

**Second level study programme**  
**RELIGIOUS STUDIES AND ETHICS**  
**Faculty of Theology, University of Ljubljana**

## **1. Information about the study programme**

The duration of the Masters' Second Level Study Programme Religious Studies and Ethics is 2 years (4 semesters) and amounts to 120 ECTS-credits. The awarded professional title is Master of Religious Studies and Ethics.

## **2. Basic goals of the programme and general competences**

The basic goal of the Masters' Second Level Study Programme *Religious Studies and Ethics* is to form the profile of a theologian - religious studies scholar, who is distinguished by his knowledge and competences in the field of religious studies, interreligious dialogue and ethical questions. The programme enhances and upgrades the knowledge and competences, gained during the first level study programme of *Theological and Religious Studies* or other comparable first level study programmes. The emphasis is on the interdisciplinary studies of religious traditions in the context of a multicultural and multireligious society. The student is trained for independent research, trained to obtain new knowledge in the field of religious studies and ethics and its application.

The fundamental profile characteristics of a theologian - religious studies scholar are scientism, the ability to use knowledge, interdisciplinarity and a dialogic stance. The aim of the studies is, therefore:

- to prepare a student to *scientifically* deal with religious and ethical topics;
- to train the student to *apply* this knowledge, i.e. use it in resolving related issues in individuals, in society and in religious congregations;
- to help develop the student's *dialogic stance*;
- to train the student for *interdisciplinary* thinking and research. Studying Religious Studies is a multi-layered phenomenon and it assumes an interdisciplinary approach. It combines and connects with other humanities and social sciences (history, philosophy, psychology, sociology, literature, art).

The student is expected to gain and know how to apply the in-depth knowledge of the religious phenomenon that is a defining structural constant both in the historical socio-cultural life as well as personal life. This is knowledge, related to the following fields:

- epistemology and methodology of religious sciences, their historical development, important authors and interaction between media and religion;
- the religious phenomenon in its many manifestations (symbols, myths and community, doctrines and their teachers, rituals and their performers, legal and institutional religious systems, religious literature and art);
- Non-European religions e. religions of the Asian and African continents and their ethics;
- monotheisms (Judaism, Christianity, Islam): their mutual relations, dialogue and cooperation; their influence on the creation of civilizations;

- the relationship between religion and civilization: the confrontation of religion with secularism and modernity in Europe; the attitude of world religions to the respect of human rights and religious freedom; the role of religion as a factor of peace and/or conflict;
- the relationship between religion, science and art: especially the religious and ethical experience in literature and fine arts;
- the religious ethics: the ethical basis of Western thought; ethics in the Holy Bible; the ethical core of world religions; the social, ecological and biological ethics in various Christian churches.

### ***General competences acquired through the programme***

- Hermeneutic competences/ability to *understand*: 1) complex social, cultural and religious problems, their contexts, differences and connections; 2) religious and ethical texts and works of art and their messages; 3) dialogue as a way of moving together towards the truth; 4) alternatives and realistic solutions;
- Theoretical competences/ability to do *theoretical* work: 1) the expertise, which is reflected in the independent, theoretical-methodological, critical and self-critical handling of issues; 2) the ability of acquisition, recording, documenting, use and assessment of the sources of knowledge and information; 3) the application of scientific apparatus; 4) the use of information technology;
- Social competences/ability of *social feeling and response*: 1) sensing the needs of the environment and analysing situations; 2) possessing a sense of group dynamics, cooperation and integration into the group work environment; 3) having a sense of teamwork management in the field of humanities and social sciences; 4) being communicative and able to reconcile various interests; 5) being trained to work with people, especially in religiously pluralistic environments; 6) being able to use dialogue as the only way to solve the conflict;
- Practical competences/ability to *apply* the acquired competences or the ability to act: 1) the use of religiological methodology; 2) the ability of intercultural and interreligious mediation; 3) the ability to participate in the domestic or international applied projects; 4) coordinating different humanities fields;
- Communication competences/ the ability to *communicate*: 1) the skills of expression in the media; 2) the use of the media dynamics in shaping the humanistic contents; 3) the use of audio-visual aids in public speaking; 4) the use of IT tools in the communication media and administration; 5) the ability to manage groups.

### ***Course-related specific competences acquired through the programme***

The student is trained to

- confront Christian doctrine and theology with the doctrines of other religions and their rationalities;
- discover the common fundamental ethical message of all religions and the necessity of mutual dialogue for the establishment of peaceful coexistence between nations and individuals;
- establish and direct a professional and tolerant interreligious and intra-Christian dialogue;
- evaluate the contribution of different religions and Churches in the religious, cultural, economic and political development of the Slovenian nation and in shaping and maintaining a national awareness and identity;

- assess new religious phenomena (sects) and spiritual movements in their sociological and religious dimensions;
- engage in social dialogue on religiological, ecumenical and ethical issues;
  - deepen and broaden the knowledge on key ethical issues and dilemmas of modern Christianity;
  - search for new sources of knowledge in the field of religious studies and comparative ethics;
  - be able to use the acquired knowledge in a broad range of ethical issues and with completely new dilemmas;
  - organize and conduct courses, round tables, seminars, panel discussions, etc. on religiological and ethical topics, and to competently pass on his knowledge;
  - prepare an expert article, statement, or a contribution in the media;
  - detect and analyse the pathological phenomena in religions and new religious movements;
  - participate in ecumenical activities, which take place between the Christian churches in Slovenia and Europe;
  - take initiative for inter-confessional activities in charitable, social and educational fields;
  - provide a fundamental orientation to people who look for the answer to the meaning of life during various personal crises;
  - engage people of different religious beliefs to cooperate in favour of social harmony, peace and prosperity;
  - discover the specificity of the religion-associated violence, the causes of such violence and its many forms, in order to prevent them;
  - eliminate harmful prejudices about religion and the related ignorance, so that the members of religions would be treated also in practice as equivalent and equal citizens.

### **3. Admission requirements and selection criteria when enrolment is restricted**

Persons who have completed the following may apply to the Second Level Study Programme Religious Studies and Ethics:

1. A university study programme (adopted prior to 11 June 2004) or a first level university study programme (or the equivalent level of education according to the Higher Education Act) in the relevant professional fields (humanities, pedagogics, social field, health and social sciences). In the event that someone has completed the first level university study programme with 240 ECTS-credits or an undergraduate university study programme (adopted prior to 11 June 2004) with an amount, comparable to 240 ECTS-credits, up to 60 ECTS-credits can be recognized.
2. A university study programme (adopted prior to 11 June 2004) or a first level university study programme (or the equivalent level of education according to the Higher Education Act) in other professional fields, if the candidate before enrolment completes additional study obligations in the fields of religious studies, biblical studies and theology, which are determined according to the differences in the professional fields by the competent Study Commission in the range of 10 to 60 ECTS-credits.

In accordance with Article 121 of the Statute of the University of Ljubljana, admission requirements are also met by a candidate who has successfully completed equivalent education abroad. This matter is dealt with by a person, authorized by the University of Ljubljana; the formal recognition of education gained abroad and its content are decided upon by the Senate of a given member or the University itself, in accordance with the Article 77, or rather, Article 47 of the Statute of the University of Ljubljana. Each application is dealt with individually, while the scope and contents of additional study obligations from core subjects, essential for the second level study programme, are also determined individually.

### **The selection criteria when the enrolment is restricted**

If there is a greater number of applications than there are places available, candidates (that meet the admission requirements) will be selected according to the following selection criteria:

- average grade in the first level study programme (40%),
- diploma exam and/or diploma thesis grade or a grade of some other form of study completion (10%); with candidates that do not have a diploma thesis, diploma exam or some other form of study completion, the average grade in the former paragraph takes up 50%,
- selection exam, in which the candidate demonstrates their knowledge and learning in the field of religious studies (50%).

The estimated number of available places in the first year of the Masters' second level study programme is 15 for the full-time students and 10 for the part-time students.

## **4. Criteria for recognising knowledge and skills acquired before enrolment in the programme**

The provisions on the recognition of skills acquired prior to the enrolment in the study programme are also reasonably taken into account in the recognition of knowledge and skills acquired during the studies, if this is agreed upon in advance in the form of a learning agreement.

After the university study programmes of the second level, candidates' other knowledge, skills and abilities, acquired by the candidate before enrolling through various forms of formal and informal education, and which according to their content and complexity completely or partially correspond to the general or the subject-specific competences, determined by the study programme, can also be recognized.

The process of recognition of informally acquired knowledge and skills is fully in accordance with the Rules on procedure and criteria for the recognition of informally acquired knowledge and skills, adopted on 29 May 2007 by the Senate of the University of Ljubljana.

Students prove the knowledge, acquired in various forms of formal and informal education and experiential learning (portfolio, projects, publications, etc.) with certificates and other documents with evident content and scope of the work of the student.

The application for recognition of informally acquired knowledge and skills must include:

- certificates,

- other documents (various documents issued by the employer that prove experience, certificates of participation in seminars and trainings, etc.),
- portfolio, in which the candidate prepares his/her biography with data on education, employment and other experience and skills that s/he acquired in the past,
- other evidence (products, services, publications and other original works by candidates, projects, inventions, patents, etc.).

The recognized knowledge, qualifications or capabilities can be considered as completed study obligations within all parts of the study program. However, both the content and the scope of the work of the student must be clearly evident in order for knowledge to be evaluated with ECTS-credits. Based on the students' individual applications, the recognition and evaluation of the acquired knowledge, skills and abilities, is determined by the Faculty of Theology. This is done by fully complying with the Rules on procedure and criteria for the recognition of informally acquired knowledge and skills, adopted on 29 May 2007 by the Senate of the University of Ljubljana, other provisions of the Statute of the University of Ljubljana and the Rules of the Faculty of Theology of the University of Ljubljana. The transition between programmes is subject to the senate of TEOF of the University of Ljubljana.

## 5. Requirements for progression through the programme

To meet the requirements for progression from the **first year to the second year** of the Masters' second level programme, the student must fulfil all obligations prescribed by the curriculum and programme specifications for the first year, in the total amount of 60 ECTS-points.

The requirements for the progression by the programme are in accordance with Articles 151–153 of the Statute of the University of Ljubljana:

In accordance with the decision of the Senate of the Faculty of Theology (25th session of the Senate, dated 5 May 2008) and Article 153 of the Statute of the University of Ljubljana, up to 6 ECTS-credits of study obligation (10% of the total number of credits per individual year) can be overlooked as an exception, if the student provides a justifiable reason. The justifiable grounds are listed in the Statute of the University of Ljubljana. The overlooked study obligations must be completed by the student before s/he enrolls in the higher year.

In accordance with Article 152 of the Statute of the University of Ljubljana, the student who has failed to complete all study obligations, determined by the study programme and required to enrol in the higher year, can repeat one year in the course of his/her study, if s/he meets the requirements to repeat the year, which are determined by the study programme. The requirements to repeat the year are completed study obligations in the total of 15 ECTS-points (25% of the ECTS total per individual year).

The conditions for extending student status are specified in Article 238, and the conditions for reposing student status are specified in Article 240 of the Statute of the University of Ljubljana.

Regarding guidance in selection of different study programmes and in choice of individual modules within the curriculum and other issues related to studying, assistance is offered to students by student representatives, tutors, mentors of each individual year, and other members of related departments during consultation hours.

## **6. Conditions for completion of study programme**

To complete the study programme, the student must fulfil all obligations, determined by the program. S/he must obtain all credits (120 ECTS) and successfully complete and defend the MA thesis. The conditions for completing the study programme are determined in the Regulations on the Study Policy and the Diploma Policy of the Faculty of Theology of University of Ljubljana.

## **7. Changing study programmes**

The transfer between study programmes is determined in accordance with the criteria for transfers between study programmes (Official Gazette of RS, No. 95/10 and 17/11) and the Statute of the University of Ljubljana (Art. 181-189). A student can transfer to the Masters' Study Programme Religious Studies and Ethics if it is possible, according to the criteria for recognition and based on the European Credit Transfer System (hereinafter: ECTS), to recognize at least half of his/her obligations from the primary study programme of the second level that are related to the compulsory subjects in the second study programme, and which at the end of the study programme ensure that comparable competences are acquired. The Faculty Senate, which makes the decision, can assign differential exams to the student, which the latter must complete during the transition. A change of a study programme or module due to failure to fulfil obligations in the previous study programme is not considered as a transfer.

a) The transfer between universities is determined by Article 189 of the Statute of the University of Ljubljana:

- in order to transfer to the Masters' Study Programme Religious Studies and Ethics of the Faculty of Theology UL, the candidate must meet the requirements for enrolment in the next year according to the study programme of the university, where s/he is registered;
- the Senate of the Faculty of Theology UL decides on the transfer conditions and assigns the possible differential exams to the candidate and other obligations for the enrolment, as well as the year into which the candidate can enrol, according to the suggestion by the Commission for Student Affairs.

b) Among the study programmes of University of Ljubljana, a transfer to the Masters' Study Programme Religious Studies and Ethics, in accordance with Article 183 of the Statute of the University of Ljubljana, is possible if the following conditions are met:

- if at least half of the candidate's obligations, completed in the primary study programme, can be recognized when s/he applies for the new study programme;
- the Senate of the Faculty of Theology UL decides on the transfer conditions and assigns the possible differential exams to the candidate and other obligations for the enrolment, as well as the year into which the candidate can enrol, according to the suggestion by the Commission for Student Affairs.

## **8. Methods of assessment**

The exams are written, oral, and written and oral. Knowledge is assessed and graded according to the Statute of the University of Ljubljana (Art. 138): 10 (excellent); 9 (very good); 8 (very good); 7 (good); 6 (sufficient); 5-1 (unsatisfactory).

## 9. Study programme curriculum with the intended lecturers

### Masters' Second Level Study Programme 'Religious Studies and Ethics'

1st semester										
N o.	Course unit		Contact hours					Ind ivi dua l wo rk	Tota l hour s	ECT S
			Le ct.	Se m.	Tut .	Clini cal tutori als	Other commit .			
1	Contemporary Religions and Their Ethics		30	15	15			90	150	5
2	Ethical Foundations of the Western Society		30	15				75	120	4
3	The Role of the Media in Preservation of Religion		30	30				90	150	5
4	Research Methods in Social Sciences and Humanities		40	20				90	150	5
5	Anthropologically-Ethical Basis of Relations		30					60	90	3
6	Symbolism, Rituals and Myths in Religions		30	30				90	150	5
7	The programme elective or a general elective course		30					60	90	3
TOTAL			220	110	15			555	900	30
SHARE			63,7%	31,8%	4,30%					

2nd semester
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N o.	Course unit		Contact hours					Indiv idual work	Tot al hou rs	EC TS
			Lec t.	Se m.	Tut .	Clini cal tutor ials	Other commi t.			
8	Monotheisms		45	45	45			255	390	13
9	The Confrontation of Religion with Secularism and Modernity in Europe		30	15				75	120	4
10	Religion and Science		30	15				75	120	4
11	Human Rights, Religious Freedom and World Religions (Non-European religions)		15		15			60	90	3
12	Programme elective		30					60	90	3
13	Programme elective		30					60	90	3
TOTAL			170	60	85			585	900	30
SHARE			53, 9%	19 %	26, 9%					

3rd semester										
N o.	Course unit		Contact hours					Ind ivi dua l wo rk	Tota l hou rs	ECT S
			Le ct.	Se m.	Tut .	Clini cal tutor ials	Other commit .			
14	Literature and Ethics		20	25				75	120	4
15	Hermeneutics of the Sacred Space		15	15				60	90	3
16	Ethics in Holy Bible		20	25				75	120	4
17	Influence of the Bible on Culture		15	15				60	90	3
18	Religion and Culture		20	10				60	90	3



19	Programme elective		30					60	90	3
20	The programme elective or a general elective course		30					60	90	3
21	Master's Thesis							210	210	7
TOTAL			150	90				660	900	30
SHARE			62,5%	37,5%						

4th semester										
N o.	Course unit		Contact hours					Indiv idual work	Tot al hours	EC TS
			Lec t.	Se m.	Tut .	Clini cal tutor ials	Other commi t.			
22	Revelation and Redemption in a Relationship		20	10				60	90	3
23	Biblical Anthropology and Family in the Holy Bible		10	10	10			60	90	3
24	Programme elective		30					60	90	3
25	Programme elective		30					60	90	3
26	Master's Thesis							540	540	18
TOTAL			90	20	10			780	900	30
SHARE			75 %	16,6%	8,3 %					

Programme electives, year A, Year 1, 1st semester										
N o.	Course unit		Contact hours					Indivi dual work	Tot al hours	E C T S
			Le ct.	Se m.	Tu t.	Clini cal tutor ials	Other commi t.			

1	Liberalism and Communitarianism		15	15				60	90	3
2	The world of Apocrypha and Qumran		15	15				60	90	3
TOTAL			30	30				120	180	6

Programme electives, year A, Year 1, 2nd semester										
N o.	Course unit		Contact hours					Indivi dual work	Tot al hou rs	E C T S
			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.			
3	Questionable and Pathological Forms of Religiosity: Fundamentalism, Occultism, Dangerous Sects and New Religiosity		15	15				60	90	3
4	Wisdom literature		15	15				60	90	3
5	"Hot" topics from the Church history		15	15				60	90	3
TOTAL			45	45				180	270	9

Programme electives, year B, Year 1, 1st semester										
N o.	Course unit		Contact hours					Indivi dual work	Tot al hou rs	E C T S
			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.			
6	Ethics and Globalization		15	15				60	90	3
7	The Old Testament in the New Testament		15	15				60	90	3
8	Inter-Confessional and Religious Dialogue		15	15				60	90	3
TOTAL			45	45				180	270	9

Programme electives, year B, Year 1, 2nd semester										
	Course unit		Contact hours							

N o.			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.	Indivi dual work	Tot al hou rs	E C T S
9	Philosophy and Mysticism		10	20				60	90	3
10	Theology of the Church Fathers		15		15			60	90	3
11	State Law		15	15				60	90	3
TOTAL			40	45	15			180	270	9

Programme electives, years A and B, Year 2, 3rd semester										
N o.	Course unit		Contact hours					Indivi dual work	Tot al hou rs	E C T S
			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.			
12	Education for Ecumenical and Interreligious Dialogue		15	5	10			60	90	3
13	Psychology of Religious and Ethical Lessons		15	15				60	90	3
TOTAL			30	20	10			120	180	6

Programme electives, year A, Year 2, 3rd semester										
v	Course unit		Contact hours					Indivi dual work	Tot al hou rs	E C T S
			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.			
14	Theological Contents in More Recent Ecclesiastical Documents		15	15				60	90	3

<b>TOTAL</b>			<b>15</b>	<b>15</b>				<b>60</b>	<b>90</b>	<b>3</b>
<b>Programme electives, year A, Year 2, 4th semester</b>										
N o.	Course unit		Contact hours					Indivi dual work	Tot al hou rs	E C T S
			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.			
15	The Hope Dimension of Being		15	15				60	90	3
16	The Christian Existence in the Coordinates of Faith, Hope and Love		15	15				60	90	3
17	The Dimensions of a Christian's Relationship to God		15	15				60	90	3
<b>TOTAL</b>			<b>45</b>	<b>45</b>				<b>180</b>	<b>270</b>	<b>9</b>

<b>Programme electives, year B, Year 2, 4th semester</b>										
N o.	Course unit		Contact hours					Indivi dual work	Tot al hou rs	E C T S
			Le ct.	Se m.	Tu t.	Clin ical tutor ials	Other comm it.			
18	The Role of the Holy Spirit in Personal and Communitarian life		15	15				60	90	3
19	The Operation of the Holy Spirit in the World		15	15				60	90	3
20	The Notion of Justice and Salvation in the Holy Bible		15	15				60	90	3
<b>TOTAL</b>										

## 10. Possibilities of elective courses and mobility

### *Outside electives*

The student can transfer up to 10 ECTS-credits of programme's compulsory or elective units, from one study programme to another, which allows for her/his mobility.

### *Mobility*

Faculty of Theology has, in the frame of Socrates-Erasmus programme, signed contracts with the theological faculties of the Universities of Graz, Innsbruck, Leuven, Marburg and Regensburg. Students can participate in the student exchanges with these faculties. Students can tender each year in March and then study at one of these faculties for one or two semesters. The parent Faculty recognizes the obtained ECTS-credits and a completed semester or a year, if the student collects the required number of credits to enrol in the next year. It is assumed that the students have knowledge of German when applying for universities in the German-speaking areas, while studies at the University of Leuven are conducted in English.

## **11. Short presentations of individual courses**

### **1. LETNIK**

<b>OB 21</b>	<b>1/1</b>	<b>Contemporary Religions and Their Ethics</b>	<b>4/5</b>	<b>0/0</b>
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Presentation of the complexity of issues of religion (autonomous social, cognitive and experiential field). Treatment of fundamental categories, characteristic of religious consciousness and the ritual practices of individual religions. Understanding concepts: the sacred – the profane, sacrifice, ritual, symbol, supernatural, divine, polytheism and monotheism, as well as on the basis of selected religions – Judaism, Christianity and Islam, the creation of sacred space, sacred 'time', the sacredness of individual items, the motif of an offering, the form of prayer, the category of eschatological expectation and the doctrine of salvation. Forms of development - the close connection between religion and the development of civilizations, cultures and arts.

<b>F 17</b>	<b>1/1</b>	<b>Ethical Foundations of the Western Society</b>	<b>3/4</b>	<b>0/0</b>
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Sophists, Socrates and ethics; Plato and the absoluteness of ethics; Aristotle's ethics and its fundamental assumptions: methods, objectives, and content; Stoics, Epicureans; Gnosticism, Manichaeism, Neo-Platonism and ethics; Christian morality and its role and impact on the future ethical traditions; Augustine and Christian morality; "Know thyself" (Abelard); Thomas's fusion of Aristotle and Christian ethical foundations; the meaning of Machiavelli for modern management; Spinoza and ethics as a system; Kant's categorical imperative: sensualistic ethics: dialectical abolition of ethics (Marxism); abolition of ethics and establishment of its authenticity (Nietzsche); phenomenological establishment of values; ethics of Personalism; Intuitionism; Anglo-Saxon ethical theories; ethical thought during the modern and postmodern eras; France Veber and ethics.

<b>OB 22</b>	<b>1/1</b>	<b>The Role of the Media in Preservation of Religion</b>	<b>4/5</b>	<b>0/0</b>
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The first chapter introduces mediology, as developed by Régis Debray and his school, and its importance for the understanding of expression, delivery and dissemination of religion. The second chapter is about forms, received by religion in different mediological types, namely in their historical sequence: mnemosphere, logosphere, graphosphere, videosphere and hypersphere. The third chapter stops specifically at logosphere and the monotheisms that occur in it. In the last chapter, we talk about the dissemination, expression, development and change of a concrete religion, i.e. Catholicism (case study) during the transition from one sphere to another. The contribution of Slovenian missionaries to the interaction between religion and the media will also be presented in this section.

<b>PS 04</b>	<b>1/1</b>		<b>Research Methods in Social Sciences and Humanities</b>	<b>4/5</b>	<b>0/0</b>
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Basic quantitative, qualitative and mixed research methods, including formulation of appropriate research questions, preparation of a critical literature review, development of a research plan and basic techniques of data collection and analysis. Appropriate interpretation of quantitative and qualitative data and analyses. Special features and highlights of research methods in the field of society, human behaviour and social activities, as well as theology and religion. Design, application and characteristics of measurement devices. Basic understanding of computer programs to assist in scientific research. Writing and reporting on scientific research results. Values and ethics in the research process. Actual implementation of research within this course.

<b>F 19</b>	<b>2/3</b>		<b>Anthropologically-Ethical Basis of Relations</b>	<b>2/3</b>	<b>0/0</b>
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Introduction: Methodological considerations (the basics of the existential-phenomenological method) 1. Anthropological-existential basics (*anthropological dimension*); being-in-the-world; being-with-others; being-me-myself 2. Existentiality and interpersonal (*ethical dimension*) of a human being as a symbolic creature; the importance of language in relations to others; attitude to another human; vulnerability and reconciliation 3. Existence and transcendence (*religious dimension*), overcoming as an ability of existence; spirituality and religiosity (from the gift of being to being open as a Giver); being-for-others as love (from being-with-others to being-for-others; the philosophical paradox of love and the connection to the theological virtues).

<b>L 09</b>	<b>1/1</b>		<b>Symbolism, Rituals and Myths in Religions</b>	<b>4/5</b>	<b>0/0</b>
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Human being – symbolic creature: symbol and its language. Myth - development, influence, functions. Ritual and cult: the structure and strength of ritual, types of rituals. Calendar and calendars. Holidays and celebrations: the calendar arrangement. Customs and traditions, old wives' tales and superstitions.

<b>-</b>	<b>1/1</b>		<b>Programme elective or a general elective course</b>	<b>2/3</b>	<b>0/0</b>
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See the selection of first year elective courses!

<b>SP 24</b>	<b>1/2</b>		<b>Monotheisms</b>	<b>0/0</b>	<b>9/13</b>
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The material is divided into three parts: Judaism, Christianity and Islam.

The classic works of the Jewish religious creativity from its beginnings to the present day (ethical concepts, principles); the content and literary characteristics of the apocryphal literature of the Old Testament; the works of Flavius Josephus, Philo of Alexandria, Jewish legends, classical rabbinic literature, Jewish mysticism; Biblical motifs and other ancient sources in Jewish literature, literary genres, rhetorical techniques, interpretation of motives; the Dead Sea Scroll manuscripts; the Septuagint, targums; the later Jewish Biblical comments (midrashim, medieval comments); the characteristics of the transfer of the Jewish myths and legends from the old Middle East – the transformation in the spirit of Jewish monotheism, the way of transferring the Jewish "Oral Law" in the literary categories of narrative (Haggadah) and teachings in the law (Halakha); the continuity and the novelties of the Jewish philosophical interpretation of the fundamental principles of the Bible and the "Oral Law" from its beginnings to the present day; Jewish secular literature, language.

Christianity – the role, the importance, the impact (the identity of Europe). Middle Ages – the connective tissue, the tensions, the schisms. Protestantism. Catholicism and Protestantism (doctrine, spirituality, ethics, law, rites and sacraments) and its placement in today's society (the place in civil society, the social mission, the relationship between church and state). Catholicism is present in the spiritual history of the Slovenians since the Christianization in the middle of the 8th century. Despite the flows of secularisation, it plays a big role even today, when it - much more than in the past - without claiming exclusivity recognizes the importance and the cultural role also of the Protestants and members of the Orthodox Church and walks with them in the ecumenical process of finding the future "unity in diversity".

The first chapter of Islam deals with the messenger Mohammed, his actions and message. The second chapter is a speech about his heirs, which quarrelled and went their separate ways because of inheritance, while each in their own way deviated from Mohammed's Islam and created their own. The third chapter presents these groups, and their doctrinal, political, and community development. The development and changes of Islam in the past two centuries are subjects of the fourth chapter, while the last chapter deals with Islam in EU and Slovenia.

<b>PS 05</b>	<b>1/2</b>		<b>The Confrontation of Religion with Secularism and Modernity in Europe</b>	<b>0/0</b>	<b>3/4</b>
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A historical developmental conception of culture. The relationship between religion and religious culture and the culture/society in different periods of European history. The modern view of the world and of the programme of enlightenment: secularity, the ideology of reason (thought, implementations); the end of ideologies as meta-stories of reason. Secularisation and secularism. The reaches and limits of secularisation theses; more secularisations. The responses of religions and Churches to secularisation and secularism. Contemporary culture: the social and cultural pluralism, individualism, relativism and subjectivism, functional differentiation: religious and secular expressions thereof. Responses to pluralism and the crisis of meaning.

	<b>1/2</b>		<b>Religion and Science</b>	<b>0/0</b>	<b>3/4</b>
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The subject shows the emergence of science among the Greeks and the specificity of the modern natural science. Then it raises the issue of scientific "world view". The starting points of the religious belief, monotheistic religion and their view of the world help define the

relationship of Christianity to science. It confronts us with questions that still need answers: Conflict or Consensus? Which epistemology? The issue of naturalism. Creation and/or evolution? Creationism vs. Evolutionism. Science's criticism of religion (Dawkins, Dennet, Hawkin).

Replies by religion and philosophy (McGrath, Lennox). At the end, it touches the subject of methodical limits of science and declares itself against scientific reductionism and against religious fundamentalism.

<b>OB 26</b>	<b>1/2</b>		<b>Human Rights, Religious Freedom and World Religions (Non-European religions)</b>	<b>0/0</b>	<b>2/3</b>
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The European Constitution; European legislation; the documents of the European Union for the given field.

<b>-</b>	<b>1/1</b>		<b>Programme elective</b>	<b>0/0</b>	<b>2/3</b>
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See the selection of first year elective courses!

<b>-</b>	<b>1/1</b>		<b>Programme elective</b>	<b>0/0</b>	<b>2/3</b>
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See the selection of first year elective courses!

## 2. LETNIK

<b>SP 25</b>	<b>2/3</b>		<b>Literature and Ethics</b>	<b>3/4</b>	<b>0/0</b>
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The studies and research of the internal relationship between the aesthetic and cognitive function as well as the ethical dimension that are contained by every literary work and which belong to the very essence of literary art; the evaluation of ethical function: the relation of values of the reader to him/herself, the environment and the world - creating a perspective of values. A philosophical-ethical reflection and intuition in the interpretation of literary works based on ontology, philosophy and anthropology in relation to all important dimensions of life and issues: (the highest) good, bliss, happiness, peace of mind, the meaning of human existence, the moral life values, personality, conscience, free will, etc.; studies and research of works of the world and Slovenian literatures in a chronological order.

<b>ZC 05</b>	<b>2/3</b>		<b>Hermeneutics of the Sacred Space</b>	<b>2/3</b>	<b>0/0</b>
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I. Interaction space of religion and (fine) arts II. Spatial archetypes of the Sacred  
III. Introduction to hermeneutics of sacred art IV. Structure and status of Christian sacred space V. Concrete sacred space as a wholesome work of art (*Gesamtkunstwerk*)

<b>SP 27</b>	<b>2/3</b>		<b>Ethics in Holy Bible</b>	<b>3/4</b>	<b>0/0</b>
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The sources of ethics in ancient civilizations and in the Holy Bible, Judaism and early Christianity; the main literary genres of the Bible; the concept of cosmic justice and the living righteousness of God, learning of the internal relation of the covenant between God and Man and the consequences of this relation for the understanding of the reciprocity of the commandment of love for God and man; a presentation of violence in the Bible and how violence is overcome with self-sacrifice; the biblical concepts of justice, mercy, compassion and reconciliation and the search for comparisons with other ideals of non-violent exercise of justice; the boundaries of the Old Testament ethics and the complement in the person and teachings of Jesus Christ and in the horizontal and vertical ethics of early Christianity; the influence of biblical ethics on the European and world civilizations in diachronic and synchronic cross-sections.

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<b>SP 26</b>	<b>2/3</b>		<b>Influence of the Bible on Culture</b>	<b>2/3</b>	<b>0/0</b>

The basic motifs, themes and literary genres of the Holy Bible in Slovenian and world culture; the translations of the Bible, which had a decisive influence on the development of national languages and cultures; the study of the reasons for the fact that the general literacy, awareness of human rights and intensive general development are characteristic of countries which have received translations of the Bible early on; the influence of the Bible on the formation of ethical standards and awareness of justice; Biblical names, sayings and fixed expressions in European languages; the echoes of Biblical topics in the world and Slovenian literatures, art and music; the role of the Bible in the monasteries; the influence of the Bible on the emergence of modern democracy, the formation of the human rights' principles and the awareness of individual and national identity.

<b>F 16</b>	<b>1/2</b>		<b>Religion and Culture</b>	<b>2/3</b>	<b>0/0</b>
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The connection between culture and religion. The influence of the religious experience on the cultural tradition. The holy and holiness. Bringing attention to the Slovenian linguistic and cultural specificities, which have formed Slovenian morality through the Christian religion. The way this fact is reflected in the Slovenian literature. Explaining Slovenian spiritual and religious currents such as Protestantism, Josephinism and Jansenism, which have formed the Slovenian cultural models and which affect the Slovenian cultural creativity to this day.

<b>-</b>	<b>1/1</b>		<b>Programme elective</b>	<b>2/3</b>	<b>0/0</b>
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See the selection of second year elective courses!

<b>-</b>	<b>1/1</b>		<b>Programme elective or a general elective course</b>	<b>2/3</b>	<b>0/0</b>
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See the selection of second year elective courses!

<b>-</b>	<b>2/4</b>		<b>Master's Thesis</b>	<b>0/7</b>	<b>0/0</b>
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Master's Thesis 7 ECTS-credits.

<b>PS 06</b>	<b>2/4</b>		<b>Revelation and Redemption in a Relationship</b>	<b>0/0</b>	<b>2/3</b>
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The man is in essence and by nature a creature of relations. The primordial relations include the relationship with God, which Christianity sees as a personal God (Trinity - "The Triune God"), "the God of people", the God "for the people". In this regard, even the Christian revelation focuses on a personal relationship, self-disclosure and self-giving, and is an invitation for a deeper understanding and love. Religion is the person's response to God who reveals himself to the person and gives himself to the person. To believe means to establish a new and unique relationship of trust, devotion and love for God and, consequently, also for the fellow human being who is the image of God.

<b>SP 28</b>	<b>2/4</b>		<b>Biblical Anthropology and Family in the Holy Bible</b>	<b>0/0</b>	<b>2/3</b>
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Learning of different types of biblical family and its wide range of dynamics of mutual and religious, transcendent relations. The role of religious communication that helps the Biblical man to become stronger and more sensible in solving everyday family issues, and helps him perceive the given situations as learning.

<b>-</b>	<b>2/4</b>		<b>Programme elective</b>	<b>0/0</b>	<b>2/3</b>
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See the selection of second year elective courses!

<b>-</b>	<b>2/4</b>		<b>Programme elective</b>	<b>0/0</b>	<b>2/3</b>
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See the selection of second year elective courses!

<b>-</b>	<b>2/4</b>		<b>Master's Thesis</b>	<b>0/0</b>	<b>0/18</b>
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Master's Thesis 18 ECTS-credits.

## PROGRAMME ELECTIVES FOR YEAR 1

<b>F 14</b>	<b>1/1</b>		<b>Liberalism and Communitarianism</b>	<b>2/3</b>	<b>0/0</b>
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Liberalism, the scepticism of values, relativism; anthropocentrism and immanentism. Rawls' moral theory (moderate liberalism): fairness, honesty. The transition from the teleological to the deontological view, the contract theory, the Kantian constructivism. The principle of fairness. The communitarian critique of Rawls, emphasis on good, values, practical life in the community, tradition, responsibility for the common good. The ethics of the postmodern perspective, the personal responsibility of existing for another, the ethics of closeness and love, the personalization of morale.

<b>SP 21</b>	<b>1/1</b>		<b>The world of Apocrypha and Qumran</b>	<b>2/3</b>	<b>0/0</b>
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The presentation of the most important part of the Jewish and the New Testament worlds of Apocrypha from the historical, literary and content aspects; a presentation of the latest methods in the comparative studies of ancient texts; forming a connection between the Apocryphal literature and the Bible; a development of theological, messianic, anthropological and social concepts in apocryphal literature; the confrontation with the Apocryphal theology in patristic literature; the introduction into the contents of the main original texts of the Qumran community compared to the writings of the New Testament.

<b>OB 27</b>	<b>1/2</b>		<b>Questionable and Pathological Forms of Religiosity: Fundamentalism, Occultism, Dangerous Sects and New Religiosity</b>	<b>0/0</b>	<b>2/3</b>
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Questionable or even pathological forms of religiosity (fundamentalism, occultism, sects). A distorted image of the God/deity and man; threats to dignity, freedom; new religious movements with very different profiles. This phenomenon is very diverse, so it is difficult to define and measure, but is spreading greatly as a result of attractive offers and sophisticated member-obtaining techniques. Attention is paid especially to fundamentalism, occultism and dangerous sects or cults. We study the psychological, sociological and religious reasons for the emergence and spread of these phenomena. We suggest steps for preventive action and for assistance to victims of such abuses.

<b>SP 22</b>	<b>1/2</b>		<b>Wisdom literature</b>	<b>0/0</b>	<b>2/3</b>
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Wisdom literature of Israel in the framework of the wisdom literature of the ancient Middle East and intertestamental literature; a general presentation of the wisdom literature of the Old Testament: the relationship to the Poetic Books of the Bible; a presentation of the five fundamental wisdom books: Proverbs; Job; Ecclesiastes; Sirach and Book of Wisdom; an analysis of selected wisdom texts from the individual books on the basis of the significance that they had in the later thinking, with particular attention on the connections that refer to the New Testament and the later development of revelation.

<b>ZC 11</b>	<b>1/2</b>		<b>"Hot" topics from the Church history</b>	<b>0/0</b>	<b>2/3</b>
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Inquisition: the emergence of the High Middle Ages. Mutual workings of Church and state. Inquisition on the Iberian Peninsula, characteristics, particularities of the "Spanish" Inquisition, its operation. "Witch trials": the mental environment, the Germanic cultural space. The conditionality of circumstances, the participation in the processes. Shedding light on this issue within the framework of Slovenian history: when, how and until when did the processes take place on the Slovenian territory. The way in which these processes echoed in Slovenian historiography.

<b>SP 20</b>	<b>1/1</b>		<b>The Old Testament in the New Testament</b>	<b>2/3</b>	<b>0/0</b>
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Significance of the Old Testament and its background in the interpretation of New Testament texts; a depiction of the influence that the texts (e.g. Psalms) had in wider literary units and individual passages of the Gospels; searching for the ways in which the evangelists and Paul made new readings of famous characters or figures of the Old Testament (e.g. Adam, Abraham,

David), in order to express through them the novelty of Jesus Christ; exegetical methods or literary forms, that they used in the process (typology, midrash, typical scene).

<b>OB 10</b>	<b>1/1</b>		<b>Inter-Confessional and Religious Dialogue (case study)</b>	<b>2/3</b>	<b>0/0</b>
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Dialogue. 2. Vatican Council: dialogical relations within the ecclesiastical institution, dialogue in several directions. The samples of conducting the dialogue (case study: intra-Christian, interreligious and intercultural dialogue), subdivision. An understanding and cooperation between religions – a better understanding between people of different religions and belief systems, an exchange and enrichment of views, discovering new forms of socializing. Mutual knowledge - particularly knowing the views held by religions for other religions, and also knowing what has so far been done in this field in the world and Slovenia.

<b>F 15</b>	<b>1/2</b>		<b>Philosophy and Mysticism</b>	<b>0/0</b>	<b>2/3</b>
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The course focuses on the question of mysticism in different philosophical and religious traditions, and its relationship to the usually philosophical rationality. After dealing with the phenomenon of mysticism in Western philosophy's own tradition, the focus is particularly on the philosophical-religious mysticism in Christianity (with special emphasis of M. Eckhart). Depending on the respective emphases, and individual classical texts of Jewish, Islamic and Zen-Buddhist mysticists are presented.

<b>ZC 10</b>	<b>1/2</b>		<b>Theology of the Church Fathers</b>	<b>0/0</b>	<b>2/3</b>
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Exegetical work of the Church Fathers; a seminar analysis of the selected patristic works; Church Fathers in touch with social issues; the role of the Church Fathers in the construction of the Church as an institution; Church Fathers as the founders of Christian spirituality; individual theological disciplines with the Fathers; the forming of theology and practice of the sacraments; the heritage of the Church Fathers in the Middle Ages; the role of the Church Fathers in the renewal of theology after the 2nd Council of Vatican; the relevance of the Church Fathers in the Postmodern era.

<b>CP 06</b>	<b>1/2</b>		<b>State Law</b>	<b>0/0</b>	<b>2/3</b>
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The division between public and private law. The concept of constitutional law. The concept and the sources of the Constitution. The classification of constitutions. The development of constitutions. The concept of the state. Forms of states and governments. Various meanings, which we attribute to the concept of democracy. The concordat law.

## PROGRAMME ELECTIVES FOR YEAR 2

<b>O 11</b>	<b>2/3</b>		<b>Education for Ecumenical and Interreligious Dialogue</b>	<b>2/3</b>	<b>0/0</b>
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Foreign cultures and religions in everyday life. Conflicts. Didactic models, suitable for interreligious and intercultural education. The Berlin model. Learning about the principles of development of global and partial educational and learning objectives in the classroom for interreligious and intercultural dialogue. The use of different teaching and learning methods in practical classes; the ability to reflect one's own teaching process in the education for interreligious and intercultural dialogue.

<b>PS 02</b>	<b>2/3</b>		<b>Psychology of Religious and Ethical Lessons</b>	<b>2/3</b>	<b>0/0</b>
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The psychology of learning (the characteristics of a learning process, learning about pupils, the psychology of the humanities, especially of the religious, ethical and moral learning and teaching, the shaping of views and value systems). Personal development, forms of teaching and learning, learning factors, religiousness - an obstacle or an aid to learning. Relations in the educational institution and in the classroom (psychosocial, emotional, communication in the classroom, conflict solving.) Assessment.

<b>D 08</b>	<b>2/3</b>		<b>Theological Contents in More Recent Ecclesiastical Documents</b>	<b>2/3</b>	<b>0/0</b>
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The study of texts and documents of the Magisterium of the Church: the justification of theology on the incarnation, death and resurrection of Jesus Christ, and on his establishment of the Church as the universal sacrament of salvation; new perspectives in theology after the 2nd Vatican Council.

<b>D 09</b>	<b>2/4</b>		<b>The Hope Dimension of Being (Certain eschatological questions)</b>	<b>0/0</b>	<b>2/3</b>
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Hope is an integral part of Christian eschatology. Therefore, we will – in accordance with this aspect - discuss certain eschatological contents. For eschatology is not only one of the objects of Christian dogma, but it is also an essential dimension of the whole theology. More than eschatological themes that deal with the future of an individual human being (individual eschatology), we will focus on the future of the universe, history and society (communitarian eschatology) and the fateful interplay of these two realities (eschatologies).

<b>D 13</b>	<b>2/4</b>		<b>The Christian Existence in the Coordinates of Faith, Hope and Love</b>	<b>0/0</b>	<b>2/3</b>
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Faith, hope and love are among the so-called theological virtues, which are the foundation and a characteristic of the Christian ethical action. First, we find the biblical foundations and present the specificity of the individual virtues. We will show how the latter address the whole human being and point out their mutual orientation. In our classes, we will focus especially on this mutual orientation. We will show how they address the whole human being and are an expression of a human being as a whole and not just some kind of insignificant addition.

<b>D 14</b>	<b>2/4</b>		<b>The Dimensions of a Christian's Relationship to God</b>	<b>0/0</b>	<b>2/3</b>
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To discover the dimensions of faith in in-depth confrontations with Biblical descriptions of beliefs and the depictions thereof in some figures such as Abraham, Moses, Jesus. Discovering consent or any changes in the emphasis in relation to the biblical sources by monitoring theological development and the statements of the Magisterium of Church. In the modern secular society and culture, point out any anthropological segments of belief.

<b>D 11</b>	<b>2/4</b>		<b>The Role of the Holy Spirit in Personal and Communitarian life</b>	<b>0/0</b>	<b>2/3</b>
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The doctrine of the Holy Spirit (pneumatology): the place of the third divine Person. The active presence in the lives of individuals and society. Pneumatological anthropology, pneumatological society and pneumatological ecclesiology. Since the content is extensive, we will focus primarily on the fundamental laws of the workings of the Holy Spirit.

<b>D 12</b>	<b>2/4</b>		<b>The Operation of the Holy Spirit in the World</b>	<b>0/0</b>	<b>2/3</b>
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The first objective is to set a hermeneutic framework, which is designed in the biblical tradition on the workings of the Holy Spirit. The second step is the analysis of the personal and social activity from a holistic perspective, which includes the detection of positive and negative dimensions in some segments of culture, science, some religions and modern spiritual movements.

<b>SP 23</b>	<b>2/4</b>		<b>The Notions of Justice and Salvation in the Holy Bible</b>	<b>0/0</b>	<b>2/3</b>
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The notions of justice and salvation: the main concepts of the Biblical revelation. A semantic analysis of the notions in the relation between the Old and New Testaments, to other religions; God - Alpha and Omega of the whole reality, the saviour of his people - the whole of humanity; the notion of God's justice: Old Testament – salvation, the New Testament - Jesus Christ; proclamation of the Kingdom of Heaven, Sermon on the Mount; theocentric conceptions of the Biblical revelation: righteousness, salvation.