University of Kelaniya
Faculty of Humanities
Department of Western Classical Culture
and Christian Culture

BA Honours in Christian Culture
Revised Curriculum

Academic Year 2019/2020 onwards

1. Programme Specification

Key Features of the Programme	
Programme title:	Bachelor of Arts Honours in Christian Culture
Final award:	B.A. (Hons) in Christian Culture
SLQF level:	SLQF Level 6
Programme code:	CHCU
Awarding institution:	University of Kelaniya, Sri Lanka
Teaching institution:	University of Kelaniya, Sri Lanka
Faculty:	Faculty of Humanities
Language of study and assessment:	Sinhala and English
Departmental web page address:	https://hu.kln.ac.lk/depts/wcc_cc/
Method of study (fulltime/part-time/ split/ other):	Full time
Mode of teaching/ delivery:	Direct classroom teaching, Online teaching, distance/blended
Total number of notional hours:	126 x 50 = 8300 hours
Credit value of the programme:	The B.A (Hons) in Christian Culture has a total value of 126 SLQF credits. (Each credit is equivalent to 50 notional hours as defined by SLQF)
Maximum and minimum period of registration:	From the effective date of registration: 4 years (minimum) and 6 years (maximum)
Criteria for admission to the programme (including SLQF level):	The completion of SLQF Level 3, and the requirements of the Faculty of Humanities to follow Honours Degree Programmes.
Length/duration of the programme:	8 semesters (4 calendar years).
Progression - Employment and further study opportunities:	Completion of SLQF Level 6 meets the minimum entry requirement for SLQF Level 7, 8, 9, 10 and 11. It is also considered as one of the entry requirements for SLQF Level 12.

Relevant Subject Benchmark Statement (SBS):	The Subject Benchmark Statement adopted is the SBS of BA in Theology and Religious Studies by the UK Quality Assurance Agency (December 2019): https://www.qaa.ac.uk/docs/qaa/subject-benchmark-statements/subject-benchmark-statement-theology-and-religious-studies.pdf?sfvrsn=70e2cb81_5
Board of Examiners:	Examiners are nominated by the Head of the Department - in consultation with the academic staff of the relevant subject area - to the Faculty Board of the Faculty of Humanities and are appointed by the Senate of the University of Kelaniya.

2. Brief Introduction to the Awarding Institution/Department

The Department of Western Classical Culture and Christian Culture, Faculty of Humanities of the University of Kelaniya, functions as a two-subject department, namely Western Classical Culture and Christian Culture. Studies in these subjects enable students to acquire a specialized knowledge of the religious and philosophical world of Ancient West Asia, Greece and Rome.

The aim and objective of the department is to produce employable graduates of a higher intellectual quality who are able to delve deep into the mystery of being human while living socially. This aim and objective is realised through the application of scientific methods developed by human and social sciences.

The Degree Programme on BA Honours in Christian Culture taught in Sinhala and English offers a unique opportunity for students with any religious affiliation or without, to learn Christianity as one of the world religions. Christian Culture covers four main subject areas, namely, (i) Christian Scriptures, (ii) History of Christianity, (iii) Christian Art and Literature, and (iv) Christian Philosophy and Contextual Theology. The optional course units of this degree programme are meant for students following religious studies and language studies – the latter related to European Christian cultural ethos such as French, German, Spanish and Italian.

3. Introduction to the Programme and the Curriculum Development Methodology/Process

B.A. Honours in Christian Culture programme is designed to meet the aspirations of those students who hope to pursue a career mainly in Christian Studies related to teaching both in government and private schools, government ministries, departments as well as various non-governmental organizations, institutions, in the fields of academia and the corporate sector.

The proposed curriculum revision of B.A. Honours in Christian Culture has been developed with the consideration of the current requirements of our undergraduates, key employee–employer relations stakeholders and the emerging global trends in Christian education and studies particularly in relation to Sri Lankan context. The present revision is a further improvement of the curriculum approved by the Board of Senate on 22.01.2020, presented as part of the AHEAD project of the Faculty of Humanities.

In revising the curriculum, first, the preliminary discussions were held among the permanent staff of the Department and the visiting lecturers teaching Christian Culture. Secondly, the students pursuing the Honours Degree Programme in Christian Culture were consulted and their course unit evaluation forms were considered. Thirdly, the reports of the principles of schools and directors of governmental and non-governmental sector on the performance of Christian Culture students who completed internships in their schools or respective organizations over the years were studied. Fourthly, the draft of the curriculum was discussed with experts in the discipline.

The present curriculum revision included modifications to improve the graduate profile, programme learning outcomes and the detailed course outlines of the course units based on SLQF requirement 6.

4. Graduate Profile

A graduate holding the degree Bachelor of Arts Honours in Christian Culture from the University of Kelaniya is able to:

1. apply fundamental concepts and principles of Christian Studies to find viable and justifiable solutions concerning the current issues on ecumenical and interreligious dialogue, education, environment, health, economy, politics and aesthetic with an intelligent engagement in the richness of Christian tradition in its varied and central forms.

2. demonstrate critical comprehension of theological, political, social, textual, philosophical, historical, ritual, practical, ethical, institutional and aesthetic expressions of Christianity.

3. discuss and demonstrate critical comprehension of the classic sources and their subsequent articulations by some interpreters of the tradition(s) in different historical periods and in different social or geographical settings.

4. evaluate and critically analyse a diversity of primary and secondary sources in theology and Christian studies and where appropriate, from related subjects such as the humanities or social sciences.

5. critically analyse a range of themes, debates and methods within theology and Christian studies.

6. employ digital learning skills to identify appropriate source material and data to support research in the field of Christian studies.

7. communicate information, ideas, arguments, principles and theories and develop an argument by a variety of means by written, oral and visual means and relate materials to an intended audience both physically and virtually.

8. lead, follow and take responsibility for one's actions and decisions by being a leader and a team player when situation arises.

9. respect diverse cultures and to act with empathy for the oppressed by promoting human rights, equity and ethical values.

10. undertake independent or self-directed study or learning (including time management) and reflect on one's strengths and weaknesses as a learner and show independence in thought, critical self-awareness about one's own outlook, commitments and prejudices.

5. Programme Learning Outcomes (PLOs)

PLO 1 Apply the knowledge on fundamental concepts and the principles of Christian Studies acquired to contribute towards nation building particularly peace, harmony and the good order of society.

PLO 2 Demonstrate critical comprehension of various multidisciplinary perceptions in relation to the humane expressions of the teachings of Christianity including feminist theology, conflict reconciliation and ecology.

PLO 3 Apply critical comprehension of the classic sources and their subsequent articulations by some interpreters of the tradition(s) in different historical periods and in different social or geographical settings as a basis to create new knowledge.

PLO 4 Analyse critically the primary and secondary sources of Christian studies and where appropriate also from related disciplines in humanities and social sciences as a basis for a contextual interpretation.

PLO 5 Collaborate with different traditions within Christian Churches and theologies with mutual respect and acceptance.

PLO 6 Apply effective communication skills in Information and Communication Technology (ICT) to express ideas, arguments, principles, theories learnt in class reinterpreted on the basis of the experiential knowledge acquired through field exposures and contextual engagement in an action-reflection process with clarity in written, oral and visual means to an intended audience physically and virtually.

PLO 7 Realise personal as well as community life goals and achieve career success through lifelong learning while contributing to the country as responsible and mature citizens.

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6. Mapping Programme Learning Outcomes with the Graduate Profile

Graduate Profile	Programme Learning Outcomes (PLOs)
1. Apply fundamental concepts and principles of Christian Studies to find viable and justifiable solutions concerning the current issues on ecumenical and interreligious dialogue, education, environment, health, economy, politics and aesthetic with an intelligent engagement in the richness of Christian tradition in its varied and central forms.	1. Apply the knowledge on fundamental concepts and the principles of Christian Studies acquired to contribute towards nation building particularly peace, harmony and the good order of society.
2. Demonstrate critical comprehension of theological, political, social, textual, philosophical, historical, ritual, practical, ethical, institutional and aesthetic expressions of Christianity.	2. Demonstrate critical comprehension of various multidisciplinary perceptions in relation to the humane expressions of the teachings of Christianity including feminist theology, conflict reconciliation and ecology.
3. Discuss and demonstrate critical comprehension of the classic sources and their subsequent articulations by some interpreters of the tradition(s) in different historical periods and in different social or geographical settings.	3. Apply critical comprehension of the classic sources and their subsequent articulations by some interpreters of the tradition(s) in different historical periods and in different social or geographical settings as a basis to create new knowledge.
4. Evaluate and critically analyse a diversity of primary and secondary sources in theology and Christian studies and where appropriate, from related subjects such as the humanities or social sciences.	4. Analyse critically the primary and secondary sources of Christian studies and where appropriate also from related disciplines in humanities and social sciences as a basis for a contextual interpretation.
5. Critically analyse a range of themes, debates and methods within theology and Christian studies.	4. Analyse critically the primary and secondary sources of Christian studies and where appropriate also from related disciplines in humanities and social sciences as a basis for a contextual interpretation.
6. Employ digital learning skills to identify appropriate source material and data to support research in the field of Christian studies.	6. Apply effective communication skills in Information and Communication Technology (ICT) to express ideas, arguments, principles, theories learnt in class reinterpreted on the basis of the experiential knowledge acquired through field exposures and contextual engagement in an action-reflection process with clarity in written, oral and visual means to an intended audience physically and virtually.

7. Communicate information, ideas, arguments, principles and theories and develop an argument by a variety of means by written, oral and visual means and relate materials to an intended audience both physically and virtually.	6. Apply effective communication skills in Information and Communication Technology (ICT) to express ideas, arguments, principles, theories learnt in class reinterpreted on the basis of the experiential knowledge acquired through field exposures and contextual engagement in an action-reflection process with clarity in written, oral and visual means to an intended audience physically and virtually.
8. Lead, follow and take responsibility for one's actions and decisions by being a leader and a team player when situation arises.	7. Realise personal as well as community life goals and achieve and career success through lifelong learning while contributing to the country as responsible and mature citizens.
9. Respect diverse cultures and act with empathy for the oppressed by promoting human rights, equity and ethical values.	5. Collaborate with different traditions within Christian Churches and theologies with mutual respect and acceptance.
10. Undertake independent or self-directed study or learning (including time management) and reflect on one's strengths and weaknesses as a learner and show independence in thought, critical self-awareness about one's own outlook, commitments and prejudices.	7. Realise personal as well as community life goals and achieve and career success through lifelong learning while contributing to the country as responsible and mature citizens.

7. Mapping of Programme Learning Outcomes (PLOs) with SLQF Learning Outcomes

Executive Summary											
1. Subject / Theoretical Knowledge	2. Practical Knowledge and Application	3. Communication	4. Teamwork and Leadership	5. Networking and Social Skills	6. Creativity and Problem Solving	7. Managerial and Entrepreneurships	8. Information Usage and Management	9. Adaptability and Flexibility	10. Attitudes, Values and Professionalism	11. Vision for Life	12. Updating self / Lifelong Learning
PLOs. 1	3	6	5,7	2,3,4	5,7	6	5,7	2,5	1,2,5,7	1,7	3,5,7

Mapping of Programme Learning Outcomes (PLOs) with SLQF Learning Outcomes		
Categories of Learning Outcomes	**SLQF Requirements**	**Which learning outcomes are achieved[3]**
1. Subject / Theoretical Knowledge	Demonstrate a substantive knowledge and understanding of the core aspects of the area of study.	1
2. Practical Knowledge and Application	Use practical skills and enquiry efficiently and effectively within the area of study.	3
3. Communication	Communicate information, ideas, issues and solutions efficiently and effectively.	6
4. Teamwork and Leadership	Exercise leadership in the professional environment and workplace.	5,7
5. Creativity and Problem Solving	Construct and sustain arguments and use these arguments, ideas and techniques in problem solving for a given situation.	2,3,4

6.	Managerial and Entrepreneurship	Take initiative, assume personal responsibility and demonstrate accountability and ability to instill entrepreneurship.	5,7
7.	Information Usage and Management	Thorough in transferable skills related to ICT and information literacy.	6
8.	Networking and Social Skills	Ability to work in teams, give leadership and promote social engagement.	5,7
9.	Adaptability and Flexibility	Analyse and devise appropriate strategies for adapting to changing environments.	2,5
10.	Attitudes, Values and Professionalism	Demonstrate positive attitudes and social responsibility.	1,2,5,7
11.	Vision for Life	Exercise and further develop the new competencies and assume further responsibilities with confidence.	1,7
12.	Updating Self / Lifelong learning	Engage in independent learning using scholarly reviews and secondary sources of information.	3,5,7

8. Course Structure

Level	Course Code	Title of the Paper	Type	SLQF Credit	Notional Hours		
					Lectures	Directed Learning	Independent Learning
Level 02	CHCU 21712	Hebrew Scriptures	Compulsory	2	30	30	40
	CHCU 21723	History of Christianity I	Compulsory	3	45	45	60
	CHCU 21732	Christian Art	Compulsory	2	30	30	40
	CHCU 21744	Philosophy of Religion I	Compulsory	4	60	60	80
	CHCU 21752	Seminar on Research Methodology	Compulsory	2	30	30	40
	CHCU 21762	Introduction to Biblical Greek	Optional	2	30	30	40

	CHCU 22772	Christian Scriptures	Compulsory	2	30	30	40
	CHCU 22783	History of Christianity II	Compulsory	3	45	45	60
	CHCU 22792	Christian Literature	Compulsory	2	30	30	40
	CHCU 22804	Philosophy of Religion II	Compulsory	4	60	60	80
	CHCU 22812	Wisdom Literature	Compulsory	2	30	30	40
	CHCU 22822	Introduction to Biblical Hebrew	Optional	2	30	30	40
	CHCU 21663	Introduction to Computers	Compulsory	3	45	45	60
	CHCU 22673	Networking and Security	Compulsory	3	45	45	60
Level 03	CHCU 31714	Pentateuch	Compulsory	4	60	60	80
	CHCU 31723	History of Christianity in Asia	Compulsory	3	45	45	60
	CHCU 31733	Mediaeval Christian Art	Compulsory	3	45	45	60
	CHCU 31743	Christian Anthropology	Compulsory	3	45	45	60
	CHCU 31752	Symbolism of Meals in Scripture and Tradition	Optional	2	30	30	40
	CHCU 32764	Christian Scriptures II	Compulsory	4	60	60	80
	CHCU 32773	Christian Culture and Other Religious Cultures in Sri Lanka	Compulsory	3	45	45	60
	CHCU 32783	Renaissance and Post-Renaissance Christian Art	Compulsory	3	45	45	60
	CHCU 32793	Development of Christian Doctrine	Compulsory	3	45	45	60
	CHCU 31663	Database Management and Security	Compulsory	3	45	45	60
	CHCU 32673	Human Computer Interaction	Compulsory	3	45	45	60
	CHCU 41713	Prophets and Justice	Compulsory	3	45	45	60

Level 04	CHCU 41722	History of Christianity in Sri Lanka	Compulsory	2	30	30	40
	CHCU 41732	Christian Social Thought	Compulsory	2	30	30	40
	CHCU 41743	Contextual Christian Thought I	Compulsory	3	45	45	60
	CHCU 42752	Founder of Christianity	Compulsory	2	30	30	40
	CHCU 42763	Contextual Christian Thought II	Compulsory	3	45	45	60
	CHCU 43778	Dissertation	Compulsory	8		60	340
	CHCU 43783	Internship	Compulsory	3	10	80	210
	CHCU 41663	Image Processing	Compulsory	3	45	45	60
	CHCU 42673	Computer Animation	Compulsory	3	45	45	60

Total no. of Credits (compulsory course units)	Level I – 30 (Christian Culture – 10) Level II – 32 Level III – 32 Level IV – 32 Total – 126 credits
Total no of teaching hours (compulsory course units)	(115 x 30) + 10 = 3460 hours
Total no of notional hours (compulsory course units)	(115 x 50) + (400 + 300) = 6500 hours

9. Course Structure of the Degree Programme and the Compliance with SLQF Level Descriptors for Four Level (Eight Semester) Study Programme

Contribution of course units/modules to the compliance requirement

Categories of Learning Outcomes

Level	Course Unit	PLO 1 — Subject / Theoretical Knowledge (1)	PLO 3 — Practical Knowledge and Application (2)	PLO 6 — Communication (3)	PLO 5,7 — Teamwork and Leadership (4)	PLO 2,3,4 — Creativity and Problem Solving (5)	PLO 5,7 — Managerial and Entrepreneurships (6)	PLO 6 — Information Usage and Management (7)	PLO 5,7 — Networking and Social Skills (8)	PLO 2,5 — Adaptability and Flexibility (9)	PLO 1,2,5,7 — Attitudes, Values and Professionalism (10)	PLO 1,7 — Vision for Life (11)	PLO 3,5,7 — Updating self / Lifelong Learning (12)
2	CHCU 21712 - Hebrew Scriptures	1	3	6	5,7	2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 21723 – History of Christianity I	1	3	6	5,7	2,3				2,5	1,2,5,7	1,7	3,5,7
	CHCU 21732 - Christian Art	1	3	6	5,7	2,3,4			5,7		1,2,5,7	1,7	3,5,7
	CHCU 21744 - Philosophy of Religion I	1	3	6		2,3,4	5,7	6	5,7		1,2,5,7	1,7	3,5,7
	CHCU 21752 - Research Methodology	1	3	6				6					
	CHCU 21762 – Intr. Biblical Greek	1	3	6	5,7								
	CHCU 22772 - Christian Scriptures I	1	3	6	5,7	2,3,4	5,7	6			1,2,5,7	1,7	3,5,7
	CHCU 22783 - History of Christianity II	1	3	6	5,7	2,3,4				2,5	1,2,5,7	1,7	3,5,7

	CHCU 22792 – Christian Literature	1	3	6	5,7	2,3,4		6	5,7	2,5	1,2,5,7	1,7	3,5,7
	CHCU 22804 - Philosophy of Religion II	1	3	6		2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 22812 – Wisdom Literature	1	3	6	5,7	2,3,4			5,7		1,2,5,7	1,7	3,5,7
	CHCU 22822 – Intr. to Biblical Hebrew	1	3	6	5,7								
	CHCU 21663 - Introduction to Computers	1	3	6	5,7	2,3,4							
	CHCU 22673 - Networking and Security	1	3	6	5,7	2,3,4		6	5,7				
3	CHCU 31714- Pentateuch	1	3	6	5,7	2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 31723- History in Asia	1	3	6		2,3,4				2,5	1,2,5,7	1,7	3,5,7
	CHCU 31733 – Mediaeval Christian Art	1	3	6	5,7	2,3,4			5,7		1,2,5,7	1,7	3,5,7
	CHCU 31743- Christian Anthropology	1	3	6		2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 31752 - Symbolism of Meals in Scripture and Tradition	1	3	6				6			1,2,5,7	1,7	3,5,7
	CHCU 32764 - Christian Scriptures II	1	3	6	5,7	2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 32773 – Christian Culture and Other Rel. Cultures	1	3	6	5,7		5,7		5,7		1,2,5,7	1,7	3,5,7
	CHCU 32783- Renaissance & PR Chr, Art	1	3	6	5,7	2,3,4			5,7		1,2,5,7	1,7	3,5,7
	CHCU 32793- Development ,of Doctrine	1	3	6		2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 31763- Database Management	1	3	6	5,7	2,3,4	5,7	6		2,5			

	CHCU 32773-Human Computer Interaction	1	3	6	5,7	2,3,4	5,7	6	5,7	2,5			3,5,7
4	CHCU 41714-Prophets and Justice	1	3	6	5,7	2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 41722 – History of Christianity in SL	1	3	6	5,7	2,3,4					1,2,5,7	1,7	3,5,7
	CHCU 41732 – Christian Social Thought	1	3	6		2,3,4					1,2,5,7	1,7	3,5,7
	CHCU 41743 - Contextual Theology I	1	3	6	5,7	2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 42752-Founder of Christianity	1	3	6	5,7	2,3,4		6			1,2,5,7	1,7	3,5,7
	CHCU 42763-Contextual Theology II	1	3	6	5,7	2,3,4	5,7	6	5,7		1,2,5,7	1,7	3,5,7
	CHCU 43778-Dissertation	1	3			2,3,4		6				1,7	3,5,7
	CHCU 43783 - Internship	1	3		5,7	2,3,4	5,7	6		2,5	1,2,5,7	1,7	3,5,7
	CHCU 41663-Image Processing	1	3	6	5,7	2,3,4	5,7	6	5,7	2,5	1,2,5,7		
	CHCU 42673 – Computer Animation	1	3	6	5,7	2,3,4	5,7	6	5,7	2,5	1,2,5,7		

10. Course Specification

UNIVERSITY OF KELANIYA
Department of Western Classical Culture and Christian Culture
B.A. Honors in Christian Culture

Academic Year 2019/2020 onwards (Revised Syllabus)

Level II

CHCU 21712	C	Hebrew Scriptures
CHCU 21723	C	History of Christianity I
CHCU 21732	C	Christian Art
CHCU 21744	C	Philosophy of Religion I
CHCU 21752	C	Seminar on Research Methodology
CHCU 21762	O	Introduction to Biblical Greek
CHCU 22772	C	Christian Scriptures I
CHCU 22783	C	History of Christianity II
CHCU 22792	C	Christian Literature
CHCU 22804	C	Philosophy of Religion II
CHCU 22812	C	Wisdom Literature
CHCU 22822	O	Introduction to Biblical Hebrew
CHCU 21663	C	Introduction to Computers
CHCU 22673	C	Networking and Security

Level III

CHCU 31714	C	Pentateuch
CHCU 31723	C	History of Christianity in Asia
CHCU 31733	C	Mediaeval Christian Art
CHCU 31743	C	Christian Anthropology
CHCU 31752	O	Symbolism of Meals in Scripture and Tradition
CHCU 32764	C	Christian Scriptures II
CHCU 32773	C	Christian Culture and Other Religious Cultures in Sri Lanka
CHCU 32783	C	Renaissance and Post-Renaissance Christian Art
CHCU 32793	C	Development of Christian Doctrine
CHCU 31663	C	Database Management and Security
CHCU 32673	C	Human Computer Interaction

Level IV

CHCU 41714	C	Prophets and Justice
CHCU 41722	C	History of Christianity in Sri Lanka
CHCU 41732	C	Christian Social Thought
CHCU 41743	C	Contextual Christian Thought I
CHCU 42752	C	Founder of Christianity
CHCU 42763	C	Contextual Christian Thought II
CHCU 43778	C	Dissertation

CHCU 43783	C	Internship

CHCU 41663	C	Image Processing
CHCU 42673	C	Computer Animation

The course units on Information Technology CHCU 21663, CHCU 22673, CHCU 31663, CHCU 32673, CHCU 41663, CHCU 42673 have been adopted from the ITHU syllabus approved by the Board of Senate 294 held on 27.01.2016. These course units are delivered by the Faculty of Technology and Computing and will reflect as such in the Statement of Marks.

The course contents of each course unit have been divided into 15 smaller study units with relevant study aids and posted on the website of the university (CAL). This is meant to facilitate annual updating of material based on new research.

Semester:	I		
Course Code:	**CHCU 21712**		
Course Title:	**Hebrew Scriptures**		
Credit Value:	2		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) identify the sources of the Pentateuch,
(ii) apply the methods of historical-critical exegesis such as form criticism, source criticism and redaction criticism and the methods of narrative-critical exegesis of First Testament literature,
(iii) discuss scholarly views on "Creation and Evolution",
(iv) present an exegesis of the Seventh Day Narrative, Eden Narrative and the Flood Narrative of the Primordial History,
(v) analyse selected texts from the Book of Exodus,
(vi) explain the phenomenon of prophecy in Ancient Israel,
(vii) present a synthesis of the prophetic texts on prophetic vocation, messianism and covenant,
(viii) assess the dynamics of current societal trends in the light of the liberative values of the Hebrew Scriptures.

Course Content:
Introduction to the Pentateuch; exegesis of selected texts from the Primordial History and the Book of Exodus; introduction to the Prophets of Israel and the study of selected texts from the Prophetic Literature; prophetic vocation, messianism and covenant in the Prophetic Literature; a brief introduction to the third division of the Hebrew Scriptures called "Writings".

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:	
Continuous Assessment: 25%	**Final Assessment: 75%**
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

Recommended Reading:
Childs, B.S. 1974, *Exodus: A Commentary*, OTL, SCM, London.
Eissfeldt, O. 1974, *The Old Testament: An Introduction*, tr. Ackroyd, P.R., Basil Blackwell, Oxford.
Giuntoli, F. – Schmid, K. (Ed.). 2015, *The Post-Priestly Pentateuch*, Forschungen zum Alten Testament 101, Mohr Siebeck, Tübingen.
Gutiérrez, G. 1985, *On Job: God-Talk and the Suffering of the Innocent*, Orbis, Maryknoll, NY.
Soggin, J.A. [3]1989, *Introduction to the Old Testament*, OTL, West minister/John Knox, Kentucky.
Vervenne, M. (Ed.). 1996, *Studies in the Book of Exodus: Redaction, Reception and Interpretation*, BETL 126, Leuven University Press, Leuven.
Wénin, A. (Ed.). 2001, *Studies in the Book of Genesis: Literature, Redaction and History*, BETL 155, Leuven University Press, Leuven.
Westermann, C. 1994, *Genesis 1-11: A Continental Commentary*, Fortress Press, Minneapolis.
Westermann, C. 1995, *Genesis 12-36: A Continental Commentary*, Fortress Press, Minneapolis.
Westermann, C. 2002, *Genesis 1-1: A Continental Commentary*, Fortress Press, Minneapolis.
Wijesinghe, S.L. 2019, *Primordial History, Patriarchs and Matriarchs*, Krisansa 4, University of Kelaniya, Kelaniya.

විජේසිංහ, එස්. එල්. 2000, *ඊශ්‍රායෙලයේ දිවැසිවරු*, සාවනා 1, සමාජය සහ සාමයික කේන්ද්‍රය, කොළඹ.
විජේසිංහ, එස්. එල්. 2001, "පිඩික පිඩිත භාවයේ සුලමුල", *ජන දෙවිදහමක් සඳහා බයිබලීය සංකේත*, සාවනා 4, සමාජය සහ සාමයික කේන්ද්‍රය, කොළඹ, 1-24.
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Semester:	I
Course Code:	**CHCU 21723**
Course Title:	**History of Christianity I**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level I course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Learning Outcomes:
On successful completion of this course unit, the students will be able to:

(i) recognize the influence of politics on the institutional church and vice versa,
(ii) identify the spiritual currents which survive and persevere despite the invading institutional powers.
(iii) compare the nature of the relationship between the state and the church in Europe and the present trends in the relationship between the universal church and the local churches.
(iv) propose a possible redemptive restructuration of the ecclesial institutions in view of the renewal of Christian communities living in the modern world.

Course Content:
Christian communities in the Roman Empire from the first century C.E. till the persecution of Emperor Diocletian; developments in doctrine and liturgy; the organization of the Church; Christian literature and culture till the beginning of the fourth century; Emperor Constantine and the Christian era of the Roman Empire; Church and Empire till the end of the reign of Emperor Theodosius; from Emperor Theodosius to the Council of Chalcedon; history of Christianity in the East and West till the end of the papacy of Pope Gregory the Great; the systematic rupture between the East and the West in the course of the seventh century; the iconoclast controversy; Francs and the birth of the Pontifical State; the reign of Charles the Great; the beginning and the end of the Carolingian Empire; the school of Palatine; the question of *Filioque*; ecclesiastical politics in the course of the tenth century; the reconstitution of the Empire; the reform of St. Benedict; Monasticism in Cluny; the ecclesiastical reform in the eleventh century and Pope Gregory VII; the schism of 1130 and St. Bernard; Pope Innocent III; the Mendicant Orders; scholasticism and the rise of medieval universities; humanism and the Renaissance.

Teaching/ Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignments 60%, oral presentations 20%, in-class tests 20%.	**Details:**

Recommended Reading:
Abeyasingha, N. 2017, *Churches: East & West, A Brief Survey of Christian Churches*, Godage, Colombo.
Abeyasingha, N. 2014, *History of Christianity*, Godage, Colombo.
Briggs, J. - Oduyoye, M.A. - Tsetsis, G. (Ed.). 2004, *A History of the Ecumenical Movement III, 1968-2000*, WCC Publications, Geneva.
Durant, W. 2002, *The Reformation, A History of European Civilization from Wyclif to Calvin: 1300-1564*, The Story of Civilization VI, Will Durant Foundation, Carrollton, TX.
Jedin, H. ed. 1981, *History of the Church X: The Church in the Modern Age*, Crossroad, NY.
Livingston, J.C. 1971, *Modern Christian Thought: From the Enlightenment to Vatican II*, Macmillan, NY.
McGrath, A.E. 1993, *The Blackwell Encyclopedia of Modern Christian Thought*, Blackwell, Oxford.
McManners, J. 1991, *The Oxford History of Christianity*, Oxford University Press, Oxford.
Moore, C.E. 2007, *The Spread of Christianity in the Modern World*, Cornford, Oxford.
Pieris, A. 2010, *Give Vatican II a Chance*, Thulana Research Centre, Kelaniya.
Rey, H.C. 2004, *A History of the Ecumenical Movement II: 1948-1968*, WCC Publications Geneva.
Rouse, R. – Neill, S.C. (Ed.). 2004, *A History of the Ecumenical Movement I: 1517-1948*, WCC Publications, Geneva.

Schultenover, D.G. (Ed.). 2008, *Vatican II: Did Anything Happen?*, Continuum, NY-London.
Tanner, N. 2001, *The Councils of the Church: A short History*, Herder and Herder, NY.
Tanner, N. 2011, *New Short History of the Catholic Church,* Burns & Oates, London.

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සමරකෝන්, එන්. "ලෞකිකකරණයට ලක්වූ කිස්තියානි සභාවට නව විකල්පයක් වූ තාපසවරය", *කිසංසා*, කාණ්ඩ 1, අංක 2, 2013 දෙසැම්බර්,75-102.

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සෝමරත්න, ජී.පි.වි. 2012,*කිස්තු ශාසනයේ ඉතිහාසයට කි.ව. 1500 සිට 19වන සියවස දක්වා.* දෙවන කාණ්ඩය, දේවධර්ම ශාස්තුාලය, කොළඔ.

Semester:	**I**
Course Code:	**CHCU 21732**
Course Title:	**Christian Art**
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) discuss the influence of Christian doctrine and worship on Christian Art and Architecture,
(ii) evaluate the contribution of Christianity to World Art,
(iii) analyse the basic features of Byzantine, Gothic, Renaissance and Baroque Art,
(iv) compare the basic characteristics of Byzantine, Gothic, Renaissance and Baroque Art,
(v) describe the unique features of Christian Art and Architecture in Sri Lanka.

Course Content:
An introduction to Christian Art: the early art found in the catacombs, the house churches and sarcophagi, the architectural features of the early Christian period; the basic features of Byzantine Art, Gothic Art; Renaissance Art, Baroque Art. Christian Art and Architecture in Sri Lanka.

Teaching /Learning Methods:
Lectures, group discussions, digital learning, field visits and presentations.

Assessment Strategy:

Continuous Assessment: 25%	**Final Assessment: 75%**
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

References/ Reading Materials:

Abhayaratna, M. 1996, *Reflections of Faith: A Pictorial Essay on the Churches of the Archdiocese*, Archbishop's House, Colombo.

Acher, M. – Laura, S.H. 1979, *Stained Glass*, Pitkin Pictorials, London.

Bradner, J. 1979, *Symbols of Church Seasons and Days*, SPCK, London.

Chazelle, C. 2001, *The crucified God in the Carolingian era: theology and Art of Christ's Passion*. Cambridge University Press, Cambridge.

Cormack, R. 1985, *Writing in Gold: Byzantine Society and Its Icons*, George Philip, London.

de la Croix, H. – Tansey, R.G. [7]1980, *Gardner's Art through the Ages*, Harcourt Brace Jovanorich, London.

Encyclopedia of World Art 1960-1965, McGraw-Hill, NY.

Ferguson, G.W. 1954, *Signs and Symbols in Christian Art*, Oxford University Press, NY.

Gombrich, E.M. [14]1986, *The Story of Art*, Phaidon, Oxford.

Gowing L. (Ed.). 1983, *The Encyclopedia of Visual Art* Vol. 1-10, London.

Hart, F. 1976, *Art: A History of Painting, Sculpture and Architecture1*, Prentice-Hall, Abrams, NY.

Jensen, R. M. 2013, *Understanding Early Christian Art*, Routledge, London.

Jones, T. D., Murray, P., & Murray, L. (Ed.). 2013. *The Oxford Dictionary of Christian Art and Architecture*. Oxford University Press, Oxford.

Mathew, G. 1963, *Byzantine Aesthetics,* John Murray, Norwich, London.

Michel, L. 1968, *A History of Western Art*, Themes and Hudson, London.

Milburn, R. 1988. *Early Christian Art and architecture*. University of California Press. Oakland.

Robert, G. Calkins, 1983, *Illuminated Books of the Middle Ages*, Cornell University Press, Ithaca, NY.

Runciman, S. 1975, *Byzantine Style and Civilization*, Penguin Books, Harmondsworth, Middlesex, England.

Saxon, E. 2012, "Carolingian, Ottonian and Romanesque Art and the Eucharist", *A Companion to the Eucharist in the Middle Ages*, Levy, I,C, - Macy, G. – Van Ausdall. K. (Ed.), Brill, Leiden, 251-324.

Sill, G. G. 2011, *A handbook of Symbols in Christian Art*. Simon & Schuster, NY.

Stokstad, M. 2004, *Medieval Art*, Routledge, NY.

Weeraratna, N. 1993, *43 Group: Chronicle of Fifty Years in the Art of Sri Lanka*, Lantana, Melbourne.

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Semester:	I
Course Code:	**CHCU 21744**
Course Title:	**Philosophy of Religion I**
Credit Value:	4
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the Honours Degree Programme.
Type:	Compulsory
Hourly Breakdown:	Theory	Practical	Independent Learning
	60h	60h	80h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) explain the nature and the role philosophy of religion,
(ii) trace the evolution of religious consciousness in human history,
(iii) identify the stages of development of religion from magic to science.
(iii) examine rationalistic monotheism in Hinduism, Judaism and Greek philosophy,
(iv) critique the theories of Max Weber, Emile Durkheim and Karl Marx on religious phenomena.

Course Content:
Introduction to Philosophy of Religion: the distinct place, nature and role of philosophy of religion; the challenge of secularization; the dynamism of religious instinct. Anthropological Approach: the evolution of religious consciousness in cosmic religions and meta-cosmic religions, James Frazer on the nature of religious belief. Rationalistic Approach: God and Reason; God of Reason; Hellenistic Culture; Hindu Schools; Ecclesiastical milieu (patristic, scholastic and dogmatic). Sociological Approach: an analysis of religion from a sociological perspective with special attention to Max Weber, Emile Durkheim and Karl Marx; a sociological evaluation of the social functions of Asiatic Religions.

Teaching /Learning Methods:
Lectures, group discussions, exposure project, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignments 40%, project report 20%, oral presentations 20%, in-class tests 20%.	**Details:**

Recommended Reading:
Crawford, R. 2002, *What is Religion? Introducing the Study of Religion*, Routledge, London.
Davies, B. 2004, *An Introduction to the Philosophy of Religion*, Oxford University Press, NY.
Durkheim, E. 1995, *The Elementary Forms of Religious Life*, The Free Press, NY.
Frazer, J. G. 1922, *The Golden Bough: A Study in Magic and Religion,* Macmillan, NY.
Hick, J. 2004, *An Interpretation of Religion: Human Responses to the Transcendent*,
Palgrave, Macmillan, NY.
Houtart, F. 1985, *The Great Asian Religions and their Social Functions*, Centre de Recherches
    Socio-Religieuses, Louvain-la –Neuve.
Pals, D.L. 1996, *Seven Theories of Religion*, Oxford University Press, Oxford.
Ricoeur, P. 1978, *Main Trends in Philosophy*, HM Publishers, NY.
Smart, N. 1978, *The Phenomenon of Religion*, The Macmillan Press, London.
Smart, N. [5]1996, *The Religious Experience of Mankind*, Charles Scribner's Sons, NY.
Weber, M. 1963, *The Sociology of Religion,* Beacon Press, Boston.

Semester:	I		
Course Code:	**CHCU 21752**		
Course Title:	**Seminar on Research Methodology**		
Credit Value:	2		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
At the end of the seminar the students will be able to
(i) explain the scientific method(s) of research,
(ii) conduct a minor research applying the scientific method(s),
(iii) present the findings in a systematic and academic manner according to the methodologies of standard scholarship.

Course Content:
Research methodology in general and Christian studies in particular – Biblical criticism, historical criticism in relation to ecclesiastical history, methods of research in philosophy, culture, art and literature. Applying methodologies of standard scholarship, each student will write a research paper of 2,000 to 2,500 words on any of the following research areas: Biblical Criticism, History of Christianity, Christian Art and Culture, Christian Philosophy.

Teaching /Learning Methods:
Lectures conducted by the academic staff and discussions and presentations by the staff and the students.

Assessment Strategy:
The student will hold a public lecture of 30 minutes on the findings of the research. The lecturer who conducts the seminar and an external scholar will evaluate the performance of the student on the basis of the written research paper as well as the public lecture.

Continuous Assessment: 100%	Final Assessment:
Details: Written research paper (60%), public lecture (40%).	**Details:**

Recommended Reading:
The bibliography will be provided during the seminar.

Semester:	I		
Course Code:	**CHCU 21762**		
Course Title:	**Introduction to Biblical Greek**		
Credit Value:	2		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.		
Type:	Optional		
Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) read seen and unseen passages of Biblical Greek,
(ii) identify the morphology of Biblical Greek,
(iii) translate selected texts from Greek to English.

Course Content:
Drawing basic morphology, vocabulary and syntax from selected texts of the Greek New Testament.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 25%	Final Assessment: 75%
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

Recommended Reading:

Aland, K. a.o. (Ed.). [3]1983, *The Greek New Testament*, United Bible Societies, Münster.

Arndt, W.F. – Gingrich F.W. [2]1979, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, The University of Chicago Press; Chicago – London.

Metzger, B.M., 1975, *A Textual Commentary on the Greek New Testament*, United Bible Societies, London – NY, 1975.

Moulton, H.K. - Geden, A.S. 1978, *A Concordance to the Greek Testament*, T & T Clark, Edinburg.

Swetnam, J. 1992, *An Introduction to the Study of New Testament Greek*, Vols. I and II, Studia Biblica 16/1 and 16/II, Pontifical Biblical Institute, Rome.

Wijesinghe, S.L. 2007, *Narrative, Language and Grammar. Introduction to Biblical Hebrew and Biblical Greek,* EISD, Colombo.

Zerwick, M. 1963, *Biblical Greek*, Scripta pontificii instituti biblici 114, Pontifical Biblical Institute, Rome.

Zervick, M. - Grosvenor, M. 1981, *A Grammatical Analysis of the Greek New Testament,* Pontifical Biblical Institute, Rome.

Semester:	II
Course Code:	**CHCU 22772**
Course Title:	**Christian Scriptures**
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) identify the forms of New Testament literature,
(ii) apply the methods of historical-critical exegesis to the New Testament,
(iii) discuss scholarly views on the Synoptic Problem,
(iv) introduce the Gospel of Luke, Acts of the Apostles and the Gospel of John,
(v) analyse selected texts of I Corinthians,
(vi) assess the dynamics of current societal trends in the light of the liberative values of the New Testament.

Course Content:
The origin of the writings that are called "Gospels" and scholarly views on the composition of the Synoptic Gospels; an introductory study of Luke-Acts and John; classification of the "letters" found in the New Testament; the life and thought of Paul; Corinthian Correspondence; the study of selected texts from 1 Corinthians.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 25%	Final Assessment: 75%
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

Recommended Reading:
Barrett, C.K. 1994, *The Acts of the Apostles I*, ICC, T & T Clark, Edinburgh.
Beasley-Murray, G.R. 1987, *John*, WBC 36, Word Books, Waco, Texas.
Bieringer, R. (Ed.). 1996, *The Corinthian Correspondence, BETL 115, Leuven* University Press, Leuven.
Brown, R.E. 1966-1970, *The Gospel According to John*, Vols. I – II, AB 29, 29a, Doubleday, NY.
Brown, R.E. 1997, *The Community of the Beloved Disciple*, Paulist Press, NY.
Brown, R.E. 1997, *An Introduction to the New Testament*, ABRL, Doubleday, NY.
Conzelmann, H. 1987, *Acts of the Apostles,* Hermeneia, Fortress, Philadelphia.
Dunn, J.D.G. 1998, *The Theology of Paul the Apostle*, Eerdmans, Grand Rapids, MI – Cambridge.

Fitzmyer, J.A. 1998, *The Acts of the Apostles*, AB 31, Doubleday, NY.
Fitzmyer, J.A. 1970, *The Gospel according to Luke I-IX*, AB 28, Doubleday, NY.
Fitzmyer, J.A. 1985, *The Gospel according to Luke X-XXIV*, AB 28a, Doubleday, NY.
Moloney, F.J. 1998, *The Gospel of John*, Sacra Pagina, The Liturgical Press, Minnesota.
Murphy-O'Connor, J. 1996, *Paul: A Critical Life*, Clarendon, Oxford.
Nolland, J. 1989, *Luke 1:9-20*, WBC 35A, Word Books, Waco, Texas.
Nolland, J. 1993, *Luke 9:21-18:34*, WBC 35B, Word Books, Waco, Texas.
Nolland, J. 1993, *Luke 18:35-24:53*, WBC 35C, Word Books, Waco, Texas.

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    විජේසිංහ, සාවතා 10, සමාජය හා සාමයික කේන්ද්‍රය, කොළඹ, 145-157.
විජේසිංහ, එස්. එල්. 2007, "මිනිස් සිරුර හා මානව විමුක්තිය", *දහම් දියඹ* 9, 61-68.
විජේසිංහ, එස්. එල්. 2008, "ක්‍රිස්තු උත්ථානය පිළිබඳ පාවුලු චින්තනයේ මූලිකාංග", *දහම් දියඹ* 12, 115-
    119.

Semester:	II		
Course Code:	**CHCU 22783**		
Course Title:	**History of Christianity II**		
Credit Value:	3		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) explain the effects of the Lutheran Reformation on the global expansion of the Western Christian Church,
(ii) analyse the historical dynamics of the Christian reform movements and institutions of the last five centuries,
(iii) illustrate the influence of the revolutions such as the French Revolution, Industrial Revolution, and American Revolution on the renewal movement of the church, especially the influence on Vatican II.
(iv) evaluate the reception of Vatican II in the context of the global problems of poverty, war, ethnic conflicts and environmental pollution.

Course Content:
Martin Luther's Reform Movement: its progress, success and the resulting culture; Calvin; Zwingli; foundation of the Anglican Church, Henry VIII and Elisabeth I; the importance of the *Common Book of Prayer*; Roman Catholic Reform, Council of Trent, the three periods of the council, the themes; the ecclesiology of the Council of Trent; a study of the *Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Catholic Church*; the effect of French Revolution on Christianity; the issues that Christianity had to face with the development of science and technology; the Oxford Movement in England; the Ecumenical Movement; Vatican I; the developments in philosophy in the twentieth century; Modernism; Vatican II and its reception.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	Final Assessment: 80%
Details: Assignments 10%, and oral presentations 10%.	**Details**: Theory 80%.

Recommended Reading:

Abeyasingha, N. 2017, *Churches: East & West, A Brief Survey of Christian Churches*. Godage, Colombo.

Abeysingha N. 2014, *History of Christianity*, Godage, Colombo.

Briggs, J. - Oduyoye, M.A. – Tsetsis, G. (Ed.). 2004, *A History of the Ecumenical Movement III, 1968-2000*, WCC Publications, Geneva.

Durant, W. 2002, *The Reformation, A History of European Civilization from Wyclif to Calvin: 1300-1564*, The Story of Civilization VI, Will Durant Foundation, Carrollton, TX.

Jedin, H. (Ed.). 1981, *History of the Church X: The Church in the Modern Age*, Crossroad, NY.

Livingston, J.C. 1971, *Modern Christian Thought: From the Enlightenment to Vatican II*, Macmillan, NY.

McGrath, A.E. 1993, *The Blackwell Encyclopedia of Modern Christian Thought*, Blackwell, Oxford.

McManners, J. 1991, *The Oxford History of Christianity*, Oxford University Press, Oxford.

Moore, C.E. 2007, *The Spread of Christianity in the Modern World*, Cornford, Oxford.

Pieris,A., 2010, *Give Vatican II a Chance*, Thulana Research Centre, Kelaniya.

Rey, H.C. 2004, *A History of the Ecumenical Movement II: 1948-1968*, WCC Publications Geneva.

Rouse, R. – Neill, S.C. (Ed.). 2004, *A History of the Ecumenical Movement I: 1517-1948*, WCC Publications, Geneva.

Schultenover, D.G. (Ed.). 2008, *Vatican II: Did Anything Happen?*, Continuum, NY-London.

Tanner, N. 2011, *New Short History of the Catholic Church*. Burns & Oates, London.

Semester:	II
Course Code:	**CHCU 22792**
Course Title:	**Christian Literature**
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) appreciate the aesthetic value of literary creations,

(ii) analyse the works of Christian literature,
(iii) ascertain the influence of Christian thought prevalent in different periods of Christian history on Christian literature,
(iv) assess the impact of Christian literature on the development of Christian thought.

Course Content:
Introduction to Christian Literature, a historical-critical and literary-critical reading of "Everyman" (author unknown); John Bunyan, "The Pilgrim's Progress"; Henry Van Dyke, "The Other Wise Man"; Leo Tolstoy, "How Much Land does a Man Require?"; Thomas Gray, "Elegy Written in a Country Churchyard"; Jacome Goncalvez, "Veda Kavya".

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 25%	Final Assessment: 75%
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

Recommended Reading:
For an extensive bibliography, cf. Abeyasingha, N. 2019, *Christian Literature: Selected Texts*, Godage, Colombo.

Semester:	II
Course Code:	**CHCU 22804**
Course Title:	**Philosophy of Religion II**
Credit Value:	4
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the Honours Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	60h	60h	80h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) introduce the basic concepts of psychology of religion,
(ii) critique the analyses of religion by continental scholarship,
(iii) explain the analysis of religion by Indian scholars,
(iv) inquire whether there is a purposeful realization of the cosmos and human life.

Course Content:
Psychological Approach: an analysis of religion from a psychological perspective with special attention to Rudolf Otto and Karl Gustav Jung; natural para-psychical phenomena; depth

psychology versus religious experience; God and the unconscious. Existential Approach: God of existence and God in Existence; death-of-God philosophy with special reference to Friedrich Nietzsche, God of existential experience with special reference to Martin Buber. Analysis of religion by Indian scholars such as Rabindranath Tagore, Sarvapalli Radhakrishnan and Swami Vivekananda. Teleological Approach: the purposeful realization of the universe cosmologically, ontologically and spiritually.

Teaching /Learning Methods:
Lectures, discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	Final Assessment: 80%
Details: Assignments 10%, and oral presentations 10%.	**Details:** Theory 80%.

Recommended Reading:
Buber, M. 1937, *I and Thou*, T & T Clark, Edinburgh.
Burns, K. 2004, *Eastern Philosophy*, Arcturus Publishing, London.
Cole, K. 2008, *The Meaning of Nietzsche's Death of God*, www.sophia-
     project.org/uploads/1/3/9/5/13955288/cole_**deathofgod**.pdf.
Küng, H. 1980, *Does God Exist?*, Vintage Books, NY.
Lawrence, S. 1995, *The Sacred Quest: An Invitation to the Study of Religion*, Prentice Hall, NJ.
Lescoe, F.J. 1974, *Existentialism: With or Without God*, Alba House, NY.
Lowenthal, K. 2000,*The Psychology of Religion: A Short Introduction*, One World, London.
Pals, D.L. 1996, *Seven Theories of Religion*, Oxford University Press, Oxford.
Ricoeur, P. 1978, *Main Trends in Philosophy*, HM Publishers, NY.

Semester:	II
Course Code:	CHCU 22812
Course Title:	Wisdom Literature
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) introduce Wisdom traditions of Ancient West Asia,
(ii) trace the origin of Israelite Wisdom traditions,
(ii) appreciate the aesthetic value of the Wisdom Literature of the First Testament,
(iii) explain the distinguishing characteristics of Wisdom Literature,

(iv) analyse the works of Israelite Wisdom Literature.

Course Content:
Wisdom traditions of Ancient West Asia; the origin and development of Israelite Wisdom Literature; a literary critical study of Job, Proverbs, Qoheleth, Song of Songs, the Book of Wisdom and Sirach.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignments 60%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:
Hartley, J.E. 1988, *The Book of Job*, The New International Commentary on the Old Testament, Eerdmans, Grand Rapids, MI.
Murphy, R.E. 1990, *The Song of Songs*, Hermeneia, Minneapolis.
Murphy, R.E. 1998, *Proverbs*, WBC, Thomas Nelson, Nashville.
Schoors, A. *Ecclesiastes*, Historical Commentary on the Old Testament, Peeters, Leuven – Paris – Walpole, MA.
Skehan, P. – Di Lella, A. 1987, *Wisdom of Ben Sira. A New Translation with Notes by P.W. Skehan. Introduction and Commentary by A.A. Di Lella*, Anchor Bible 39, Doubleday, NY.
Tourney, R.J. 1988, *Word of God, Song of Love. A Commentary on the Song of Songs*, Paulist Press, NY.
von Rad, G. 1972, *Wisdom in Israel*, SCM, London.
Winston, D. 2020, *The Wisdom of Solomon. A New Translation with Introduction and Commentary*, Anchor Bible 43, Doubleday, Garden City, NY.

ලෝව්, එන්. 2012, *ප්‍රඥා සාහිත්‍යයේ ජෝබ් විවරණය සහ දෙව් මිනිස් සබඳතාව*, ගොඩගේ , කොළඹ.
විජේසිංහ, එස්. එල්. 2007, *ජෝබ් ග්‍රන්ථ විවරණය*,සමාජ්‍ය හා සාමයික කේන්ද්‍රය, කොළඹ.

Semester:	II
Course Code:	CHCU 22822
Course Title:	Introduction to Biblical Hebrew
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme.
Type:	Optional

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) read seen and unseen passages of Classical Hebrew,
(ii) identify the morphology of Biblical Hebrew,
(iii) translate selected texts from Hebrew to English.

Course Content:
The sounds of Biblical Hebrew, syllabification, stress, the consonants known as Begadkepat, special features of the guttural consonants and R, some features of Hebrew orthography (spelling), the Daghesh, the vowel points, Metheg; the basic morphology, vocabulary and syntax of Biblical Hebrew.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 25%	**Final Assessment: 75%**
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

Recommended Reading:

Brown, F.- Driver, S.R.- Briggs, C.A. 1952, *Hebrew and English Lexicon of the Old Testament*, Clarendon, Oxford.

Davidson, B. [2]1850 (reprinted 1970),*The Analytical Hebrew and Chaldee Lexicon*,Samuel Bagster, London, reprinted Zondervan, Grand Rapids, MI.

Gesenius, W.-Kautzsch, E. [2]1910, *Gesenius' Hebrew Grammer,* tr. A.E. Cowley, Clarendon, Oxford.

Joüon, P.-Muraoka, T. 1996, *A Grammar of Biblical Hebrew* I & II, Subsidia Biblica 14/1 & 14/11; Pontifical Biblical Institute, Rome.

Lambdin, T.O. 1971,*Introduction to Biblical Hebrew*, Darton, Longman & Todd, London.

Lisowsky, G. [2]1958, *Konkordanz zum hebräischen Alten Testament*, Deutsche Bibelgesellschaft, Stuttgart.

Mendelkern, S. 1955, *Veteris Testamenti concordantiae hebraicae atque chaldaicae* I & II, Akademishe Druck, Graz.

Wijesinghe, S.L. 2007, *Narrative, Language and Grammar. Introduction to Biblical Hebrew and Biblical Greek,* EISD, Colombo.

Wonneberger, R. 1990, *Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia*, Subsidia Biblica 8, Pontifical Biblical Institute, Rome.

Semester:	I
Course Code:	**CHCU 31714**
Course Title:	**Pentateuch**
Credit Value:	4
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	60h	60h	80h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) explain recent new developments in the study of source criticism of the Pentateuch,
(ii) evaluate the theories on the origin of Ancient Israel,
(iii) present an introduction of the books of the Pentateuch to A/L students,
(ii) analyse selected texts of the Pentateuch applying the methods of form criticism, source criticism, redaction criticism and narrative criticism.

Course Content:
The *status quaestionis* of modern Pentateuchal criticism; recent theories on the origin of Ancient Israel; the study of the selected texts from the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Teaching /Learning Methods:
Lectures, group discussions, seminars, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	Final Assessment: 80%
Details: Assignments 10%, and oral presentations 10%.	**Details**: Theory 80%.

Recommended Reading:

Ashley, T.R. 1993,*The Book of Numbers*, NICOT, Eerdmans, Grand Rapids, Michigan Childs, B.S. 1974,*Exodus: A Commentary*, OTL, SCM, London.
Wenham, G.J. 1979,*The Book of Leviticus*, NICOT, Eerdmans, Grand Rapids, Michigan.
Ska. J.-L. 1990,*"Our Fathers have Told Us": Introduction to the Analysis of Biblical Narratives,* Subsidia Biblica 13, PIB, Rome.
Ska. J.-L. 2006, *Introduction to Reading the Pentateuch,* Eisenbrauns, Winona Lake, Indiana.
Soggin, J.A. [3]1989,*Introduction to the Old Testament*, OTL, Wesstminister/John Knox, Kentucky.
Sternberg, M. 1985,*The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading,* Indiana Series in Biblical Literature, Indiana University Press, Bloomington.
Vervenne, M. (Ed.). 1996,*Studies in the Book of Exodus: Redaction, Reception and Interpretation*, BETL 126, Leuven University Press, Leuven.
Vervenne, M. – Lust, J. (Ed.). 1997,*Deuteronomy and Deuteronomic Literature*, FS. C.H.W.

Brekelmans, BETL 133, Peeters, Leuven.

Wénin, A. (Ed.).2001,*Studies in the Book of Genesis: Literature, Redaction and History*, BETL 155, Leuven University Press, Leuven.

Westermann, C. 1994,*Genesis 1-11: A Continental Commentary*, Fortress Press, Minneapolis.

Westermann, C. 1995,*Genesis 12-36: A Continental Commentary*, Fortress Press, Minneapolis.

Westermann, C. 2002,*Genesis 1-11: A Continental Commentary*, Fortress Press, Minneapolis.

Wijesinghe, S.L. 2019, *Primordial History, Patriarchs and Matriarchs*, Krisansa 4, University of Kelaniya, Kelaniya.

විජේසිංහ, එස්.එල්. 2006, "නික්මයාම 19 වෘත්තාන්ත විමර්ශනය", *දහම් දියඹ* 8, 61-72.

විජේසිංහ, එස්.එල්. 2006, "රන් වසු පිළිමය: නික්මයාම 32-34 වෘත්තාන්ත විමර්ශනය", *දහම් දියඹ* 8, 73-80.

Semester:	I
Course Code:	**CHCU 31723**
Course Title:	**History of Christianity in Asia**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) analyse the historical processes which led to the spread of Christianity in Asia,
(ii) distinguish between the missionary methods of Pre-Portuguese period and the Portuguese period,
(iii) assess the level of inculturation of the Asian Churches rooted in European models.

Course Content:
The spread of Christianity in Asia: the naissance of the Churches in Syria, Persia, India, China and Japan. The role of Christian traders on Christianization of Asia, the missionary methods of adaptation and inculturation. The Spanish, Portuguese, Dutch, British and American colonization and Christianization of native Asians. The challenges faced by the present Asian Christian minorities in general, and the question of alienation from local cultures due to Western European influence in particular.

Teaching /Learning Methods:
Lectures, discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:

Details:	**Details**:
Assignments 60%, oral presentations 20%, in-class tests 20%.	

Recommended Reading:

Charbonnier, J.-P. 2007, *Christians in China: A.D. 600 to 2000*, Ignatius Press, San Fransisco.

Fernando, L. – Sauch, G. 2004, *Christianity in India: Two Thousand Years of Faith*, Penguin Group, New Delhi.

Georg, E. 2005, *The Churches in Asia*. Indian Society for Promoting Knowledge, Michigan.

Hastings, A. (Ed.).1999, *A World History of Christianity*, Eerdmans, Grand Rapids, MI.

Moffett, S.H. 1998, *A History of Christianity in Asia I: Beginnings to 1500*, Orbis, Maryknoll, NY.

Moffett, S. H. 2004, *A History of Christianity in Asia II: 1500-1900*, Orbis, Maryknoll, NY.

Phan, C. P. (Ed.), 2011, *Christianites in Asia*. Wiley Blackwell, West Sussex.

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මැඩෝනා, ඩිලානි.2013/1,"දකුණු කොරියානු සභා ඉතිහාසය හා දූත මෙහෙවර", *ක්‍රිසංසා*, 84-109.

හපුආරච්චි, ශානිකා. 2013/2, "උතුරු කොරියානු කිතුනු සභාවන්" , *ක්‍රිසංසා*, 113-124.

Semester:	**I**		
Course Code:	**CHCU 31733**		
Course Title:	**Mediaeval Christian Art**		
Credit Value:	3		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:

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

(i) evaluate the contribution of mediaeval Christian art to world art,

(ii) examine the impact of the historical contexts which led to diverse creations of mediaeval Christian art,

(iii) compare the characteristics of historical figures presented in linear history with their interpretations in mediaeval Christian art.

Course Content:

Art of the middle ages: specific artistic styles of Byzantine, Carolingian, Ottonian, Romanesque, Gothic, Art and Architecture; other creations of art such as holy vessels used at church services, crosses and vestments, Christian symbols of the Church.

Teaching /Learning Methods:

Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	Final Assessment: 80%
Details: Assignments 10%, oral presentations 10%	**Details:** Theory 80%.

Recommended Reading:

Acher, M. – Laura, S.H. 1979, *Stained Glass*, Pitkin Pictorials, London.

Bradner, J. 1979, *Symbols of Church Seasons and Days*, SPCK, London.

Chazelle, C. 2001, *The crucified God in the Carolingian era: theology and art of Christ's Passion*. Cambridge University Press, Cambridge.

Cormack, R. 1985, *Writing in Gold: Byzantine Society and Its Icons*, George Philip, London.

de la Croix, H. – Tansey, R.G. [7]1980, *Gardner's Art through the Ages*, Harcourt Brace Jovanorich, London.

Encyclopedia of World Art 1960-1965, McGraw-Hill, NY.

Ferguson, G.W. 1954, *Signs and Symbols in Christian Art*, Oxford University Press, NY.

Gombrich, E.M. [14]1986, *The story of Art*, Phaidon, Oxford.

Gowing L. (Ed.). 1983, *The Encyclopedia of Visual Art* Vol. 1-10, London.

Hart, F. 1976, *Art: A History of Painting, Sculpture and Architecture1*, Prentice-Hall, Abrams, NY.

Jensen, R. M. 2013,*Understanding early Christian Art*, Routledge, London.

Jones, T. D., Murray, P., & Murray, L. (Ed.). 2013. *The Oxford Dictionary of Christian Art and Architecture*. Oxford University Press, Oxford.

Male, E. 1958, *The Gothic Image. Religious Art in France of the Thirteenth Century*, tr. Nussey, D., Harper and Row, NY.

Mathew, G. 1963, *Byzantine Aesthetics,* John Murray, Norwich, London.

Michel, L. 1968, *A History of Western Art*, Themes and Hudson, London.

Milburn, R. 1988. *Early Christian art and architecture*. University of California Press. Oakland.

Robert, G. Calkins, 1983, *Illuminated Books of the Middle Ages*, Cornell University Press, Ithaca, NY.

Runciman, S. 1975, *Byzantine Style and Civilization*, Penguin Books, Harmondsworth, Middlesex, England.

Saxon, E. 2012, "Carolingian, Ottonian and Romanesque Art and the Eucharist", *A Companion to the Eucharist in the Middle Ages*, Levy, I,C, - Macy, G. – Van Ausdall. K. (Ed.), Brill, Leiden, 251-324.

Sill, G. G. 2011, *A handbook of Symbols in Christian Art*. Simon & Schuster, NY.

Stokstad, M. 2004, *Medieval Art*, Routledge, NY.

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Semester:	I
Course Code:	**CHCU 31743**
Course Title:	**Christian Anthropology**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.

Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) trace the history of Christian Anthropology,
(ii) analyse the modern trends in Christian Anthropology,
(iii) Compare the different understandings of the concept of sin in various authors,
(iv) Assess whether the goals of present social and political order uphold the inherent dignity of the human person.

Course Content:
Introduction to anthropology; evolutionary anthropology; history of Christian anthropology: the human being deriving from God and finding "ultimate happiness" in God by engaging in human acts that led to the desired end/ goal; the tradition which considers human sin to have made human being totally corrupt (Augustine, Luther); the tradition which considers human sin to have deprived human being of supernatural gifts and wounded in his natural gifts (Thomas Aquinas); new trends in Christian Anthropology: meaning of human existence; human suffering and the meaning of life; sin and failure; interpersonal relationships, the meaning of the human body and the place of the body in human relationships; the meaning of human sexuality; the person as subject and substantial unity, value and dignity of the human person; human being as spirit; death and immortality.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	**Final Assessment: 80%**
Details: Assignments 10%, oral presentations 10%	**Details**: Theory 80%.

Recommended Reading:
Buber, M. 2002, *Between Man and Man*, Routledge, London – NY.
Comblin, J. 1990, *Being Human: A Christian Anthropology*, Orbis Books, NY.
Davies, B. 1993, *The Thought of Thomas Aquinas*, Clarendon Press, Oxford.
Kuttianimattathil, J. 2009, *Theological Anthropology. A Christian Vision of Human Beings*, Indian Theological Series, TPI, Bangalore.
Lucas, R. 2005, *Man Incarnate Spirit*, Cicle Press, CT.
Marcel, G. 1965, *Being and Having*, Harper and Row, NY.
Marcel, G. 1960, *The Mystery of Being I & II*, Gateway Book, Chicago.
Maximiano, J.M.B. 1995, *The Spiritual Man. Basic Pointers of Christian Anthropology*, St. Paul's, Makathi City.
Pannenberg, W. 1968, *Jesus God and Man,* The Westminster Press, Philadelphia.
Ricoeur, P. 1967, *Symbolism of Evil,* Beacon Press, Boston.
Sachs, J.R. 1991, *The Christian Vision of Humanity: Basic Christian Anthropology*, Liturgical Press, Collegeville, MN.

Semester:	I		
Course Code:	**CHCU 31752**		
Course Title:	**Symbolism of Meals in Scripture and Tradition**		
Credit Value:	2		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme.		
Type:	optional		
Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) explain the basic concepts of philosophy of symbolism,
(ii) discuss the meaning of 'remembrance' in the biblical tradition,
(iii) identify the liberative aspects of meal tradition in the First Testament,
(iv) analyse selected texts of the New Testament on meal tradition,
(v) discuss the causes of world hunger,
(vi) assess national and international policies on the right to food and water against the liberative values of Christian meal tradition.

Course Content:
Symbols and philosophy of symbolism; symbolism of meals in Ancient West Asia; meal tradition in the First Testament: liberation, covenant and the gift of the land (recognition, sharing and the fast); the study of selected texts on meal tradition in the New Testament; *zkr/anamnesis*; memory and hope; Christian tradition on human nourishment; the problem of world hunger, and the Christian response to world hunger.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignment based on a field project 60%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:
Balasuriya, T. 1972, *The Eucharist and Human Liberation*, SCM Press, London.
Bernier, P. 1981, *Bread Broken and Shared*, Ave Maria Press, Indiana.
Chauvet, L.M. 1995, *Symbol and Sacrament*, Liturgical Press, Collegiville.
Crockett, W. 1989, *Eucharist, Symbol of Transformation*, Pueblo Publishing Company, NY.
Lane, D.A. 1996, *Keeping Hope Alive: Stirring in Christian Theology*, Paulist Press, NY.
Moloney. F.J. 1997, *A Body Broken for a Broken People*, CollinsDove, Victoria.
Sandanam, J.P. 2002, *Do This In Remembrance of Me*, St. Peter's Pontifical Institute, Bangalore.

Smith, D.E. 1987, "Table Fellowship as a Literary Motif in the Gospel of Luke", *Journal of Biblical Literature* 106, 613–638.
Therukattil, G. 1990, "A Powerful Prophetic Symbol and Memorial", *Vidyajyoti* 54, 251-254.

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ප්‍රනාන්දු, ආර්. "දිව්‍ය භෝජනය හා ක්‍රිස්තියානි පැවැත්ම", *ක්‍රිසංසා*, කාණ්ඩ 1, අංක 2, 2013, 125-132.

Semester:	II
Course Code:	**CHCU 32764**
Course Title:	**Christian Scriptures II**
Credit Value:	4
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	60h	60h	80h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) apply the methods of form criticism, historical criticism to the Gospel of Mark and Gospel of John,
(ii) apply the methods of form criticism, historical criticism and rhetorical criticism to the Pauline Literature,
(iii) analyse selected texts of the Book of the Apocalypse,
(iv) introduce New Testament Apocrypha,
(iv) incorporate the values of perseverance and non-violent resistance, and be committed to the cause of the destitute and the weak.

Course Content:
The study of Mark; John; 1 Thessalonians; Romans; Letter to the Hebrews; 1 John; the Book of the Apocalypse; New Testament Apocrypha.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	**Final Assessment:**
Details: Assignments 60%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:
Beale, G.K. 1999,*The Book of Revelation*, Grand Rapids, Cambridge.

Burton, E. De. W. 1975,*The Epistle to the Galatians*, ICC, T&T Clark, Edinburgh.

Brown, R.E. 1966-1970,*The Gospel According to John*, Vols. I – II, AB 29, 29a, Doubleday, NY.

Brown, R.E. 1979, *The Community of the Beloved Disciple*, Paulist Press, NY.

Brown, R.E. 1997,*An Introduction to the New Testament*, ABRL, Doubleday, NY.

Charles, R.H. 1976,*The Revelation of St. John*, Vols. I & II, ICC, T&T Clark, Edinburgh.

Guelich, R.A. 1989,*Mark 1-8:26*, WBC 34A, Word Books, Waco, Texas.

Emerton, J.A. - Cranfield, C.E.B. 1977,*The Epistle to the Romans I*, ICC, T&T Clark, Edinburgh.

Fitzmyer, J.A. 1993,*Romans: A New Translation with Introduction and Commentary*, AB 33, Doubleday, NY.

Hennecke, E. 1963,*The New Testment Apocrypha I & II*, SCM, London.

Moffatt, J. 1975,*Epistle to the Hebrews*, ICC, T&T Clark, Edinburgh.

Moloney, F.J. 1998,*The Gospel of John*, Sacra Pagina, The Liturgical Press, Minnesota.

Moloney, F.J. 2014, " 'For as yet They did not Know the Scripture' (John 20:9): A Study in Narrative Time", *Irish Theological Quarterly* 79, 97-111.

Moloney, F.J. 2015, "The Literary Unity of John 13,1-38", *ETL* 91, 33-53.

Smally, S.S. 2000, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse,* Inter-Varsity Press, Illinois.

Sanday, W. - Headlam, A.C.1977,*The Epistle to the Romans II*, ICC, T&T Clark, Edinburgh.

Vanhoye, A., 1989,*Structure and Message of the Letter to the Hebrews*, Subsidia Biblica 12, PIB, Rome.

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Semester:	II		
Course Code:	**CHCU 32773**		
Course Title:	**Christian Culture and Other Religious Cultures in Sri Lanka**		
Credit Value:	3		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:

On successful completion of this course unit, the students will be able to:
(i) explain the concept of inculturation,
(ii) analyse the scholarly literature and ecclesiastical literature on inculturation
(iii) examine the underlying social philosophy/ theology of liberation in Buddhist, Hindu and Islamic cultures.

Course Content:
A study of the documents of the Christian Churches and the views of scholars on culture and the interaction between other cultures and Christianity; the interaction between Sri Lankan cultures

and Christianity with special attention to Christian poetic tradition. Religious cultures and violence; liberation of the oppressed in Buddhist, Hindu and Islamic cultures.

Teaching /Learning Methods:
Lectures, thematic readings, group discussions, exposure project, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignments 40%, project report 20%, oral presentations 20%, in-class tests 20%.	Details:

Recommended Reading:

Bahadur, O.L. 2000, *The Book of Hindu Festivals and Ceremonies*, UBSPD, New Delhi.
Flood, G. 2004, *An Introduction to Hinduism*, Cambridge University Press, Cambridge.
Geertz, C. 1993, *The Interpretation of Cultures*, Fontana, London.
Houlart, F. 1974, *Religion and Ideology in Sri Lanka*, Hansa Publishers, Colombo.
Inserra, D. 2019, *The Unsaved Christian: Reaching Cultural Christianity with Gospel*, Moody Publishers, Chicago.
Kinsley, D. R. [2]1993, *Hinduism: A Cultural Perspective*, Prentice Hall, Upper Saddle River, New Jersey.
Kraft, C.M. 1984, *Christianity and Culture*, Orbis, Maryknoll, NY.
Luzbetak, L.J. 1996, *The Church and Cultures*, Orbis, Maryknoll, NY.
Netland, H. A. 2015, *Christianity and Religious Diversity: Clarifying Christian Communities in Globalizing Age*, Baker Academic, Grand Rapids, MI.
Peiris, A. 1988, *Love Meets Wisdom*, Orbis, Maryknoll, NY.
Peiris, A. 1999, *God's Reign for God's Poor*, Tulana Research Centre, Kelaniya.
Pieris, A. 1988, *An Asian Theology of Liberation*, T & T Clark, Edinburgh.
Radhakrishnan, S. 1939, *Eastern Religions and Western Thought*, Oxford University Press, Oxford.
Saldanha, J. 1997, *Inculturation*, St. Paul Publications, Mumbai.

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පීරිස්, ඇලෝයිසියස්. 2004, *නාසරතයේ ජේසු සහ භාරතයේ යේසුස්*, සාවතා 08, තුලන පර්යේෂණ ආයතනය, කැලණිය.
වීරක්කොඩි, අයි. එස්. 2019, *ඡතාරික සමයා: කිතුනු සාම්ප්‍රදායික පසන් ගායනා ශෛලිය*, ගොඩගේ, කොළඹ.

Semester:	II
Course Code:	**CHCU 32783**
Course Title:	**Renaissance and Post-Renaissance Christian Art**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.

Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) evaluate the contribution of renaissance and post-renaissance Christian art to world art,
(ii) compare the characteristics of historical figures presented in linear history with their interpretations in renaissance and post-renaissance Christian art.
(iii) examine the impact of the historical contexts which led to diverse creations of renaissance and post-renaissance Christian art,
(iv) conduct seminars to students following Christian Civilization for G.C.E. (A/L) examination on Christian Art,
(v) hold an exhibition on a motif in renaissance Christian art and/or post-renaissance Christian Art.

Course Content:
(a) The Early Renaissance in Italy and in Northern Europe, the High Renaissance in Florence, Rome, Venice and Northern Italy, Late Renaissance outside Italy; (b) the Baroque Period: the seventeenth century in Italy, France and England, the Dutch and Spanish paintings in the seventeenth century; (c) Christian Art in Asia: Japan, India; (d) Christian Drama and Music.

Teaching /Learning Methods:
Lectures, presentations, digital learning, and visits to centres of Christian Art in Sri Lanka.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignments 60%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:
Bohn, B. - Saslow, J. N. 2013. *A Companion to Renaissance and Baroque Art*, John Wiley & Sons, NY.
de la Croix, H. – Tansey, R.G. [7]1980, *Gardner's Art through the Ages*, Harcourt Brace Jovanorich, London.
Encyclopedia of World Art 1960-1965, McGraw-Hill, NY.
Forrista, D. 1976, *The Christian Heritage*, Veritas Publications, Dublin.
George, S and Martin, S, 1959, *Art and Architecture in Spain and Portugal and their American Dominions 1500-1800*, Penguin Books, Baltimore.
Gombrich, E.M. [14]1986, *The Story of Art*, Phaidon, Oxford.
Gowing L. (Ed.). 1983, *The Encyclopedia of Visual Art* Vol. 1-10, London.
Hart, F. 1976, *Art: A History of Painting, Sculpture and Architecture II*, Prentice-Hall, Abrams, NY.
Jones, T. D. - Murray, P. - Murray, L. (Ed.). 2013. *The Oxford Dictionary of Christian Art and Architecture*. Oxford University Press, Oxford.
Nagel, A. 2011, *The Controversy of Renaissance Art,* University of Chicago Press, Chicago.
Robb, D.M. [3]1953, *Art in the Western World*, Harper and Brothers, NY.
Rzepińska, M. & Malcharek, K. "Tenebrism in Baroque Painting and Its Ideological Background", Artibus Et Historiae, 7(13), 1986, 91-112. doi:10.2307/1483250
Takenaka, M. 1975, *Christian Art in Asia*, Kyo Bun Kwan, Tokyo.

Viladesau, Richard. (2012). Counter Reformation Theology and Art: The Example of Rubens's Paintings of the Passion. Toronto Journal of Theology. 28. 10.1353/tjt.2012.0013.

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සිල්වා, මයිකල්. 2005, *චිරන්තන සිංහල සංගීතයේ ප්‍රවණතා*, ගොඩගේ, කොළඹ.

Semester	II
Course Code:	**CHCU 32793**
Course Title:	**Development of Christian Doctrine**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the Honours Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) decipher the major causes and influences in the making of Christianity,
(ii) trace the development of Christian thought in the course of history.

Course Content:
A critical study of the formulation of doctrines in the short formulae of the New Testament, the origins, usage and doctrine in the Apostles' Creed and Niceno-Constantinoplitan Creed. A critical study of the methods used by the Fathers of the Church, Scholastics and Positive Scholastics to present the doctrine. A study of the thought of Tertullian, Clement of Alexandria, Irenaeus, Origen, Augustine of Hippo, Thomas Aquinas, Bernard of Clairvaux, Martin Luther, Friedrich Schleiermacher, John Henry Newman, Paul Tillich, Karl Barth, Teilhard de Chardin and Karl Rahner.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	**Final Assessment: 80**%
Details: Assignments 10% and oral presentations10%.	**Details**: Theory 80%.

Recommended Reading:
Ford, D.F. (Ed.). 1994, *The Modern Theologians*, Blackwell, Oxford.
Kelly, J.N.D. 1976, *Early Christian Creeds*, Longman, London.
McGiffert, A.C. 1954, *A History of Christian Thought*, Vols. I-II, Blackwell, NY.
McGrath, A.E. 1993, *The Blackwell Encyclopedia of Modern Christian Thought*, Blackwell,

Oxford (relevant sections).
McGrath, A.E. 1998, *Historical Theology. An Introduction to the History of Christian Thought*, Blackwell, Oxford.
Whitworth, P. 2015, *Three Wise Men from the East*: *The Cappadocian Fathers and the Struggle for Orthodoxy*. Durham, Sacristy Press.

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Semester:	I		
Course Code:	**CHCU 41714**		
Course Title:	**Prophets and Justice**		
Credit Value:	4		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level IV course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	60h	60h	80h

Intended Learning Outcomes:
At the completion of this course unit the students will be able to:
(i) identify the dynamics of liberation in the Prophetic Literature of the First Testament,
(ii) evaluate the policies of the WB, IMF and WTO in the light of the concept of the equal ownership of the means of production found Lev 25.

Course Content:
Justice and liberation; hidden injustice; justice and injustice in the political, economic, forensic and religious spheres with special attention to the study of the concept of the equal ownership of the means of production; re-establishment of justice; the study of selected texts on justice in the Prophetic Literature of the First Testament. The original concept of the 'Third World' as a political entity in the sense of a third power, and the impact of the policies of the international monetary institutions on the Third World.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	Final Assessment:
Details: Assignments 60%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:

Bovati, P. 2009,*Re-establishing Justice: Legal Terms, Concepts and Procedures in the Hebrew Bible*, Sheffield Academic Press, Sheffield.

Chirichigno, G.C. 1993,*Debt-Slavery in Israel and the Ancient Near East*, Journal for Study of the Old Testament Supplement Series 141; JSOT Press, Sheffield.

Wijesinghe, S.L. 2008/2009, "Radical Dimensions of Biblical Justice and Re-establishing Global Justice", *Dialogue (NS)* 35 & 36, 181-204.

Wijesinghe, S.L. 2010, "Justice in the Biblical Tradition: A Challenge to the Christian Mission", *East Asian Pastoral Review* 47, 1-14.

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Semester:	I
Course Code:	**CHCU 41722**
Course Title:	**History of Christianity in Sri Lanka**
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:

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

(i) examine the history and development of Christianity in Sri Lanka,

(ii) analyse the characteristics which are specific to different periods of history,

(iii) compare and contrast the Portuguese missionary methods and the missionary principles of the Oratorian Missionaries, with special emphasis on Joseph Vaz,

(iv) to conduct seminars on Sri Lankan passion plays to G.C.E. (A/L) students studying drama as a subject.

Course Content:

The period prior to the coming of the Portuguese, the early evidence and its evaluation; the Portuguese
Period; the Dutch Period; the British Period and the Post-Independence Period. The reception of Vatican II in Sri Lanka, the history and the evolution of the passion plays in Sri Lanka.

Teaching /Learning Methods:

Lectures, group discussions, exposure project, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 25%	**Final Assessment: 75%**

Details: Assignments and field report 15%, oral presentations 10%.	Details: Theory 75%.

Recommended Reading:
Don Peter, W. L. A., 1983, *Franciscans and Sri Lanka*, Evangel Press, Colombo.
Don Peter, W. L. A., 1978, *Education in Sri Lanka under the Portuguese*, Catholic Press, Colombo.
Hettiarachchi S., 2012, *Faithing the Native Soil* : D*ilemmas and Aspirations of Post-colonial Buddhists and Christians in Sri Lanka*, S. Hettiarachchi, Colombo.
Perera S. G., 2005, *Life of Blessed Joseph Vaz*: *Apostle of Sri Lanka*, Humanics Universal INC., Ottawa.
Perera S. G., 2006, *Life of Fr. Jacome Goncalvez*, Humanics Universal INC., Ottawa.
Perera S. G., 2006, *The Jesuits of Ceylon*, Humanics Universal INC., Ottawa.
Perera S. G., 2013, *Historical Sketches*, Godage, Colombo.
Pieris, A., (Ed.). Vols. XXV-XXVI 1998- 1999, *Dialogue*, The Ecumenical Institute for Study & Dialogue, Colombo.
Peiris, E., 1978, *Studies Historical Cultural*, Catholic Press, Colombo.
Perniola, V., 1989-1991, *The Catholic Church in Sri Lanka*: *The Portuguese Period*, Vols. I-III, Tisara, Dehiwala.
Perniola, V., 1983-1985, *The Catholic Church in Sri Lanka* : *The Dutch Period*, Vols. I-III, Tisara, Dehiwala.
Perniola, V., 1992- 2001, *The Catholic Church in Sri Lanka* : *The British Period*, Vols. I-VI, Tisara, Dehiwala.

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දොන් පීටර්, ඩබ්. එල්. ඒ. 1996, *කතෝලික පීඩන සමය*, දේවධර්ම නිකේතන ප්‍රකාශන 11, කොළඹ.
දොන් පීටර්, ඩබ්. එල්. ඒ. 1997, *ලක්දිව කතෝලික ව්‍යාප්ති සමය*, දේවධර්ම නිකේතන ප්‍රකාශන 12, කොළඹ.
දොන් පීටර්, ඩබ්. එල්. ඒ. 2001, *ගොන්සාල්වෙස් පාධාවලී*, ගොඩගේ, කොළඹ.
සෝමරත්න, ජී. පී. වී. 2007, *ශ්‍රී ලංකාවේ ක්‍රිස්තු ශාසනයේ ඉතිහාසය, ක්‍රි. ව. 1800 දක්වා*, දේවධර්ම ශාස්ත්‍රාලය, කොළඹ.
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රූබෙරු. කේ. ඒ්. ඩබ්ලිව්. 2011, *ප්‍රතුගීසින්ට පෙර ශ්‍රී ලංකාවේ කිතුණුවෝ*, ගොඩගේ, කොළඹ.
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හෙට්ටිආරච්චි, ශා. - බෙම්මුල්ල, නි. 2017, *යකාගේ ඉස්කෝලේ*, ගොඩගේ, කොළඹ.

Semester:	I
Course Code:	CHCU 41732
Course Title:	Christian Social Thought
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme.

Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	45h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) identify the causes which prompted social concern of the churches in the course of history,
(ii) analyse the official pronouncements of the churches on world peace, social justice, human rights.
(iii) relate the liberative teachings of the Christian Social Encyclicals to the rights of workers,
(iv) evaluate the rights of the marginalized based on the values of Christian social teachings,
(v) analyse the environmental policies and theological bases of *Laudato Si,*
(vi) present a contextual interpretation of *Laudato Si* to Sri Lanka.
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Course Content:
1. Introduction to Christian Social Thought.
2. A brief survey of the encyclicals *Rerum Novarum, Quadragesimo Anno, Mater et Magistra, Pacem in Terris, Populorum Progressio, Laborem Exercens* and *Laudato Si*.
3. A brief survey of the statements of the World Council of Churches (WCC) beginning with the General Assembly in Amsterdam in 1948,
4. Relevant themes of *Gaudium et Spes*, the Second Ordinary General Assembly of the Synod of Bishops in 1971 on *Justice in the World*, and the Apostolic Exhortation *Evangelii Gaudium.*
5. Christian Social Thought on world peace, social justice and human rights – strengths and inadequacies.
6. A detailed study of *Laudato Si* and its relevance to Sri Lanka.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	**Final Assessment:**
Details: Assignments 60%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:
Allen, J. L. 1988, "Catholic and Protestant Theories of Human Rights." *Religious Studies Review* 14, 347-353.
Baum, G. 1986, "Recent Roman Catholic Social Teaching: A Shift to the Left." Block, W. - Hexham, I, (Ed.). *Religion, Economics, and Social Thought*. Fraser Institute, Vancouver, . 47-96.
Benestad, J. B. 2011, *Church, State and Society*: *An Introduction to Catholic Social Doctrine (Catholic Moral Thought)*. The Catholic University of America Press, Washington D.C.
Curran, C. E. 1991, "A Century of Catholic Social Teaching." *Theology Today* 48, 154-169.
Descrochers, J. 1982, *The Social Teaching of the Church*, Bangalore.
Dorr, D. 1992, *Option for the Poor: A Hundred Years of Vatican Social Teaching*, Gill and Macmillan, Dublin.
McHugh, F.P. 2010, *Catholic Social Thought: Renovating the Tradition: A Keyguide to Resources*: http://www.kuleuven.be/ccst/upload/publications/catholicsocialthought.pdf.

O'Brien, D.J. - Shannon, T.A. 1998, Catholic *Social Thought: The Documentary Heritage*, Orbis, Maryknoll, NY.
Pieris, A. 1996, "Three Inadequacies in the Social Encyclicals". *Fire and Water: Basic Issues in Asian Buddhism and Christianity*, Oribs, Maryknoll, NY.
Roger, C. 1998, *Christian Social Witness and Teaching: The Catholic Tradition from Genesis to Centesimus Annus* Vol I-II, Fowler Wright Books, Herefordshire.

For an extensive bibliography, cf. http://www.shc.edu/theolibrary/resources/bibliog_cst.htm

Semester:	I		
Course Code:	**CHCU 41743**		
Course Title:	**Contextual Christian Thought I**		
Credit Value:	3		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level IV course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) explain the impetus of WCC and Vatican II on the evolution of contextual theologies,
(ii) examine the theological trends of the Latin American Assemblies of CELAM in Puebla and Medallin,
(iii) trace the evolution of contextual theology in Asia and Africa,
(iv) engage in an action-reflection process of evolving Christian thought in a given context.

Course Content:
Introduction to Contextual Christian Thought; the impetus of the World Council of Churches and the Second Vatican Council towards contextualizing Christianity; the Latin American Assemblies of CELAM in Puebla and Medallin; FABC; the methods employed in liberation theologies; the evolution of Latin American theologies of liberation and African theologies of liberation; the liberation-inculturation debate in Asia, Ecumenical Association of Third World Theologians, (EATWOT); religiousness and poverty as two salient features in Asian theologies of liberation; cosmic and metacosmic religions and contextual Christian thought; Dalit, Minjung and Tribal theologies.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 20%	**Final Assessment: 80%**

Details:	Details:
Assignments 10%,oral presentations 10%	Theory 80%.

Recommended Reading:
Abbott, W.M. (Ed.). 1966,*The Documents of Vatican II*, Geoffrey Chapman, London – Dublin.
Alberigo,G. 1997,*History of Vatican II*, Vols. I-V, Peeters, Leuven.
Amaladoss, M. 1998,*Beyond Inculturation,* ISPSK Publication, Delhi.
Balasuriya, T. 1972,*The Eucharist and Human Liberation*, SCM Press, London.
Balasuriya, T. 1984,*Planetary Theology*, Orbis, Maryknoll, NY.
Boff, L. 1979,*Salvation and Liberation*, Orbis, Maryknoll, NY.
Cone, J. H. 1997,*God of the Oppressed*, Orbis, Maryknoll, NY.
Fiorenza, E. S. 1992,*In Memory of Her*, Crossroads, NY.
Gutierrez, G. 1973,*A Theology of Liberation*, Orbis, Maryknoll, NY.
Gutierrez, G. 1996, We *Drink From Our Own Wells: The Spiritual Journey of A people*,   Orbis Maryknoll, NY.
Jayawardana K. 2007,*At the Cutting Edge*, Raj Press, New Delhi.
Pieris, A. 1988,*An Asian Theology of Liberation*, T & T Clark, Edinburgh.
Peiris, A. 1988,*Love Meets Wisdom*, Orbis, Maryknoll, NY.
Peiris, A. 1996,*Fire and Water*, Orbis, Maryknoll, NY.
Peiris, A. 1999,*God's Reign for God's Poor*, Tulana Research Centre, Kelaniya.
Pieris, A. 2010,*Give Vatican II a Chance*, Thulana Research Centre, Kelaniya.

Semester:	II
Course Code:	**CHCU 42752**
Course Title:	**Founder of Christianity**
Credit Value:	2
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	30h	30h	40h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) explain the criteria of historicity,
(ii) determine the early traditions of the Synoptic Gospels,
(iii) isolate the historical kernel of the Gospel Narratives,
(iv) present a synthesis of the modern scholarship on Historical Jesus,
(v) trace the formation and the development of Christian thought on the founder of Christianity in the course of history,
(vi) integrate the liberative values of the inclusivist stand and the praxis of the founder of Christianity.

Course Content:
Roman and Jewish sources, and the canonical and non-canonical (apocryphal) texts on the historical Jesus; historical-critical research on the relationship between John the Baptist and Jesus of Nazareth, the Kingdom of God, Miracles, table fellowship, God of Jesus, death and resurrection

of Jesus, the formation of NT Christology, the development of Christology in the course of history and recent trends in Christology.

Teaching /Learning Methods:
Lectures, group discussions, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 25%	Final Assessment: 75%
Details: Assignments 15%, oral presentations 10%.	**Details**: Theory 75%.

Recommended Reading:
Brown, R. 1994, *An Introduction to New Testament Christology*, Geoffrey Chapman, London.
Cullmann, O. 1963, *The Christology of the New Testament*, SCM, London.
Dunn, J.D.G. 1980, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, SCM, London.
Fitzmyer, J.A. 1986, *Scripture & Christology: A Statement of the Biblical Commission with a Commentary*, Geoffrey Chapman, London.
Haight, R. 1999, *Jesus Symbol of God*, Orbis, Maryknoll, NY.
Meier, J.P. 1991-2001, *A Marginal Jew: Rethinking the Historical Jesus 1-III*, ABRL, Doubleday, NY.
Pieris, A. 1993, "Does Christ Have a Place in Asia", *Concilium*, No. 2, 33-47.
Pieris, A. 2000, *The Christhood of Jesus and The Discipleship of Mary: An Asian Perspective*, Logos 39/3, Centre for Society and Religion, Colombo.
Sabourin, L. 1984, *Christology: Basic Texts in Focus*, Alba House, NY.
Schillebeeckx, E. 1979, *Jesus: An Experiment in Christology*, Seabury Press, NY.
Sobrino, J. 1978, *Christology at the Crossroads: A Latin American View*, SCM, London.

දිසානායක, එච්. 2000ල *නාසරතයේ ජේසු*, සාවතා 2, සමාජය සහ සාමයික කේන්දුය, කොළඔග විජේසිංහ, එස්. එල්. 2021, *ඓතිහාසික ජේසුන්වහන්සේ*(දේශන සටහන්, කැලණිය විශ්ව විදුයාලය, කැලණිය).

Semester:	I
Course Code:	**CHCU 42763**
Course Title:	**Contextual Christian Thought II**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level IV course units of the Honours Degree Programme.
Type:	Compulsory
Hourly Breakdown:	Theory	Practical	Independent Learning
	45h	45h	60h

Intended Learning Outcomes:
On successful completion of this course unit, the students will be able to:
(i) identify the key contributors of contextual theology in Asia in general and Sri Lanka in particular,
(ii) explain the contextual Christian thought on environment, peace and women,
(iii) evolve a contextual reflection in a given context of poverty and exclusion in Sri Lanka.

Course Content:
The tension between theologies of domination and theologies of liberation; the main contributors towards evolving contextual Christian thought with special reference to the contributions of Gustavo Gutierrez, Leonardo Boff, Tissa Balasuriya, Aloysius Pieris and Michael Amaladoss. Contextual Christian thought on environment, peace and women.

Teaching /Learning Methods:
Lectures, group discussions, exposure project, digital learning and presentations.

Assessment Strategy:

Continuous Assessment: 100%	**Final Assessment:**
Details: Assignments 40%, project report 20%, oral presentations 20%, in-class tests 20%.	**Details**:

Recommended Reading:
Amaladoss, M. 1998, *Beyond Inculturation,* ISPSK, Delhi.
Balasuriya T. 1984, *Planetary Theology*, Orbis, Maryknoll, NY.
Balasuriya, T. 1972, *The Eucharist and Human Liberation*, SCM, London.
Boff, L. 1979, *Salvation and Liberation*, Orbis, Maryknoll, NY.
Boff, L. 1997, *Cry of the Earth, Cry of the Poor*, Orbis, NY.
Brewer, J. D. 2010, *Peace Processes: A Sociological Approach*, Polity Press, Cambridge.
Cone, J. H. 1997, *God of the Oppressed*, Orbis, Maryknoll, NY.
Gutierrez, G. 1973, *A Theology of Liberation*, Orbis, Maryknoll, NY.
Gutierrez, G. 1996, *We Drink From Our Own Wells*. The Spiritual Journey of A People, Orbis, Maryknoll, NY.
Hanh, T. N. 2003, *Creating True Peace. Ending Conflict in Yourself, Your Family, Your Community and The World*, Rider, London.
Jayawardana, K. 1986, *Feminism and Nationalism in the Third World*, Zed Books, London.
Jayawardana, K. 2007, *At the Cutting Adge*, Raj Press, New Delhi.
Lederach, J.P. 1997, *Building Peace*, United States Institute of Peace Press, Washington DC.
Lederach, J.P. 2005, *The Moral Imagination*, Oxford University Press, Oxford.
Peiris, A. 1988, *Love Meets Wisdom*, Orbis, Maryknoll, NY.
Peiris, A. 1993, "Inculturation: Some Critical Reflections", *Vidyajyoti*, 641-651.
Peiris, A. 1994, "The Problem of Universality and Inculturation with Patterns of Theological Thinking", *Concilium* 6, 71-79.
Peiris, A. 1996, *Fire and Water*, Orbis, Maryknoll, NY.
Peiris, A. 1998-1999, "Impact of Feminism", *Diologue,* Book Review, SL.
Peiris, A. 1999, *God's Reign for God's Poor*, Tulana Research Centre, Kelaniya.
Pieris, A. 1988, *An Asian Theology of Liberation*, T & T Clark, Edinburgh.
Schussler Fiorenza, E. 1992, *In Memory of Her*, Crossroads, NY.
Schussler Fiorenza, E. 1996, *The Power of Naming: A Concilium Readier in Feminist Liberation Theology*, Orbis, Maryknoll, NY.
Sobrino, J. 1985, *Spirituality of Liberation*, Orbis, Maryknoll, NY.
Sobrino, J. 2001, *Christ the Liberator*, Orbis, Maryknoll, NY.

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විජේසූරිය, සමන් කපිල. (සංස්, පරි.) 2019, *වතිකාන සුළඟ: සහා පෙරළියකට කෙරෙන සසුන් ප්‍රිය*
ප්‍රැන්සිස් අභියෝගය, ගොඩගේ, කොළඹ.

Semester:	**I & II**		
Course Code:	**CHCU 43778**		
Course Title:	**Dissertation**		
Credit Value:	8		
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level IV course units of the Honours Degree Programme.		
Type:	Compulsory		
Hourly Breakdown:	Theory	Practical	Independent Learning
			400h research and writing

Intended Learning Outcomes:
The completion of the dissertation will enable the students to:
(i) formulate a relevant research issue and develop a method of argumentation pertaining to the formulated problematic,
(ii) write a literature review,
(iii) develop interdisciplinary research,
(iv) conduct independent research and communicate the attitudes acquired, and the methods learnt,
 (v) present the findings in a systematic manner according to the methodologies of standard scholarship,
(vi) write an article on the findings of the research in an academically appropriate manner.

Course Content:
Every student should submit a dissertation of approximately 10,000 words written on any aspect of Christian Culture before the scheduled date. The research topic has to be approved by the Head of the Department at the beginning of the final year.

Teaching /Learning Methods:
The student will meet the supervisor(s) of the dissertation on regular basis for the comments on and corrections of the drafts. The *status quaestionis*, the rigorous application of the methodology adopted, analysis, learning and reflection, and writing skills and presentation will be considered as the main components of the research.

Assessment Strategy:

Continuous Assessment:	**Final Assessment: 100%**
Details:	**Details**: The quality of the research will be judged on the bases of the ample use of the bibliographical resources in the literature review (20%), methodology (20%), content and analysis (30%), learning and reflection (15%), writing skills and presentation (15%).

Recommended Reading:
The choice of the primary sources and secondary bibliographical resources will depend on the research topic and will be determined with the help of the supervisor(s).

Semester:	**I & II**
Course Code:	**CHCU 43783**
Course Title:	**Internship**
Credit Value:	3
Pre-requisites:	General requirements of the Faculty of Humanities to follow Level IV course units of the Honours Degree Programme.
Type:	Compulsory

Hourly Breakdown:	Theory	Practical	Independent Learning
	10h seminar.	210h employment exposure.	20h short paper, 60h report writing.

Intended Learning Outcomes:
On successful completion of the internship, the students will be able to:
(i) survey employment opportunities,
(ii) build confidence in facing interviews,
(iii) apply and test classroom learning at the workplace,
(iv) engage with experienced experts,
(v) explore the possibilities for a lifelong vocation in a relevant field of employment,
(vi) appreciate and practice work ethics and build social relationships,
(vii) develop a sense of commitment to the good order of the wider society,
(viii) evaluate the contribution of academic formation towards creative involvement in the world of work.

Course Content:
Seminar on "Introduction to the World of Work", employment either in the field of teaching, research or social action in an institution/ organization covering 210 hours of work (seven weeks) in the course of the final year of the Honours Degree Programme.

Teaching /Learning Methods:
At the initial stages, the students will be offered 10h seminar on initiation into the world of work and they will be asked to present a short paper of 1,000 words summarising the philosophy of pedagogy (Paulo Freire) or the "See-Judge-Act" method of Cardinal Joseph Cardijn. At the end of the period of employment the students will be requested to present a report of 5,000 words evaluating the contribution of academic formation towards creative involvement in the world of work. A coordinator will assist and monitor the progress.

Assessment Strategy:
Presentation of a short paper on philosophy of pedagogy or on "see-judge-act" method, a performance report from the employer(s), and an interview to assess the capacity of the student to

critically evaluate the relevance of academic formation to the world of work on the basis of the report presented at the end of the period of employment.

Continuous Assessment: 70%	**Final Assessment: 30%**
Details: Short paper 10%, performance report of the employer(s) 60%.	**Details**: Evaluation report of the student on the relevance of academic formation in relation to the demands of vocational activities 30%.

Recommended Reading:

Freire, P. 1993, 2000, *Pedagogy of the Oppressd*, Continuum, NY.

Brigham, E.M. 2018, *See, Judge, Act. Catholic Social Teaching*, Anselm Academic, Winona, MN.

Sands, J. 2018, "Introducing Cardinal Cardijn's See–Judge–Act as an Interdisciplinary Method to Move Theory into Practice", Religions 9/4, 129. (file:///C:/Users/Admin/Downloads/religions-09-00129.pdf).

Further bibliography relevant to the choice of the field of employment will be given at the introductory seminar.