an understanding of the mediated nature of late-modern (religious) life;
- describes historical and recent changes in media and media culture and the consequences of such changes on religion;
- describes and critically evaluates the current state of the art in social-scientific research on the relationship between religion and media, including the main theoretical approaches and debates;
- defines and distinguishes the main concepts being used in these theoretical debates;

- can apply theory on manifestations of religion in media and media in religion;
- critically evaluates theory on the basis of research and personal knowledge and experience, in order to develop well-defined problem definitions;
- initiates research independently, resulting in a research proposal including a problem definition, research question, theoretical and conceptual framework, and methodology;
- communicates clearly and precisely in order to reach both academics and a broad interested public.

### **Inhoud vak**

In our contemporary media age, religion and media (understood in the broadest sense as material forms of communication and mediation practices) can no longer be perceived to be two distinctive domains. In a globalised world, religion holds sway over the public debate in which both old and new media have a strong impact on everyday constructions of religion. Moreover, religious institutions, organizations, groups and individuals use (new) media to communicate their messages, to bind believers in (online and offline) communities, to create (virtual) environments where believers develop and express religious identities, and to relate to political, social and cultural life.

This course starts with a critical examination of concepts such as 'media age' (Castells), 'digital age' (Castells), 'information society' (Webster) and 'network society' (Van Dijk) – concepts frequently used to characterise late-modern society as being defined by media technologies and cultures. Such a claim is critically discussed by adding a historical perspective in order to compare contemporary with earlier media technologies and cultures and their impact on everyday life.

Next, the consequences of media technologies and cultures on religion will be discussed, both by turning to 'old' technologies (printing press, radio, television) and new technologies (Internet, social media). Six aspects of religion are discussed in particular: text, authority, community, ritual, identity, and representation. The recurrent question in this course is: what happens to the everyday practice of religion when confronted and/or constituted by new media technologies and cultures?

Three theoretical approaches are distinguished to discuss this question: technological determinism (associated with McLuhan), the mediatization of meaning approach (Steward Hoover, Birgit Meyer), and the social shaping of technology approach (Heidi Campbell). Theory is discussed on the basis of personal knowledge and experience, knowledge attained in bachelor education, and empirical (primarily sociological and anthropological) case studies on mediated religious practices.

### **Onderwijsvorm**

A combination of small-scale interactive lectures and seminar-style meetings. The lectures will provide a solid theoretical basis; in seminar-style meetings students will interpret complex social, cultural and religious phenomena on the basis of theoretical knowledge, and discuss theoretical insights on the basis of empirical case-studies.

Students are expected to participate actively, by selecting and presenting empirical studies (scientific articles, books, or papers), evaluating their scientific quality, and relating them to the theoretical debates under study. In discussing these studies, students

differentiate between the several distinctive elements of the scientific construction of theoretical knowledge (in particular problem definition, research question and methodology).

### Toetsvorm

Weekly assignments based on literature (30%) A final paper (70%) on a relevant subject, which includes problem definition, research question, theoretical and conceptual framework, and a rudimentary methodology, written in an accessible language.

### Literatuur

Heidi Campbell (ed.), 2012. Digital Religion: Understanding Religious Practice in New Media Worlds. London, New York: Routledge.  
Selected articles and book chapters.

## Media 2: Religion and Popular Culture

<b>Vakcode</b>	G_MED2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.H. Roeland
<b>Examinator</b>	dr. J.H. Roeland
<b>Docent(en)</b>	dr. P.M. Wisse, dr. J.H. Roeland
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

- develops an understanding of the popularization of contemporary religion and the religious nature of contemporary popular culture;
- describes and critically evaluates the current state of the art in social-scientific research on the relationship between religion and popular culture, including the main theoretical approaches and debates;
- defines and distinguishes the main concepts being used in these theoretical debates;
- can apply theory on manifestations of religion in popular culture and popular culture in religion;
- differentiates between empirical (sociological, anthropological) and concerned (ethical, theological) approaches of religion and popular culture, and is able to formulate concerned problem definitions;
- can connect one's personal (ir)religious perspectives, principles and sources to popular cultural texts and practices, and develop and discuss arguments for an ethical or theological concerned position in a multireligious context;
- initiates research independently, resulting in an empirically-based, concerned research proposal including a problem definition, research question, theoretical and conceptual framework, and methodology;
- communicates clearly and precisely in order to reach both academics and a broad interested public.

### Inhoud vak

Popular culture is frequently perceived to be artificial, superficial and secular. However, research suggests that popular culture may

function as a repertoire from which people draw in their search for (religious) meaning and a cultural site where religious practices are played out and deep religious feelings can be experienced. Movies, games, dance events, pop music, music festivals, media events, virtual worlds and other forms of popular culture seem to be not only entertaining, but may also be important in people's search for (religious) meaning.

At the same time, traditional and post-traditional religions increasingly embrace popular culture, a process often described as the popularization of religion. Relipop, for instance, is a popular phenomenon, both among evangelical and Muslim youngsters. Another example is evangelical worship, a blending of 'secular' poprock music and Christian worship texts. Religious people use popular media and new media technologies (including social network sites as Facebook and Twitter) to establish new religious communities. There is a growth in religious meetings that follow the format of a festival or event.

Finally, a commercial 'reliemarket' has been developed in recent years, offering an enormously amount of religious consumer products: books, clothes, music, movies, lifestyle gadgets, etc. The distinction between religion and popular culture thus becomes increasingly problematic. This process evokes a number of questions, which will be addressed in this course, namely: which religious dimensions can be distinguished in popular culture? And conversely: to what extent do religious practices, identities, communication styles and communities transform under the influence of popular culture? These mainly sociological questions tap into a wider theoretical debate on religious changes in late-modern society. In this debate, which will be discussed extensively during this course, three approaches can be distinguished: the secularization approach, the (re-)socialization approach, and the commodification approach. These approaches are discussed in class on the basis of personal knowledge and experience, knowledge attained in bachelor education, and empirical (primarily sociological) case studies.

In addition to a sociological approach to the topic of this course, a concerned approach, defined by a critical stance towards popular culture on the basis of ethical or theological normativity, is discussed as well. While in sociological research ethical and theological normativity is supposed to be bracketed, a concerned approach involves an ethical and/or theological evaluation. Hence, the student is offered a set of tools to define, analyse and evaluate the 'truthfulness, meaningfulness, goodness, justice, and beauty of popular cultural texts and practices' (Lynch 2005, ix).

### **Onderwijsvorm**

A combination of small-scale interactive lectures and seminar-style meetings. The lectures will provide a solid theoretical basis and a methodology for doing concerned ethical-theological research. In seminar-style meetings students are involved in two different exercises. In the first place, students will interpret complex social, cultural and religious phenomena on the basis of theoretical knowledge, and discuss theoretical insights on the basis of empirical case-studies. Students are expected to participate actively, by selecting and presenting empirical studies (scientific articles, books, or papers), evaluating their scientific quality, and relating them to the theoretical debates under study. In discussing these studies, students differentiate between the several distinctive elements of the scientific construction of

theoretical knowledge (in particular problem definition, research question and methodology).

In the second place, students analyze and evaluate popular cultural texts and practices from an ethical and/or theological perspective. Students participate actively by reflecting on their (ir)religious perspectives, principles and sources, developing arguments for an ethical or theological concerned position, and contributing to scholarly and public concerns about popular culture.

### Toetsvorm

A final paper (100%) on a relevant subject, which includes a concerned problem definition, research question, theoretical and conceptual framework, and a rudimentary methodology, written in an accessible language.

### Literatuur

Gordon Lynch, 2005. *Understanding Theology and Popular Culture*. Malden (MA), etc.: Blackwell.

Chris Klassen, 2014. *Religion and Popular Culture: A Cultural Studies Approach*. Oxford, etc.: Oxford University Press.

A selections of articles and book chapters.

## Research Skills

<b>Vakcode</b>	G_RESSK ()
<b>Periode</b>	Periode 3
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	prof. dr. C. van der Kooi, dr. A.L. Vroom, dr. V.A. van Bijlert, dr. L. Minnema, prof. dr. H. Amirav, dr. E.V. Tolstoj, prof. dr. L.J. Lietaert Peerbolte, prof. dr. A.F.M. van der Braak, dr. E. van Staalduine-Sulman
<b>Lesmethode(n)</b>	Hoorcollege, Werkcollege, Werkgroep
<b>Niveau</b>	500

### Doel vak

De student is in staat om

- de eigen favoriete leerstijl te beschrijven, inclusief de eigen sterke en zwakke kanten;
- onafhankelijk literatuur voor het eigen onderzoek te selecteren en te analyseren;
- het verschil tussen retorische en wetenschappelijke argumentatie te herkennen en te beschrijven;
- artikelen te recenseren met het oog op methodologie en argumentatie;
- de Nederlandse Gedragscode Wetenschapsbeoefening in het onderzoeksvoorstel toe te passen;
- een samenhangend, goed gedefinieerd en methodisch correct onderzoeksvoorstel te schrijven;
- feedback van twee docenten op het onderzoeksvoorstel te verwerken.

### **Inhoud vak**

De hoorcolleges geven een inleiding op wetenschapsethiek en argumentatie. Deze colleges leiden tot verschillende opdrachten, die later geïntegreerd worden in het onderzoeksvoorstel.

Vijf series werkcolleges (tutorials) geven een inleiding op methodologie, elk op hun eigen vakgebied. Iedere student participeert in één serie werkcolleges. Binnen deze werkcolleges schaaft de student zijn onderzoeksvoorstel bij tot de definitieve vorm.

### **Onderwijsvorm**

Hoorcolleges

Werkcolleges

Bijwonen van een promotie door studenten van de Research Master

### **Toetsvorm**

Voordat de cursus start:

(1) Lever een voorlopig voorstel in vóór 17 december 2016. Zie de instructies op Blackboard.

(2) Vraag een docent in je onderzoeksveld om je onderzoeksvoorstel tijdens deze cursus na te kijken. Het is niet nodig dat deze docent je thesisbegeleider wordt.

Formatief:

Oprachten die via Blackboard ingeleverd moeten worden (50%).

Summatief:

Definitief onderzoeksvoorstel, inclusief de goedkeuring van de docent (50%). Deze module kan alleen afgerond worden, als het definitieve onderzoeksvoorstel is goedgekeurd door (1) de tutorial-leider en (2) de docent in het onderzoeksveld.

### **Literatuur**

M. Stausberg & S. Engler (eds), *The Routledge Handbook of Research Methods in the Study of Religion* (Oxon: Routledge, 2011) (e-book UBVU).

Frans van Eemeren & Francisca Snoeck Henkemans, *Argumentatie: Inleiding in het analyseren, beoordelen en houden van betogen* (Groningen: Noordhoff, 2016).

De Nederlandse Gedragscode Wetenschapsbeoefening (VSNU, derde herziene versie, 2014)

Literatuur voor de werkcolleges wordt via Blackboard beschikbaar gesteld.

### **Overige informatie**

(1) Niemand kan meedoen aan deze module, als hij niet voor 17 december 2016 een voorlopig onderzoeksvoorstel heeft ingeleverd.

(2) Deze module kan alleen worden afgerond, als het definitieve voorstel is goedgekeurd door de tutorial-leider en een docent met affiniteit met het onderwerp van het onderzoeksvoorstel.

(3) Deeltijdstudenten worden geacht gedurende deze module voltijds te studeren.

## **Specialization Course Biblical Studies 1: Apocalypticism and Revelation**

<b>Vakcode</b>	G_SMBW141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Examinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Docent(en)</b>	dr. E. van Staalduine-Sulman, prof. dr. L.J. Lietaert Peerbolte
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

Na deze cursus heeft de student de volgende vaardigheden:

- Inleiding (Dublin descriptor a,b,e): de student is bekend met het genre van apoclyptische geschriften en de invloed die dit genre op het latere christendom gehad heeft én de student is in staat dit genre en zijn invloed te analyseren;
- Exegese (Dd b,c): het lezen en interpreteren van apocalyptische delen van bijbelse en niet-bijbelse bronnen uit dezelfde periode op een wijze die een academisch begrip van de relevante teksten weerspiegelt;
- Interesses (Dd b,c,d): het analyseren van de symboltaal en de literaire structuren van apocalyptische geschriften en het vatten van theologische interesses van de bestudeerde bronnen;
- Plaatsing (Dd c,d): het situeren van de bronnen die in deze cursus bestudeerd worden in hun religieuze en sociale contexten en het op academische wijze evalueren van het begrip "openbaring";
- Leren (Dd e): het vinden en gebruiken/toepassen van relevante literatuur.

Nota bene: de student dient deze vaardigheden te tonen in de bijdragen aan het college alsmede in het examen (of paper) ter afronding van de cursus.

### Inhoud vak

This course offers an introduction to apocalyptic literature of Israel, early Judaism, and early Christianity, studies the impact of apocalypticism on the rise of Christianity, and focuses on the apocalyptic context of the idea of 'revelation'. The student will be introduced to early Judaism, and become acquainted with a number of its sources. In separate groups Old and New Testament students will read each time a part of these sources that is of special interest for either Old or New Testament.

### Onderwijsvorm

Hoorcolleges met een inleidend karakter over antieke bronnen, onder gebruikmaking van secundaire literatuur daarover, gevolgd door het lezen van primaire bronnen. (Dit geschiedt deels in vertaling, aangezien vele bronnen in tamelijk exotische talen zijn overgeleverd).

### Toetsvorm

1. Een presentatie over een van de verschillende bronnen binnen een van de contacturen (credit: 30% van het cijfer).
2. Bestudeer één brontekst in het bijzonder, te selecteren uit de lijst die op Blackboard gezet wordt bij het begin van de cursus. Schrijf een



essay over deze ene brontekst en combineer dit met een persoonlijke inleiding waarin de volgende vragen beantwoord worden: a) Wat zijn de belangrijkste kenmerken van apocalyptische literatuur van het vroege jodendom en het vroege christendom? en b) Hoe beoordeel je de invloed van zijn apocalyptische context op het begrip "openbaring"? (credit: 70% van het cijfer).

### Literatuur

Bibliografische informatie en relevante artikelen worden op Blackboard geplaatst. Verplichte literatuur voor deze module:

John J. Collins, *The Apocalyptic Imagination. An Introduction to Jewish Apocalyptic Literature* (Grand Rapids, Cambridge UK: Eerdmans, 2nd ed., 1998).

Enkele nuttige titels:

Richard Bauckham, James R. Davila, Alexander Panayotov (eds.), *Old Testament Pseudepigrapha. More Noncanonical Scriptures vol. 1* (Grand Rapids, Cambridge UK: Eerdmans, 2013).

James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*, 2 vols. (New York, etc: Doubleday, 1983/1985).

John J. Collins, Daniel C. Harlow (eds.), *Early Judaism. A Comprehensive Overview* (Grand Rapids, Cambridge UK: Eerdmans, 2012).

John J. Collins, Daniel C. Harlow (eds.), *The Eerdmans Dictionary of Early Judaism* (Grand Rapids, Cambridge UK: Eerdmans, 2010).

Anathea E. Portier-Young, *Apocalypse against Empire. Theologies of Resistance in Early Judaism* (Grand Rapids, Cambridge UK: Eerdmans, 2011).

James C. VanderKam, *An Introduction to Early Judaism* (Grand Rapids, Cambridge UK: Eerdmans, 2001).

Christopher Rowland, *The Open Heaven. A Study of Apocalyptic in Judaism and Early Christianity* (London: SPCK, 1982).

### Vereiste voorkennis

BA diploma met kennis van Grieks en Hebreeuws.

## Specialization Course Biblical Studies 2: Versions and Commentaries

<b>Vakcode</b>	G_SMBW142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	dr. E. van Staalduine-Sulman, prof. dr. L.J. Lietaert Peerbolte
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

In his paper, the student shows that he is able to:

- describe the most important versions and early commentaries of the Bible in their historical context, including their connection to both Old and New Testament (Dublin descriptor a,b,e);
- apply this knowledge to his explanation of the sources in a way

that introduction to and exegesis of the source strongly relate to each other (Dd b,e);

- discern and evaluate textual variants in the various ancient versions (Dd a,b,c);
- create an overview of the growth of the meaning of an OT section that is quoted in a NT section (until 600 CE) (Dd b,c);
- make an analysis of the interests of the authors or translators and the mechanisms used within the exegesis/translation to achieve those interests (Dd b,c,d);
- describe his own interests in exegesis and to formulate where these interests do (not) concur with those of the ancient authors (Dd c,d,e);
- explain opinions from the sources as meaningful in their context in a way that does justice to these opinions (Dd c,d);
- (Dd e): find specialized and scientific literature (i.e. scientific chapters or articles concerning the author and source, and preferably about the text at hand itself) to finish his paper properly.

### **Inhoud vak**

The core of the course consists of introductions to the most important Jewish and Christian versions and commentaries of the Bible (until the 6th century CE) and their value for both Old and New Testament studies: Septuagint, Theodotion, Aquila, Symmachus, Itala, Vetus Latina, Vulgate, Flavius Josephus, Qumran versions, Targums, Peshitta, Coptic version, Mekhilta, Midrashim, Mishnah, and several Church Fathers.

### **Onderwijsvorm**

Lectures on the introductions to the ancient sources, including secondary literature on them.

Exercises on how to read and use ancient texts for textual criticism, exegesis and reception history.

### **Toetsvorm**

Formative (30%)

1. Logbook about the chosen sections of OT and NT, the chosen sources, the first impression on these sections and sources, and literature about these sections and sources. Delivered on a weekly basis (first plan; full plan; introduction literature and reflection; OT exegesis; NT exegesis; etc).
2. Presentations on the various sources within the workshops.

Summative (70%)

Paper about an OT section that is used in the NT, in which is analyzed and evaluated what meaning the OT section carries in the different sources:

- OT, LXX and NT;
- and two other sources as desired (on either the OT section or the NT).

Every student includes a short introduction to the chosen sources.

Every student adds a paragraph about his own interests and aims in exegetical enterprises.

### **Literatuur**

Bibliographical data and several articles will be put on Blackboard.

Some useful books are:

E. Tov, Textual Criticism of the Hebrew Bible (Minneapolis: Augsburg Fortress, 2e ed. 2001).

Ernst Würthwein, Der Text des Alten Testaments (Stuttgart: Deutsche

Bibelgesellschaft, 5e druk 1988) of The Text of the Old Testament (Grand Rapids: Eerdmans, 2e ed. 1995)

M.J. Mulder (ed.), Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity (CRINT; Assen: Van Gorcum, 1988).

S. Safrai (ed.), The Literature of the Sages (CRINT; Assen: Van Gorcum, 1987).

H.L. Strack, G. Stemberger, Introduction to the Talmud and Midrash (Minneapolis: Fortress Press, 1996).

C. Kannengiesser, Handbook of Patristic Exegesis: The Bible in Ancient Christianity (Leiden, Boston: Brill, 2006).

A.W. Zwiep, Tussen tekst en lezer: een historische inleiding in de bijbelse hermeneutiek, 2 delen (Amsterdam: VU University Press, 2009).

E. Tov, The Text-critical Use of the Septuagint in Biblical Research (JBS 3; Jerusalem: Simor, 2e ed. 2007).

K.H. Jobes, M. Silva, Invitation to the Septuagint (Grand Rapids: Eerdmans, 2000).

J.M. Dines, The Septuagint (London: Bloomsbury Academic, 2004).

B. Chilton, P.V.M. Flesher, Targums: A Critical Introduction (Leiden: Brill, 2011).

M. van Loopik, De Tien Woorden in de Mekhilta (Delft: Meinema, 1987).

J. Treballe Barrera, The Jewish Bible and the Christian Bible. An Introduction to the History of the Bible (Leiden: Brill; Grand Rapids: Eerdmans, 1998).

D.C. Parker, The Living Text of the Gospels (Cambridge: Cambridge University Press, 1997).

P.W. Flint (ed.), The Bible at Qumran. Text, Shape, and Interpretation (Studies in the Dead Sea Scrolls and Related Literature; Grand Rapids: Eerdmans, 2001).

### Vereiste voorkennis

BA degree including Greek and Hebrew.

## Specialization Course Church History 1: Theological Aspects of the Origins of the Reformation

<b>Vakcode</b>	G_SMKG151 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. M.A. Smalbrugge
<b>Examinator</b>	prof. dr. M.A. Smalbrugge
<b>Docent(en)</b>	prof. dr. M.A. Smalbrugge
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student is able to

- Analyse and compare the authors discussed in this course
- Apply the insights gained by reading these authors for the central question of this course, the cultural nature of the Reformation
- Discuss and evaluate positions taken related to the theme of the course

- Develop an independent research question related to the theme of the course
- Use insights learned in this course for developing new questions on the nature of the Reformation

### **Inhoud vak**

Often, the Reformation is considered to be a reaction (in which continuity and discontinuity are present) on the incapacity of the church to transform itself from the inside. Yet, not only the church is supposed to suffer from this incapacity, the same goes for the theology of that time. Nominalism, with its emphasis on voluntarism and predestination had caused a theological retreat in a deadlock. Due to this extreme voluntarism, fides and ratio no longer were essentially related one to another, they both represented now different realms. Implying that in that sense nominalism was essentially different from the earlier medieval theology. As the Reformation insisted on the unique role of grace, of belief and of the Scripture, the question might be raised whether the Reformation indeed solved the questions nominalism had raised. Or did the Reformation in fact accept the outcome of nominalism, a distinction becoming a separation between faith and reason, theology and philosophy? And if such would be the case, what is the exact signification of the return to the sources the Reformation invoked so ardently?

In this module, we try to examine the developments of the 15th and 16th century, in particular the nominalist theology and the literature of that epoch. Theologians and authors to be discussed, are Scotus, Ockham, Nicolas of Cusa, Rabelais and Montaigne.

### **Onderwijsvorm**

seminar

### **Toetsvorm**

paper of ten pages

### **Literatuur**

Benvenuto Cellini, My Life, Oxford 2009

Martin Luther The Bondage of the Will, edd. J.J. Packer, O.R. Johnstonn, Grand Rapids 2012

Secondary literature: Simon Francis Gaine: Will There Be Free Will In Heaven?, London, New York 2003

### **Vereiste voorkennis**

English

### **Aanbevolen voorkennis**

History of the Middle Ages

### **Doelgroep**

Theologians, Historians,

## **Specialization Course Church History 2: The Theology of Gisbertus Voetius (1589-1676)**

<b>Vakcode</b>	G_SMKG152 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels

<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. A. Goudriaan
<b>Examinator</b>	dr. A. Goudriaan
<b>Docent(en)</b>	dr. A. Goudriaan
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student

- knows the content of, and is able to explain, important early modern Reformed ideas, as represented by Gisbertus Voetius, in their historical context;
- is able to answer a research question about a chosen theme of the theology of Voetius in its systematic and historical context;
- is able to explore, analyze, describe, and explain relations (conceptually and/or historically) between different parts or elements of theology;
- is able to report in writing about the results of individual research on Voetius, thereby showing the ability to complete a learning process.

### Inhoud vak

The Dutch pastor and university professor Gisbertus Voetius was a significant representative of early modern Reformed theology. This course focuses on his answers to selected questions of philosophy, dogmatics, ethics, and the theology of piety. Taking a *longue durée* perspective, special attention will be given to Voetius's reception of patristic and medieval thought, to his interaction with contemporaries, and to the later reception of Voetius's theology—including the early years of VU Amsterdam.

### Onderwijsvorm

Seminar

### Toetsvorm

Final paper

### Literatuur

Will be distributed through Blackboard

### Aanbevolen voorkennis

Knowledge of Latin is helpful but not necessary.

## Specialization Course Dogmatics and Ecumenics 1: Interrupted by the Spirit. Reformed Theology and Pneumatology in the 19th and 20th century

<b>Vakcode</b>	G_SMDO151 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. C. van der Kooi
<b>Examinator</b>	prof. dr. C. van der Kooi
<b>Docent(en)</b>	prof. dr. C. van der Kooi

<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The goal of this course is to get knowledge and insight in the role of pneumatology in Reformed Theology and spirituality, in the transformative power of this theology and the possibilities for fruitful openness to charismatic renewal.

At the end of the course:

- you have gained in-depth knowledge of the discussed theologians,
- you are able to relate your own experiences to the knowledge achieved
- you are able to formulate your own position on a topic related to the course

### Inhoud vak

Since the days of Calvin, Reformed theology and spirituality is characterized by its special attention for the work of the Holy Spirit. In this course the contributions of F.D.E. Schleiermacher, A. Kuyper, K. Barth, A.A. van Ruler, J. Veenhof and M. Welker will be analyzed and discussed.

### Onderwijsvorm

Seminar. introductory lectures and presentations by students, general discussion

### Toetsvorm

Presentations and final paper

### Literatuur

A. Kuyper, Het werk van de Heilige Geest, tweede druk, Kampen 1927, hoofdstukken 3-4, 18-25 or in English Translation The Work of the Holy Spirit.

Fr. Schleiermacher, Der christliche Glaube (1831/320) Par. 122-123 or in English translation

C. van der Kooi, "Der Heilige Geist bei Schleiermacher und Barth" in Matthias Gockel und Martin Leiner (Hg.), Karl Barth und Friedrich Schleiermacher. Zur Neubestimmung ihres Verhältnisses, (Göttingen: Vandenhoeck & Ruprecht 2015) 213-229.

A.A. van Ruler, Structuurverschillen tussen het christologische en het pneumatologische gezichtspunt" in idem, Theologisch werk, Deel I, (Nijkerk: G.F. Callenbach, 1969), 175-190.

M. Welker, God the Spirit (Minneapolis: Fortress Press, 1994, 28-49, 228-341.

M.Habets, Third Article Theology. A Pneumatological Dogmatics (Minneapolis: Fortress Press, 2016), 193-206, 423-463.

J. Veenhof, De kracht die hemel en aarde verbindt. De identiteit van de Geest van God als relatiestichter, (Zoetermeer:Boekencentrum, 2016).

### Vereiste voorkennis

BA Level Theology

Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour

<b>Vakcode</b>	G_SMDO132 ()
<b>Periode</b>	Periode 2

<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. E.A.J.G. van der Borght
<b>Examinator</b>	prof. dr. E.A.J.G. van der Borght
<b>Docent(en)</b>	prof. dr. E.A.J.G. van der Borght
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### **Doel vak**

1. The student illustrates the potential and the limitations for faith communities to contribute to societal reconciliation with the case of the Truth and Reconciliation Commission in South Africa.
2. The student explains the central role of the concept of reconciliation in the theological and social self identification in sources of the Christian tradition.
3. The student summarizes how recent anthropological, social and cultural research have changed our understanding of the way socio-cultural belongings shape are identities.
4. The student compares and evaluates various ecumenical, theological documents on the way they have dealt with the gap between the ecclesiological confession of the one, catholic church and the ecclesial practice of churches separated according to socio-cultural lines.
5. The student identifies, describes and presents elements of the theological and/or social self description of the Christian faith community that require constructive thinking in order to meet actual challenges in specific contexts of pressure on social cohesion and/or armed conflicts defined by religious and socio-cultural identities through a class presentation and a paper.

### **Inhoud vak**

This module focuses on the way reconciliation is understood and embodied in faith communities.. In the Christian tradition, baptism symbolizes a new identity in Christ beyond 'being Jew or Greek', and the notions of 'one' and 'catholic' in the Creed express this reconciliation. At the same time, 'Sunday morning is the most segregated hour'. It indicates that believers gather not only according to confessional lines but often more primarily according to national or ethnic lines. The observed gap between confessed communal identities and lived socially divided realities is the starting point for a number of theological and social investigations. We will explore vulnerabilities and potentials of faith communities in contexts of religiously and socio-culturally motivated armed conflicts and in contexts where religious diversity is perceived as a threat so social cohesion.

The module consists of six parts. We will start with a case study on reconciliation as it was performed during the Truth and Reconciliation Commission of South Africa and the role played by faith communities under apartheid. We will continue with an examination of how the identity of the Christian community has been theologically and socially defined through the concept of reconciliation in the sources of the Christian tradition (New Testament, patristics and creeds). We will then learn from recent anthropological, sociological and cultural studies how cultures shape whom we are. We will continue with a thorough analysis of ecumenical texts in order to discover how 20th century theology has tried to deal with this gap. We will then identify elements of the theology of the Christian faith community that require new, constructive

contributions in order to better equip faith communities to respond more adequately in contexts of armed conflicts and pressure on social cohesion in society. Finally students will present collaborative projects of theological and/or social case studies on the contributions by faith communities to reconciliation.

### Onderwijsvorm

Reading assignments will be critically discussed, explicated and commented upon during seminars. Students present part of their research during the last seminar.

### Toetsvorm

30 % for assignments in preparation for the classes, and 70 % for the final individual paper. One year master students will focus their paper on the reconciliatory potential of faith communities in contexts of conflict; two years master student will focus on the theological aspects of the self identification of faith communities in dialogue with the sources of the tradition; three year master students will the describe the observed gap between confessional elements of their tradition and the lived reality in the context of social and missiological challenges.

### Literatuur

- E.A.J.G. Van der Borght, 'Reconciliation in the Public Domain: the South African Case', International Journal of Public Theology 9 (2015), 412-427.

to be published..

- Faith and Order, Nature and Mission of the Church, 2005.

- Faith and Order, Participating in God's Mission of Reconciliation. A Resource for Churches in Situations in Conflict, 2006.

- Conradie, E. (ed.), Creation and Salvation: Dialogue on Abraham Kuyper's Legacy for Contemporary Ecotheology, 2011.

- Gunton, C., The Theology of Reconciliation, 2003.

- Karkkainen, V.M., Christ and Reconciliation, 2013.

- Kelsely, D.H., Eccentric Existence: A Theological Anthropology, 2009.

- Lietaert-Peerbolte, L.J., 'A New Perspective on Justification: Recent Developments in the Study of Paul', ZDTh Supp 6 (2014) 128-152.

- M. Shore, Religion and Conflict Resolution: Christianity and South Africa's Truth and Reconciliation Commission, 2009.

- D. Llywelyn, Toward a Catholic Theology of Nationality, 2010.

- W.J. Jennings, The Christian Imagination, 2010.

- Van der Borght, E.A.J.G., Sunday Morning the most segregated hour, 2009.

### Vereiste voorkennis

General entry requirements as for the Master of Theology and Religious Studies Program, VU University Amsterdam.

### Overige informatie

Students prepare each of the lectures by reading assignments posted on blackboard.

## Specialization Course Dogmatics and Ecumenics 3: Reformed Theology and Evolutionary Theory

<b>Vakcode</b>	G_SMDO133 ()
<b>Periode</b>	Periode 2



<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. G. van den Brink
<b>Examinator</b>	prof. dr. G. van den Brink
<b>Docent(en)</b>	prof. dr. G. van den Brink
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### **Doel vak**

De student is in staat een geïnformeerde analyse te geven van de diverse spanningsvelden tussen de klassiek-gereformeerde theologie en de biologische evolutietheorie. Zij/hij heeft inzicht in de diverse oplossingsrichtingen die in de literatuur beschikbaar zijn en heeft een voorlopige eigen visie ontwikkeld op de theologische omgang met de oorsprongsvragen. Zij/hij staat daardoor niet met de mond vol tanden als bijvoorbeeld catechisanten vragen hoe de dinosauriërs in de ark van Noach pasten.

### **Inhoud vak**

In dit vak worden allereerst de kernbegrippen grondig verkend: wat is precies "gereformeerde theologie" en wat houdt de evolutietheorie - c.q. de zgn. neo-darwinistische synthese - in? Vervolgens wordt bestudeerd welke theologische vragen en problemen (vanuit het perspectief van de geref. theologie) opgeroepen worden door de evolutietheorie. Achtereenvolgens zal onderzocht worden hoe de geologische tijdschaal zich verhoudt tot de uitleg (en de leer) van de Bijbel, welke gevolgen de idee van een 'progressive creation' heeft voor het probleem van het natuurlijk kwaad, welke repercussies de theorie van gemeenschappelijke afstamming heeft voor de theologische antropologie, de zondeleer en de verbondsleer (denk aan de 'historische Adam'), en of de notie van natuurlijke selectie op basis van toevallige mutaties compatibel is met de voorzienigheidsleer. Ten slotte zal ingegaan worden op de eventuele gevolgen van evolutionaire verklaringen van het ontstaan van religie op de openbaringsleer.

### **Onderwijsvorm**

De module zal gegeven worden in de vorm van werkcolleges, waarbij telkens een hoofdstuk uit het besproken boek door één van de studenten ingeleid wordt voorafgaande aan een grondiger verkenning en bespreking van de aan de orde zijnde thema's.

### **Toetsvorm**

De student schrijft een paper waarin één van de besproken probleemgebieden nader uitgewerkt en van een eigen beargumenteerde oplossingsrichting voorzien wordt. Daarbij wordt ook andere wetenschappelijke literatuur dan de tijdens college bestudeerde in de overwegingen betrokken. Omvang: 15 pagina's.

### **Literatuur**

Gijsbert van den Brink, "Reformed Theology and Evolutionary Theory" (Grand Rapids: Eerdmans, 2017) (typoscript).

### **Aanbevolen voorkennis**

Globale kennis van de voornaamste loci van de dogmatiek, bijv. zoals uiteengezet in G. van den Brink & C. van der Kooi, Christelijke

dogmatiek (Zoetermeer: Boekencentrum, 2012). Globale kennis van de evolutietheorie, zoals bijv. uiteengezet in Rene Fransen, *Gevormd uit sterrenstof* (Vaassen: Medema, 2009).

### Doelgroep

Studenten met belangstelling voor de verhouding van geloof, theologie en wetenschap.

### Overige informatie

In verband met het werkcollege-karakter van de module is er een aanwezigheidsplicht van 80%.

## Specialization Course Islamic Theology 1: Contemporary Trends in Islamic Theological Thought

<b>Vakcode</b>	G_SMCIT141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. P.A. van Doorn-Harder
<b>Examinator</b>	prof. dr. P.A. van Doorn-Harder
<b>Docent(en)</b>	prof. dr. P.A. van Doorn-Harder
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

- is able to articulate the most important historic developments that have given rise to prominent contemporary trends within Islamic thinking;
- is able to reflect on the theories, philosophies, and methods of legal reasoning that are foundational to these contemporary trends;
- can contextualize the various religious and social developments resulting from contemporary theologies within certain Islamic societies;
- integrates theological reflection and research skills concerning contemporary Islamic theological thinking;
- will be prepared to effectively communicate about and do research on the various trends within contemporary Islamic theological thinking;
- will be able to develop a research project within the area of contemporary Islamic theology;
- is able to summarize, analyze and present the results of this research during a class period.

### Inhoud vak

The course equips students with the basic knowledge of the various developments within contemporary Islamic theological thinking. The course aims at improving students' critical skills and theorizing abilities in order to reflect on major changes within Islamic societies, connecting past and present developments.

Students will especially be challenged to reflect on the history and conditions of specific Islamic contexts and they will be able to apply the newly-found research skills and theorize about these contexts.

### Onderwijsvorm

This class is interactive. Students prepare text-analyses; findings are presented and discussed during class. Students are expected to do independent research on a topic of their own choice, while synthesizing their own information with the class readings. Teacher leads discussion, feedbacks presentations and introduces academic discussions on the subject matter.

### Toetsvorm

Presentation in class and discussion (20%); participation (10%); a final research report (70%).

### Literatuur

See blackboard for information on primary texts and articles, as well as on the research methodology.

Charles Kurzman, *Modernist Islam, 1840-1940: A Sourcebook*. (2002).

Charles Kurzman, *Liberal Islam: A Sourcebook*. (1998).

Shireen Hunter, T. (ed. ), *Reformist Voices of Islam: Mediating Islam and Modernity*.(2008).

Incidental articles.

### Aanbevolen voorkennis

This course is recommendable for those who have a strong basis in knowledge of Islamic theology.

### Overige informatie

For the first class, there will be an assignment conveyed via e-mail.

## Specialization Course Islamic Theology 3: Theory of Islamic Spiritual Care

<b>Vakcode</b>	G_SMCIT143 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. P.M. Wisse
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

1. Knows the theorization on the function of Islamic spiritual care compared to other disciplines and denominations.
2. Knows the theorization on different situations of people in care institutions, prisons etc. and the ways they address and articulate questions on life and faith.
3. Has insight in what contemporary Islamic spiritual care is (not) about, such as the relation between spiritual care and psychotherapy or 'Islamic' alternative medicine and how it is organized in the Netherlands.
4. Is acquainted with the central concepts within the Islamic spiritual care thought in different languages and cultures and can explain them comparatively in such a way that both differences and similarities are clear.

5. Is aware of the positive and negative effects of the used models (kerygmatic, therapeutic or hermeneutic), and methods such as counseling method in spiritual care and show this by the analysis of the studied cases.
6. Is able, during the analysis of a case, to recognize and analyze dialogic and hermeneutic aspects, and to form an opinion, through the acquired knowledge, about a meaningful approach to the situation or the problem such as dealing with amulets and magic in spiritual guidance.
7. Is able to employ the acquired knowledge about the theory of Islamic spiritual care independently in a final paper with own discretion and propositions reaching a profile of a Muslim spiritual caregiver.
8. Is able to present the profile of a Muslim spiritual caregiver, to be engaged in dialogue about it with other students and, if necessary, modify it.
9. Is able to explore source texts in the Quran and Hadith regarding Islamic spiritual care, to analyze them textually and conceptually and, where necessary, to make use of them during the follow-up research or professional practice

### **Inhoud vak**

This course contains both a conceptual and textual study on the framework of Islamic spiritual care. It discusses the conceptualization, definition, history, principles, models, methods and organization of Islamic spiritual care. The key question is: What is the function of the Islamic spiritual care and what are the duties of a Muslim caregiver. Attention is paid to the distinctive or the gray lines between (Islamic) spiritual care such as psychotherapy and alternative 'Islamic' medicine. We are also working textually on the Quran and Hadith about the life-significance aspects of Islamic spiritual care. The key question here is: In which ways can the spiritual sources be activated in the search for the meaning of life among clients of the Islamic spiritual care. The course ends with some substantial points of attention and discussion about spiritual care; such as 'interfaith' spiritual care. The overall acquired knowledge and insights will result in a final paper with own judgments and statements about the professional profile of Islamic spiritual care.

### **Onderwijsvorm**

Lectures and seminars (6x 3h), literature study, presentations, assignments and final paper (see course outline on BB).

### **Toetsvorm**

Final Paper with take-home questions (65%); presentation (15%); assignments (20%).

### **Literatuur**

- Ahmed, S. and Amer M., Counseling Muslims. Handbook of Mental Health Issues and interventions, New York : Routledge,2012.
- Ajouaou, M., Imam achter tralies, (phd), Universiteit Tilburg, 2010 (Engelstalige editie: Imam Behind Bars, Creatspace, 2014).
- Reader (will be delivered by the teacher).
- Recommended literature: see BB

### **Vereiste voorkennis**

Depending on the student's choice, the admission requirements for the Spiritual Care and/or the Research MA program apply for this course as well.

### Overige informatie

- Attendance is obligatory (minimum attendance 80%). Exceptional absence will be compensated by extra assignments.
- Successful completion of this course is a prerequisite for following an internship (stage) on Islamic spiritual care. (together with Arabic, Quran-recitation and memorization)

## Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Recent Developments in Continental Philosophy of Religion

<b>Vakcode</b>	G_SMGF131 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. W.L. van der Merwe
<b>Examinator</b>	prof. dr. W.L. van der Merwe
<b>Docent(en)</b>	prof. dr. W.L. van der Merwe
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

Purpose and end qualifications:

The purpose of this module is to explore and understand the major contributions to the so called “theological turn” within contemporary (mainly Continental) philosophy of culture and religion and more specifically to appropriate and evaluate various contemporary critiques of onto-theological conceptions of God and post-metaphysical reinterpretations of the Christian faith.

At the end the student should be able to explain in his/her own words and with reference to a number of philosophers the philosophical and cultural complexities of “God-talk”, the various meanings of the “death of God” within (Continental) philosophy and be able to compare critically a number of present-day responses to both.

1. The student is able to explain in his/her own words a. what the logico-semantical problem of “God-talk” entails, b. what is meant with “onto-theology” and c. how the notion of the “death of God” is related to it philosophically and culturally, and d. what the “theological turn” in contemporary philosophy of culture and religion entails.
2. The student is able to explain the various developments leading up to critiques of “onto-theology” and critically compare various “post-metaphysical” responses to it by a number of present-day, mainly Continental-philosophical authors.
3. The student is able to apply his/her understanding of various contributions to the “theological turn” (as explored in a number of selected texts by philosophers and scholars) to the reinterpretation of core notions of the Christian faith in theology, (post)secular culture and with regard to possible existential significance.
4. The student is able to argue in a philosophically informed and nuanced way why some authors or theories seem more convincing than other ones with regard to the critique of “onto-theology” and with regard to creative reinterpretations of the Christian faith and conceptions of

God.

5. The student is able to formulate his/her understanding of the reasons for and significance of the “theological turn” in contemporary philosophy of culture and religion in a clear and systematic way to fellow students and to an audience with limited philosophical and theological fore-knowledge of the issues at stake.

6. The student is able to analyze, contextualize and interpret the historical, philosophical and cultural preconditions of the current “theological turn”, to reflect on them in a critical and creative way and to determine, in an initial way, his/her own philosophical and existential stance with regard to these developments.

### **Inhoud vak**

This module focuses on the “theological turn” within contemporary philosophy of culture and religion by analyzing and evaluating various critiques of onto-theological conceptions of God, by exploring the various meanings of the “death of God” and the complexities of “God-talk” within Continental philosophy and by considering some current post-metaphysical reinterpretations of the Christian faith in response to these developments.

### **Onderwijsvorm**

Weekly seminar sessions take the form of introductions to specific topics by the lecturer, followed by class discussions and/or the “close reading” of texts and/or presentations by students. Each meeting has a specific focus on the basis of a selection of literature that need to be read thoroughly beforehand. To guide students through the reading material a few elementary questions (pertaining to each session) are provided in the course program. Students are expected to answer these questions in writing and to hand these exercises in a day in advance of the meeting. The course is concluded and the students’ acquired knowledge, understanding and skills are assessed with a written assignment (tentamen) and presentation to the class at the end of the course.

### **Toetsvorm**

Written assignment and presentation.

### **Literatuur**

For the literature, see Course Manual and Blackboard.

### **Overige informatie**

Preparatory exercises and attendance of seminar sessions are mandatory, because it forms integral part of the attainment of the goals/outcomes of the course.

## **Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness**

<b>Vakcode</b>	G_SMGF133 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. H.W.A. Blezer
<b>Examinator</b>	dr. H.W.A. Blezer

<b>Docent(en)</b>	dr. H.W.A. Blezer
<b>Lesmethode(n)</b>	Hoorcollege
<b>Niveau</b>	500

### **Doel vak**

Students know and understand both the origins and deep history of mindfulness as well as its wider contemporary applications, especially in health care and spiritual care.

Students can compare classical Buddhist perspectives on mindfulness with newly emerging insights from the philosophy, history and science of mindfulness.

Students can analyze, reflect upon, and interpret psychological, religious, medical, neuroscientific and cognitive science-perspectives on mindfulness.

Students can analyze, reflect upon and interpret the confluence of Buddhist and Western epistemologies that is inherent in the meeting of mindfulness with modern culture, and are able to identify potential conflicts as well as possibilities for synergy.

Students are aware of and can discern their own particular viewpoint on mindfulness, can relate that viewpoint to their own backgrounds, traditions and biases, and are able to make their angles transparent, flexible and fruitful rather than disconcerting, stubborn or distorting.

### **Inhoud vak**

Integrating mindfulness-based approaches into medicine, psychology, neuroscience, health care, spiritual care, education, business leadership, and other major societal institutions has become a burgeoning field. This rapidly growing interest in mainstream contemporary applications of ancient meditative practices raises philosophical questions that will be addressed in this course from a philosophy of religion-perspective.

This course offers an overview of the interchanges, reflections and collective conversations between various disciplines that characterize this new and promising field.

### **Onderwijsvorm**

Interactive class. Students prepare text-analyses; findings are peered before class, and presented and discussed in class. Teacher leads discussion, feedbacks presentations and introduces academic discussions on the subject matter.

### **Toetsvorm**

Presentation in class (20%), participation, peer-review and discussion (10%), and a final paper (70%).

### **Literatuur**

Mindfulness: Diverse Perspectives on its Meaning, Origins and Applications, ed. by Mark Williams and Jon Kabat-Zinn (2013)

The Healing Power of Meditation: Leading Experts on Buddhism, Psychology and Medicine Explore the Health Benefits of Contemplative Practice, ed. by Andy Fraser (2013).

Jeff Wilson, Mindful America: The Mutual Transformation of Buddhist Meditation and American Culture (2014).

Bhikkhu Analayo, Sattipatthana: The Direct Path to Realization (2006)  
Various articles on Blackboard.

**Vereiste voorkennis**

None

**Doelgroep**

Master students from the faculty of Theology and other faculties

**Specialization Course Praxis 1: Religion, Gender, and Sexuality**

<b>Vakcode</b>	G_SMPR141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. R.R. Ganzevoort
<b>Examinator</b>	prof. dr. R.R. Ganzevoort
<b>Docent(en)</b>	prof. dr. R.R. Ganzevoort, dr. A.K. Mosher
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

**Doel vak**

The student:

- understands the complex relation between religion, gender, and sexuality (historical, psychological, sociological, theological);
- understands the complex relation between religion, gender, and sexuality (historical, psychological, sociological, theological);
- understands the power aspects of sexuality and gender;
- understands the main aspects of different sexualities;
- can analyze and deconstruct religious conflict around sexualities;
- can contribute to debates regarding sexual diversity in such a way that mutual understanding and respect are fostered
- understand the main aspects of different sexualities;
- can analyze and deconstruct religious conflict around sexualities;
- can contribute to debates regarding sexual diversity in such a way that mutual understanding and respect are fostered.

**Inhoud vak**

The ambivalent intersection of sexuality, gender, and religion (and here especially Christianity) is the topic of this course. Issues include the biblical, theological, and ethical issues; the meanings of sexuality and gender; and much more. This course is intended for every student who wishes to understand the complexities of the interaction with and the theological interpretation of sexual and gender diversity. The course aims to contribute to positive dialogues, as well as awareness about self-care and ethical development of clergy. The course is organized along three general topics (concepts, normativity, dialogue) and six important cases (sexual abuse, homosexuality, transsexualism, prostitution, honor issues, and pedophilia).

**Onderwijsvorm**

Twelve working group style class meetings (24 hrs); literature study (126 hrs); reflective assignment (2 hrs); interview assignment with



presentation (4 hrs); writing a joint position paper (4 hrs); concluding essay (20 hrs).

### Toetsvorm

Presence and participation (20 %); assignment 1,2,3 (30%); concluding essay (50%).

### Literatuur

Please consult the syllabus on Blackboard for reading materials.

### Overige informatie

Since the learning program for this course is group activity, and a joint position paper will be written, classroom attendance is mandatory.

## Specialization Course Praxis 2: Missionary Churches in Modern Culture

<b>Vakcode</b>	G_SMPR142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. S. Paas
<b>Examinator</b>	prof. dr. S. Paas
<b>Docent(en)</b>	dr. S. Stoppels, prof. dr. S. Paas
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

Students will:

1. Have a general knowledge of the history of reflection on being a missionary church since the beginning of the 20th century.
2. Know different models and ways of being a missionary church, both theoretically and practically.
3. Be able to relate missional church thinking to fundamental ecclesiological notions.
4. Do basic fieldwork among a limited number of missionary churches in Amsterdam.

### Inhoud vak

Under the influence of renewal movements within Western Christianity since the 16th century Reformation and the progressive secularization of Western culture since the 19th century, thinking about 'mission' and 'church' has changed considerably. Leading theologians as well as most major church bodies and ecumenical platforms increasingly lump these two terms together, concentrating on the local expression of church (the congregation or parish) as essentially 'missionary'. This development in turn leads to a wealth of questions, such as:

- which ecclesiology underpins thinking about the missionary congregation or the missional local church?
- to what extent does this fusion of 'mission' and 'local church' burden the congregation and its members with highly idealistic expectations?
- can this vision be developed in existing churches or does it imply a policy of church planting and entrepreneurial pioneering as its logical consequence?
- which aspects of 'mission' and 'church' remain underdeveloped in this

new thinking?

- how does this line of thinking relate to older paradigms of the relationship between the church and God's world?
- which models are used to embody this new thinking in concrete Western contexts?

In this course we will concentrate on historical developments that have led to this almost universal acceptance of the 'missional church' as a local expression. We will look at several important documents and declarations, such as Jerusalem 1928 and Tambaram 1938, and their influence on ecclesial policies in the West. Also we will reflect on theoretical and practical difficulties that have arisen from the fusion of the World Missionary Council and the World Council of Churches. A second important emphasis in this course will be on ecclesiological paradigms that underpin thinking about mission and church in contemporary Christian theology, such as (neo-)Anabaptism and neo-Barthianism. Finally, we will look into several models or expressions of missionary churches that are being used in the late modern West, especially in the context of Amsterdam.

### **Onderwijsvorm**

1. Lecturing.
2. Presenting prepared brief student-papers on literature that has been studied.
3. Preparing fieldwork (interviews and observations) in class, using several theoretical frames.
4. One or two guest lectures on well-known contemporary expressions of missionary churches.
5. Fieldwork in Amsterdam into a missionary congregation (can be done in groups of 2-3):
  - leading research question: "How does this particular church embody mission in its context?"
  - the research should contain 3-4 interviews and 1-2 observations
  - the research should give insight in (explicit and implicit) theology informing the missionary practice of this church
  - the research should show how the 'world' functions in the discourses, practices and symbols of this church
  - the research should discuss at least one typical activity or practice of this church that reflects its missionary identity par excellence

### **Toetsvorm**

Students will submit a portfolio, containing:

- brief reading reports of the literature mentioned
- a report of fieldwork, as described above
- an essay of 2,000-3,000 words on "The missionary church in contemporary Western society", which makes use of the reading reports and the fieldwork report

### **Literatuur**

Darrell Guder, *The Continuing Conversion of the Church*, 2000

Michael Moynagh, *Church in Every Context*, 2012

Stefan Paas, *Church Planting in the Secular West*, 2016

Several articles, reports and documents that will be offered online

For those who read Dutch: Stefan Paas, *Vreemdelingen en priesters*, 2015 (esp. chapters 2-3)

### **Vereiste voorkennis**

No specific requirements, other than a general academic BA/MA- level of thinking and interest in the subject.

**Aanbevolen voorkennis**

BA-level of theology completed.

**Doelgroep**

All those who have an interest in missionary churches in contemporary Western society, and are capable of reflecting and working on an initial theological MA-level

## Specialization Course Praxis 3: Religion and Trauma

<b>Vakcode</b>	G_SMPR132 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. R.R. Ganzevoort
<b>Examinator</b>	prof. dr. R.R. Ganzevoort
<b>Docent(en)</b>	dr. S. Stoppels, prof. dr. R.R. Ganzevoort, dr. S. Sremac
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

**Doel vak**

The aims of the course are that the student

- Can analyze how religion, traumatization and violence interact and how that impacts individuals and communities.
- Can analyze positive and negative contributions of religion in coping with trauma and violence in individual life stories using coping and trauma theory.
- Can evaluate the theological complexity of religion and violence and is able to reflect hermeneutically on those complexities.
- is able to communicate in a pastorally adequate way on the theme of religion and violence.
- Is able to analyze and critically evaluate new contributions of religion in coping with trauma and violence, and reflect on them and on his/her own professional approaches in this field and to determine on which elements further personal development of competencies is required, by showing this with a reflection report.

**Inhoud vak**

This course deals with different shapes of violence and trauma (political, domestic, sexual, disaster) and the relation with religion.

We will address theories on traumatization and reflect on the age old role of religion in coping with violence and trauma. We also discuss the fundamental theological question whether and how religion can offer answers to violence or is itself part of the problem.

**Onderwijsvorm**

The course consists of 6 EC = 168 hrs, divided as follows:

- Lectures 12 hrs
- Assignments 18 hrs
- Final essay 30 hrs
- Literature 108 hrs = ± 600 pages

### Toetsvorm

The examination will consist of writing an essay that deals with a topic related to the course theme (to be approved by the lecturer). The ideal topic will combine a specific phenomenon or traumatic experience with a specific theological issue. Size: max 3000 words. The final grade will depend on this essay (70% and the assignments (30%). Students following a profession oriented MA-program will focus their assignments and final essay on a specific context of professional care. Students in the Research Master-program will focus assignments and the final essay on writing a more in-depth literature review of the agreed upon topic.

### Literatuur

- J.L. Herman, Trauma and recovery / Trauma en herstel, 300 pp.
- Various papers on blackboard, 100 pp.
- Individual literature for essay, 200 pp.

## Spiritual Care 1

<b>Vakcode</b>	G_SPICA1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. R.R. Ganzevoort
<b>Examinator</b>	A.I. Liefbroer MA MSc.
<b>Docent(en)</b>	prof. dr. R.R. Ganzevoort, dr. C.W. Anbeek
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

- De student kan kenmerken van geestelijke verzorging identificeren in relatie tot andere disciplines en in relatie tot levensbeschouwelijke richtingen;
- De student kan de zes dimensies van het narratief-hermeneutische model voor het werken met levensverhalen in de geestelijke verzorging beschrijven en de theologische implicaties beoordelen;
- De student kan existentiële thema's als woede, angst en schuld in levensverhalen interpreteren met behulp van het narratief-hermeneutische model en de omgang met die thema's psychologisch en theologisch analyseren;
- De student kan een strategie voor geestelijke verzorging in een concrete situatie ontwerpen en dat ontwerp verantwoorden in het licht van de beroepscode voor geestelijk verzorgers;
- De student kan respectvol communiceren met mensen uit de eigen en andere levensbeschouwelijke traditie(s) en de mogelijk optredende verschillen van visie verhelderen;
- De student kan een visie op de eigen professie presenteren aan collega's en andere professionals;
- De student kan reflecteren op zijn/haar competenties en handelen als geestelijk verzorger in concrete begeleidingssituaties en kan identificeren welke verdere professionele ontwikkeling hij/zij nodig heeft.

### Inhoud vak

De module Spiritual Care I is de eerste beroepsveldmodule voor de specialisatie Spiritual Care. Kernvraag in de module Spiritual Care I is: 'wat is geestelijke verzorging?' In deze module komen de geschiedenis van het beroep, kerneigenschappen (ook volgens verschillende tradities), de plaats in de instelling, modellen en methoden aan bod (waaronder de relatie tussen presentie en interventie). Deze module draait om de basistheorie van het vakgebied van de geestelijke zorg. Dat betekent dat we aandacht geven aan de achtergrond van het vak (zowel historisch als theoretisch), aan de beroepsidentiteit en aan de specifieke inhoudelijke deskundigheid. Aan de orde komen kernbegrippen van de geestelijke zorg als contingentie, zingeving, identiteit, narrativiteit, levensbeschouwing en spiritualiteit, alsmede de methodische notie van de presentie. De student wordt bekend gemaakt met verschillende modellen van geestelijke zorg, met name met het narratief-hermeneutisch model waarin de geestelijk verzorger optreedt als tolk en gids. De module wordt gedragen door een narratieve benadering op geestelijke verzorging. Daarom is er aandacht voor het levensverhaal, contingentie en zingeving, dialoog rond contrastervaringen en de psychologische en theologische reflectie op existentiële thema's aan de orde: verlies, trauma, angst, schuld, woede, verlangen.

### **Onderwijsvorm**

Hoor- / werkcolleges met discussie (12 x 2 uur) en opdrachten (12 uur). Bestudering literatuur (132 uur = 800 pp.).

Er zijn zes collegeweken met steeds twee colleges. In de colleges besteden we aandacht aan de achtergronden, methoden en inhoud van spirituele zorg. Bij de achtergronden kijken we naar de geschiedenis van het vakgebied, de traditiespecifieke en interfaith aspecten en de onderliggende visies. Bij methoden kijken we naar werkvormen en werkvelden (specifieke training komt aan de orde bij de stage). Bij de inhoud gaat het om existentieel-theologische thema's zoals verlangen, woede, trauma, hoop etc. Daarbij verbinden we psychologische en filosofische inzichten met de verschillende religieuze tradities. Dat daagt de geestelijk verzorger uit om zowel met de eigen traditie als met de traditie van de gesprekspartner om te gaan. De studenten bereiden in groepjes een presentatie voor bij de vier colleges over existentialia, waarbij ze ook een verbinding leggen met de verschillende religieuze tradities. Dat daagt de geestelijk verzorger uit om zowel met de eigen traditie als met de traditie van de gesprekspartner om te gaan.

### **Toetsvorm**

De beoordeling vindt als volgt plaats:

- Participatie;
- Opdrachten (inclusief paper);
- Schriftelijk tentamen (take home).

### **Literatuur**

- Doolaard, Jaap (red.). Nieuw Handboek Geestelijke Verzorging. Kampen: Kok, 2006;
- Visser, Jan en Ruard Ganzevoort. Zorg voor het Verhaal. Zoetermeer: Boekencentrum, 2007;
- \* Anbeek, Christa & de Jong, Ada. Berg van de ziel. Een persoonlijk essay over kwetsbaar leven. Utrecht: Ten Have, 2013;
- Reader.
- Voor Engelstalige studenten wordt alternatieve literatuur voorzien.

### **Overige informatie**

Deze cursus wordt aangeboden in het Nederlands / This course will be taught in Dutch.

## Spiritual Care 2

<b>Vakcode</b>	G_SPICA2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E.C.T. de Jongh
<b>Examinator</b>	dr. E.C.T. de Jongh
<b>Docent(en)</b>	dr. E.C.T. de Jongh
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

De student:

- kan de eigenheid van spiritualiteit als academische discipline te beschrijven;
- kan een family resemblance definitie van spiritualiteit formuleren en verantwoorden;
- houdt een referaat over het transformatieproces van een klassieker in een veld naar keuze;
- schrijft een spirituele autobiografie;
- kan optreden als begeleider van processen van interpretatie;
- heeft geoefend met gespreksvaardigheden bij geestelijke verzorging;
- is in staat een leergemeenschap te identificeren die past bij zijn/haar eigen traditie.

### Inhoud vak

Spiritual Care 2 is een van de beide Professional Stream Courses in het subprogramma Spiritual Care van de Master Theology and Religious Studies (60EC). In de module Spiritual Care 1 stond de basistheorie van het vakgebied van de geestelijke zorg centraal en daarmee de bekwaamheid voor de uitoefening van het vak. In deze module gaan we in op een aspect van de bekwaamheid: gespreksvoering bij geestelijke verzorging. Het accent in deze module ligt echter op de bevoegdheid van de geestelijk verzorger.

Vanouds steunde de bevoegdheid van geestelijk verzorgers op de zending door een erkend levensbeschouwelijk genootschap (ook wel aangeduid als ambt). Nu er binnen de beroepsgroep steeds meer ruimte ontstaat voor zogenaamde 'ongebonden' geestelijk verzorgers wordt de vraag naar de bevoegdheid van geestelijk verzorgers opnieuw doordacht. Daarbij speelt spiritualiteit een sleutelrol.

De student maakt kennis met spiritualiteit als een interdisciplinair veld van onderzoek en als academische discipline. We verhelderen de verhouding tussen spiritualiteit en religie en we besteden aandacht aan de betekenis van spiritualiteit in de praktijk van de geestelijke verzorging. Omdat spiritualiteit onlosmakelijk verbonden is met de geleefde ervaring leent het masterprogramma Spiritual Care zich voor interreligieuze reflectie op de eigen spiritualiteit. Daarbij wordt nadrukkelijk een verbinding met de eigen (traditiespecifieke) bronnen van de studenten nagestreefd. Door de verkenning van spiritualiteit in

praktisch en theoretisch opzicht raken studenten vertrouwd met hun eigen spiritualiteit en die van andere studenten en wordt de basis gelegd voor de bevoegdheid tot uitoefening van het vak van geestelijk verzorger.

### Onderwijsvorm

Hoor- / werkcolleges met discussie (6 x 2 uur). Bestudering literatuur (ca. 600 pag.). Gesprekspracticum (3 x 3 uur). Presentatie van referaten door de studenten (afhankelijk van het aantal studenten 2-3 bijeenkomsten van 2-3 uur).

### Toetsvorm

De beoordeling vindt plaats op basis van een portfolio met summatieve and formatieve toetsen (zie de details hieronder). Het tentamen wordt via Blackboard (turnitin) ingeleverd. Deelname aan het gesprekspracticum is een voorwaarde voor beoordeling van het portfolio.

- Levensbeschouwelijke biografie (40% van het eindcijfer)
- Referaat (30% van het eindcijfer)
- Tentamen (30% van het eindcijfer)

Het referaat moet ondersteund worden door een hand-out of een Powerpoint presentatie (of alternatief programma), die bij de andere schriftelijke stukken wordt gevoegd in het portfolio.

Na afloop van de module wordt de levensbeschouwelijke biografie persoonlijk met de student besproken.

### Literatuur

- Johan Verstraeten, *Taal en stilte* (Averbode: Altiora, 2014), 72 pag.
- Jaap Dijkstra, *Gespreksvoering bij geestelijke verzorging* (Soest: Nelissen, 2007). 220p
- Reader (wordt beschikbaar gesteld via Blackboard), waarin opgenomen:
  - o C. Aalders, *Spiritualiteit: over geestelijk leven vroeger en nu* (Den Haag: Boekencentrum, 1969), p. 16-36
  - o Lia van Aalsum, 'Spiritualiteit en onderwijs nader bekeken', in: *Narhex* (december 2004)
  - o M. ter Borg, *Waarom geestelijke verzorging?* (Nijmegen: KSGV, 2000), p. 49-65
  - o G. Burrell and G. Morgan, *Sociological Paradigms of Organisational Analysis* (Hants: Ashgate, 2008), hst. 1-3
  - o Mary Frohlich, 'Critical Interiority', in: *Spiritus* (Vol. 7, No. 1)
  - o N. ter Linden, 'Op verhaal komen. Verhalen als geestelijke bagage van cliënt en hulpverlener', in: eds. A. van Heeswijk et. al., *Op verhaal komen. Religieuze biografie en geestelijke gezondheid* (Tilburg: KSGV: 2006), p. 37-65
  - o André Mulder, 'Werken met diepgang: een introductie', in: eds. A. Mulder en H. Snoek, *Werken met diepgang* (Zoetermeer: Meinema, 2012), hst. 1
  - o Doug Oman, 'Defining Religion and Spirituality', in: eds. R.F. Paloutzian and C.L. Park, *Handbook of the Psychology of Religion* (New York: Guildford Press, 2013)
  - o Sandra Schneiders, 'Spirituality in the Academy', in: *Theological Studies* (Vol. 50, No. 4)
  - o K. Waayman, *Spiritualiteit. Vormen, grondslagen, methoden* (Gent: Carmelitana, 2000), p. 390-420
  - o Martin Walton, *Wederwaardigheden & Methodes* (Groningen, Protestantse Theologische Universiteit, 2014). Oratie.

**Overige informatie**

Deze cursus wordt aangeboden in het Nederlands / This course will be taught in Dutch.

**Thesis**

<b>Vakcode</b>	G_1MATHES ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	12.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Niveau</b>	500

**Doel vak**

The student is able to analyse a problem within the field of theology and/or religious studies and to write a coherent, well-defined and methodologically sound report on it.

**Inhoud vak**

Thesis.

**Onderwijsvorm**

Individual supervision.

**Toetsvorm**

Thesis.

**Vereiste voorkennis**

The student must have completed the specialisation modules (i.e. Leadership 1 & 2, Media 1 & 2 etc.) Hermeneutics and Research Skills