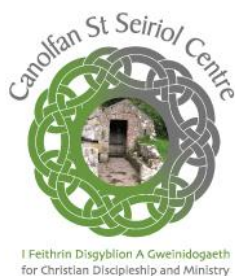


EXPLORING FAITH THEOLOGY FOR LIFE



HANDBOOK
FOR STUDENTS AND COURSE FACILITATORS
2011/2012



A programme in Theology and Discipleship

Leading to the Certificate of Higher Education, the Diploma of Higher Education and Bachelor of Arts in Theology for Discipleship and Ministry.

St Mary's Centre & St Seiriol's Centre
Bangor Cathedral
Bangor
Wales

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First published in 2010.

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1. Welcome to *Exploring Faith: theology for life*

Welcome to *Exploring Faith: theology for life*. The course is an ecumenical programme shaped for those who wish to know more about their faith, and for those who are training for various ministries in the churches.

The course is constructed on a modular basis, employing modules validated by a university.

The modules are worth 20 credits each. The aims of the course are:

- to enable students to explore the sacred texts and institutions of the Christian faith in the light of their own beliefs, values, commitments and practices;
- to provide students with knowledge, understanding and skills to be reflective ministerial practitioners, capable of reflecting theologically in their local context and analysing their own experience and practice in the light of reflection;
- to model an educational process which reflects and promotes a collaborative ministerial culture within the Christian Church and to provide students with the knowledge, understanding and skills to work collaboratively within the local church context.

To fulfil these aims the course operates through local education groups. These groups consist of people wishing to follow the course *Exploring Faith: theology for life* in local areas with a course facilitator.

The course facilitator is NOT a lecturer or tutor who imparts knowledge, but a person who facilitates group discussion and learning. Each week the student is asked to read a certain amount from the course text book and to bring back to the group points for discussion.

All students registered with a University and gain credits for these modules which leads to the Certificate of Higher Education. On the completion of 120 credits the student will gain the certificate which prepares the way for further study leading to:

- Diploma in Higher Education on completion of 240 credits
- A degree on completion of 360 credits.

To help students wishing to undertake the course this handbook includes information about the University and the presentation and submission of course work.

Welcome from the Bishop of St Asaph

To be a disciple of Jesus Christ is to enter upon a journey of faith, and one of the rich resources available to us are the fruits of theological study and reflection down through the ages. The life of the Church over two millennia can massively enrich and inform our own discipleship. This course enables those who wish to deepen their faith by accessing the inheritance we have received from our forebears in faith, because we tap into the learning of the Church. We also utilise the talents and the knowledge of today's Church, and this course draws on the talents of some of the best of today's thinkers and disciples, and the skills of those called to teach within our own family of St Asaph.

We are all called to reflect upon our faith and to learn from the Scriptures, but this is especially true of those called to ministry. This training is designed in a way to take seriously the fact that this is one stage on a lifelong path of discipleship and that you do not follow Christ on your own but travel with and alongside others. I hope that you will take strength from the rest of the Church when you need to, as well as to build up the Church where it is weak. You are called to be an essential part of the Body of Christ. It would be less without you and what you bring to ministry.

I pray that you will be given every blessing as you embark upon this course of learning,

Mae bod yn ddisgybl i Grist yn golygu cychwyn taith o ffydd, ag un o'r adnoddau cyfoethog sydd ar gael i ni yw ffrwyth astudiaethau a myfyrdodau diwinyddol ar hyd yr oesoedd. Mae gallu gan fywyd yr Eglwys dros ddau fileniwm i gyfoethogi ein disgyblyddiaeth yn fawr. Mae'r cwrs yma yn galluogi'r rhai sydd eisiau dyfnhau eu ffydd drwy roi mynediad iddynt i dreftadaeth ein cyn-dadau a mamau yn y ffydd, a holl ddysgeidiaeth yr Eglwys. Rydym hefyd yn defnyddio talentau a gwybodaeth yr Eglwys gyfoes, ac mae'r cwrs yn manteisio ar dalentau rhai o feddylwyr a disgyblion heddiw, a sgiliau'r rhai sy'n cael eu galw i ddysgu o fewn ein teulu Asaff.

Fe'n gelwir i gyd i fyfyrrio ar ein ffydd, ac i ddysgu o'r Ysgrythurau, ac mae hyn yn wir yn enwedig o'r rhai a'u gelwir i weinidogaethu'n ffurfiol. Cynlluniwyd y cwrs i gymryd o ddifri mai un cam yn eich disgyblyddiaeth ydyw, yn ystod bywyd o dyfu a dysgu, ac nad ydych yn dilyn Crist, ar eich pen eich hun ond yng nghwmni eraill. Gobeithiaf y cewch eich cryfhau gan weddill yr Eglwys fel y mae'r angen, yn ogystal ag adeiladu'r Eglwys ble mae'n wan. Rydych wedi eich galw i fod yn rhan annatod o' Eglwys Crist, Buasai yn llai hebdo'ch chi a beth rydych chi yn ei gyfrannu'n unigryw i'r weinidogaeth. Gweddïaf y cewch bob bendith wrth i chi gychwyn y cwrs,

+Gregory Jones

Contacts

Manon Ceridwen Parry



Manon is the Director of Exploring Faith for the diocese. Feel free to contact her about general issues or concerns, if you feel you need support for your assignments or for queries about practical arrangements.

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Tel: 01492 516728 (work phone – also the parish phone number for Llanddulas and Llysfaen parishes)



Paula Yates:

Paula is Dean of Non-Residential Training at St. Michael's College, a partner in Exploring Faith and the training institution for Ordinands and Readers.

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Gareth Longden:

Gareth is the Administrator for the St Mary's and St Giles' centre. He is the person who receives the application forms and the assignments.

Email stmarys.centre.wales@gmail.com.

Phone: 01248 680131

The St Mary's and St Giles' Centre
Llys Onnen
Abergwyngregyn
Llanfairfechan
Gwynedd
LL33 0LD

The programme leader for Exploring Faith is Dr. Tania ap Sion.

Introducing the course

Period of study

The certificate programme is designed to cover two years of study. Three modules are covered each year. Each module requires attendance at nine sessions of the local education group, followed by a period of time to complete the work for assessment.

As a modular programme it is possible for students to participate in a number of ways:

- to follow all modules over a two-year period by regular attendance at the local education group;
- to skip some modules each year and follow the course over a longer period;
- to select to follow other modules by private study and ‘distance learning’ at home instead of or in addition to the modules delivered through the local education group.

Assessment

Each module is assessed in the same way, by completing two exercises of 750 words each, by completing an assignment of 1,500 words and by completing a practical reflection on the module, 1,500 words.

The nature of the practical reflection will vary according to the applied route taken through the programme. For example:

- Those preparing for a preaching ministry may submit a sermon;
- Those preparing for pastoral ministry may reflect on a recent pastoral experience in the light of the content of the module;
- Those pursuing the Education for Discipleship route may offer a portfolio of reflections on the relevance of the module of their Christian journey.

Submissions are assessed under the supervision of the Director of the course.

Timetable

Each local education group has the flexibility of structuring its own timetable provided that the three modules are scheduled for completion within the academic year, beginning in September and ending in June. An example timetable might look as follows for the academic year:

September to December.

January to Easter

Easter to end of June.

Submission of written work

First term's work	21 January
Second term's work	20 April
Third term's work	20 June

Course materials

Each module is supported by one text book and by a course book prepared by a tutor. Library facilities from which other books can be borrowed are available at the Anglican Chaplaincy in the University at Bangor. Each local education group may, however, wish to build up its own resources to help students with the wider reading recommended to help with preparing the assignments for assessment.

Help in preparing work for assessment

Support and guidance can be given through to those completing assessments and individual help is also offered for those who need it. The section in this handbook entitled 'Effective writing' has been designed to help students understand what is being looked for in the work which they submit for assessment, and how the assessment will be made.

Many course participants are unfamiliar with studying at home and completing assignments. Others may not have had this experience for a number of years. In order to help them get started many such participants decide to read a DLT book *Educational Skills in Theology* written by Ruth Ackroyd and David Major. This book helps to master the skills needed for studying at this level.

Some guidelines regarding submission:

- Please submit your work using the official submission form (on the next page).
- Please put the full title on each submission.
- Please send all of the pieces for a module through at the same time.
- If you are able, it is helpful to use your name as a footer so that it appears on each page.

The assignments should be sent to Gareth Longden, preferably by email to stmarys.centre.wales@gmail.com. If you choose to submit by post, assignments can be sent on the day of submission as long as they are postmarked on that day. Emails will be accepted up till 11.59pm on the day of submission. We suggest that you use recorded or special delivery if you decide to post your submissions.

If extensions are needed, please contact Manon in the first instance but please also let Gareth know if you have had an extension approved.

Assignment Submission - Cyflwyno Aseiniad

Cadarnhaf:

- *Mai fy ngwaith fy hun yw'r aseiniad hwn*
- *Fy mod wedi cyfeirnod i a chydabod pob ffynhonnell*
- *Nad oes unrhyw ran o'r gwaith hwn wedi cael ei gyflwyno ar gyfer tasg asesu blaenorol*

I certify that:

- This assignment is my own work
- I have referenced and credited all sources
- No part of this piece of work has been submitted towards a previous assessment task

Llofnod

/Signature _____

Date/Dyddiad _____

<i>Enw Llawn</i> Full Name		<i>Rhif Myfyriwr/wraig</i> Student Number	
<i>Teitl y Rhaglen</i> Programme title	BA Theology for Discipleship and Ministry		
<i>Teitl y Modiwl</i> Module Title		<i>Côd y Modiwl</i> Module Code	
<i>Teitl yr Aseiniad</i> Assignment Title	<p><i>Cwblhewch un ffurflen gyflwyno ar gyfer pob modiwl yr ydych yn astudio. Nid oes angen i chi lenwi ffurflen gyflwyno ar gyfer pob aseiniad unigol, os gwelwch yn dda.</i> PLEASE complete one submission form for each module that you study. You do not need to complete a submission form for each individual assignment.</p> <p><i>Sicrhewch eich bod yn cynnwys y cwestiwn traethawd cyflawn ar ben pob traethawd neu bregeth, os gwelwch yn dda.</i> PLEASE ensure that you include the unabridged essay question at the top of each essay or sermon.</p>		

3. Course structure

Level 4

Year A (modules selected by St Asaph Diocese for the academic year 2011/2012)

Beginning The New Testament

This unit provides an introduction to the study of the New Testament and explores issues raised by scholarly study of New Testament texts. It examines the Gospels and Pauline Epistles from a variety of critical perspectives. It investigates the theology of the New Testament including: the person and work of Christ, Kingdom and eschatology, the Holy Spirit, and the nature of the church in the New Testament. It examines how the New Testament can be used as a resource for exploring issues facing Christians today and promotes critical reflection on the use of the New Testament as a spiritual resource for Christian life and witness today.

An Introduction to Anglican Worship (submitted for validation)

This unit introduces students to the theological and biblical framework that informs Anglican worship. This involves the examination of the biblical foundations of Christian worship and the way in which worship developed in the early centuries of the Christian era. The unit also investigates ways in which worship developed within the Anglican tradition, examining the 1662 Prayer Book and the ways in which liturgy has developed in their own part of the Anglican Church. Students are required to examine the principles that inform the structure of worship and explore ways in which the physical, social and spiritual contexts affect its practice. They are required to reflect on their personal experience of being a member of a worshipping community and/or a worship leader.

Introduction to the Church and Kingdom (submitted for validation)

This unit investigates the teachings of Jesus about the Kingdom of God in the New Testament and explores the nature of ethical thinking in a post-modern context. It introduces students to the pastoral cycle and uses it to investigate ways in which Kingdom ethical imperatives can inform the life of the individual and the work of the local church community.

4. Module descriptions

These are the modules currently available at levels 1, 2, and 3.

LEVEL 1 (CERTIFICATE)

BEGINNING THE NEW TESTAMENT

This unit provides an introduction to the study of the New Testament and explores issues raised by scholarly study of New Testament texts. It examines the Gospels and Pauline Epistles from a variety of critical perspectives. It investigates the theology of the New Testament including: the person and work of Christ, Kingdom and eschatology, the Holy Spirit, and the nature of the church in the New Testament. It examines how the New Testament can be used as a resource for exploring issues facing Christians today and promotes critical reflection on the use of the New Testament as a spiritual resource for Christian life and witness today.

COMMUNICATING THE BIBLE

This unit investigates the different ways in which the Bible is communicated within the life of the church. It includes the communication of the Bible through preaching, music, art, and meditation, and hermeneutics. It explores how the Bible is used in the life of the church, and how communicating the Bible is relevant for personal discipleship, for ministry, and for mission. The unit looks to different contexts of communication, including school assemblies, services commemorating special events, and the use of radio and television. The implications of communicating the Bible for the student's Christian life and witness are also considered

CALL AND VOCATION

This unit examines vocation as an aspect of Christian theology, from biblical, historical, doctrinal and personal perspectives. It investigates the ways in which vocation is understood and expressed within the biblical tradition. It examines ways in which mainstream Christian churches have expressed discipleship and ministry in the past and explores how vocation to both Christian discipleship and to ministry in the church can be expressed today. The unit enables students to explore their own faith stories and the faith story of their local church, examines the spiritual journey that underpins concepts of vocation, and helps students to reflect critically on their own sense of calling.

BEGINNING THE OLD TESTAMENT

This module provides an introduction to the study of the Old Testament: its literature, theology and history and explores issues raised by scholarly study of Old Testament texts. It utilises a critical examination of the Old Testament writings to investigate a number of theological themes within the Old Testament including: creation, journey, land, election and promise. It examines how the Old Testament can be used as a resource for exploring issues facing Christians today and promotes critical reflection on the use of the Old Testament as a spiritual resource for Christian life and witness.

MISSION AND SERVICE

This unit investigates ways in which Christian mission is understood today. It examines how God's mission is revealed in the Old Testament, examines the contexts from which the ministry of the early church developed, investigates how Paul developed the church's mission to the gentiles and examines ways in which the mission of the church is expressed through the Gospel narratives. It examines the values and practices that might underpin the

church's mission today and promotes critical reflection on ways in which God's mission, and the mission of the church, might impact on Christian life and witness.

DOING THEOLOGY

This unit provides students with a general introduction to theological study. It investigates ways in which theological study has been modelled in the past and investigates the issues facing theology at the present time. It examines various methods of theological reflection and explores ways in which the sacred texts, doctrines and liturgical traditions of the church can interact with the student's faith story and life experience and be interpreted and used to support Christian discipleship and ministerial practice.

THE CHURCH AND OTHER FAITHS

This unit explores ways in which Christianity can relate to other world faiths. It investigates truth claims for Judaism within the Old Testament that are both inclusive and exclusive and investigates truth claims made for Christ within the New Testament that are both inclusive and exclusive. It investigates how Christianity can constructively engage with other world faiths and explores how Christian mission can be understood and practised in relation to these faiths. It further examines the role that faith communities might play in twenty-first century Britain and explores ways in which collaboration may be appropriate and possible in an increasingly secular society. This unit will help students to reflect critically on their own faith and beliefs and on the ways in which they understand God's mission.

ENCOUNTERING GOD'S WORLD

This unit investigates Christian understandings of God's relation to creation, examining ways in which creation and re-creation are expressed in biblical texts and the wider Christian tradition. It explores the role of humanity in God's creation and examines ways in which this is modelled in the scriptures and has been variously understood in church tradition. It examines environmental issues which face the world today and considers the implications of these for Christian life and witness.

SPECIALIST MINISTRY

This unit investigates the theology and practice that underpins specialist lay ministry (e.g. Lay Pastor, Local Evangelist, Youth or Children's Worker) in the church and enables students to reflect on their developing practice. It examines the theology that underpins specialist lay ministry in the church, ways in which theoretical perspectives from sociology and psychology may affect the practice of specialist lay ministry, the role of the specialist lay minister in the local church, and how specialist lay ministry may be most effectively practised.

CHILDREN'S MINISTRY

This unit draws on the six core skills identified by The Consultative Group on Ministry among Children as essential for effective ministry among children in the twenty-first century. These six core skills concern: child development, including emotional, intellectual, social, moral and spiritual development; leadership skills, including personal development and reflective practice; programme planning, including reflection on how learning styles in childhood differ, and are influenced by society and culture; children and community, including exploring how styles of ministry relate to context; pastoral awareness, including issues of child protection and good practice; and spirituality and the bible, including awareness of the different styles of prayer that can be used among children.

CHILDREN, CHURCHES AND CHRISTIAN LEARNING

This unit draws on the key themes identified by Francis and Astley in their analysis of children, churches and Christian learning. These themes involve three clusters. The first cluster concerns the theological theme of Christian initiation, including baptism, confirmation and admission to communion. The second cluster concerns the pedagogical theme of Christian nurture, including faith development, moral development and spiritual development. The third cluster concerns the research themes of religious development, understanding religious and spiritual experience, religious thinking, religious attitudes and prayer. These three broad clusters of theme provide the context within which the Churches' ministry among children is situated.

BEGINNING CHRISTIAN DOCTRINE

This unit provides an introduction to the study of Christian doctrine. It examines some of the essential themes of Christian self-understanding and practice, to include teaching about the nature of God, being human, the person of Christ, the Holy Spirit, the Holy Trinity, the work of Christ and atonement, the reign of God, death and resurrection, freewill, the problem of suffering, and salvation. The contemporary significance of these themes is explored.

ENCOUNTERING THE CHURCH

This unit provides an introduction to the study of the Church. It examines a broad-ranging collection of themes, including ways of experiencing the local church, different models of the Church, the messages communicated by church buildings (including architecture and arrangement) and styles of worship, developments from the Early Church through the Reformation, major changes from the 1960s, contemporary developments and Fresh Expressions of Church, and Anglican identity and ecumenical partnerships.

BEGINNING SPIRITUALITY

This unit provides an introduction to the study of Christian spirituality and explores issues raised by scholarly study of Christian spiritual traditions. It examines the roots of Christian spirituality in the Jewish synagogue and the teachings of Jesus. It illustrates the development of Christian spirituality through sources rooted in the Desert Fathers and in the Celtic tradition, in a range of authorities including Francis of Assisi and Julian of Norwich, and in Orthodox, Catholic and Anglican contexts.

ENCOUNTERING CHALLENGING CHOICES

This unit provides an introduction to the study of how the Christian tradition shapes and informs responses to contemporary challenging choices. It examines challenging choices, including the issues arising in the workplace, and in the context of medical interventions and genetics. Other issues explored include environmental and ecological issues, personal relationships, sexuality, racial equality, war and peace, and world justice.

AN INTRODUCTION TO ANGLICAN WORSHIP (submitted for validation)

This unit introduces students to the theological and biblical framework that informs Anglican worship. This involves the examination of the biblical foundations of Christian worship and the way in which worship developed in the early centuries of the Christian era. The unit also investigates ways in which worship developed within the Anglican tradition, examining the 1662 Prayer Book and the ways in which liturgy has developed in their own part of the Anglican

Church. Students are required to examine the principles that inform the structure of worship and explore ways in which the physical, social and spiritual contexts affect its practice. They are required to reflect on their personal experience of being a member of a worshipping community and/or a worship leader.

INTRODUCTION TO THE CHURCH AND KINGDOM (submitted for validation)

This unit investigates the teachings of Jesus about the Kingdom of God in the New Testament and explores the nature of ethical thinking in a post-modern context. It introduces students to the pastoral cycle and uses it to investigate ways in which Kingdom ethical imperatives can inform the life of the individual and the work of the local church community.

LEVEL 2 (DIPLOMA)

JESUS AND THE GOSPELS (MARK)

This unit critically examines the text of Mark's Gospel and investigates its context, purpose and key themes. It explores Mark's Gospel as story and investigates characters, plot and setting. It examines Mark's 'narrative Christology' and explores how this may contribute to our understanding of the person and work of Jesus. It investigates the theology of Mark's Gospel and explores Mark's understanding of Christian discipleship and of the new community of Jesus. It will enable students to reflect critically on St Mark's Gospel as a resource for Christian life and witness today.

GOD AS TRINITY

This unit examines ways in which the Christian scriptures and creedal statements reveal the nature and purposes of God. It examines key statements about the nature of God in the Old Testament and examines the ways in which understandings of God, Jesus and the Holy Spirit are presented in both narrative and creedal forms in the Gospels and the Epistles. It further examines the formal creedal statements agreed at Nicaea and Chalcedon and explore how understandings about the nature and purposes of God are encountered today in worship, prayer and hymnody. This unit will help students to reflect critically on their own understanding of the nature and purposes of God as Trinity.

PASTORAL PRACTICE

This unit explores the Church's pastoral practice. It examines the theological and scriptural basis of pastoral practice and explores the various biblical models that inform it. It utilises social science perspectives to explore the human condition and engages with personality and lifespan issues. This unit further engages with the student's practical experience of pastoral care and the broader experience of the Christian Church in order to promote the development of appropriate aims and objectives in pastoral practice and support critical reflection on practical personal experience.

PAUL FOR TODAY (GALATIANS)

This unit critically examines the text of St Paul's Epistle to the Galatians. It investigates the structure, context and intention of the letter, examines the contexts in which the text was created, explores the story that the texts tell, investigates how Paul's history and his understanding of his mission contributes to the letter's thinking and examines the theology that Paul constructs in response to the events in Galatia. It further examines the issues that surround the interpretation of Galatians and explores how its theology can challenge the Church's understanding of its life and mission today. It will enable students to reflect critically on Paul's Letter to the Galatians as a resource for Christian life and witness today.

WORSHIP

This unit examines the practice of Christian worship within a theological and biblical framework. This involves the examination of the biblical foundations of Christian worship and the ways in which worship developed in the early centuries of the Christian era. The unit also investigates ways in which worship developed within Western Christianity in broadly different theological traditions and ways in which it is practised today. Students are required to examine the principles that inform the structure of worship and explore ways in which the physical, social and spiritual contexts affect its practice. They are required to reflect critically on their personal experience of being a member of a worshipping community and/or a worship leader.

THE CHURCH AND THE CHURCHES

This unit explores the different Christian denominations in England and Wales in the twenty-first century. It investigates the theological, doctrinal and historical differences resulting from the British Reformation. It reflects on the sociological issues (eg Industrial Revolution) in the eighteenth century and the development of differing denominations. The unit also examines the place of the ecumenical movement in the life of the church and in the local community. The unit will help students to reflect critically on this personal experience of different Christian traditions and within their local area.

CHRISTIAN ETHICS

This unit investigates the biblical and theological foundations of Christian ethics and examines the ethical imperatives associated with ‘the Kingdom of God’. It examines the nature and purpose of moral reasoning and explores the nature of ethical thinking in post-modern British society. It explores the church as an ethical community and examines how a distinctively Christian ethical perspective can be developed in the areas of: economics, justice, work and money, sexuality, medical ethics, warfare and environmental issues. This unit will help students to reflect critically on their own understanding of the nature and practice of Christian ethics.

SPIRITUALITY AND PRAYER

This unit examines ways in which prayer is understood and practised in the scriptures and explores elements of the western spiritual tradition over two millennia including the contribution made by monastic orders and mendicant friars. The unit will also examine those expressions of prayer and spirituality that inform the life and worship of the church today. It will examine ways in which prayer and spirituality relate to personality and cultural context and will help students to reflect critically on ways in which their own spirituality and life of prayer impact on their Christian discipleship.

REFLECTIVE MINISTERIAL PRACTICE

This unit engages the student in extended reflection on ministerial practice, based on areas of experience appropriate to the student’s ministry in order to facilitate appropriate change. It engages the student in an exploration of the process of reflection, facilitating and enhancing reflective ability, through the use of ‘thick’ or ‘rich’ description, framing, storying, exemplars, metaphors; theory building and analysis and working with a group of ‘critical friends’. The unit will help students to develop as reflective practitioners and to provide a critically-aware account of that approach to ministry.

LEVEL 3 (BA)

CHURCH AND SOCIETY

This unit explores the nature of 'post modern' British society, to enable students to explore ways in which the church can embody and reveal the Gospel in British society. It also explores modern British Society using the insights from sociology, psychology and theology. In particular the unit examines the concept of 'culture' and investigates ways in which the culture of local churches differs from the culture of the communities in which they are set.

MINISTRY AND THE CHURCH

This unit makes connections between pastoral theology and ministry and: biblical studies; doctrine and church history; theology of ministry; spirituality; ethics; the practice of liturgy; apologetics; and education. It reflects on work undertaken in the local church and reflects on ministerial and formational issues with the local ordained supervisor, spiritual adviser, mentor etc. It encourages the student to keep a reflective journal.

PRACTICAL THEOLOGY FOR TODAY

The unit investigates the different understandings of practical theology, its meaning and development. In particular it looks at practical theology and ministry and introduces the student to the various ways people have interpreted practical theology with a particular emphasis on empirical theology. The module looks critically at different aspects of practical theology and its relevance for pastoral ministry and the church today.

PREACHING THE LECTIONARY GOSPEL

This unit involves: a critical study of selected Lectionary Gospels for the year – their background, literary strategies, context, relationship to other Old Testament and New Testament texts, history of interpretation; a process of exegesis – consideration of how the insights of the Gospel may be related to the present context and to other texts; homiletics – examination of sermon construction and the development of different communicational strategies for a variety of contexts; and critical reflection – on both the ministry of preaching and on issues of biblical interpretation.

THE BIBLE TODAY

This module looks critically at the development of modern hermeneutics. It looks in particular at the contributions of sociological and psychological theory in shaping hermeneutical perspectives, including the place of feminist theology, liberation theology, narrative criticism, reader-response criticism and the SIFT approach. The impact of criticisms on the modern understanding of the Bible, and the implications of critical and hermeneutical questions for the place of the Bible as Christian scriptures will be investigated. The module looks at different aspects of the Bible and its relevance to pastoral ministry.

UNDERSTANDING THE CHURCH

This unit explores the Ecumenical movement past and present. It looks in particular at the beginnings of the modern ecumenical movement through the Edinburgh Conference of 1910. It reflects on the theological rationale for ecumenism and the vision of the modern ecumenists. It investigates current concerns of the ecumenical movement national and internationally, through the different instruments. These may include at the international level the World Council of Churches, at the European level the Conference of European Churches and more locally the Churches Together in Britain and Ireland.

WORSHIP THROUGH THE CHRISTIAN YEAR

This unit involves: a critical study of different approaches to the Christian liturgical calendar, their history and theology; consideration of socio-cultural factors which impinge on Christian liturgy; analysis of current practice(s) of celebrating the Christian Year, focusing on overall shape, seasons and festivals, and particular rites; the development of principles for reviewing and developing the celebration of the Christian Year in the student's own church(es); and critical reflection on the ministry of enabling worship, including the student's own practice.

DISSERTATION

This module consists of researching and writing a dissertation project in the field of theology or discipleship and ministry. The subject of the dissertation will be confirmed in consultation with a supervising tutor and supported by an examination of quantitative and qualitative research methodologies. Typical areas of study might be: research into the theology and practice of ministry (either qualitative or quantitative); a doctrinal study; a study of contemporary ethics; a biblical study; an historical study; a pastoral study; a liturgical study.

5. Module details

LEVEL 1 (CERTIFICATE)

Beginning the New Testament

Level 4

This unit provides an introduction to the study of the New Testament and explores issues raised by scholarly study of New Testament texts. It examines the Gospels and Pauline Epistles from a variety of critical perspectives. It investigates the theology of the New Testament including: the person and work of Christ, Kingdom and eschatology, the Holy Spirit, and the nature of the church in the New Testament. It examines how the New Testament can be used as a resource for exploring issues facing Christians today and promotes critical reflection on the use of the New Testament as a spiritual resource for Christian life and witness today.

Module Aims:

- To provide students with a thorough introduction to the New Testament.
- To enable candidates to work with New Testament texts in a critical way.
- To enable students to explore the theology of the New Testament.
- To enable students to interpret the New Testament text for today's world.
- To enable students to explore New Testament texts from the perspective of their context and ministry.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a knowledge of the New Testament as sacred text;
- identify the issues raised by scholarly study of the New Testament literature;
- outline the main characteristics of the gospels and epistles;
- demonstrate knowledge of the theological themes of the New Testament;
- reflect on New Testament writings as a spiritual resource for understanding their Christian context and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Boxall, I. (2007), *The Books of the New Testament: SCM study guide*, London, SCM Press.

Chilton, B. (2009), *Starting New Testament Study*, London, SPCK.

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- Stanton, G. (2002), *The Gospels and Jesus (2nd edition)*, Oxford, Oxford University Press.
- Theissen, G. (2003), *The New Testament*, London, Continuum.
- Wenham, D. & Walton, S. (2001), *Exploring the New Testament – volume 1: Introducing the Gospels and Acts*, London, SPCK.
- Wright, N.T. (2005), *Paul: fresh perspectives*, London, SPCK.

Other indicative reading:

- Achtemeier, P.J., Green, J.B. & Thompson, M.M. (2001), *Introducing the NT: its literature and theology*, Grand Rapids, MI, Eerdmans.
- Barton, S.C. (ed.) (2006), *The Cambridge Companion to the Gospels*, Cambridge, Cambridge University Press.
- Brown, R.E. et al (1989), *The New Jerome Bible Commentary*, London, Geoffrey Chapman.
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- Freedman, D. (ed.) (2000), *Eerdmans Dictionary of the Bible*, Grand Rapids, MI, Eerdmans,
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- Moyise, S. (2001), *The Old Testament in the New*, London, Continuum.
- Stanton, G.N. (1989), *The Gospels and Jesus*. Oxford, Oxford University Press.

Communicating the Bible

Level 4

This unit investigates the different ways in which the Bible is communicated within the life of the church. It includes the communication of the Bible through preaching, music, art, and meditation, and hermeneutics. It explores how the Bible is used in the life of the church, and how communicating the Bible is relevant for personal discipleship, for ministry, and for mission. The unit looks to different contexts of communication, including school assemblies, services commemorating special events, and the use of radio and television. The implications of communicating the Bible for the student's Christian life and witness are also considered

Module Aims:

- To enable students to work creatively with biblical texts and the traditions of the Church
- To enable students to explore how the Bible is used in the life of the church and how it impacts on discipleship, ministry and mission
- To enable students to investigate different ways of communicating biblical texts and traditions of the church
- To explore the different arenas in which communication of the Bible is appropriate and necessary
- To enable students to the implications of communicating the Bible for their Christian life and witness.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- present complex biblical ideas in an accessible manner;
- propose appropriate communication styles and teaching/preaching strategies that relate to the context of the people being addressed;
- interpret scriptural texts using a variety of methods suitable for different contexts;
- suggest ways in which 'the communicator' can reach a wider non-church based constituency;
- reflect on implications of communicating the Bible for their Christian life and witness.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Arthur, C. (1993), *Religion and the Media*, Cardiff, University of Wales Press.

Attfield, D.G. (2001), *Proclaiming the Gospel in a Secular Age*, Aldershot, Ashgate.

Brueggemann, W. (1997), *Cadences of Home: preaching among exiles*, Louisville, KY, Westminster John Knox Press.

- Burbridge, P. & Watts, M. (1994), *Divine Comedies*, Crowborough, Monarch.
- Day, D. (2004), *Preaching Workbook*, London, SPCK.
- Drane, J. (2000), *The MacDonaldisation of the Church*, London, Darton, Longman and Todd.
- Elliott, M. (2000), *Creative Styles of Preaching*, Louisville, KY, Westminster John Knox Press.
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- Francis, L.J. & Village, A. (2008), *Preaching with All Our Souls*. London, Continuum.
- Gilchrist, I. (1997), *Effective Media Relations*, West Malling, CAF.
- Giles, R. (1996), *Re-Pitching the Tent*, Norwich, Canterbury Press.
- Holgate, D. & Starr, R. (2006), *SCM Study Guide: Biblical Hermeneutics*, London, SCM.
- Kaiser, W. & Silva, M. (2007), *Introduction to Biblical Hermeneutics*, Grand Rapids, MI, Zondervan.
- Oeming, M. (2006), *Contemporary Biblical Hermeneutics*, Aldershot, Ashgate.
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- Quicke, J. & Hidden, A. (1992), *Agendas: the politics of religious broadcasting in Britain 1987-1991*, Carlisle, STL.
- Stuart, D. (2001, Third Edition), *Old Testament Exegesis*, Louisville, KY, Westminster John Knox Press.
- Williams, R. (2000), *Lost Icons*, Edinburgh, T and T Clark,
- Van Harn, R.E. & Strawn, B.A. (2009), *Psalms for Preaching and Worship*, Cambridge, Eerdmans.
- Williams, R. (2000), *Lost Icons*, Edinburgh, T and T Clark.

Other indicative reading:

- Bosch, D. (1998), *Transforming Mission*, Maryknoll, NY, Orbis.
- Clark, N. (1991), *Preaching in Context*, Bury St Edmunds, Kevin Mayhew.
- Elliott, J.H. (1990), *A Home for the Homeless*, Philadelphia, PA, Fortress Press.
- Theissen, G. (1992), *The Gospels in Context*, Edinburgh, T and T Clark.

Call and Vocation

Level 4

This unit examines vocation as an aspect of Christian theology, from biblical, historical, doctrinal and personal perspectives. It investigates the ways in which vocation is understood and expressed within the biblical tradition. It examines ways in which mainstream Christian churches have expressed discipleship and ministry in the past and explores how vocation to both Christian discipleship and to ministry in the church can be expressed today. The unit enables students to explore their own faith stories and the faith story of their local church, examines the spiritual journey that underpins concepts of vocation, and helps students to reflect critically on their own sense of calling.

Module Aims:

- To provide students with an understanding of vocation from a biblical, historical, doctrinal and personal perspective
- To enable students to examine ways in which the mainstream British churches have expressed discipleship and ministry in the past and do so today
- To enable students to explore their own faith stories and the faith stories of their local church
- To enable students to examine the spiritual journey that underpins concepts of vocation and to reflect critically on their own sense of calling.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate knowledge of the concepts of discipleship and ministry in mainstream Christianity;
- outline ways in which vocation is conceived as an aspect of Christian theology from biblical, historical, doctrinal and personal perspectives;
- identify ways in which personal spirituality supports vocational exploration;
- reflect on their own vocational journey in the light of the theological study in this module, and identify future pathways.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Adair, J. (2000), *How to Find your Vocation*, Norwich, Canterbury Press.

Bowden, A. & West, M. (2000), *Dynamic Local Ministry*, London, Continuum.

Buchanan, S. (2008), *Called by God*, London, SPCK.

- Bugbee, B. (2005), *What you do best in the body of Christ?*, Norwich, Canterbury Press.
- Christou, S. (2003), *The Priest and the People of God: a royal priesthood*, Cambridge, Phoenix Books.
- Croft, S. (2008), *Ministry in Three Dimensions*, New Edition, London, Darton, Longman and Todd.
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- Guiver, G. (2001), *Priests in a People's Church*, London, SPCK.
- Kuhr, G. (2000), *An Introduction to Christian Ministry*, London, Church House Publishing.
- Platten, S. (2007), *Vocation*, London, SPCK.
- Richardson, C. (ed.) (2004), *This is our Calling*, London, SPCK.
- Stancliffe, D. (2003), *God's Pattern: shaping our worship, ministry and life*, London, SPCK.
- Stebbing, N. (2003), *Anglican Religious Life*, Dublin, Dominican Publications.

Other indicative reading:

- Clarke, A.D. (2000), *Serve the Community of the Church: Christians as leaders and ministers*, Grand Rapids, MI, Eerdmans.
- Cocksworth, C. & Brown, R. (2002), *Being a Priest Today*, Norwich, Canterbury Press.
- Greenwood, R. (1988), *Transforming Priesthood*, London, SPCK.
- Marriage, A. (1995), *The People of God*, London, Darton, Longman and Todd.
- Melinsky, M.A.H. (1992), *The Shape of Ministry*, Norwich, Canterbury Press.
- Philpot, T. (1998), *Priesthood in Reality*, Bury St Edmunds, Kevin Mayhew.
- Redfern, A. (1999), *Ministry and Priesthood*, London, Darton, Longman and Todd.
- Warren, R. & Bruce, K. (2007), *Calling*, London, Church House Publishing.

Beginning the Old Testament

Level 4

This module provides an introduction to the study of the Old Testament: its literature, theology and history, and explores issues raised by scholarly study of Old Testament texts. It utilises a critical examination of the Old Testament writings to investigate a number of theological themes within the Old Testament including: creation, journey, land, election and promise. It examines how the Old Testament can be used as a resource for exploring issues facing Christians today and promotes critical reflection on the use of the Old Testament as a spiritual resource for the student's Christian life and witness.

Module Aims:

- To provide students with a comprehensive introduction to the Old Testament
- To enable students to examine the writings of the Old Testament from a variety of critical perspectives To enable students to investigate theological themes within the Old Testament (including: creation, journey, land, election, promise, justice)
- To support and enable critical reflection on the use of the Old Testament as a resource for students' discipleship and ministry.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a knowledge of the Old Testament as sacred text;
- identify the issues raised by scholarly study of the Old Testament literature;
- outline the theological significance of the key stories told about the people of Israel in the Old Testament;
- demonstrate knowledge of the theological themes of the Old Testament;
- reflect on Old Testament writings as a spiritual resource for understanding their Christian context and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Barker, M. (2004), *Temple Theology: an introduction*, London, SPCK.

Dunn, J. & Rogerson, J. (ed.) (2003), *Eerdmans Commentary on the Bible*, Grand Rapids, MI, Eerdmans.

Freedman, D. (ed) (2000), *Eerdmans Dictionary of the Bible*, Grand Rapids, MI, Eerdmans.

Gooder, P. (2000), *The Pentateuch: a story of beginnings*, London, Continuum.

Lucas, E. (2003), *Exploring the Old Testament – volume 3: the Psalms and Wisdom Literature*,

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McConville, G. (2002), *Exploring the Old Testament – volume 4: Prophets*, London, SPCK.

Satterworth, D. (2004), *Exploring the Old Testament – volume 1: History*, London, SPCK.

Wenham, G. (2003), *Exploring the Old Testament – volume 2: The Pentateuch*, London, SPCK.

Whybray, R. (2002), *The Good Life in the Old Testament*, Edinburgh, T & T Clarke.

Zevit, Z. (2001), *The Religions of Ancient Israel: a synthesis of parallaxic approaches*, London, Continuum.

Other indicative reading:

Beasley, J.R. et al (1991), *An Introduction to the Bible*, Nashville, TN, Abingdon.

Brown, R.E. et al (1989), *The New Jerome Bible Commentary*, London, Geoffrey Chapman.

Coggins, R.J. (1990), *Introducing the Old Testament*, Oxford, Oxford University Press.

Charpentier, E. (1993), *How to read the Old Testament*, London, SCM.

Rogerson, J.R. (1983), *Beginning Old Testament Study*, London, SPCK.

This unit investigates ways in which Christian mission is understood today. It examines how God's mission is revealed in the Old Testament, examines the contexts from which the ministry of the early church developed, investigates how Paul developed the church's mission to the gentiles and examines ways in which the mission of the church is expressed through the Gospel narratives. It examines the values and practices that might underpin the church's mission today and promotes critical reflection on ways in which God's mission, and the mission of the church, might impact on the student's Christian life and witness.

Module Aims:

- To enable students to investigate how God's mission is understood and practised in the Old Testament, the Gospels and in the work of Paul
- To enable students to examine the differing theological values that underpin the church's mission today
- To enable students to explore the ways in which mission is practiced in today's church
- To enable students to reflect critically on the ways in which understandings of Christian mission might impact on the students' Christian discipleship and ministry.

Intended Learning Outcomes

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

- demonstrate a knowledge of how God's mission is understood in the Christian scriptures;
- identify and evaluate the different theological values that underpin the church's mission;
- outline the different ways in which the church practises its mission today;
- reflect on ways in which understandings of mission impact on their Christian discipleship and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Bevans, S.B. (1992), *Models of Contextual Theology: Faith and Cultures*, New York, Orbis.

Brinkman, M. et al, (2003), *Theology Between Church, University and Society: studies in theology and religion*, AA Assen, Van Gorcum.

Croft, S. (2002), *Transforming Communities*, London, Darton, Longman and Todd.

Doctrine Commission of the Church of England, (1995), *The Mystery of Salvation*, London, Church House Publishing.

- Herbert, D. (2003), *Religion and Civil Society: rethinking public religion in the contemporary world*, Aldershot, Ashgate.
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- Kirk, A.J. (1999), *What is Mission?*, London, Darton, Longman and Todd.
- Le Grys, A. (1998), *Preaching to the Nations*, London, SPCK.
- Lepptert, S. (ed.) (2003), *Church and Civil Society: a theology of engagement*, Hindmarsh, South Australia, Australasian Theological Forum.
- Lyon, D. (1999), *Postmodernism*, Milton Keynes, Open University Press.
- McGrath, A.E. (1994), *Christian Theology: an introduction*, Oxford, Oxford University Press.
- Mission Theological Advisory Group (2002), *Presence and Prophecy*, London, Church House Publishing.
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- Newbiggin, L. (1989), *The Gospel in a Pluralist Society*, London, SPCK.
- McCorkey, D. (2002), *Faith, Morality and Civil Society*, Lanham, MD, Lexington Books.
- Ormerod, N.J. & Clifton, S. (2009), *Globalization and the Mission of the Church*, London, Continuum.
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- Ward, P. (2002), *Liquid Church*, Carlisle, Paternoster Press.
- Warren, R.I. (1995), *Being Human, Being Church*, London, Marshall Pickering.
- Yates, T. (1994), *Christian Mission in the Twentieth Century*, Cambridge, Cambridge University Press.

Other indicative reading:

- Brueggeman, W. (1993), *Biblical Perspectives on Evangelism: living in a three-storied universe*, Nashville, TN, Abingdon Press.
- Legood, G. (ed.) (1999), *Chaplaincy: the Church's sector ministries*, London, Cassell.
- Warren, R. (1995), *Building Missionary Congregations*, London, Church House Publishing.

This unit provides students with a general introduction to theological study. It investigates ways in which theological study has been modelled in the past and investigates the issues facing theology at the present time. It examines various methods of theological reflection and explores ways in which the sacred texts, doctrines and liturgical traditions of the church can interact with the student's faith story and life experience and be interpreted and used to support Christian discipleship and ministerial practice.

Module Aims:

- To provide students with a general introduction to theological study
- To enable students to investigate ways in which theology has been modelled in the past
- To enable students to examine issues facing theology at the present time
- To enable students to examine different ways of undertaking theological reflection
- To enable students to reflect on ways in which their faith story and Christian experience can interact with the sacred texts and traditions of the Christian faith.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- outline a variety of ways in which theological study is modelled and practised
- identify ways in which the Church's creedal statements and liturgical tradition can inform the study of theology
- explain the relationship of scripture, tradition, reason and experience in the study of Christian theology
- describe processes that underpin theological reflection
- reflect on ways in which their own faith story and current experience can be related to theological study.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Astley, J. (2002), *Ordinary Theology*, Aldershot, Ashgate.

Ballard, P. & Pritchard, J. (1996), *Practical Theology in Action*, London, SPCK.

Barton, S. (1997), *People of the Book?*, London, SPCK.

Bunting, I. (1996), *Celebrating the Anglican Way*, London, Hodder & Stoughton.

Forrester, D.B. (2000), *Truthful Action: explorations in practical theology*. Edinburgh, T&T Clark.

- Geaves, R. (2002), *Continuum Glossary of Religious Terms*, London, Continuum.
- Graham, E., Walton, H. & Ward, F. (2005), *Theological Reflection: methods*, London, SCM Press.
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- Green, L. (1998), *Let's Do Theology*, London, Mowbray.
- Hastings, A. (ed.) (2000), *The Oxford Companion to Christian Thought*, Oxford, Oxford University Press.
- Jones, G. (1999), *Christian Theology*, Oxford, Polity Press.
- Meakin, T. (2001), *A Basic Church Dictionary*, Norwich, Canterbury Press.
- Migliore, D. (2004), *Faith Seeking Understanding: an introduction to Christian theology*, Cambridge, Eerdmans.
- Osmer, R.R. (2008), *Practical Theology: an introduction*, Cambridge, Eerdmans.
- Reader, J. (2008), *Reconstructing Practical Theology*, Aldershot, Ashgate.
- Thomas, O. & Wondra, E. (2002), *Introduction to Theology*, New York, Continuum.
- Thompson, J. (2008), *SCM Study Guide: Theological Reflection*, London, SCM Press.
- West, M., Noble, G. & Todd, A. (1999), *A Living Theology*, London, Darton, Longman and Todd.
- Whitehead, J.D. & Whitehead, E.E. (2000), *Method in Ministry*, London, Sheed & Ward.
- Woodward, J. & Pattison, S. (2000), *The Blackwell Reader in Pastoral and Practical Theology*, Oxford, Blackwell.

Other indicative reading:

- Finney, J. (1994), *Finding Faith Today*, Swindon, Bible Society.
- McGrath, A.E. (1997), *Christian Theology (2nd edition)*, Oxford, Blackwell.
- Swinton, J. & Mowat, H. (2006), *Practical Theology and Qualitative Research*, London, SCM Press.

Encountering God's World

Level 4

This unit investigates Christian understandings of God's relation to creation, examining ways in which creation and re-creation are expressed in biblical texts and the wider Christian tradition. It explores the role of humanity in God's creation and examines ways in which this is modelled in the scriptures and has been variously understood in church tradition. It examines environmental issues which face the world today and considers the implications of these for Christian life and witness.

Module Aims:

- To enable students to explore Christian understandings of God's relation to creation as modelled in the scriptures and understood in church tradition
- To enable students to examine the role of humanity in God's creation as modelled in the scriptures and understood in church tradition
- To enable students to gain knowledge and understanding of the environmental issues facing the world today and to explore ways in which this impacts on their Christian life and witness

Intended Learning Outcomes

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

- demonstrate a knowledge of the biblical texts relating to creation and recreation;
- outline ways in which the role of humanity in creation is modelled in the church tradition and has been variously understood in church tradition;
- identify and trace key environmental issues facing the world today;
- reflect on implications of environmental issues for their Christian life and witness.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Astley, J., Brown, D. & Loades, A. (eds) (2003), *Creation: a reader*, London, T. & T. Clark International.

Astley, J., Brown, D. & Loades, A. (eds), (2003), *Evil: a reader*, London, T. & T. Clark International.

Astley, J., Brown, D. & Loades, A. (eds), (2004), *God in Action: a reader*, London, T. & T. Clark International.

Bauckham, R. (2010), *Bible and Ecology*, London, Darton, Longman and Todd.

.

Davis, S. T. (ed.), (2001), *Encountering Evil: Live Options in Theodicy*, Louisville, KY, Westminster

John Knox Press.

Deane-Drummond, C.E. (2008), *Eco-Theology*, London, Darton, Longman and Todd.

Hebblethwaite, B. (2000), *Evil, Suffering and Religion*, London, Sheldon.

Horne, B. (1996), *Imagining Evil*, London, Darton, Longman and Todd.

Langford, M.J. (1981), *Providence*, London, SCM Press.

McFague, S. (2008), *A New Climate for Theology: God, the world, and global warming*, Philadelphia, PA, Augsburg Fortress.

Southgate, C. et al (2005), *God, Humanity and the Cosmos*, London, T. & T. Clark International (chapters 2 and 8).

Other indicative reading:

Birch, C., Eakin, W. & McDaniel, J.B. (eds) (1990), *Liberating Life: contemporary approaches to ecological theology*, Maryknoll, NY, Orbis.

Fergusson, D.A.S. (1998), *The Cosmos and the Creator: an introduction to the theology of creation*, London, SPCK.

Hick, J. (2007), *Evil and the God of Love*, London, Palgrave Macmillan.

Moltmann, J. (1985), *God in Creation: an ecological doctrine of creation*, London, SCM Press.

Page, R. (1996), *God and the Web of Creation*, London, SCM Press.

Tanner, K. (1988), *God and Creation in Christian Theology: tyranny or empowerment*, Oxford, Blackwell.

Vardy, P. (1992), *The Puzzle of Evil*, London, HarperCollins.

Ward, K. (1990), *Divine Action*, London, Collins.

Young, R. A. (1994), *Healing the Earth: a theocentric perspective on environmental problems and their solutions*, Nashville, TN, Broadman and Holman.

This unit explores ways in which Christianity can relate to other world faiths. It investigates truth claims for Judaism within the Old Testament that are both inclusive and exclusive and investigates truth claims made for Christ within the New Testament that are both inclusive and exclusive. It investigates how Christianity can constructively engage with other world faiths and explores how Christian mission can be understood and practised in relation to these faiths. It further examines the role that faith communities might play in twenty-first century Britain and explores ways in which collaboration may be appropriate and possible in an increasingly secular society. This unit will help students to reflect critically on their own faith and beliefs and on the ways in which they understand God's mission.

Module Aims:

- To enable students to investigate truth claims within the Old Testament that are both inclusive and exclusive and to investigate truth claims made for Christ within the New Testament
- To enable students to investigate how Christianity can constructively engage with other world faiths
- To enable students to examine the role that faith communities might play in Britain today
- To enable students to reflect on their own faith and beliefs and on the ways in which they understand God's mission in a multi-faith environment.

Intended Learning Outcomes

On successful completion of the module students will be able to:

- demonstrate a knowledge of the truth claims made within the Christian scriptures
- identify the different ways in which the church can relate to other world faiths
- outline ways in which religious groups may contribute to contemporary British society
- identify the issues raised for Christian mission by a multi-faith environment
- reflect on their own faith and beliefs and the way that they understand God's mission in a multi-faith environment.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Barnes, M. (2002), *Theology and the Dialogue of Religion*, Cambridge, Cambridge University Press.

Boff, L. (2006), *Fundamentalism, Terrorism and the Future of Humanity*, London, SPCK.

Brierley, M. (2006), *Public Life and the Place of the Church*, Aldershot, Ashgate.

- Brown, B. (2009), *Noah's Other Son*, London, Continuum.
- Cole, W.O. (2004), *Six World Faiths*, London, Continuum.
- Harris, R.G. (2004), *Mission in the Gospels*, London, Epworth.
- Ipgrave, M. (ed.) (2002), *The Road Ahead: a Christian-Muslim dialogue*, London, Church House Publishing.
- Karkkainen, V. (2002), *An Introduction to Ecclesiology*, Westmont, IL, Inter Varsity Press.
- Mission Theological Advisory Group, (2002), *Presence and Prophecy*, London, Church House Publishing.
- Race, A. & Hedges, P. (2009), *Christian Approaches to Other Faiths*, London, SCM.

Other indicative reading:

- An-Na'im, A.A. (2008), *Islam and the Secular State*, Cambridge, MA, Harvard University Press.
- Freire, P. (1998), *Pedagogy of Freedom, Ethics, Democracy and Civic Courage*, London, Rowman and Littlefield.
- Habermas, J. (2006), *The Divided West*, Cambridge, Polity Press.

This unit investigates the theology and practice that underpins specialist lay ministry (e.g. Lay Pastor, Local Evangelist, Youth or Children's Worker) in the church and enables students to reflect on their developing practice. It examines the theology that underpins specialist lay ministry in the church, ways in which theoretical perspectives from sociology and psychology may affect the practice of specialist lay ministry, the role of the specialist lay minister in the local church, and how specialist lay ministry may be most effectively practised.

Module Aims:

- To enable students to examine the theology that underpins specialist lay ministry in the church
- To enable students to investigate ways in which theoretical perspectives from sociology and psychology may affect the practice of specialist lay ministry
- To enable students to examine the role of the specialist lay minister in the local church
- To enable students to explore how specialist lay ministry may be most effectively practised.

Intended Learning Outcomes

On successful completion of this unit students will be able to

- demonstrate a knowledge of the theological background of the specialist ministry for which they are training
- give an informed account of the ways in which theoretical perspectives from sociology and psychology may affect the practice of their ministry
- describe and explain the main issues raised by the current development of their specialist ministry in the local church
- reflect on their developing practice in their specialist ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Ballard, P. & Pritchard, J. (1996), *Practical Theology in Action*, London, SPCK.

East, T. et al (2004), *Effective Practices for Dynamic Youth Ministries*, Winona, MN, St Mary's Press.

Field, D. (2002), *Your First Two Years in Youth Ministry*, Grand Rapids, MI, Zondervan.

Grant, J. & Hamilton, A. (2008), *Youth Ministry*, Nashville, TN, Abingdon Press.

Francis, L.J. & Astley, J. (2002), *Children and Churches*, London, SPCK.

Greenwood, R. (2002), *Transforming Church: liberating structures for ministry*, London, SPCK.

Hay, D. & Nye, R. (1998), *The Spirit of the Child*, London, Fount.

Kuhrt, G. (2000), *An Introduction to Christian Ministry*, London, Church House Publishing.

Bell, J., Hopkinson, J. & Willmott, T. (eds) (2009), *Re-shaping Rural Ministry*. Norwich, Canterbury Press.

Richardson, C. (ed.) (2004), *This is Our Calling*, London, SPCK.

Smith, E. (2004), *Raising up Young Heroes: developing a revolutionary youth ministry*, Cambridge, IVP.

Wideman, J. (2003), *Children's Ministry Leadership*, New York, Group Publishing.

Yaconelli, M. (2006), *Contemplative Youth Ministry*, London, SPCK.

Other indicative reading:

Carr, W. (1997), *Handbook of Pastoral Studies*, London, SPCK.

National Society (1988), *Children in the Way*, London, Church House Publishing.

Warren, R. (1995), *Being Human, Being Church*, London, Marshall Pickering.

This unit draws on the six core skills identified by The Consultative Group on Ministry among Children as essential for effective ministry among children in the twenty-first century. These six core skills concern: child development, including emotional, intellectual, social, moral and spiritual development; leadership skills, including personal development and reflective practice; programme planning, including reflection on how learning styles in childhood differ, and are influenced by society and culture; children and community, including exploring how styles of ministry relate to context; pastoral awareness, including issues of child protection and good practice; and spirituality and the bible, including awareness of the different styles of prayer that can be used among children.

Module Aims:

- To provide students with an understanding of the core components of ministry among children
- To enable students to examine theory concerned with child development and social context
- To enable students to explore their own understanding of programme planning and leadership
- To enable students to explore the scriptural roots for spirituality and pastoral awareness.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- outline core characteristics of child development
- demonstrate an understanding of programme planning
- examine ways of working among children in a variety of contexts
- explore the pastoral issues involved in working with children
- explore the scriptural roots for spirituality among children.
- reflect on their leadership style and their work among children.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Bridger, F. (2000), *Children Finding Faith*, London, Scripture Union.

Bunge, M. (2001), *The Child in Christian Thought*, Cambridge, Eerdmans.

Consultative Group on Ministry among Children (2006), *Core Skills for Children's Work*, Oxford, Bible Reading Fellowship.

Francis, L.J. & Robbins, M. (2005), *Urban Hope and Spiritual Health: the adolescent voice*, Peterborough, Epworth.

General Synod Board of Education (1988), *Children in the Way*, London, Church House Publishing.

General Synod Board of Education (2003), *Sharing the Good News with Children*, London, Church House Publishing.

Griffiths, M. (2009), *One Generation from Extinction*, London, Monarch Books.

Hay, D. & Nye, R. (2006), *The Spirit of the Child*, London, Jessica Kingsley Publishers.

Marshall, K. & Parvis, P. (2004), *Honouring Children*, Edinburgh, St Andrews Press.

Pedley, B. & Muir, J. (1997), *Children in the Church?*, London, Church House Publishing.

Saunders, C. & Porritt, H. (2005), *Working with 8-10s*, London, Scripture Union.

Stonehouse, C. (1998), *Joining Children on the Spiritual Journey*, Grand Rapids, MI, Baker Books.

Williams, T. & Stephenson, J. (2005), *Working with 11-14s*, London, Scripture Union.

Withers, M. (2001), *Where are the Children?*, Oxford, Bible Reading Fellowship.

Withers, M. (2006), *Mission-shaped Children*, London Church House Publishing.

Withers, M. (2010), *Local Church Local School*, Oxford, BRF Barnabas.

Other indicative reading:

Berryman, J. (1991), *Godly Play*, Minneapolis, MN, Augsburg Press.

Coles, R. (1992), *The Spiritual Life of Children*, London, Harper Collins.

Duffy, W. (2003), *Children and Bereavement*, London, Church House Publishing.

Eibner, J.M. (1007), *God, Kids and Us*, Harrisburg, PA, Morehouse.

Fowler, J. (1995), *Stages of Faith*, London, Harper Collins.

General Synod Board of Education (1991), *How Faith Grows*, London, National Society/Church House Publishing.

Ng, D. And Thomas, V. (1981), *Children in the Worshipping Community*, Louisville, KY, John Knox Press.

Weber, H.R. (1979), *Jesus and the Children*, Geneva, World Council of Churches.

This unit draws on the key themes identified by Francis and Astley in their analysis of children, churches and Christian learning. These themes involve three clusters. The first cluster concerns the theological theme of Christian initiation, including baptism, confirmation and admission to communion. The second cluster concerns the pedagogical theme of Christian nurture, including faith development, moral development and spiritual development. The third cluster concerns the research themes of religious development, understanding religious and spiritual experience, religious thinking, religious attitudes and prayer. These three broad clusters of theme provide the context within which the Churches' ministry among children is situated.

Module Aims:

- To provide students with an understanding of the themes relevant to Christian learning
- To enable students to examine the theological issues concerning children and baptism, confirmation and communion
- To enable students to explore research on faith development, spiritual and moral development, and religious experience
- To enable students to explore research on prayer, religious attitudes and religious thinking
- To enable students to consider their own practice in ministry among children in the light of current debates and research.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- outline the debates on baptism, confirmation and admission to communion
- demonstrate a knowledge of faith, spiritual and moral development
- evaluate research on religious and spiritual experience
- evaluate research on religious attitudes and religious thinking
- reflect on their practice in ministry among children in the light of current debates and research.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading:

Buchanan, C. (1998), *Is the Church of England Biblical?*, London, Darton, Longman and Todd.

Bunge, M.J. (ed.) (2001), *The Child in Christian Thought*, Grand Rapids, MI, Eerdmans.

Carter, M. (2007) *All God's Children*. London, SPCK.

Francis, L.J. & Faulkner, A. (1997), *All God's People: working with all ages*, Leominster, Gracewing.

Francis, L.J. & Drayson, D. (1998), *Learning with the Sunday Gospels: Advent to Pentecost*, London, Mowbray.

Francis, L.J. & Drayson, D. (1999), *Learning with the Sunday Gospels: Trinity Sunday to Christ the King*, London, Mowbray.

Francis, L.J. & Astley, J. (2002), *Children, Churches and Christian Learning*, London, SPCK.

Francis, L.J. & Drayson, D. (2003), *His Spirit is With Us: a project based programme on communion*, Buxhall, Kevin Mayhew.

Keeley, R. J. (2008), *Helping our Children Grow in Faith*, Grand Rapids, Baker Publishing Group.

Lamont, R. (2007), *Understanding Children, Understanding God*, London SPCK.

Moxnes, H. (ed.) (1997), *Constructing Early Christian Families: family as social reality and metaphor*, London, Routledge.

Richards, A. Privett, P. Asbridge, N, White, K, Nye, R. Collicutt, J, Percy, E. & Millar, S. (2009), *Through The Eyes of a Child*, London, Church House Publishing.

Strange, W.A. (1996), *Children in the Early Church*, Carlisle, Paternoster.

Weatherley, L. & Reader T. (2009), *Reflective Learning*, Oxford, BRF Barnabas

Wood, D. (ed.) (1994), *The Church and Childhood*, Oxford, Blackwell.

Other indicative reading:

Astley, J. (2000), *Learning in the Way*, Leominster, Gracewing.

Astley, J. & Francis, L.J. (1992), *Christian Perspectives on Faith Development*, Leominster, Gracewing.

Church of England (1985), *Communion before Confirmation?* London, Church Information Office Publishing.

Church of England (1995), *On the Way: towards an integrated approach to Christian initiation*, London, Church House Publishing.

Fowler, J.W. (1981), *Stages of Faith: the psychology of human development and the quest for meaning*, San Francisco, CA, Harper and Row.

Francis, L.J. & Astley, J. (2001), *Psychological Perspectives on Prayer*, Leominster, Gracewing.

Kay, W.K. & Francis, L.J. (1996), *The Drift from the Churches: attitude toward Christianity during childhood and adolescence*, Cardiff, University of Wales Press.

Beginning Christian Doctrine

Level 4

This unit provides an introduction to the study of Christian doctrine. It examines some of the essential themes of Christian self-understanding and practice, to include teaching about the nature of God, being human, the person of Christ, the Holy Spirit, the Holy Trinity, the work of Christ and atonement, the reign of God, death and resurrection, freewill, the problem of suffering, and salvation. The contemporary significance of these themes is explored.

Module Aims:

- To enable students to explore the history of Christian beliefs
- To enable students to discover the variety of Christian doctrine.
- To enable students to consider some difficult contemporary questions concerning Christian faith.
- To enable students to appreciate the theology underpinning some materials used by churches.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a knowledge of the history of Christian beliefs.
- identify the variety of Christian doctrine.
- examine some difficult contemporary questions concerning Christian faith.
- demonstrate awareness of the theology underpinning some materials used by churches.
- reflect on the application of Christian doctrine within their Christian discipleship and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Astley, J. (2010), *SCM Studyguide to Christian Doctrine*, London, SCM Press.

Gunton, C.E. (2001), *The Christian Faith: an introduction to Christian Doctrine*, Oxford, WileyBlackwell.

Gunton, C.E. (ed.) (1997), *The Cambridge Companion to Christian Doctrine*, Cambridge, Cambridge University Press.

Higton, M. (2008), *SCM Core Text: Christian doctrine*, London, SCM Press.

Hodgson, P. & King, R. (eds) (2008), *Christian Theology: an introduction to its traditions and tasks*, London, SPCK.

McGrath, A.E. (2007), *Christian Theology: an introduction*, Oxford, Blackwell.

McIntosh, M.A. (2008), *Divine Teaching: an introduction to Christian theology*, Oxford, Blackwell.

Migliore, D.L. (2004), *Faith Seeking Understanding: an introduction to Christian doctrine*, Grand Rapids, MI, Eerdmans.

Morse, C. (2009), *Not Every Spirit: a dogmatics of Christian disbelief*, London, T. & T. Clark.

Omerod, N. (2007), *Creation, Grace, and Redemption*, Maryknoll, NY, Orbis Books.

Stiver, D.R. (2009), *Life Together in the Way of Jesus Christ: an introduction to Christian theology*, Waco, TX, Baylor University Press.

Tanner, K. (2001), *Jesus, Humanity and the Trinity: a brief systematic theology*, Edinburgh, T. & T. Clark.

Other indicative reading

Webster, J., Tanner, K. & Torrance, I. (eds) (2007), *The Oxford Handbook of Systematic Theology*, Oxford, Oxford University Press.

Encountering the Church

Level 4

This unit provides an introduction to the study of the Church. It examines a broad-ranging collection of themes, including ways of experiencing the local church, different models of the Church, the messages communicated by church buildings (including architecture and arrangement) and styles of worship, developments from the Early Church through the Reformation, major changes from the 1960s, contemporary developments and Fresh Expressions of Church, and Anglican identity and ecumenical partnerships.

Module Aims:

- To enable students to explore the history of the Christian Church.
- To enable students to discover the variety of models of the Church.
- To enable students to examine the variety and theological significance of Church buildings reflected in architecture and arrangement.
- To enable students to appreciate some difficult questions concerning Church and culture.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a knowledge of the history of Christian Church.
- identify the variety of models of the Church.
- examine some difficult questions concerning Church and culture.
- demonstrate awareness of the variety and theological significance of church buildings reflected in architecture and arrangement.
- reflect on how understandings of the Church impact on their Christian discipleship and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Bayes, P. (2004), *Mission-Shaped Church*, Cambridge, Grove Evangelism Series, 67.

Chadwick, H. (ed) (2000), *Not Angels but Anglicans: a history of Christianity in the British Isles*, Norwich, Canterbury Press.

Church of England (2004), *Mission-shaped church*, London, Church House Publishing.

Davie, G. (1994), *Religion in Britain since 1945*, Oxford, Blackwell.

General Synod (2010), *Mission-shaped Church: a mixed economy for mission*, Church of England General Synod Report.

Hull, J. M. (2006), *Mission-shaped Church: a theological response*, London, SCM Press.

Jackson, B. (2002), *Hope for the Church: contemporary strategies for growth*, London, Church House Publishing.

MacCulloch, D. (2009), *A History of Christianity*, BBC DVD.

MacLaren D. (2004), *Mission Implausible: restoring credibility to the Church*, Milton Keynes, Paternoster Press.

Mayo, B., Savage S. & Collins, S. (2004), *Ambiguous Evangelism*, London, SPCK.

Murray, S. & Wilkinson-Hayes, A. (2000), *Hope from the Margins: new ways of being church*, Cambridge, Grove Evangelism Series, 49.

Warren, R. (2004), *The Healthy Churches' Handbook*, London, Church House Publishing.

Other indicative reading

Archbishop's Commission on Urban Priority Areas (1985), *Faith in the City*, London, Church House Publishing.

Moynagh, M. (2001), *Changing World, Changing Church*, Norwich, Lion Hudson.

Moynagh, M. (2004), *Emerging.church.intro*, Grand Rapids, MI, Kregel Publications.

Tomlin, G. (2002), *The Provocative Church*, London, SPCK Publishing.

Ward, P. (2002), *Liquid Church*, Milton Keynes, Paternoster Press.

www.encountersontheedge.org.uk

(Site supports the 'Encounters on the Edge' series of booklets and serves the Church Army's Sheffield Centre in Sheffield. Additional material to accompany *Mission Shaped Church* can be found here).

www.freshexpressions.org.uk

(Resources and stories about new expressions of Church)

Beginning Spirituality

Level 4

This unit provides an introduction to the study of Christian spirituality and explores issues raised by scholarly study of Christian spiritual traditions. It examines the roots of Christian spirituality in the Jewish synagogue and the teachings of Jesus. It illustrates the development of Christian spirituality through sources rooted in the Desert Fathers and in the Celtic tradition, in a range of authorities including Francis of Assisi and Julian of Norwich, and in Orthodox, Catholic and Anglican contexts.

Module Aims:

- To enable students to explore what is meant by spirituality in the Christian tradition.
- To enable students to discover the roots of some established Christian forms of spirituality.
- To enable students to interpret Christian spiritual traditions for the Church today.
- To enable students to appreciate the variety of spiritual traditions in the Church today.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a knowledge of Christian spiritual traditions.
- identify the issues raised by scholarly study of literature on spirituality.
- outline the main characteristics of a range of Christian spiritual traditions.
- demonstrate knowledge of the theological themes within Christian spirituality.
- reflect on Christian spiritual traditions as a resource for their Christian discipleship and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Bradshaw, P. (2002), *New Dictionary of Liturgy and Worship*, London, SCM.

Holder, A. (2010), *The Blackwell Companion to Christian Spirituality*, Oxford, Blackwells.

Herbert, C. (1987), *Ways into Prayer*, London, Church House Publishing.

Holder, A. (2009), *Christian Spirituality: the classics*, London, Routledge.

Hughes, G. (2008), *God of Surprises*, Grand Rapids, MI, Eerdmans.

Leech, K. (1980), *True Prayer: an introduction to Christian spirituality*, London, Sheldon Press.

- Perrin D.P. (2007), *Studying Christian Spirituality*, London, Routledge.
- Powell S.M. (2005), *A Theology of Christian Spirituality*, Nashville, TN, Abingdon Press.
- Sheldrake, P. (2007), *A Brief History of Spirituality*, Oxford, Blackwells.
- Sheldrake, P. (2005), *New SCM Dictionary of Christian Spirituality*, London, SCM.
- Wakefield, G. (1998), *An Outline of Christian Worship*, Edinburgh, T & T Clark.
- Walton, R. (2009), *The Reflective Disciple*, London, Epworth Press.
- Yates, N. (2008), *Liturgical Space*, Aldershot, Ashgate.

Other indicative reading

- Chadwick, H. (2000), *Not Angels but Anglicans*, Norwich, Continuum.
- Crossan, J.D. (2011), *The Greatest Prayer*, London, HarperOne.
- Steven, J. (2002), *Worship in the Spirit*, Carlisle, Paternoster.
- Grove Books Series on *Spirituality*, Nottingham, Grove Books.
- Grove Books Series on *Worship*, Nottingham, Grove Books.

Encountering challenging choices

Level 4

This unit provides an introduction to the study of how the Christian tradition shapes and informs responses to contemporary challenging choices. It examines challenging choices, including the issues arising in the workplace, and in the context of medical interventions and genetics. Other issues explored include environmental and ecological issues, personal relationships, sexuality, racial equality, war and peace, and world justice.

Module Aims:

- To enable students to explore how Christians deal with challenging choices.
- To enable students to discover implicit and explicit principles in the Bible relevant to challenging choices.
- To enable students to apply the Christian doctrines of God and human nature to challenging choices.
- To enable students to appreciate the variety of theological positions that may be applied to contemporary challenging choices.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a knowledge of how Christians deal with challenging choices.
- identify implicit and explicit principles in the Bible relevant to challenging choices.
- outline the relevance of Christian doctrines of God and human nature to challenging choices.
- demonstrate an awareness of the variety of theological positions that may be applied to contemporary challenging choices.
- reflect on the application of theological principles for facing challenging choices in their Christian discipleship and ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Astley, J. (2000), *Choosing Life? Christianity and moral problems*, London, Darton, Longman and Todd.

Astley, J., Loades, A. & Brown, D. (eds) (2003), *Problems in Theology: war and peace*, London, Continuum.

Banner, M. (1999), *Christian Ethics and Contemporary Moral Problems*, Cambridge, Cambridge University Press.

- Brown, M. (2010), *Tensions in Christian Ethics*, London, SPCK.
- Grenz, S.J. (1997), *The Moral Quest: foundations of Christian ethics*, Leicester, Apollos.
- Hoose, B. (ed.) (1998), *Christian Ethics: an introduction*, London, Cassell.
- McCoy, A. (2005), *An Intelligent Person's Guide to Christian Ethics*, London, Continuum.
- McDonald, J.I.H. (1993), *Biblical Interpretation and Christian Ethics*, Cambridge, Cambridge University Press.
- Messer, N. (2006), *SCM Studyguide to Christian Ethics*, London, SCM Press.
- Northcott, M.S. (1996), *The Environment and Christian Ethics*, Cambridge, Cambridge University Press.
- Spohn, W.C. (1999), *Go and Do Likewise: Jesus and ethics*, New York, Continuum.
- Wells, S. & Quash, B. (2010), *Introducing Christian Ethics*, Oxford, Wiley-Blackwell.

Other indicative reading

- Banner, M. (2009), *Christian Ethics: a brief history*, Oxford, Wiley-Blackwell.
- Gill, R. (2006), *A Textbook of Christian Ethics*, London, T. & T. Clark.
- Gill, R. (ed.) (2000), *The Cambridge Companion to Christian Ethics*, Cambridge, Cambridge University Press.
- Singer, P. (ed.) (1993), *A Companion to Ethics*, Oxford, Blackwell.

An Introduction to Anglican Worship (submitted for validation) Level 4

This unit introduces students to the theological and biblical framework that informs Anglican worship. This involves the examination of the biblical foundations of Christian worship and the way in which worship developed in the early centuries of the Christian era. The unit also investigates ways in which worship developed within the Anglican tradition, examining the 1662 Prayer Book and the ways in which liturgy has developed in their own part of the Anglican Church. Students are required to examine the principles that inform the structure of worship and explore ways in which the physical, social and spiritual contexts affect its practice. They are required to reflect on their personal experience of being a member of a worshipping community and/or a worship leader.

Module Aims:

- To enable students to investigate the biblical foundations of Christian worship
- To enable students to examine ways in which the worship developed within Anglicanism
- To enable students to examine the liturgies available within the Church in Wales and to explore ways in which they can be used creatively within a range of liturgical and pastoral contexts.
- To enable students to reflect critically on their own experience of worship and the ways in which it supports their Christian discipleship and ministry

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate knowledge and understanding of the biblical and theological foundations of church worship;
- demonstrate knowledge and understanding of the development of worship within Anglicanism;
- demonstrate knowledge of the authorised liturgies of the Anglican Church (with reference to their own context);
- demonstrate knowledge and understanding of the principles that inform the structures of worship;
- reflect on liturgical practice within their own context.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Bradshaw, P. (1992), *The Search for the Origins of Christian Worship*. London, SPCK.

- Church of England Liturgical Commission (2002), *New Patterns for Worship*, London, CHP, 2002.
- Duffy, E. (1992), *The Stripping of the Altars*, New Haven, Yale.
- Earey, M. (2002), *Liturgical Worship*, London, Church House Publishing.
- Giles, R. (1995), *Re-Pitching the Tent*, Norwich, Canterbury Press.
- Grun, A. (2003), *The Seven Sacraments*, London, Continuum.
- Keifert, P. (1992), *Welcoming the Stranger*, Minneapolis, Fortress Press.
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- Perham, M. (1992), *Lively Sacrifice*, London, SPCK.
- Perham, M. (2000), *New Handbook of Pastoral Liturgy*, London, SPCK.
- Stevenson, K. (2002), *Do This – The Shape, Style and Meaning of the Eucharist*, Norwich, Canterbury Press.
- Stratford, T. (2002), *A Service of the Word: a practical guide*, London, Church House Publishing & Praxis.
- Wakefield, G. (1998), *An Outline of Christian Worship*, Edinburgh, T & T Clark.
- White, J. (2001), *Introduction to Christian Worship* (3rd ed.), Oxford, Abingdon Press.
- White, S.J. (1997), *Groundwork of Christian Worship*, London, Epworth.

Other indicative reading

- Bradshaw, P. (ed.) (2002), *The New SCM Dictionary of Liturgy and Worship*, London, SCM.
- Davies, J.G. (ed.) (1986), *New Dictionary of Liturgy and Worship*, London, SCM.
- Fletcher, J. & Myers, G. (2002), *Daily Prayer: a practical guide to the new services*, London, Church House Publishing & Praxis.
- Green, R. (1987), *Only Connect: worship and liturgy from the perspective of pastoral care*, London, Darton, Longman & Todd.
- Jones, C. (ed.) (1978), *The Study of Liturgy*, London, SPCK, 1978.

Introduction to the Church and Kingdom (submitted for validation) Level 4

This unit investigates the teachings of Jesus about the Kingdom of God in the New Testament and explores the nature of ethical thinking in a post-modern context. It introduces students to the pastoral cycle and uses it to investigate ways in which Kingdom ethical imperatives can inform the life of the individual and the work of the local church community.

Module Aims:

- To enable students to explore the biblical understanding of the Kingdom of God.
- To enable students to examine the Church as a Kingdom community in post-modern British society.
- To enable students to examine the pastoral cycle and to use this to research ways in which the Church relates Kingdom imperatives to the society in which it lives.
- To enable students to explore the nature of the engagement between Kingdom ethical imperatives and social/political structures.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- describe and understand the ethical imperatives associated with the 'Kingdom of God' in the New Testament writings;
- appreciate the nature of ethical thinking in post-modern British society;
- understand and utilise the pastoral cycle as a research tool;
- use the pastoral cycle to identify ways in which the church engages with society;
- reflect on how the church can more effectively express Kingdom values through their discipleship or ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Banner, M. (2009), *Christian Ethics*, Oxford, John Wiley & Sons.

Freire, P. (1998), *Pedagogy of Freedom: ethics, democracy and civic courage*, Lanham, Rowman and Littlefield.

Gill, B. (1997), *Moral Leadership in a Postmodern Age*, Edinburgh, T & T. Clark.

Gill, R. (2006), *A Textbook of Christian Ethics*, London, Continuum.

Hauerwas, S. & Wells, S. (2006), *The Blackwell Companion to Christian Ethics*, Oxford, Blackwell.

- Küng, H. (1997), *A Global Ethic for Global Politics and Economics*, London, SCM.
- Neil, M. (2006) *The SCM Study Guide: Christian Ethics* London, SCM.
- Newlands, G. (2006), *Christ and Human Rights*, Aldershot, Ashgate,
- Scott, P. & Cavanaugh, W.T. (2007), *The Blackwell Companion to Political Theology*, Oxford, Blackwell.
- Selby, P. (1997), *Grace and Mortgage*, London, Darton, Longman & Todd.
- Storkey, A. (2005), *Jesus and Politics: confronting the powers*, Grand Rapids, Baker Academic.
- Wilde, W. (2006), *Crossing the River of Fire: Mark's Gospel and global capitalism*, Peterborough, Epworth.

Other indicative reading

- Atkinson, D.J. & Field, D.H. (eds) (1995), *New Dictionary of Christian Ethics and Pastoral Theology*, Leicester & Downers Grove, IVP.
- Cook, D. (1983), *The Moral Maze*, London, SPCK.
- Fletcher, J. (1966), *Situation Ethics: the new morality*, London, SCM.
- Keeling, M. (1990), *The Foundations of Christian Ethics*, Edinburgh, T & T.Clark.
- Lovell, G. (1992), *Reflective Practitioners in Church and Community Work*, Pinner, AVEC

This unit critically examines the text of Mark's Gospel and investigates its context, purpose and key themes. It explores Mark's Gospel as story and investigates characters, plot and setting. It examines Mark's 'narrative Christology' and explores how this may contribute to our understanding of the person and work of Jesus. It investigates the theology of Mark's Gospel and explores Mark's understanding of Christian discipleship and of the new community of Jesus. It will enable students to reflect critically on St Mark's Gospel as a resource for their Christian life and witness today.

Module Aims:

- To enable students to examine critically the text of Mark's Gospel and to investigate its context, purpose and key themes
- To enable students to explore Mark's Gospel as story and to investigate characters, plot and setting
- To enable students to investigate the theology of Mark's Gospel and to explore how this may contribute to our understanding of the person and work of Jesus and to Christian discipleship
- To enable students to reflect critically on Mark's Gospel as a resource for their Christian discipleship, ministry and mission.

Intended Learning Outcomes

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

- demonstrate a detailed knowledge of the text of Mark's Gospel
- describe and critically evaluate the context, purpose and key themes of Mark's Gospel
- discuss the theology of Mark's Gospel in an informed manner
- critically reflect on Mark's Gospel as a resource for their Christian life and witness.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Achtemeier, P.J., Green, J.B. & Thompson, M.M. (2001), *Introducing the NT: its literature and theology*, Grand Rapids, MI, Eerdmans.

Barton, S.C. (ed.) (2006), *The Cambridge Companion to the Gospels*. Cambridge, Cambridge University Press.

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- Malina, B. (2001), *The NT World*, Louisville, KY, Westminster John Knox Press.
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This unit examines ways in which the Christian scriptures and creedal statements reveal the nature and purposes of God. It examines key statements about the nature of God in the Old Testament and examines the ways in which understandings of God, Jesus and the Holy Spirit are presented in both narrative and creedal forms in the Gospels and the Epistles. It further examines the formal creedal statements agreed at Nicaea and Chalcedon and explore how understandings about the nature and purposes of God are encountered today in worship, prayer and hymnody. This unit will help students to reflect critically on their own understanding of the nature and purposes of God as Trinity.

Module Aims:

- To enable students to examine ways in which the Christian scriptures and creedal statements reveal the nature and purposes of God
- To enable students to explore how understandings about the nature and purposes of God are encountered today in worship, prayer and hymnody
- To enable students to reflect critically on their own understanding of the nature and purposes of God.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a detailed knowledge of the ways in which the Christian scriptures reveal the nature of God;
- describe and critically reflect on the growth of creedal formularies in the early centuries of the Christian church;
- identify and critically evaluate the central Christian creedal beliefs;
- discuss in an informed manner how worship, prayer and hymnody reveal and support patterns of belief;
- critically reflect on how their own developing beliefs may creatively engage with the church's creedal statements and formulations.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

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This unit explores the Church's pastoral practice. It examines the theological and scriptural basis of pastoral practice and explores the various biblical models that inform it. It utilises social science perspectives to explore the human condition and engages with personality and lifespan issues. This unit further engages with the student's practical experience of pastoral care and the broader experience of the Christian Church in order to promote the development of appropriate aims and objectives in pastoral practice and support critical reflection on practical personal experience

Module Aims:

- To enable students to explore the church's pastoral practice by examining the theological and scriptural basis of pastoral practice and exploring the various biblical models that inform it
- To enable students to utilise social science perspectives to explore the human condition and engage with personality and lifespan issues
- To enable students to engage reflectively with their practical experience of pastoral care
- To enable students to promote the development of appropriate aims and objectives in pastoral practice

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- identify and critically evaluate various models of Christian pastoral practice and the theological beliefs and values that support them;
- describe and demonstrate a critical grasp of the salient features of different human conditions in relation to pastoral practice;
- develop informed and appropriate aims and objectives for Christian pastoral practice in different situations;
- reflect systematically on their own pastoral practice.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

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This unit critically examines the text of Paul's Epistle to the Galatians. It investigates the structure, context and intention of the letter, examines the contexts in which the text was created, explores the story that the texts tell, investigates how Paul's history and his understanding of his mission contributes to the letter's thinking and examines the theology that Paul constructs in response to the events in Galatia. It further examines the issues that surround the interpretation of Galatians and explores how its theology can challenge the church's understanding of its life and mission today. Students are provided with an opportunity to reflect critically on Paul's Letter to the Galatians as a resource for their Christian life and witness.

Module Aims:

- To enable students to examine critically the text of Paul's letter to the Galatians
- To enable students to explore the structure content and context of Galatians and the story that the text tells
- To enable students to examine the issues that surround the interpretation of Galatians
- To enable students to reflect critically on Galatians as a resource for their Christian discipleship and ministry.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate a detailed knowledge of the issues that inform a critical study of Galatians;
- demonstrate an in-depth knowledge of the text of Galatians, including issues of genre, context, intention, language and symbolism, use of scripture and tradition;
- demonstrate an in-depth knowledge of the theology that Paul constructs in response to the events in the Galatian church;
- critically reflect on ways in which the study of Galatians informs their understanding of God and Church today.

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This unit examines the practice of Christian worship within a theological and biblical framework. This involves the examination of the biblical foundations of Christian worship and the ways in which worship developed in the early centuries of the Christian era. The unit also investigates ways in which worship developed within Western Christianity in broadly different theological traditions and ways in which it is practised today. Students are required to examine the principles that inform the structure of worship and explore ways in which the physical, social and spiritual contexts affect its practice. They are required to reflect critically on their personal experience of being a member of a worshipping community and/or a worship leader.

Module Aims:

- To enable students to investigate the biblical foundations of Christian worship
- To enable students to examine ways in which worship developed within Western Christianity
- To enable students to examine the principles that inform the structure of worship and the ways in which different contexts affect its practice
- To enable students to reflect critically on their own experience of worship and the ways in which it supports their Christian discipleship and ministry.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate in-depth knowledge of the biblical and theological foundations of church worship
- demonstrate in-depth knowledge of the development of worship within Western Christianity
- demonstrate in-depth knowledge of the principles that inform the structures of worship
- critically evaluate ways in which worship works in different physical, social and spiritual contexts
- critically reflect on their liturgical practice.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

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- Green, R. (1987), *Only Connect*, London, Darton, Longman and Todd.
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This unit explores the different Christian denominations in England and Wales in the twenty-first century. It investigates the theological, doctrinal and historical differences resulting from the British Reformation. It reflects on the sociological issues (e.g. Industrial Revolution) in the eighteenth century and the development of differing denominations. The unit also examines the place of the ecumenical movement in the life of the church and in the local community. The unit encourages students to reflect critically on their personal experience of different Christian traditions within their local area.

Module Aims:

- To enable students to become familiar with the main movements in church history in England and Wales since the Reformation
- To enable students to explore the place of the ecumenical movement in the life of the church and in the local community
- To enable students to use the tools of historical enquiry
- To enable students to reflect critically on their personal experience of different Christian traditions within their local area.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- describe and demonstrate an in-depth knowledge of the historical development of the churches in England and Wales;
- critically investigate the theological, doctrinal and historical differences resulting from the British Reformation;
- critically examine the place of the ecumenical movement in the life of the church and in the local community;
- reflect critically on their personal experience of different Christian traditions within their local area.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

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- Bouwsma, W. (1988), *John Calvin: a sixteenth-century portrait*, Oxford, Oxford University Press.
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This unit examines ways in which prayer is understood and practised in the scriptures and explores elements of the Western spiritual tradition over two millennia including the contribution made by monastic orders and mendicant friars. The unit also examines those expressions of prayer and spirituality that inform the life and worship of the church today. It explores ways in which prayer and spirituality relate to personality and cultural context and encourages students to reflect critically on ways in which their own spirituality and life of prayer impact on their Christian discipleship.

Module Aims:

- To enable students to examine ways in which prayer is understood and practised in the scriptures
- To enable students to explore elements of the Western spiritual tradition
- To enable students to examine those expressions of prayer and spirituality that inform the life and worship of the church today.
- To enable students to reflect critically on ways in which their own spirituality and life of prayer impact on their Christian discipleship and ministry.

Intended Learning Outcomes

On successful completion of the module students will be able to:

- demonstrate a detailed knowledge of ways in which prayer is understood and practised in the scriptures;
- describe and critically evaluate key elements within the Western spiritual tradition;
- identify and critically assess expressions of prayer and spirituality that underpin contemporary church life reflect critically on their own prayer and spirituality.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Blythe, T.A. (2006), *50 Ways to Pray*, Nashville, TN, Abingdon.

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This unit investigates the biblical and theological foundations of Christian ethics and examines the ethical implications associated with 'the Kingdom of God'. It examines the nature and purpose of moral reasoning and explores the nature of ethical thinking in post-modern British society. It explores the church as an ethical community and examines how a distinctively Christian ethical perspective can be developed in the areas of: economics, justice, work and money, sexuality, medical ethics, warfare and environmental issues. Students are provided with the opportunity to reflect critically on their own understanding of the nature and practice of Christian ethics.

Module Aims:

- To enable students to investigate the biblical and theological foundations of Christian ethics
- To enable students to explore the nature of ethical thinking in postmodern Western society
- To enable students to explore the church as an ethical community and examine how a distinctively Christian ethical perspective can be developed
- To enable students to reflect critically on their own engagement with Christian ethics.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate an in-depth knowledge of the nature of ethical thinking in post-modern British society;
- demonstrate an in-depth knowledge of the theological foundations of Christian ethics;
- describe and critically evaluate the ethical implications associated with the 'Kingdom of God';
- recognise how a distinctively Christian ethical perspective can be applied to a range of ethical issues;
- critically reflect on their own engagement with Christian ethics.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

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This unit engages the student in extended reflection on ministerial practice based on areas of experience appropriate to the student's ministry in order to facilitate appropriate change. It engages the student in an exploration of the process of reflection, facilitating and enhancing reflective ability through the use of 'thick' or 'rich' description, framing, storying, exemplars, metaphors; theory building and analysis; and working with a group of 'critical friends'. The unit encourages students to develop as reflective practitioners and to provide a critically-aware account of that approach to ministry.

Module Aims:

- To enable students to reflect systematically on their ministerial practice in order to bring about appropriate change in their practice
- To enable students to explore the process of reflection
- To enable students to engage in theory building and analysis
- To enable students to work collaboratively with a group of 'critical friends'.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- carry out a variety of techniques designed to facilitate reflective practice
- make decisions about future action based on reflection
- draw up and execute action plans
- select and interpret research findings within the context of practice
- critically reflect on the relevance of reflective practice within their own Christian pilgrimage.

Assessment:

All students will be required to construct a portfolio which will include:

Task1: 2 x 750 word essays (20%).

Task 2: An essay of 1,500 words (40%).

Task 3: A practical reflection of 1,500 words (40%).

Bibliography

Essential reading

Boud, D. & Feletti, G. (1991), *The Challenge of Problem Based Learning*, London, Kogan Page.

Boud, D., Cressy, P. & Docherty, P. (eds) (2006), *Productive Reflection at Work*, London, Routledge.

Bolt, G. (2005), *Reflective Practice: writing and professional development*, London, Sage Publications.

Brockbank, A., McGill, I. & Beech, N. (eds) (2002), *Reflective Learning in Practice*, Aldershot, Gower.

- Graham, E., Walton, H. & Ward, H. (eds) (2005), *Theological Reflection: Methods*, London, SCM Press.
- Holly, M. (1989), *Reflective writing and the Spirit of Enquiry*, Cambridge Journal of Education, 19, pp 71-80.
- Johns, C. (2004), *Becoming a Reflective Practitioner*, Oxford, Blackwell.
- McAlpin, K. (2009), *Ministry that Transforms*, Collegeville, MN, Liturgical Press.
- Moon, J. (2004), *A Handbook of Reflective and Experiential Learning: theory and practice*, London, Routledge.
- Moon, J. (2006), *Learning Journals*, London, Routledge.
- Nash, S. & Nash, P. (2009), *Tools for Reflective Ministry*, London, SPCK.
- Schonn, D.A. (1983), *The Reflective Practitioner*, New York, Basic Books.
- Schonn, D.A. (1987), *Educating the Reflective Practitioner*, San Francisco, CA, Jossey Bass.
- Ward, F. (2006), *Life Long Learning*, London, SCM Press.

Other indicative reading:

- Boud, D. (ed.) (1985), *Reflection: turning experience into learning*, London, Kogan Page.
- Mezirow, J. (1990), *Fostering Critical Reflection in Adulthood*, San Francisco, CA, Jossey Bass.
- Reason, P. & Marshall, J. (1990), *Research as Personal Process*, London, Kogan Page.

This module consists of researching and writing a dissertation project in the field of theology or discipleship and ministry. The subject of the dissertation will be confirmed in consultation with a supervising tutor and supported by an examination of quantitative and qualitative research methodologies. Typical areas of study might be: research into the theology and practice of ministry (either qualitative or quantitative); a doctrinal study; a study of contemporary ethics; a biblical study; an historical study; a pastoral study; a liturgical study.

Module Aims:

- To enable students to engage in an extended piece of research related to the field of theology and ministry studies.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- describe and critically analyse the findings of a significant research project
- demonstrate a breadth of knowledge and depth of understanding of their chosen area of study consistent with graduate-level work
- demonstrate an ability to analyse critically concepts and data, and a capacity to synthesise material appropriately to form new insights
- organise and present the findings of a significant research project in a way which demonstrates key skills of written communication

Assessment:

Task 1: Research proposal of 2000 words (20%).

Task 2: Dissertation of 8,000 words (80%).

The student will be expected to relate the work in this dissertation to work already undertaken in previous stages of the BA (Hons) scheme. The student will be expected to show a clear understanding of the literature in their chosen field of study and, in the case of research, a familiarity with basic techniques of data collection and analysis. The format and structure of the research proposal will ensure that the dissertation will be divided into distinct and manageable sections which will provide the building blocks enabling students to produce an extended piece of work.

Bibliography

Essential reading

Anon, (2000), *Effective Use of English*, Milton Keynes, Open University Press.

Blaxter, L. et al (2001), *How to Research*, Milton Keynes, Open University Press.

Cooley, L. & Lewkovicz, J. (2004), *Dissertation Writing in Practice*, Hong Kong: Hong Kong University Press.

Luey, B. (2004), *Revising your Dissertation*, Los Angeles, CA, University of California Press.

- Mann, T. (1998), *The Oxford Guide to Library Research*, Oxford, Oxford University Press.
- Orna, E. & Stevens, G. (2009), *Managing Information for Research*, Oxford, Oxford University Press.
- Walliman, N. (2004), *Your Undergraduate Dissertation: the essential guide for success*, London, Sage Publications.
- Swinton, J. & Mowat, H. (2006), *Practical Theology and Qualitative Research*, London, SCM Press.
- Thomas, R.M. & Brubaker, D.L. (2007), *Theses and Dissertations*, London, Sage Publications.
- White, B. (2000), *Dissertation Skills*, London, Continuum.

This unit involves: a critical study of different approaches to the Christian liturgical calendar, their history and theology; consideration of socio-cultural factors which impinge on Christian liturgy; analysis of current practice(s) of celebrating the Christian Year, focusing on overall shape, seasons and festivals, and particular rites; the development of principles for reviewing and developing the celebration of the Christian Year in the student's own church(es); and critical reflection on the ministry of enabling worship, including the student's own practice.

Module Aims:

- To enable students to prepare and lead public acts of worship throughout the Christian Year
- To enable students to engage in a critical study of the history and theology of liturgy
- To enable students to observe and analyse acts of worship
- To enable students to gain a critical understanding of the context in which worship takes place.

Intended Learning Outcomes

On successful completion of the module, students will be able to:
articulate and independently critique the historical and theological background to current liturgical practice

- demonstrate advanced critical assessment of the present socio-cultural context of Christian worship
- critically evaluate different approaches to the celebration of the Christian Year
- develop and critically evaluate principles for enabling and leading liturgy which reflects the Christian Year, draws on the Christian Tradition and is appropriate to its context
- reflect critically and in depth on their practice as worship leaders and enablers.

Assessment:

The assessment will consist of:

Task 1: analysis and reflection of 1,500 words relating to the observation of an act of worship (30%).

Task 2: a presentation of 2,000 words outlining a strategy for celebrating the Christian Year in the student's own church(es) (40%).

Task 3: an 'Assisted Critical Review' of 1,500 words, focusing on the student's development as a leader and enabler of public worship (30%).

Bibliography

Essential reading

Aldridge, A. (2000), *Religion in the Contemporary World*, Cambridge, Polity Press.

Ambrose, G., Craig-Wild, P., Craven, D. & Hawes, M. (2006), *Together For a Season: Advent, Christmas and Epiphany*, London, Church House Publishing.

- Ambrose, G., Craig-Wild, P., Craven, D. & Moger, P. (2007), *Together For a Season: Lent, Holy Week and Easter*, London, Church House Publishing.
- Bradshaw, P. (ed.) (2001), *Companion to Common Worship*, London, SPCK.
- Bradshaw, P. (ed.) (2002), *The New SCM Dictionary of Liturgy and Worship*, London, SCM Press.
- Church of England Liturgical Commission (2002), *New Patterns for Worship*, London, Church House Publishing.
- Church of England (2006), *Common Worship: times and seasons*, London, Church House Publishing.
- Clover, B. & Verity, C. (2010), *The Good Liturgy Guide to Festivals*, Norwich, Canterbury Press.
- Cocksworth, C. (1997), *Holy, Holy, Holy: worshipping the Trinitarian God*, London, Darton, Longman and Todd.
- Earey, M. (2002), *Liturgical Worship*, London, Church House Publishing.
- Earey, M. (2000), *Producing Your Own Orders of Service*, London, Church House Publishing.
- Ellis, C. J. (2009), *Approaching God*, Norwich, Canterbury Press.
- Forester, D.B. & Gay, D. (2009), *Worship and Liturgy in Context*, London, SCM Press.
- Giles, R. (2009), *Times and Seasons: creating transformative, worship through the Christian year*, Norwich, Canterbury Press.
- Horton, A.L., Earey, M. & Perrin, G. (2001), *Worship with Understanding*, London, Continuum.
- Jones, C et al (1992), *The Study of Liturgy*, London, SPCK.
- Perham, M. (2000), *New Handbook of Pastoral Liturgy*, London, SPCK.
- Winter, D. (2008), *Season of the Son: a journey through the Christian year*, Norwich, Cambridge University Press.

Indicative Reading

- Best, T. & Heller, D. (2004), *Worship Today: understanding, practice and ecumenical implications*, Geneva, WCC Publications.
- Bradshaw, P., Johnson, M.E. & Philips, L.E. (2002), *The Apostolic Tradition: a commentary*, Minneapolis, MN, Fortress Press.
- Giles, R. (2004), *Re-pitching the Tent: reordering the church building for worship and mission*, Norwich, Canterbury Press.
- Giles, R. (2004), *Creating Uncommon Worship: transforming the liturgy of the eucharist*, Norwich, Canterbury Press.
- Stancliffe, D. (2003), *God's Pattern: shaping our worship, ministry and life*, London, SPCK.
- Wakefield, G. (1998), *An Outline of Christian Worship*, Edinburgh, T and T Clark.
- White, J.F. (1995), *Roman Catholic Worship from Trent to Today*, New York, Paulist Press.
- White, S.J. (1994), *Christian Worship and Technological Change*, Nashville, TN, Abingdon.

This unit explores the Ecumenical movement past and present. It looks in particular at the beginnings of the modern ecumenical movement through the Edinburgh Conference of 1910. It reflects on the theological rationale for ecumenism and the vision of the modern ecumenists. It investigates current concerns of the ecumenical movement nationally and internationally through the different instruments. These may include at the international level the World Council of Churches, at the European level the Conference of European Churches, and at the local level the Churches Together in Britain and Ireland. Students are encouraged to consider implications of the differences between churches for their own Christian pilgrimage.

Module Aims:

- To enable students to understand the history of the modern ecumenical movement
- To enable students to evaluate critically the role of ecumenism in Wales, England, Europe and the World
- To enable students to evaluate critically the different theological positions of the churches
- To enable students to reflect critically on the implications of the differences between churches for their own Christian pilgrimage.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- identify and critically evaluate various models and understandings of church
- describe and demonstrate an advanced grasp of the salient features of different churches including their theology and worship
- articulate and critique the historical development of the ecumenical movement
- critically reflect in depth on the implications of the differences between churches for their own Christian pilgrimage.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: An essay of 3,000 words (60%).

Task 2: A practical reflection of 2,000 words (40%).

Bibliography

Essential reading

Briggs, J., Oduyoye, M. & Tsetsis, G. (2004), *A History of the Ecumenical Movement Volume 3*, Geneva, World Council of Churches.

Butler, D. (1996), *Dying to be one: English ecumenism, history, theology and the future*, London, SCM Press.

Craig, M. (ed.) (1998), *For God's sake ... Unity*, Glasgow, Wild Goose Publications.

- Goosen, G. (2001), *Bringing Churches Together: a popular introduction of ecumenism*, Geneva, World Council of Churches.
- Kessler, D. & Kinnamon, M. (2000), *Councils of Churches and the Ecumenical Vision*, Geneva, World Council of Churches.
- Sagovsky, N. (2008), *Ecumenism, Christian Origins and the Practice of Communion*, Cambridge, Cambridge University Press.
- Stanley, B. (2009), *The World Missionary Conference*, Cambridge, Eerdmans.
- Visser't Hooft, W.A. (1982), *Genesis and Formation of the World Council of Churches*, Geneva, World Council of Churches.
- Wainwright, G. J. et al (eds) (2002), *Dictionary of the Ecumenical Movement (second edition)*, Geneva, World Council of Churches.

Other indicative reading:

- Davies, N.A. (2008), *A History of Ecumenism in Wales 1956-1990*, Cardiff, University of Wales Press.
- Worrall, B.G. (1995), *The Making of the Modern Church: Christianity in England since 1800*, London. SPCK.

This module looks critically at the development of modern hermeneutics. It looks in particular at the contributions of sociological and psychological theory in shaping hermeneutical perspectives, including the place of feminist theology, liberation theology, narrative criticism, reader-response criticism and the SIFT approach. The impact of criticisms on the modern understanding of the Bible, and the implications of critical and hermeneutical questions for the place of the Bible as Christian scriptures are to be investigated. The module looks at different aspects of the Bible and their relevance to the student's pastoral ministry.

Module Aims:

- To enable students to explore the developments of modern hermeneutics
- To enable students to investigate and evaluate approaches to the reading of the Bible as Scripture from different reader responses
- To enable students to engage reflectively with their practical experience of pastoral care
- To enable students to promote the development of appropriate aims and objectives in pastoral practice
- To enable students to reflect critically on their use of the Bible in different pastoral situations.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- identify, analyse, and critically evaluate in depth various developments in modern hermeneutics
- describe and demonstrate an in-depth critical grasp of the salient features of different approaches to interpretation of the Bible
- demonstrate a critical ability to use the Bible as a means of communication today
- reflect critically and in depth on their use of the Bible in different pastoral situations

Assessment

All students will be required to construct a portfolio which will include:

Task 1: An essay of 3,000 words (60%).

Task 2: A practical reflection of 2,000 words (40%).

Bibliography

Essential reading

Ballard, P. & Holmes, S.R. (eds) (2005), *The Bible in Pastoral Ministry*, London, Darton, Longman and Todd.

Braaten, C.E. & Jenson, R.W. (eds) (1995), *Reclaiming the Bible for the Church*, Edinburgh, T and T. Clark.

Barr, J. (1983), *Holy Scripture: canon, authority, criticism*, Oxford, Clarendon.

- Barton, J. (1997), *The Spirit and the Letter*, London, SPCK.
- Borsch, F.H. (1999), *The Bible's Authority in Today's Church*, London, Continuum.
- Bauckham, R. (1999), *Scripture and Authority Today*, Cambridge, Grove.
- Bultmann, R. (1984), *New Testament and Mythology: and other basic writings*, London, SCM Press.
- Evans, R. (1999), *Using the Bible, Studying the Text*, London, Darton, Longman and Todd.
- Francis, L.J. & Village, A. (2008), *Preaching with All Our Souls*, London, Continuum.
- Goldingay, J. (1994), *Models for Scripture*, Carlisle, Paternoster Press.
- Goldingay, J. (1995), *Models for Interpretation of Scripture*, Carlisle, Paternoster Press.
- Metzger, B.M. (1987), *The Canon of the New Testament*, Oxford, Oxford University Press.
- Oliver, G. (2006), *Holy Bible, Human Bible: questions pastoral practice must ask*, London, Darton, Longman and Todd.
- Pattison, S., Cooling, M. & Cooling, T. (2007), *Using the Bible in Christian Ministry*, London, Darton, Longman and Todd.
- Spincks, C. (2007), *The Bible and the Crises of Meaning*, London, Continuum.
- Williams, R.H. (2009), *The Bible's Importance for the Church Today*, Minneapolis, MN, Augsburg Fortress Press.

Other indicative reading:

- Strange, W.A. (2000), *The Authority of the Bible*, London, Darton, Longman and Todd.

This unit involves: a critical study of selected Lectionary Gospels for the year – their background, literary strategies, context, relationship to other Old Testament and New Testament texts, history of interpretation; a process of exegesis – consideration of how the insights of the Gospel may be related to the present context and to other texts; homiletics – examination of sermon construction and the development of different communicational strategies for a variety of contexts; and critical reflection – on both the student’s ministry of preaching and on issues of biblical interpretation.

Module Aims:

- To enable students to apply a critical exegetical study of chosen examples of the Lectionary Gospel.
- To enable students to employ appropriate homiletic techniques to the preparation and delivery of sermons.
- To enable students to reflect critically and on interpreting the Bible in ministry and their practice as preachers.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- show knowledge and in-depth grasp of issues that inform a critical study of the Lectionary Gospel;
- display advanced use of exegetical skills in Bible study and sermon preparation;
- develop appropriate homiletic strategies to support sermon preparation for a variety of contexts;
- reflect critically and in depth on interpreting the Bible in ministry;
- reflect critically and in depth on their practice as preachers.

Assessment:

Task 1: Two sermons, each with a critical reflection (each of 1,500 words) on the issues involved in writing and delivering them in a particular context (60%).

Task 2: An ‘Assisted Critical Review of Learning’, of 2,000 words, focusing on the student’s skills in exegesis and homiletics (40%).

Bibliography

Essential reading

Best, E. (1978), *From Text to Sermon*, Edinburgh, T. & T. Clark.

Boyle, E. (2003), *Preaching the Poetry of the Gospels*, London, Liturgical Press.

Corley, J. (2004), *Unlocking the Gospels: five keys for biblical interpretation*, London, Liturgical Press.

Day, D. (2004), *Preaching Workbook*, London, SPCK.

- DeLeers, S. (2004), *Written Text Become Living Word: the vision and practice of Sunday preaching*, London, Liturgical Press.
- Francis, L.J. & Village, A. (2008), *Preaching with All Our Souls*, London, Continuum.
- Gorman, M.J. (2001), *The Elements of Biblical Exegesis*, Peabody, MA, Hendrickson.
- Green, J. (ed.) (2003), *Narrative Reading, Narrative Preaching*, Ada, MI, Baker Academic.
- Gunton, C. (2001), *Theology Through Preaching*, London, Continuum.
- Harris, J. (2004), *The Word Made Plain: the power and promise of preaching*, Minneapolis, MN, Augsburg Fortress Press.
- Hayes, J.H. & Holiday, C.R. (eds) (1983), *Biblical Exegesis: a beginner's handbook*, London, SCM Press.
- Holgate, D. & Starr, R. (2006), *SCM Study Guide: Biblical Hermeneutics*, London, SCM Press.
- Kaiser, W. & Silva, M. (2007), *Introduction to Biblical Hermeneutics*, Grand Rapids, MI, Zondervan.
- Oeming, M. (2006), *Contemporary Biblical Hermeneutics*, Aldershot, Ashgate.
- Morgan, R. & Barton, J. (1988), *Biblical Interpretation*, Oxford, Oxford University Press.
- Spincks, C. (2007), *The Bible and the Crises of Meaning*, London, Continuum.
- Tracy, D. (1984), *A Short History of the Interpretation of the Bible*, London, SCM Press.
- Tuckett, C. (1987), *Methods of Interpretation*, London, SPCK.
- Van Harn, R.E. & Strawn, B.A. (2009), *Psalms for Preaching and Worship*, Cambridge, Eerdmans.
- Wallace, H. (2004), *Words to God, Words from God*, Aldershot, Ashgate.

The unit investigates the different understandings of practical theology, its meaning and development. In particular it looks at practical theology and ministry and introduces the student to the various ways people have interpreted practical theology with a particular emphasis on empirical theology. The module looks critically at different aspects of practical theology and its relevance for student's pastoral ministry and the church today.

Module Aims:

- To enable students to build on previous work undertaken in pastoral theology
- To enable students to investigate and evaluate different approaches to practical theology
- To enable students to engage reflectively and critically with empirical theology
- To enable students to identify the relationship between faith and practice in pastoral ministry
- To enable students to reflect critically on the use of practical theology for their pastoral ministry.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- show a critical and in-depth grasp of a range of different understandings of practical theology;
- show a critical and in-depth grasp of the contribution of practical theology to the life of the church through its worship, ministry and mission;
- evaluate critically the role of empirical theology within the wider discipline of practical theology and its relevance for pastoral ministry today;
- reflect critically and in depth on the use of practical theology for their pastoral ministry.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: An essay of 3,000 words (60%).

Task 2: An 'Assisted Critical Review of Learning', of 2,000 words, focusing on the student's skills in applying the insights of practical theology to their pastoral ministry (40%).

Bibliography

Essential reading

Ballard, P. & Pritchard, J. (1996), *Practical Theology in Action*, London, SPCK.

Browning, D.S. (ed.) (1983), *Practical Theology*, London, Harper Collins.

Forrester, D.B. (1990), *Theology and Practice*, Peterborough, Epworth.

Forrester, D.B. (2000), *Truthful action: explorations in practical theology*, Edinburgh, T & T Clark.

Hastings, J.T. (2007), *Practical Theology and the Body of Christ*, Cambridge, Eerdmans.

Osmer, R.R. (2008), *Practical Theology*, Cambridge, Eerdmans.

Pattison, S. (2007), *The Challenge of Practical Theology*, London, Jessica Kingsley.

- Paver, J. (2006), *Theological Reflection and Education for Ministry*, London, Ashgate.
- Pembroke, N. (2006), *Renewing Pastoral Practice*, Aldershot, Ashgate.
- Reader, J. (2008), *Reconstructing Practical Theology*, Aldershot, Ashgate.
- Savage, S. & Boyd-Macmillan, S. (2007), *The Human Face of the Church*, Norwich, Canterbury Press.
- Stott, J. (1999), *New Issues Facing Christians Today*, London, Marshall Pickering.
- Woodward, J. & Pattison, S. (1999), *The Blackwell Reader in Pastoral & Practical Theology*, Oxford, Blackwell.

Other indicative reading:

- Hurding, R. (1985), *Roots and Shoots: a guide to counselling and psychotherapy*, London, Hodder.
- Innes, R. (1996), *Personality Indicators and the Spiritual Life*, Cambridge, Grove Books.
- Morisy, A. (1997), *Beyond the Good Samaritan*, London, Continuum.

This unit makes connections between pastoral theology and ministry and: biblical studies; doctrine and church history; theology of ministry; spirituality; ethics; the practice of liturgy; apologetics; and education. It reflects on work undertaken in the local church and reflects on ministerial and formational issues with the local ordained supervisor, spiritual adviser, mentor etc. It encourages students to engage in theological reflection utilising various of media, including a reflective journal.

Module Aims:

- To enable the integration of academic theological study with the practice of ministry.
- To enable critical reflection on issues about ecclesiology, churchmanship, ministry and leadership.
- To enable students to reflect critically on their denominational identity, and how they exercise their ministry within their own denomination.

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- demonstrate advanced skills in self-critical analysis in the context of ministerial practice;
- demonstrate that issues concerning the student's location within his/her denomination and the wider ecumenical context have been critically considered;
- show advanced ability to integrate academic theological study with the practice of ministry;
- appropriately identify points for further action or reflection in respect of a wide range of ministerial skills;
- demonstrate a variety of skills in theological reflection, including, but not limited to, keeping a critically reflective journal.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: An essay of 3,000 words (60%).

Task 2: An 'Assisted Critical Review of Learning', of 2,000 words, focusing on the student's skills in theological reflection, including, but not limited to, keeping a critically reflective journal (40%).

Bibliography

Essential reading

Cornick, D. (1998), *Under God's Good Hand*, London, United Reformed Church.

Craske, J. & Marsh, C. (eds) (1999), *Methodism and the Future*, London, Cassell.

Croft, S. (2008), *Mission Shaped Questions*, London, Church House Publishing.

Croft, S. (2008), *Ministry in Three Dimensions (new edition)*, London, Darton, Longman and Todd.

- Davie, G. (1994), *Religion in Britain since 1945*, Oxford, Blackwell.
- Ecclestone, G. (ed.) (1988), *The Parish Church*, London and Oxford, Mowbray.
- Evans, G.R. & Percy, M. (eds) (2000), *Managing the Church*, Sheffield, Sheffield Academic Press.
- Furlong, M. (2000), *The Church of England: the state it's in*, London, Hodder and Stoughton.
- Greenwood, R. (1994), *Transforming Priesthood*, London, SPCK.
- Hardy, D.W. (2001), *Finding the Church*, London, SCM Press.
- Heskins, J. & Torry, M. (2006), *Local Ordained Ministry*, Norwich, Canterbury Press.
- Jacob, W.M. (1997), *The Making of the Anglican Church Worldwide*, London, SPCK.
- Lambdin, K. & Tilley, D. (2007), *Supporting New Ministers in the Local Church*, London, SPCK.
- Luscombe, P. & Shreeve, E. (2002), *What is a Minister?* Peterborough, Epworth.
- Osborne, K.B. (2007), *The Permanent Diaconate*, Mahwah, NJ, Paulist Press.
- Bell, J., Hopkinson, J. & Willmott, T. (2009), *Re-shaping Rural Ministry*, Norwich, Canterbury Press.
- Pickard, S. (2009), *Theological Foundations for Collaborative Ministry*, Aldershot, Ashgate.
- Ramsey, M. (1987), *The Christian Priest Today*, London, SPCK.
- Sadgrove, M. (2008), *Wisdom and Ministry*, London, SPCK.
- Sheir-Jones, A. (2008), *The Making of Ministry*, Peterborough, Epworth.
- Wilson, K. (ed.) (1979), *The Experience of Ordination*, Peterborough, Epworth.
- Wingate, A. et al (eds) (1998), *Anglicanism: a global communion*, London, Mowbray.

This unit explores the nature of ‘postmodern’ British society and examines ways in which the church can embody and reveal the Gospel in British society. It also explores modern British society using insights from sociology, psychology and theology. The concept of ‘culture’ is explored and ways in which the culture of local churches differs from the culture of the communities in which they are set. Students are encouraged to reflect critically on the place of the local church in their community.

Module Aims:

- To enable students to explore changes in British society
- To enable students to examine the nature of ‘postmodern’ Britain
- To enable students to evaluate critically the insights of sociology, psychology and theology
- To enable students to reflect on the different ‘culture’ within the church and the local context
- To enable students to identify ways in which the Gospel can be effectively communicated within the local church context
- To enable students to reflect critically on the place of the local church in their community

Intended Learning Outcomes

On successful completion of the module, students will be able to:

- identify and critically evaluate in depth the cultural context of current British society
- describe and demonstrate a critical in-depth grasp of the value of sociology and psychology for the church
- investigate and critically evaluate the ways in which the culture of the local church differs from the communities in which they are set
- reflect systematically and critically on the place of the local church in their community.

Assessment:

All students will be required to construct a portfolio which will include:

Task 1: An essay of 3,000 words (60%).

Task 2: An ‘Assisted Critical Review of Learning’, of 2,000 words, focusing on the student’s critical reflections on the place of the local church in their community (40%).

Bibliography

Essential reading

Aldridge, A. (2007), *Religion in the Contemporary World*, Oxford, Blackwell.

Bevans, S.B. (1992), *Models of Contextual Theology: faith and cultures*, New York, NY, Orbis.

Board of Mission Archbishop’s Council (2002), *Presence and Prophecy*, London, Church House Publishing.

- Brown, C. (2001), *The Death of Christian Britain*, London, Routledge.
- Clark, P. (2008), *The Oxford Handbook of the Sociology of Religion*, Oxford, Oxford University Press.
- Croft, S. (2002), *Transforming Communities*, London, Darton, Longman and Todd.
- Davie, G. (1994), *Religion in Britain since 1945*, Oxford, Blackwell.
- Davie, G. (2007), *Sociology of Religion*, Oxford, Blackwell.
- Fenn, R.K. (2009), *Key Thinkers in the Sociology of Religion*, London, Continuum.
- Green, L. (2003), *Urban Ministry and the Kingdom of God*, London, SPCK.
- Hollinghurst, S. (2009), *Mission-shaped Evangelism: the Gospel in contemporary culture*, Norwich, Canterbury Press.
- Hooker, R & Lamb, C. (1993), *Love the Stranger: ministry in multi-faith area*, London, SPCK.
- Kirk, A.J. (1999), *What is Mission?*, London, Darton, Longman and Todd.
- Le Grys, A. (1998), *Preaching to the Nations*, London, SPCK.
- Lyon, D. (1999), *Postmodernism*, Milton Keynes, Open University Press.
- McGrath, A.E. (1994), *Christian Theology: an introduction*, Oxford, Oxford University Press.
- Murray, S. (2005), *Church after Christendom*, Carlisle, Paternoster Press.
- Savage, S., Collins-Mayo, S., Mayo, B. & Cray, G. (2006), *Making Sense of Generation Y*, London, Church House Publishing.
- Tuner, B.S. (2010), *New Blackwell Companion to the Sociology of Religion*, Oxford, Blackwell.
- Warren, R.I. (1995), *Being Human, Being Church*, London, Marshall Pickering.
- Yates, T. (1994), *Christian Mission in the Twentieth Century*, Cambridge, Cambridge University Press.

Other indicative reading:

- Nazir-Ali, M. (1995), *Mission and Dialogue: proclaiming the Gospel afresh in every age*, London, SPCK.
- Newbigin, L. (1995), *The Open Secret: an introduction to the theology of mission*, London, SPCK.

6. Effective writing

Introduction

One of the fundamental forms of assessment in higher education is essay-writing. Some people seem to be able to write good essays with no apparent effort, while others really have to struggle to present a polished piece of writing. It is possible to develop the necessary skills of essay-writing and the object of this section is to help with that task.

In order to help you we will:

- consider the characteristics of a good essay;
- examine one particular approach to essay-writing, using a typical essay title;
- explain the mechanics of referencing and presenting bibliographies.

The characteristics of a good essay

Good essays share a number of characteristics. We will list these and then examine each in turn. A good essay:

- has a helpful title;
- has an introduction, development and conclusion;
- addresses the title throughout;
- is held together by a clear argument;
- employs paragraphs which develop the argument and provide supporting evidence;
- is well written.

A helpful title

This may seem a strange place to begin because on many occasions you are given an essay title or, preferably a number of titles from which to choose. However, you may be encouraged to make up your own essay title. A good title will help you to write a good essay. Your title should make your task clear, specific and feasible and encourage you to construct an argument that hangs together. One way of designing your own title is to choose a topic within the course that really interests you; then you may need to focus it more sharply to make the subject manageable in a limited number of words. You may then begin to address specific questions to this area. As you make your selection of the best question, you edit it until it meets the criteria given here.

To take an example: you are studying Paul's letters and you are particularly interested in Colossians. You want to know whether some members of the church in Colossae held beliefs with which Paul did not agree and, if so, what the nature and origin of these beliefs were. You might begin with 'Was there a Colossian heresy and, if so, what was its nature and origin?' This might be refined to, 'To what extent is it accurate to speak of a Colossian heresy?'

Even if you do not choose your own title, but select one from the options given, there are two fairly obvious checks to be made. First, if at all possible choose a title on a subject that interests you. In academic study, as in life generally, it is the case that sometimes you have to work at things that do not interest you, but it is much easier to motivate yourself to work on something that you enjoy. Second, ensure that you understand the title. We will examine this further under 'Addressing the title' but it is relevant to say at this stage that, when choosing a

title, students sometimes select a subject because they understand what they have to do, even though the subject may not really interest them, rather than selecting a more difficult title related to an interesting subject. To 'play safe' in this way in an examination is understandable and sensible, but in choosing an essay title it might be wiser to spend time analysing the title.

An introduction, development and conclusion

An old adage for writing essays is that in the introduction you say what you intend to do; in the body of the essay, you do it; in the conclusion you say what you have done. Such advice includes some necessary elements but omits others. For example, students sometimes launch straight into the first point that they wish to make rather than opening up their subject and setting out their argument and way of working. In the body of the essay some students seem to forget what, in the introduction, they gave as an outline of what they were going to do, and wander away from both subject and argument. Sometimes, particularly when students have run over their word limit or are pressed for time, they omit the conclusion entirely and finish instead on the last point of the body of the essay. A good conclusion should summarise the argument that has been constructed in the essay to answer the question.

Presenting a coherent argument

Addressing the title throughout the essay is akin to bearing in mind the relevant question(s) as you read a text book. A good essay makes reference to the title, subject and argument, frequently and explicitly, using a variety of vocabulary.

One way of envisaging a coherent argument is to imagine it as a corridor with doors leading from it. The various doors represent different stages in the argument. It is necessary in moving along the corridor to proceed through each door in turn in order to explore the room beyond, but equally it is necessary to return through the door to the corridor before moving on to the next door. (There are no connecting doors between rooms in this establishment that would allow you to wander through rooms at will!) In the same way the writer has a clear and focused argument in mind. Each point in the argument is explored separately and firmly related to the main argument, before moving on to the next point. Another way of imagining a coherent argument is as a thread. When someone is explaining to us their ideas for an essay or their reasons for doing something, we sometimes say, 'I have lost the thread of your argument' meaning that the link between two ideas or reasons is unclear. It is important when writing an essay that the thread of the argument is clear and unbroken.

Nevertheless the argument will no doubt include related and opposing arguments and contrasts. These may be signalled by changes in paragraph and also by trigger words such as 'however'; 'nevertheless'; 'another' or 'additionally' and so on.

Paragraphs

An essay is structured in individual paragraphs, each of which develops the argument by exploring one main point or section of the argument. This may helpfully be expressed in the opening sentence. The rest of the paragraph then develops or explains the argument, supported by appropriate evidence, examples and citation of authorities. If you find that a paragraph is particularly long, you may find it helpful to check whether you have tried to handle too many points in it. Sometimes, if an argument is complex, it may achieve greater

clarity if you break it up into shorter paragraphs. In a similar way, the meaning of long sentences may also be clarified by reworking them into shorter ones. Not all paragraphs have to be the same length: a short one, carrying a fundamental argument, can be very effective.

A well-written essay

A well-written essay is one that is easy to read, is grammatically accurate, is without awkward phrases and does not contain spelling errors. These qualities are achieved naturally by some people and by painstaking revision and editing by others. There are a number of ways to help yourself with this task. You may read through the essay, identifying and correcting expressions which are imprecise or clumsy. You may achieve the same purpose by reading the essay out loud, or asking a fellow student to read it. You may find a thesaurus and a dictionary helpful in extending your vocabulary and range of expression. Further assistance can be gained from computer software, which identifies poor expression and incorrect spelling. There are some basic rules for formal essay-writing, such as: do not abbreviate 'it is' to 'it's'; do not, in a list of examples, write 'etc.' or even 'et cetera' (it will look as though either you could not think of other examples, or you could not be bothered to include them).

Students are often unsure about whether to write in the third person or the first person, especially when they are urged to include their own views. The traditional answer, still found in many textbooks on the subject, is that one should write in the third person in order to focus attention on what is being written rather than on the person writing. It is, of course, still possible, using this method, to include one's own argument and critical assessment of the evidence. For example, instead of writing, 'I think that Ackroyd is wrong in citing infant baptism as a significant characteristic of the Anglican church', one could write, 'There are several weaknesses in Ackroyd's view that infant baptism is a significant characteristic of the Anglican church.'

It is equally true that many authors today do write in the first person, either as 'I' or 'we'. At least three reasons lie behind this. One is the influence of experiential learning on academic writing. It is increasingly common to include critical reflection on personal experience as legitimate evidence to support an argument. A second reason for writing in the first person is to emphasise the process of interaction and dialogue between author and reader in the process of reading. It is then an attempt to engage the reader in active reading. Third, writing in the first person stresses the 'ownership' of what is being said.

Inclusive language and God language

The issues of inclusive language and language for God are sensitive ones. Let us take inclusive language first and assume that however we express ourselves, we consider it right to be inclusive of all people. Some people are of the view that 'man' is a generic as well as a gendered word and includes women as well as men. Other people argue that 'man' excludes women because it has to stand both for men and as a generic word. It therefore seems to be preferable to use words other than 'man' when describing both men and women, for example, words like 'humankind'; 'people'; and 'persons'.

Singular pronouns 'he' and 'she' can be a particular problem. Some people solve it by writing s/he; others try to write in the plural. You can find examples of attempts to write inclusively if you compare the *Revised Standard Version* of the Bible with the *New Revised*

Standard Version and also if you compare the liturgies in the Anglican *Alternative Service Book 1980* with the suggested changes in the book *Making Women Visible* (General Synod Liturgical Commission, 1989).

Language about God is, if anything, an even more sensitive question. Christians agree that God is not gendered, that is to say that God is neither male nor female. If this is the case, how then should we write about God? Traditionally Christians have referred to God as ‘He’ largely because of the Christian understanding of God as ‘Father’ which is not, of course, affected by this discussion. One way forward is to consistently replace sentences in which God is referred to as ‘He’ with ‘God’. Similarly, instead of writing ‘His’ you would write ‘God’s’. This can make for awkward sentences if the word ‘God/God’s’ crops up repeatedly, but careful rewording can avoid this problem.

An approach to essay-writing

There is no one correct approach to essay-writing, although there are characteristics that an essay should have, which have been outlined in the previous section. How you actually achieve those characteristics in your essay is a matter of your own approach and choices. If you have a method that works well for you and achieves the necessary results, there is no need to change it. However, if you are new to essay-writing or are finding it difficult to know how to set about the task, you may find the approach recommended in the next few pages helpful.

We begin with an overview of the task. The stages of writing an essay include:

- addressing the title;
- finding appropriate resources and making useful notes;
- clarifying your argument and planning the essay;
- writing and editing the essay;
- checking references and adding a bibliography.

Addressing the title

We will take as an example an essay title that was set for a diocesan course and examine its different parts. The essay title is: *What are the significant characteristics of your own denomination and what are its strengths and weaknesses?*

We think that the subject of the essay is *your own denomination*. If this is the case then to write either about another denomination, or another subject like preaching, would strictly speaking be irrelevant. You might mention them as part of your answer, for example to draw a contrast, or as one of the characteristics, strengths or weaknesses of your denomination, but you must only do so for a good reason.

The subject, *your own denomination*, appears to introduce a personal faith dimension into the essay, which is rare in theoretical academic writing but which has always been relevant in training for a variety of ministries within the churches. The title seems to suggest that someone who did not belong to a denomination would not be able to answer the question. In fact, a slight change of phrase to ‘a particular denomination’ would make it possible for anyone to attempt an answer. Nevertheless, the original version of the title suggests personal engagement with the question, which should not, however, lead merely to the iteration of personal opinion.

There are two aspects to consider: *the significant characteristics* of your own denomination and *its strengths and weaknesses*. Let us look at each of these in a little more detail.

The word ‘characteristics’ refers to the typical qualities or traits of the chosen denomination. The inclusion of the adjective ‘significant’ requires the writer to select from all the possible characteristics the ones that are the most important, valuable and distinctive.

‘Strengths and weaknesses’ as concepts are self-explanatory, but their identification forms what is in fact the critical or evaluative section of the essay because you will have to make judgements about what those strengths and weaknesses are and, of course, support your judgements with evidence. For example, your experience may tell you that one of the weaknesses of your denomination is long and boring sermons, but you have only your own experience (and perhaps the anecdotal evidence of your friends) to support you. Such experience is insufficient evidence, and rather too personal to form a judgement. Of course, you might want to conduct a questionnaire in your deanery to test this perception. At this stage you are moving from personal opinion to seeking evidence from fieldwork to test your view.

Most essay titles are constructed in such a way that they provide a clear directive about what to do in relation to the subject that is to be considered. The directive is usually a verb and is often called a trigger. Examples of such triggers are: ‘discuss’, ‘evaluate,’ ‘assess,’ ‘explain,’ ‘identify,’ ‘comment on.’ Triggers usually occur at the beginning of the title but on some occasions, for example, where a quotation is used as part of a title, they can appear at the end.

The trigger word is quite simply ‘What’. It requires the writer to identify and explain the significant characteristics and strengths and weaknesses of the writer’s own denomination. However, the trigger word ‘What’ appears twice and it is unclear whether the significant characteristics might themselves be regarded as strengths and weaknesses or whether these refer to something else. This is an issue that you as the writer have to address.

Finding resources and making notes

At an early stage in making a final selection of your essay title, it is important to ensure that you can resource it. Your resources for writing an essay include:

- knowledge and understanding that you already possess;
- notes from teaching sessions;
- relevant books and journal articles.

Knowledge and understanding that you already possess

An initial response to ‘What are the significant characteristics of your own denomination and what are its strengths and weaknesses?’ might be:

Own denomination: Church in Wales

Significant characteristics

- a broad church containing Catholic and Reformed; high church and low church; conservative, evangelical, traditional, liberal, and radical;
- organisation consisting of threefold ministry of bishops, priests, and deacons; parishes, deanery, dioceses, provincial and synodical government;

- education at church schools and colleges; a major Christian denomination; the parish church;
- liturgy including the word and the sacrament;
- resources drawing on scripture, tradition, and reason.

Strengths and weaknesses

We found ourselves drawn back to our significant characteristics of the Church in Wales and how the first three of these at least might be regarded as both strengths and weaknesses. This finding may affect the way in which we would choose to write the essay.

These are initial thoughts and we may have omitted some significant characteristics. Some sections, for example, ‘resources’ relate closely to other areas like ‘a broad church’ and may at a later stage become subsumed within that section. Nevertheless, beginning in this way should engage your interest, build up your confidence that you know something about the subject and indicate some direction for further study. The next stage is to look through any teaching notes or to move on to find relevant books or articles. Notice here that this essay title asks for significant characteristics and strengths and weaknesses of your own denomination. This might suggest that it would be helpful to consult both general works of reference about the church, in order to identify general and particular characteristics of your own and other denominations, and also specific texts about your own denomination. For example, you might begin by using a dictionary of church history to help to set your denomination in its historical context, and a dictionary of liturgy and worship to examine the worshipping life of your church. If you are given a book list to help you to resource your essay, it is essential to refer to it and to use at least some of the books from the list.

Doing the research for an essay is, for some people, the most interesting part of the task. It should be about discovering new information and fresh ideas, or new perspectives on familiar subjects. Nevertheless, it is important to be disciplined about keeping focused on the task set by the essay title. It is important when making notes to use your own words to explain, summarise and evaluate the ideas or arguments from a text. If you are quoting, you must record quotations accurately and, whether using someone else’s ideas or actual words, you must note the page number so that you can give an accurate reference. If you use phrases and sentences from your reading, without quotation marks and without referencing them, you will be guilty of plagiarism, which is a form of cheating.

Clarifying your argument and writing a plan

During and after each session of taking notes for your essay, it is helpful to review them and clarify your task. This may include reordering your notes so that they relate more closely to the question that is being asked.

Having begun the preparation for the essay by thinking about the title and writing down a preliminary response to the question, you are well on your way to having an essay plan. The question of how to revise your initial response now arises. Let us take as an example the revision of the preliminary response to the essay title, used in this chapter. The authors think that it would avoid repetition and contribute to a more coherent argument if each significant characteristic of the church that has been chosen for discussion is identified and analysed, and then evaluated as a potential strength or weakness. Moreover, the references to liturgy and resources made in the initial response appear on reflection to sit rather oddly with the

other sections and might therefore be subsumed under the section on 'a broad church' as additional examples to be explored. The three main sections of the argument will also need to be broken down into separate paragraphs. The revised essay plan looks like this:

- A broad church containing Catholic and Reformed (for example, the liturgy includes the word and the sacrament); high church and low church; conservative, evangelical, traditional, liberal, and radical (for example, resources used are scripture, tradition, reason); strengths and weaknesses.
- Organisation consists of threefold ministry of bishops, priests and deacons; parishes, deaneries, dioceses, provincial and synodical government; strengths and weaknesses.
- Education at church schools and colleges; a major Christian denomination; the parish church; strengths and weaknesses.

The final stages of planning the essay are the introduction and the conclusion. In the introduction you will need to identify which denomination you are discussing, clarify your understanding of the question, for example, that the strengths and weaknesses of the church are part of its distinctive characteristics, and set the essay in its historical and ecumenical context. In the conclusion you will summarise your argument, perhaps drawing attention to the way in which the same characteristic can be both a strength and a weakness.

Writing and editing the essay

It is helpful to allow yourself a significant stretch of time, for example, three to four hours, to write a 1,500 word essay. Such a length of time allows you to become focused on your task, to concentrate on the argument of the essay and to keep the sequence of the argument in mind until the end of the essay.

It is important before you begin your essay to know the direction of your argument and your conclusion. The plan should have already demonstrated that this is the case. If you have planned your essay well and are in command of the subject you can really look forward to the actual writing.

The introduction may refer briefly to the context of the subject to be discussed, but it is important to ensure that you do not get side-tracked into, for example, an historical essay; you need to keep your title in mind. In the main body of the essay, try to find words and phrases to link the different paragraphs so that they move forward easily.

After completing the essay, it can be helpful to leave it for a time before reading it through, in order to gain some detachment from it and to encourage a critical reading of it. On your first read through you may choose to proof-read, that is, to correct any spelling errors. It can help to get this out of the way so that when you read for meaning you are not distracted. On the second reading you are concentrating on the meaning, that is, you ask yourself whether your argument is clear and convincing. Make any necessary alterations and correct any awkward expression before you submit the essay.

In your essay you must provide the reference both for every quotation and also for every idea, argument or piece of evidence that you have taken from your resources. There are various ways of presenting references. Every essay should also include a bibliography listing all the books and articles that you have used for the essay.

Bibliographies and referencing

There are several different ways of citing references in general use. You will see how these vary from one book to another as you read material written by different authors or prepared by different publishers. In the present series, *Exploring Faith: theology for life*, the editors have adopted a consistent style throughout the individual volumes. Our aim now is to explain how this style works. Unless the college or course you are following objects to this style we suggest that you adopt it for your own writing as well. If your college or course does object to this style they will provide you with their own alternative set of guidelines.

The system used in the *Exploring Faith: theology for life* series is a variant of what is generally known as the Harvard style. The Harvard style uses neither endnotes nor footnotes and is very straightforward to follow. Whenever you cite published material in your essay you include reference to the author's name, year of publication and the page from which you have drawn. This can be done in one of two ways:

- Evans (1999, p.16) argues that the Gospel of Mark was written before the Gospel of Matthew.
- It is argued by some that the Gospel of Mark was written before the Gospel of Matthew (Evans, 1999, p.16).

If you are referring to a publication written by many authors, you would cite it as follows:

- Evans, Lewis, Jones and Davies (1999, p.16) argue that the Gospel of Mark was written before the Gospel of Matthew.
- It is argued by some that the Gospel of Mark was written before the Gospel of Matthew (Evans, Lewis, Jones and Davies, 1999, p.16).

When a number of authors are involved, sometimes an abbreviation is used thus (Evans *et al* 1999). We do not recommend this style.

Sometimes you may want to quote two publications written by the same author in the same year. Suppose Lewis wrote one book in 1998 called *Understanding the Baptist Church* and a second book in 1998 called *Understanding the Church of England* and you wanted to reference both books in the *same* essay, you would do so like this.

- Lewis (1998a) argues that the Baptist Church does not baptise infants while Lewis (1998b) argues that the Church of England does baptise infants.
- The Baptist Church does not baptise infants (Lewis, 1998a), but the Church of England does baptise infants (Lewis, 1998b).

Every author and date which appears in your essay must then appear in the reference section at the end, in alphabetical order. We recommend the following style. We have used italics for the titles of books and for the names of journals. The convention is to use underlining if italics is not available, for example when writing by hand. Give close attention to where we have used capital letters and where we have not used capital letters. Capital letters are used in the names of journals and in the titles of books, but not in the subtitles. The examples we give are not from real publications.

Books are referenced like this:

- Smith, R. (1998), *The Four Colours: a study in method*, London, SPCK.
- Smith, R. and Jones, J. (1998), *The Four Colours: a study in method*, Birmingham, Alabama, Religious Education Press.

Note that the town comes before the name of the publisher. American towns are usually followed by the state.

Journal articles are referenced like this:

- Smith, R. (1998), The four colours: a study in method, *Journal of Theology and Art*, 16, 32-41.
- Smith, R. and Jones, J. (1998), The four colours: a study in method, *Theos: international studies in theology and art*, 16, 32-41.

Note that you need to give the volume number, followed by the pages on which the article begins and ends. There is no need to write out the words *volume* or *pages*. You will notice that journals are generally published with both a volume number and a part number. For example, volume 16 of *Journal of Theology and Art* might have been published in four parts in January, April, July and October. These would be known as 16(1), 16(2), 16(3), and 16(4). Although the volume was published in four parts, generally the page numbers follow on for the whole volume. In this case, 16 (1) would begin on page 1, but 16 (2) would begin on page 125 and 16 (3) on page 241. You do not need to cite part numbers *unless* each part begins on page 1.

Edited books are referenced like this:

- Jones, J. (ed.) (1998), *Studies in Colour*, Oxford, Oxford University Press.
- Jones, J. and Smith, S. (eds) (1998), *More Studies in Colour*, New York, Oxford University Press.

Note that abbreviations are followed by a full stop when the last letter of the word is missing, but are not followed by a full stop when the last letter is in place: (ed.) but (eds). Note too that sometimes the town of publication may take you by surprise. Some Oxford University Press books may have been originally published in the USA and not the UK.

Chapters from edited books are referenced like this:

- Lewis, R. (1998), Colour and texture in the nineteenth century, in J. Jones and S. Smith (eds), *More Studies in Colour*, pp 42-7, New York, Oxford University Press.

Note that you need to provide the pages on which the chapter begins and ends.

Referencing for films, music, television programmes, newspaper articles etc. is very similar to that required for books and journals: include in your bibliography the same sort of details: who wrote/made it, what is the title of the piece, who published/broadcast it, and when.

Biblical referencing

When you quote or refer to verses of the Bible in your essay, you should give the book, the chapter and the verses, for example:

- Genesis 3:24
- 1 Corinthians 11:1-3

When you refer to more than one verse in the same chapter, separate with a comma, for example:

- Genesis 1:1-3, 6, 8

When you refer to two verses in succession you can use one of two styles:

- Genesis 1:1-2
- Genesis 1:1f

When you refer to a series of verses throughout a book or a passage whose end is difficult to identify you can use the following style:

- Toil is a prominent theme in Ecclesiastes 1 3ff.

When you refer to verses in different chapters or books, separate each citation with a semicolon, for example:

- Genesis 1:1-3, 6, 8; 4:5-6; 7:1; Exodus 4:3

Like other references, if you are quoting the source, the details of the reference should appear in brackets after the quote: ‘In the beginning God created the heavens and the earth’ (Genesis 1:1).

There are recognised abbreviations for all biblical books, which may be found at the front of most Bibles. We generally recommend that it is clearer to write out the name in full.

Authorship offers its own special problems. There are scholarly grounds for doubting, for example, that psalms ascribed to David are actually written by David. It might therefore cause confusion if you wrote, ‘In Psalm 23 David says’ There are ways around this. A preferable option would be to write, ‘Psalm 23 states that’ or ‘In Psalm 23 it is apparent that’ You might also legitimately refer to ‘the psalmist’ as author. Likewise with the Gospels you may refer to ‘the Evangelist’ or ‘The Gospel writer’. Always avoid the generic ‘the Bible says’.

Note

This material on effective writing has been adapted from Ackroyd and Major (1999), *Shaping the Tools*.

Further reading

Ackroyd, R. and Major, D. (1999), *Shaping the Tools: study skills in theology*, London, Darton, Longman and Todd.

Baxter, R. (1995), *Studying Successfully*, Aldbrough, St John Publications.

Chambers, E. and Northedge, A. (1997), *The Arts Good Study Guide*, Milton Keynes, Open University Press.

Crème, P. and Lea, M.R. (1997), *Writing at University*, Milton Keynes, Open University Press.

Fairbairn, G.J. and Winch, C. (1991), *Reading Writing and Reasoning: a guide for students*, Milton Keynes, SRHE and Open University Press.

Smith, P. (1994), *How to Write an Assignment: improving your research and presentation skills*, Plymouth, How to Books.

Williams, K. (1989), *Study Skills*, London, Macmillan.

7. Marking criteria

These are the criteria which markers will use to assess your work. In order for you to have an idea of what you are aiming for, and to help you interpret what their marks mean, it is worth taking a look at them.

a. What the criteria mean

Understanding

This refers to the extent to which you show that you have understood the basic issues and arguments relating to the topic you are studying and the depth of understanding that you have demonstrated. You show your understanding of the topic by placing these issues and arguments in the general context of the module. The level at which you understand the issues and arguments relevant to your agreed assignment title will be judged by the markers. They will look for evidence of your ability to explain these key issues and arguments. For higher marks, they will look for evidence of insight in your ability to analyse and reflect upon these issues and arguments and to propose your own ideas through evaluation and application. They will look for evidence that the ideas you propose are justified on the basis of evidence and sound argument. When you make general statements these should be supported by data, examples and/or by reference to sources referenced in the bibliography. Understanding is a basic criterion.

Coverage

This refers to the level at which you have covered the significant aspects of the agreed assignment title and have fulfilled the required learning outcomes. The markers will judge the degree to which you have addressed the assignment title. Coverage also includes a well-conducted review of an appropriate range of literature relevant to your agreed assignment title.

Presentation

Your assignment should demonstrate a clear structure. It should be organised in a logical, clearly argued and well-expressed manner. You should demonstrate competence in communication, with effective use of paragraphs and sentences. Each part of the assignment clearly addresses the agreed assignment title. You should make judicious use of quotes, reference accurately and include a bibliography, following the required academic conventions. You should keep within the required word count.

NB You should make your tutors aware of any particular communication difficulty, such as dyslexia.

b. Criteria referenced to grades

Criteria referenced to marks

Criteria	<40%	40-9%	50-9%	60-9%	>70%
Understanding	Complete failure to understand question.	Evidence of basic understanding and ability to explain key ideas. Some significant errors. Assertions made without supporting evidence.	Generally accurate exposition and treatment of material with some errors. Some evidence of attempt to justify arguments.	Accurate and well informed exposition and treatment of material. Some evidence of independent analysis and reflection.	Individuality of exposition and treatment of material. Innovative thinking applied to problem solving. Clear evidence of the student's own, well-justified insights through evaluation and application.
Coverage	Total or near total irrelevance No evidence of a literature review.	Important information omitted. Question answered only indirectly. Little relevant material used as a basis for reaching a conclusion. Limited literature review.	Some omissions. May be a good answer to a related question, but not directly addressing the one set. Partial review of relevant issues in reaching conclusion. Satisfactory literature review.	Most of the relevant issues reviewed in making conclusions. Well conducted literature review.	Incorporates a comprehensive review of relevant issues in arriving at a conclusion. An excellent literature review.
Presentation	Wholly inaccurate or flawed presentation. Fails to communicate effectively. Substantially falls under or exceeds the allowed word count.	Poorly structured work. Very limited effective communication. Poor use of quotes and referencing. Significantly falls under or exceeds the allowed word count.	Adequately structured work. Limited communication skills. Some errors present in referencing. Just falls under or exceeds the allowed word count.	Well-structured presentation. Good communication skills. Generally competent use of language. Good use of quotes and referencing with only minor errors. Is within the required word count.	Excellent, clear presentation. Excellent communication skills. Fluent, accurate and appropriate language throughout. Excellent use of quotes and referencing. Is within the required word count.

Information about Glyndŵr University

For students following the BA (Hons) in Theology for Discipleship and Ministry track through the Exploring Faith course, the following information about Glyndŵr University may be helpful.

1. Services you need to know about

Student and Programmes Centre (SPC)

The Student and Programmes Centre (SPC) can help you with some types of query relating to your studies and your student record. The SPC – School for Undergraduate Studies is located on B corridor at the Plas Coch campus, just off the main reception (B14), and also has staff on site at the Northop campus. The SPC can help you to check that you are enrolled, registered for the correct modules and credits, and help you maintain your student record accurately.

You contact the SPC if:

- There are changes to your name (you will need to bring us evidence of this, e.g. a marriage certificate or deed poll authority).
- There are changes to your address, email address, phone number or other contact details (you can also update these details online – see below).
- There are changes to what you are studying, including changes of module, change of programme, changing your mode of attendance (part time to full time or vice versa), all of which must first be authorised by your programme leader.
- You wish to suspend your studies or withdraw from your programme (you must discuss these with your programme leader first).
- You wish to make an application for personal mitigating circumstances to be considered in respect of any assessment (you should discuss these with your programme leader first).

The SPC will help you complete the correct paperwork.

Opening hours and contact details:

Student and Programmes Centre (SPC) - School for Undergraduate Studies

Email spc@glyndwr.ac.uk

Tel 01978 293974

opening hours* -

Monday 9 am – 4 pm

Tuesday 10 am – 4 pm

Wednesday 9 am – 4 pm

Thursday 9 am – 4 pm

Friday 9 am – 3 pm

*The SPC Office will be open until 7pm Mon-Thurs in weeks 10, 28, 24 and 41.

Student Data Services

In some cases the SPC will direct you to **Student Data Services (SDS)** to complete the necessary changes. SDS is located on the top floor of the Edward Llwyd Centre.

SDS opening hours are 8.30am until 5pm (Mon-Thurs) and 8.30am until 4.30pm (Fri). SDS can be contacted at sds@glyndwr.ac.uk or on 01978 293039, but the SPC should be your first point of contact for most enquiries.

Your student record - It is very important that you help us to make sure that the information we hold about you is correct, for example your correct name, address, email address, phone numbers, and the programme and modules you are studying.

View your records online and update it yourself.

You can check and change some of your own student record via Moodle – on the main page, click on **Check Your Student Record**. Please ensure you check your student record at least once each semester. You should also check your University email account regularly as SPC and SDS will both use it to send you important information.

Data Protection

Enquiries regarding Data Protection Issues are dealt with by SPC and SDS.

Enrolment receipts

Should you require a copy of your enrolment receipt for any reason, you can print this out yourself from Moodle – on the main page, click on **Collect Your Enrolment Receipt**. Note that you may need your receipt to be authenticated depending on the use you have for it.

Keeping in touch

Both the SPC and the SDS will use your **Glyndwr email account** as the main means of communication with you. Other operational departments such as Finance will also contact you in this way. It is important that you check your university email inbox regularly to ensure you do not miss important information. You should contact the IT helpdesk on if you do not know how to access your student email account. If you wish, you can forward your university email account to a personal email address. Log into Moodle, and click on IT Service Desk for instructions on how to do this.

Central support staff

Remember, there are staff in the wider University who can provide you with guidance and advice about finance, about study skills about personal problems and many other matters. A central resource, the Student Information Desk (SID) in the Edward Llwyd Centre, can direct you to the services and guidance that you need. You can also obtain information from Moodle.

2. First Steps

Enrolment

Enrolment confirms that you have been admitted to the University and is the mechanism by which you can access its facilities. You will need to enrol at the start of your first year, and also at the beginning of each subsequent year. You must be enrolled in order to be considered for an award, including any period when you may be writing-up a dissertation.

The following are requirements of enrolment:

1. You will be required to complete an enrolment form and provide evidence of your identity and your qualifications to the Admissions Officer. You will be allocated your unique University ID Number. Once you have completed your enrolment form in full and your Programme Leader has signed your form you are formally admitted as a student at Glyndŵr University.
2. Once you have enrolled, and when the University has all the necessary information it needs about your status, you are entitled to access Glyndŵr University's facilities, join the library and the Student Guild, and to obtain a parking permit, etc.
3. It is important for you to note that, in signing the enrolment form, you are agreeing to abide by Glyndŵr University's rules and regulations outlined in this and other publications. These rules cover matters such as attendance, conduct and financial and other responsibilities whilst studying at the University.
4. The Glyndŵr University ID card which is issued to you at enrolment is also your membership card for the library. It gives access to some buildings and can be charged with printing and photocopying credit. You will need the card in order to borrow books from the library and you should have it with you at all times whilst on campus. Please take care of it. There is a replacement charge of £5.

Accreditation of Prior Learning

If you think that you may be eligible for exemption from studying some modules on your programme because you have either prior experience or equivalent study you have already undertaken, you need to submit a claim for the accreditation of prior (experiential) learning (AP(E)L) with supporting evidence, within one month of enrolling on your programme. Please contact your programme leader to help you submit an AP(E)L claim.

Module registration

At the beginning of each year you are required to register for the modules you will be studying in the forthcoming year.

It is important that you follow the guidance about registering for modules, since if you are not formally registered for modules you may not be entered for assessment associated with those modules and hence not be credited for the work you do.

3. Additional information about assessment

Extensions for submission of assignments

If you find that you are unable to meet a deadline due to medical or other reasons, you must make a written request (with supporting evidence) for an extension, to your programme leader **before the deadline** for submission has expired. You must be able to demonstrate that there is a valid reason for your being unable to submit on time.

If you are advised that it is too late in the semester for an extension to be granted, because marks are required for submission to an Assessment Board, then you could consider making a case for mitigating circumstances (see below).

Late or non-submission of assignments

Unless you can prove you have a valid reason, the maximum mark for work submitted up to one week late will be **40%** and after that the work will be awarded **zero** and you will be deemed to have failed the assessment. Remember: more students fail through non-submission than through unsatisfactory work.

Personal Mitigating Circumstances

Mitigating circumstances is the term used for circumstances outside your control which have adversely affected your academic performance, or prevented you from attending an examination. Examples might include ill health, bereavement, or eviction from your accommodation. You can find more about mitigating circumstances on Moodle under Student Support Services, Students and Programmes Centre. Contact your programme leader or email assessments@glyndwr.ac.uk for advice. More detail is given in the Academic Regulations. Cases for mitigating circumstances must be submitted on the appropriate form and accompanied by evidence. Cases for mitigating circumstances should be submitted as soon as possible and by 10 days following the examination or submission date at the latest. (Mitigating circumstances should be submitted in respect of submission of an assignment only where an extension is not possible because it is too late in the semester and marks are required for submission to an Assessment Board). Your case can then be submitted to the Mitigating Circumstances Panel which reviews all such cases.

Please note that computer problems do **not** constitute mitigating circumstances so you should ensure that you back up your data as you go, and that the storage device that you select is secure.

Assessment in the medium of Welsh

You have the right to submit assessed work in Welsh, regardless of whether the main language of assessment of your programme is Welsh or English. If you prefer to be assessed in Welsh, please approach your programme leader who can make appropriate arrangements. Please note the Assessment Office will need to be informed of your preference by **16th January**.

Assessment and special needs

Where you have a disability or special needs then you may be eligible for special arrangements for assessment, where you can demonstrate that your performance would be constrained by the assessment method to be employed. Special arrangements might include additional time, someone to write for you (an amanuensis) or the use of special aids and equipment. You should consult with your programme leader in the first instance. Further

information is available on Moodle via the Disability Support link under Student Support Services.

Assessment Regulations

All programmes are governed by regulations. These set out the rules which govern the assessment on the programme. They are designed to ensure that all students across the University are treated equitably and that the same rules that apply in one part of the University apply in another.

The regulations describe how many 'resit' opportunities are permitted; what opportunities are provided for students to 'trail' failed modules into the next year; the banding of marks into classifications; and the rules about compensation.

Academic Appeals

The Regulations include the procedures for seeking a review of an assessment decision (The Appeals Procedure). This procedure allows you to request a review of a decision taken by an assessment board about your performance, provided that you can provide evidence that you have been dealt with unfairly. You can access the procedure and an application form from Moodle via the Student Support Services, Student and Programme Centre section.

Engagement with your programme

You are expected to show an active engagement with your programme of study by attending regularly and on time, preparing for timetabled sessions, actively participating in seminars and group work, and doing the best work you can for assignments. If you do not demonstrate engagement with your programme, you should expect your programme team to discuss concerns with you.

Ultimately, if you cannot demonstrate that you are engaging with your studies and benefitting from them, the University may consider terminating your studies.

Academic Regulations

Every student should be aware of the Academic Regulations which you will be informed about at the beginning of your programme of study. The Academic Regulations include detail about a range of procedures that you might need to access, such as Mitigating Circumstances or Academic Appeals, as well as the assessment regulations for your programme. You can access the Academic Regulations from Moodle via the Student Support Services, Student and Programmes Centre section.

4. Assuring the quality of your learning experience

Glyndŵr University regards its students as partners in managing the quality of their learning experience offered by the University, and is committed to working with the Students' Guild to ensure that the student voice is represented in the quality assurance processes. Student participation is a very important feature of Glyndŵr University's approach to assuring and enhancing the quality of the student experience, in order for staff to:

- involve students in the decision-making processes relating to the curriculum, teaching and learning, and many other aspects of their higher education experience;
- engage with students to obtain feedback and insights in order to learn how to provide for them better in the future;

- engage in a dialogue about the learning experience, in order to develop a partnership between staff and students in solving any problems that may arise;
- support and encourage students to become more active learners.

Student views are sought in a number of different ways, for example:

- student surveys and questionnaires, at module/programme, University and even national level such as the National Student Survey for final year undergraduates
- Staff Student Consultative Committees;
- membership of internal audit panels;
- meetings with internal programme approval and review and external quality agency panels;
- task and finish groups ('working groups') convened to focus on a specific issue;
- membership of Senate and its sub-committees including the Student Experience Sub-Committee;

It's really important to us that you take part in the above activities, so your voice can be heard, and we can make real changes based on what you tell us.

5. Support for learning

Library and IT resources

General information on the library is available on Moodle. You will find the guidelines particularly useful. These offer information on relevant online databases, internet sites, sections in the library. Students can also access online databases and eBooks for their studies via Athens. You can access the Athens site with your Glyndŵr username and password. Please email enquirydesk@glyndwr.ac.uk for further details.

There are a variety of open use PCs located around the Glyndŵr University campus. These computers can be used for a number of activities including word processing and presentations, browsing the web and e-mail. We also have a range of specialist applications available relating to different courses run at Glyndŵr University. Computers are currently located in the following areas:

- Library Gallery (First floor) - 24 bookable PCs, 2 with scanners
- Library Attic (Second Floor) – 34 PCs, 2 bookable scanners
- L100 (IT Suite) – 80 Plus Computers, Open Access
- IT Labs (situated at the front of the Edward Llwyd Centre): L201, L203A, L203B and L204 - 59PCs

The computers in the IT Labs can be used when no lectures are taking place in them.

Information on IT use can be found on Moodle under Student Support Services, IT Service Desk. There are a number of useful links here. You need to read and be aware of the '*Conditions of Use for Network and IT Facilities*'. You may find '*FAQs*' and '*Top Ten Tips*' particularly helpful.

All Glyndŵr University staff and students are given a username to enable them to access e-mail, the internet and a range of software and other network services. All students will be given a University email account which the University will use to communicate important information, therefore you should check your email account (which will be given to you when you enrol) at least twice a week. You can set up your University e-mail account to

automatically forward University e-mail to your existing e-mail account if you wish. You can do this from within your University e-mail account in Options | More Options | Forward e-mail to another account. Please follow the guidelines in Moodle, under IT Service Desk and Email.

For help and advice on any aspects of computing, contact the IT Helpdesk, which is located on the ground floor of the Edward Llwyd Centre, on 01978 293241 or email itservices@glyndwr.ac.uk. Please use e-mail for all non-urgent issues.

Academic integrity and avoiding plagiarism

The University expects all staff and students to act with the highest standards of academic integrity.

Academic Misconduct (cheating) is an attempt to obtain for yourself or for another an unpermitted advantage which may or may not result in a higher mark than your or his/her abilities would otherwise secure. It can occur both under exam conditions and in coursework. Suspected incidents are investigated and, if proven, will result in the student being penalised. Actions range from the issue of a verbal/ written reprimand to the cancellation of a candidate's marks as a whole and disqualification from any further attempt. The procedures are in the Academic Regulations which can be found on Moodle under the Student and Programmes Centre. Information on Moodle also includes procedures for appeal against the decision of an Academic Misconduct investigation.

Plagiarism is a particularly common form of Academic Misconduct. It is the unacknowledged representation of the work of another person or organisation as the student's own. This can include lecture notes, handouts, presentations, and also applies to work of other students. It includes downloading from the internet. You are plagiarising if you:

- copy the work of another;
- include in your work, material downloaded from the internet, books or journals;
- closely paraphrase the work of another by changing a few words or altering the order of presentation;
- quote phrases from another's work;
- deliberately present another's concept as your own.

It is perfectly acceptable and indeed proper to draw on the work of others and the material found in texts in books, journals and the internet. One means by which to avoid plagiarism is to include, in all cases and without exception, a formal reference, normally in the Harvard style, though other systems are used for specific disciplinary areas.

Investing the effort to understand and use referencing skills effectively will mean that you can utilise the material that is useful to your academic work. You can normally expect to improve your marks with the adoption of good referencing practices since this is regarded as 'good academic practice'.

See the Harvard Referencing Guide on the Library and Study Moodle Site. Also look at the Academic Study Skills resources on <http://vle.glyndwr.ac.uk/course/view.php?id=283>.

You can also contact the Academic Skills team for advice about referencing via Student Services (top floor of the Edward Llwyd Centre).

You need to make sure that your work is not plagiarised. To avoid plagiarism, remember the following advice:

- Take the time to learn how to reference properly, understand the rules of good citation practice, and be systematic in its use;
- When taking notes from any source, remember to write down all the bibliographic details at the time (author, date, title, publisher, location). This will enable you to locate the specific reference you need more easily when you come to write up your assignment;
- When making notes, identify your own ideas from the ideas of others, so you do not inadvertently conflate your original concepts with the arguments and thoughts of other writers in your final piece of work;
- Don't be afraid to use your own words. Elegant academic writing comes with many years of practice. You are not expected to write as professionally as the authors of the books and journals you have read. Even in very competent undergraduate work, plagiarised passages can normally be discerned by markers as 'a different voice';
- A good way to use others' work effectively, is to try and develop your own ideas about the piece you are writing, and use the thoughts and arguments of others to support your ideas or to offer an alternative position. It is not good academic practice to draw on notes, articles and books, without including some elements of your own original thought.

The University takes cases of plagiarism very seriously. The penalty applied to those against whom an allegation has been proved depends on the severity of the plagiarism. There are a range of penalties which include the cancellation of a candidate's marks for a piece of assessed work in the least severe case, to the disqualification of the candidate from any future University assessment/examination in the most severe case. For more information refer to the guide "Plagiarism and how to avoid it" on Moodle via the Library and Study link under Student Support Services.

Turnitin

Turnitin is a text-matching software that enables written work submitted by students to be checked against documents available on the web, electronic academic and commercial journals and publications, and previously submitted student work from institutions subscribing to Turnitin.

This academic session, the University is proposing to enable students to use Turnitin themselves to help them in their learning, to understand paraphrasing, in-text citation, referencing and to develop their writing style. For further information about this you should refer to the Moodle site via the Student Support Services, Student and Programmes Centre. There you will find information about referencing and avoiding plagiarism and how to use Turnitin. There will also be information on what other support is available to you. Your programme team may require you to submit your assignments through Turnitin; staff will advise you regarding this.

Academic Study Skills support

Academic study skills support is open to all students. The Academic Study Skills Team can offer advice and suggest learning strategies for improving your assignments. We can assist in the preparation of an individual action plan to enable you to develop your academic skills. You can access support throughout the academic year for: one-to-one sessions, small group tutorials, workshops or seminars. Advice is tailored to your individual learning needs – you may want to come to see us every week or it may be a one-off meeting to discuss a particular assignment. Please contact Student Services for further information or to make an appointment.

Personal Development Planning

Personal Development Planning is described by the HE Academy as 'a structured and supported process undertaken by an individual to reflect upon their own learning, performance and/or achievement and to plan for their personal, educational and career development'. Whilst PDP is not mandatory, students are encouraged to engage with the process and staff are obliged to make arrangements for you to do so.

Employability

Glyndŵr University is committed to developing the employability of graduates from its programmes and aims to provide opportunities for students to gain work experience either through their programme of study or through the Careers Centre and Jobshop. Employers request graduates with relevant work experience so it is *essential* that you make the most of the services the Careers Centre and Jobshop offer in order to find those opportunities and to identify the skills you have or that you may need to develop.

The Careers Centre at Glyndŵr University also provides impartial and professional careers information, advice and guidance for students, graduates, employers and staff. The Careers Centre offers the following:

- **Careers Advice** - access to shorter drop-in appointments or full careers guidance interviews with a Careers Adviser. E-guidance is also available.
- **Career Development Learning Sessions** – we work within many programmes to deliver practical and reflective sessions surrounding various aspects of job searching, careers and employability
- **Jobshop** - located in the Students' Guild building, advertising graduate jobs, part-time jobs, vacation work, voluntary work, internships and placements
- **Glyndwr Temps** – offering you the opportunity to earn money while you study by registering for temporary work on campus.
- **Work Experience** – access to 6-10 week paid Work Placements or to shorter unpaid Work Tasters via the successful GO Wales programme.
- **Glyndŵr Volunteering** – access to many volunteering opportunities, an ideal way boost your skills and experience and to also make a real difference to projects within the community
- **Graduate Support** - specific support offered to graduates
- **Events** - coach trips to graduate fairs; employer presentations and interviews
- **Free CV and application checking service** - have your CV or application form checked to make sure you are presenting yourself in the best possible way to employers
- **Interview preparation** - help with interview technique on a one-to-one basis or take part in a mock interview
- **Other facilities within the Careers Library** – reference files, guides, books, DVDs, free publications and leaflets, computers and telephone, local newspapers

If you'd like a tour of the Careers Centre or Jobshop, just pop in, or call us if you'd prefer to arrange a time.

Telephone the Careers Centre on 01978 293240 or email careerscentre@glyndwr.ac.uk

Telephone the Jobshop on 01978 293345 or email jobshop@glyndwr.ac.uk

Disability and Learning Support

The Disability and Learning Support Team can offer advice and support for students with a disability or specific learning difficulty. Contact the Disability Advisor, Jane Edwards, on 01978 293056 or e-mail j.edwards@glyndwr.ac.uk

We aim to provide equality of opportunity for all our students and will do our best to provide the resources and learning opportunities that are needed by students with specific learning needs.

There are also nominated people who act as disability co-ordinators within each subject area. If you feel you wish to talk to anybody about learning needs or a disability, you may approach any member of staff you feel confident talking to. If you prefer, you could contact the Students' Guild Disability Officer. However, in order to ensure that Glyndŵr University can assess and put into place the support you may require you will need to contact our Disability Support Service.

Please contact Student Services (top floor of the Edward Llwyd Centre) or visit Student Support Services on Moodle (where you can access the Glyndŵr University Disability Statement) for further details.

6. Other important information

Student Conduct

Glyndŵr University is a community of people with diverse interests, aims and desires and actively seeks to promote values that are of benefit to that community: self-reliance, fairness, honesty, courtesy, self-respect and respect for others. You are expected to act in a manner which is of benefit to that community and to respect the rights of others living and working here.

Glyndŵr University is one of the most significant institutions in the local area. You should observe the same high standard of conduct whether on or off campus (see the Glyndŵr University Student Charter on Moodle).

The majority of our students always behave in a sensible, honest and courteous manner that reflects well on the University. You should be aware that any behaviour which results in improper interference with the functioning or activities of the University, or of those who work or study in the University; or any action which otherwise damages the University or its reputation is misconduct and may be considered under the Student Disciplinary Procedure (please refer to the Survival Guide for the full Procedure including examples of misconduct) This is available on Moodle, Student and Programmes Centre, Policies and Procedures.

Glyndŵr University requires that all students and staff behave in an acceptable manner. Behaviour such as bullying, harassment and intimidation either face to face, or for example, via social networking sites, is unacceptable conduct; examples of this include:

- Insults, verbal abuse (eg derogatory name-calling); innuendo or remarks calculated to offend, demean etc.
- Malicious gossip, fabricated allegations, smears, or exaggerated claims calculated to upset, damage reputation, etc;

- Threats (direct and indirect) including causing fear of assault eg by waving fists, inciting others etc;
- Foreseeably demeaning people in the presence of others (group settings; correspondence copied to others; etc)
- Excessive and unwarranted private or public criticism,
- Causing foreseeable embarrassment by deliberately disclosing confidential information ;
- Damaging individual dignity at work by critical remarks irrelevant to effective conduct and performance at work.
- Physical assault (including pushing / shoving / hitting / slapping; throwing materials at people (regardless of whether or not physical harm is caused).

Unacceptable behaviour of this nature will be considered under the Glyndŵr University Policy and Procedures to Combat Bullying, Harassment, and Discrimination or the Student Disciplinary Procedure as appropriate.

Health & Safety

Glyndŵr University has a duty to ensure that all reasonable measures are taken to ensure the health, safety and welfare of all staff, students, visitors and contractors. However, you also have a responsibility to take care of your own health and safety, and have a responsibility towards others who may be affected by your behaviour. If you notice anything that may present a hazard, you should report the matter to the member of staff in charge, as appropriate.

You should also ensure that you are familiar with the fire and emergency procedures applicable to the locations where you study and live. Unless trained to do so, you should not use the fire extinguishers – they should, in any case, only be used to enable people to exit a building and not to tackle a fire (which should be left to the Fire Service).

If you have an accident whilst on University premises, then an official accident report must be completed and a copy forwarded to the Principal Safety Officer on the Plas Coch Campus. These forms are available at various locations throughout Glyndŵr University, including your Student and Programmes Centre.

Absence from the University

You should inform your Programme Leader about any absence from your programme of study.

If you are ill, you need to report this as follows:

Submission of assignment or attendance at examination

If you are unable to submit an assignment because of illness you must get a certificate from an independent professional practitioner such as a GP, or a Counsellor who is currently supporting you, stating clearly that you were unable to sit the examination or submit the assignment because of illness. Some practitioners may charge for this certificate.

This certificate must then be submitted in accordance with the procedure for seeking an Extension of a Deadline or the procedure for seeking a further attempt at an examination on grounds of Mitigating Circumstances.

A retrospective certificate will not normally be accepted – you must see the practitioner on or before the date of the examination or submission, and the certificate must clearly cover the date of the examination or assignment. It will be at the discretion of the programme leader (Extension of a Deadline) or the Mitigating Circumstances Panel whether a retrospective certificate will be considered.

Attendance at seminars

If you miss attendance at lectures or other teaching sessions because of illness, you can self-certificate for a period of up to 5 consecutive days. Beyond this period you will need to obtain a certificate from an independent practitioner (see above).

A Student Illness Self Certification Form is available from your Student and Programmes Centre. You may submit this form on a maximum of two occasions in each semester. For subsequent periods of absence due to illness, you will need to obtain a certificate from an independent practitioner (see above).

A Self Certification Form **cannot** be used for:

- Absence through illness for more than five (5) consecutive days;
- Absence from class tests or other forms of assessment, which count for 10% or more of the mark for the module;
- Seeking an extension to a deadline for an assignment;
- More than two (2) periods of illness in any one semester.

A Self Certification Form cannot be accepted if submitted more than two weeks after the period of illness.

The Self Certification Form must be submitted to and signed by your Tutor, who will then submit it to the Student and Programmes Centre.

It is particularly important that you follow this procedure if attendance at lectures or teaching sessions is compulsory on your programme. Nonetheless, academic staff will be monitoring attendance and it is advisable that staff are made aware if absence is due to illness even if attendance is not compulsory.

Where attendance is compulsory, absences unsupported by the appropriate certificate will be reported to the programme leader. Recurrent or persistent absence will be reported to the Academic Leader.

Withdrawal from Programmes

If you are considering withdrawing from your programme please discuss this with your Tutor and Programme Leader who can give you advice and guidance. They can help you with different options, which might mean you decide not to withdraw, such as transferring to another programme, suspending your studies for a time, or changing your mode of study. In each of these cases, you and your tutor will need to complete a Suspension in Studies form, available on Moodle, under Student and Programmes Centre, Commonly Used forms, which is sent to the Student Data Services.

Suitability for Practice

A number of programmes in the University lead to professional practitioner status. Examples are nursing, teacher training, social work, and youth and community work programmes, to mention but a few. Such programmes are designed to instil the professional standards that are required in practice. Where a student does not attain those standards, they will not be able to enter the profession for which they are being trained.

The Suitability for Practice Procedure is invoked by staff in cases where the student has exhibited behaviour which is inappropriate in terms of professional standards, leading to concern that s/he is unsuitable for their chosen profession. There may also be concerns in respect of the student's health (either physical or mental) and its impact on professional practice, which could lead to the implementation of the procedure.

Information about the Suitability for Practice procedure is available on Moodle via the Student Support Services, Student and Programmes Centre

Intellectual Property Rights (IPR)

Glyndŵr University staff and students work in an environment in which intellectual creativity is expected and in which the sharing and utilisation of that knowledge is encouraged. Original ideas give rise to IPR. The IPR policy can be found on Moodle at <http://glynfo.glyndwr.ac.uk/course/view.php?id=41&topic=0>, and makes clear who owns IPR and the procedures governing how they can be shared and/ or utilised.

Sources of information, support and guidance

Student Information Desk (SID)

The Student Information Desk, based in the Edward Llwyd Centre foyer, acts as a first point of call for any enquiries you may have. SID will deal with your questions on anything and everything from finance issues to where things are around the campus to accommodation problems and transport queries.

Contact SID on 01978 293439 (24hr answerphone) or e-mail sid@glyndwr.ac.uk

Student Funding & Welfare service

As you embark on your studies and throughout your time as a student, managing your finances and your welfare is important.

The Funding & Welfare team offers a wide range of services for students. The Funding and Welfare Team are committed to providing a professional, confidential and quality support service in a friendly, informal environment throughout your study.

Help which the team can offer you:

- Support and advice on student funding and welfare issues
- Advice and guidance on applying for student funding
- Guidance on what funding you may be entitled to
- Check that you are receiving the correct funding support package
- Provide advice and guidance on how to maximise your income
- Provide advice and guidance on entitlement to funding if your personal circumstances change
- Guidance if you are thinking of changing your course, suspending or withdrawing and wonder how this may impact on your student finances.
- Provide advice and guidance if you are experiencing financial difficulty

- Budgeting and money management support from our resident money doctors

You can:

- Visit our drop-in service in the Student Guild
- Have a one to one appointment with one of our specialist advisors
- Attend themed information/advice drop in sessions
- Access our on-line resources on Moodle

The Funding & Welfare service is located in the Student Guild building. If you want to speak to one of the Welfare Advice and Guidance Officers or make an appointment to meet with one please telephone 01978 293295, or email studentwelfare@glyndwr.ac.uk

Counselling Service

If during your time at Glyndŵr University you feel you need to talk in confidence with a person who is trained and experienced in listening without judging, you can arrange an appointment to speak to one of our counsellors about your concerns. Contact the office on 01978 293266 or e-mail counselling@glyndwr.ac.uk

Health Care

The University has a walk-in health service where the nurse can offer help with a range of health-related problems, however big or small, in confidence. Contact the nurse on 01978 293024, or email nurses@glyndwr.ac.uk

Accommodation

For information and advice on accommodation issues, contact the Accommodation Office, which is located in the student village, on 01978 293344 or e-mail accommodation@glyndwr.ac.uk

Student Complaints

Please refer to the Survival Guide on the University's website for further information about the complaints procedure. If you need further advice on how to make a complaint, please contact Lynn Jones, on 01978 293498 or email l.jones@glyndwr.ac.uk

PLEASE NOTE:

Whilst we make every effort to keep the information contained in programme handbooks up to date, some changes to procedures, regulations, timetables, etc may occur during the course of your studies. You should, therefore, recognise that this handbook serves only as a useful guide to your learning experience. Please note that there is also a wealth of information on all the issues covered in this handbook which is updated regularly – please see the Student Support Services section of Moodle for further information.