

# Maryvale Institute

## Higher Institute of Religious Sciences



### **Licence in Divinity: Pathway in Catechetical Sciences Final Year**

Interim Student Handbook



*Published by*      **Maryvale Institute**  
Maryvale House  
Old Oscott Hill  
Kingstanding  
Birmingham  
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England

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**ASSIGNMENT/ESSAY DEADLINE EXTENSION REQUEST FORM**  
**Email to: PROGRAMME ADMINISTRATOR (postgrad@maryvale.ac.uk)**

*Late Assignments*

The importance of meeting deadlines for submitting assignments cannot be overemphasised. The discipline of doing so is an essential part of all academic courses, and is a particularly important aspect of distance-learning degree programmes, because the effort to meet deadlines assists the student in developing regular patterns of study. It must also be said that once a student begins to miss deadlines and falls behind with work, it becomes increasingly difficult to do justice to the course; assignments are inevitably rushed in the attempt to make up for lost time. Once one assignment is late, the next tends to be as well, and it is difficult to return to a steady pattern of study. Moreover, the learning which takes place on the degree programme is sequential and this feature is lost if a student is trying to write two assignments more or less simultaneously in an attempt to catch up with work. A student who takes longer time for an assignment without good reason could also be considered to have had an unfair advantage over those who observed the deadline.

For these reasons, and also to ensure the smooth running and administration of the course, it is important that there are clear guidelines concerning assignment deadlines.

- 1 Students must do their utmost to submit all their work by the assignment deadlines.
- 2 A student may for a good reason request the Programme Director to grant an extension of up to two weeks. The request must be made before the essay deadline has passed unless there is a good reason for the delay. If the assignment is not ready for completion by the end of the extra time granted, an extraordinary request for a further extension of up to one month may be made to the Programme Director, specifying the reason in writing. A further extension beyond this one can only be granted by the Faculty Board for a very serious reason.
- 3 Any extension of more than two-thirds of the time to the deadline for the next assignment shall not normally be granted without a revised timetable for that student's remaining essays being agreed.
- 4 Work submitted late without permission being given shall incur the following penalties (or such others as shall be decided by the appropriate Course Committee):

|                                      |                                       |
|--------------------------------------|---------------------------------------|
| Up to one week late                  | lowest mark within the grade given    |
| From over 1 to 3 weeks late          | lowest mark 1 grade below that given  |
| From over 3 to 5 weeks late          | lowest mark 2 grades below that given |
| Over 5 weeks late                    | lowest mark 3 grades below that given |
| Subject to a minimum of a bare pass. |                                       |
- 5 Course work shall not normally be accepted beyond the deadline set in any academic year. Permission to submit after the deadline may be given by the Faculty Board and may be accepted subject to a penalty as prescribed in paragraph 3 above. Work submitted without permission beyond this deadline, normally two weeks **before** the last examination, may be submitted to a resit board and shall only achieve the minimum pass mark.
- 6 The Course Director should contact any student who fails to submit an assignment four weeks after the deadline

.....58

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# Introduction

Dear Student,

Maryvale extends a very warm welcome to you as a student of the Institute. We hope you will be very happy studying at Maryvale.

This Handbook has been specially written to give you essential information about the conduct of the Higher Education courses offered by the Institute and the content of the course you are undertaking. You will find it provides you with the answers you require concerning assignments, examinations, residentials, and much more.

It also aims to give assistance in the area of studying and learning at home to those who may not been accustomed to reading textbooks and writing essays. Some of the ideas in this handbook can be found more fully explained in *The Distance Learner: A Travel Guide for Christians Studying Theology*, by Sharon Roberts and David Muir, published by St. John's Extension Studies, Nottingham, 1994.

You can find more information in the Regulations of Maryvale Higher Institute of Religious Sciences as well as in the [Institute Wide Policies, Regulations and Guidelines for Students](#) available from the Maryvale website.

Dr Birute Briliute  
Dean, Maryvale Institute

## **Maryvale Institute**

Maryvale House  
Old Oscott Hill  
Kingstanding  
Birmingham  
B44 9AG  
England

Tel: 0121 360 8118

[www.maryvale.ac.uk](http://www.maryvale.ac.uk)

Twitter: @MaryvaleInst

# **Part 1: General Information**

## **Maryvale Institute Mission statement**

The Mission of Maryvale Institute is to be a leader in the provision of lifelong learning and research opportunities for all in Catholic Evangelisation, Catechesis, Philosophy, Theology and Religious Education, in order to serve Christ's mandate and His Church's mission of Evangelisation in contemporary society. This provision is a distinctive combination of the methodology of supported distance learning and engagement with the Word of God in Scripture and Tradition guided by the Church's Magisterium. This work is carried out within an environment of Christian Faith, of academic and administrative quality, of open dialogue and the mutual valuing of the work and gifts, and the personal and professional development, of every member of the Institute.

The Archdiocese of Birmingham and Maryvale Institute merged on 31 July 2019 and became one charity effective from 1 August 2019.

## **Maryvale Institute – the Vision**

The vision for Maryvale Institute is to be a diocesan, national and international supported distance-learning college which

- Lives and presents the Catholic faith and morality to all those concerned with contemporary religious, moral and ethical issues
- Researches and publishes in the area of Catholic studies, serving the academic and Church communities with its work
- Provides a range of formation programmes at all levels for those in the Church and for those offering themselves for service in the Church as teachers, catechists, permanent deacons, lay pastoral assistants and volunteers, as well as responding to future needs and challenges
- Takes a self-critical stance as an academic community in monitoring and evaluating its own programmes and methods, in the light of evidence gathered internally and that provided by external agencies, to ensure the highest possible standards and relevance of its academic activities
- Develops its teaching programmes and other activities according to the findings of ongoing evaluation procedures and in response to evolving needs in the wider community
- Develops collaborative partnerships with dioceses and centres of Catholic theological education in the UK and elsewhere, and extends its links to other bodies in a spirit of ecumenism and service to the community
- Participates, together with the Archdiocesan Department of Parish and Family Catechesis, in providing advice, in-service and support for the work of lifelong learning in the Church and beyond.

## **Maryvale Institute This Year**

The current public health emergency has forced the Institute to do all its residential teaching and examining online. This has been a considerable challenge, particularly to our administrative staff. So far all has gone remarkably smoothly, but it has been, and continues to be, a steep learning curve for everyone. We hope that next year we shall be able to meet again physically at Maryvale House, although probably less often than we did and without overnight accommodation.

## **Maryvale House as a Spiritual Centre**

Maryvale is a centre for courses, retreats, pilgrimages and other similar events. The chapel is always open, as is the side-chapel housing the shrine to the Sacred Heart, and Mass is normally celebrated each day. Students are encouraged to see their association with Maryvale as having an indispensable spiritual dimension and are encouraged to take part both in Mass and in the recitation of the Divine Office. Non-Catholic students are warmly invited to share in such activities.

## **Academic work and course activities**

The Institute has been in the field of catechesis since 1980 and award-bearing higher education courses since 1990 and already has a diverse range of courses associated with several external validating bodies. It is important for the future of the Institute that its courses maintain their quality and that they are seen to produce a high standard of work. It is hoped that the following suggestions for students will provide useful guidance to this end:

- a) Make the best possible use of academic advice
- b) Investigate and use local library resources
- c) Keep to deadlines for the submission of written work
- d) Seek advice about or inform course directors of any problems with the administration of the course or the handling of assignments
- e) Give top priority to attending residential sessions
- f) Contribute to course evaluation activities
- g) Aim at a high standard of editing and presentation of written work
- h) Abide by the assessment regulations for your course
- i) Respect the broad personal and spiritual purposes of Maryvale as well as your course's more specific academic aims.



## **Management, Monitoring, and Evaluation of Programmes of Higher Education**

Maryvale Institute is part of the Birmingham Diocesan Trust and is governed by the Maryvale Council. Responsibility for the academic quality of the Institute's courses lies with the Academic Board, on which there is a student representative.

The day-to-day running of individual courses is the responsibility of the Programme Director. To support the Programme Director in this work there is a Programme Committee. This group considers how to improve the course and student support, considers examination and assessment issues and looks at the students' reviews of the course. There are two meetings each year of the Programme Committee to review and monitor the course, to support the Programme Director and to assist him or her in the writing of the annual report (which goes to the Validating Body). The Programme Committee also includes student representation.

An external examiner makes judgements concerning the overall quality and standards of the course in comparison with other institutions of higher education. An Assessment and Examinations Board meets to approve all the marks awarded.

The Licence Programme is provided by the Maryvale Higher Institute of Religious Sciences (HIRS) as a canonical institution within Maryvale erected by the Holy See through the Congregation for Catholic Education and affiliated to the Ecclesiastical Theology Faculty Notre Dame of Ecole Cathédrale, Paris (FND). Maryvale HIRS is governed by Statutes approved by the Congregation for Catholic Education. These Statutes provide for a Director and a Council on which there has to be a student representative.

Maryvale strongly values student representation on its boards and committees. A Licence Student Representative is appointed each year.

Staff and students are asked to participate in the review and evaluation of all elements of course provision and are encouraged to advise the Programme Director in formal and informal ways as to how the course might be improved to meet their and subsequent students' needs. This is a vital part of the Institute's overall monitoring of its courses and is invaluable in course planning and development. As a result of evaluations from staff and students, continual improvements are made to courses each year.

Residential weekends always include an evaluation of the lectures, seminars and wider aspects of the courses – such as tutorial guidance and support, communication with students and so on. The results of students' evaluations are brought to the Programme Committee for discussion and feature in the annual report made to the validating body.

### **Institute Staff**

The Archbishop of Birmingham: Bernard Longley (President of Maryvale Institute  
and Chairman of the Trustees)

Bishop David Evans.....Vice President of Maryvale Institute

Ms Sophia Pain..... Chair of the Maryvale Council

|                              |   |
|------------------------------|---|
| Dr Birute Briliute.....      | Dean of the Institute, Director of the Licence in Catechetics, Director of the Research Programme |
| Rev Dr Michael Cullinan..... | Director of the HIRS, Director of the Bachelor of Divinity Programme, Reader in Moral Theology    |
| Mr John Nolan.....           | Finance Manager   |

### **Higher Education Staff**

|                             |  |
|-----------------------------|--|
| Mrs Rita Bannister.....     | Academic Registrar   |
| Miss Melissa Pearce .....   | Academic Administrator - Postgraduate; Accessibility Coordinator |
| Mrs Elizabeth Roberts ..... | Head of Library and Learning Resources                           |
| Mrs Linda Beirne.....       | Administration Assistant   |

### **Other Academic Staff of the Institute**

|                               |  |
|-------------------------------|--|
| Dr Amanda Orchard .....       | (Director Catechetical Centre)   |
| Rev Dr Robert Letellier ..... | (Head of Scripture Studies)  |
| Rev Dr Martin Onuoha .....    | (Lecturer in Dogmatic Theology)  |
| Rev Dr Harry Schnitker.....   | (Director BA in Philosophy and the Catholic Tradition Programme, Research Centre Director) |
| Dr Catherine Knowles.....     | (Director MA Programme)  |

### **Validating Bodies**

In addition to the HIRS and its affiliation to FND, other validating bodies include the Open University for the MA and the BA Philosophy Programmes and Liverpool Hope for current students for Research degrees.

### **Institute Regulations**

All students are provided with a copy of the Institute-Wide Policies, Regulations and Guidelines at the beginning of their course and receive any appropriate updates each subsequent year.

Students contract under the regulations in force at the time of their original registration. Students will be consulted about changes in the regulations. The Institute reserves the right to change regulations without the necessity of unanimity within the student body. However, students must not be disadvantaged by new regulations not in force when they first registered.

### **Financial Services**

At the present time all of the Maryvale courses are funded from the students' own resources. The Institute's primary policy is that the Course Fees, for each individual

academic year, are paid at the start of that year, in full. The Institute appreciates that, in the current period, many students may have been affected financially and find paying their fees in full difficult. Any student finding themselves having difficulties with payment should contact the Finance Manager, to discuss options for staged payments. All course fees must be paid in full before the end of the final residential in April of the academic year.

The Institute is able to accept payment by the following means:

- by cheque (payable to 'Maryvale Institute') sent with a copy of your invoice and addressed to the 'Finance Manager' at Maryvale,
- by credit/debit card – in which case, please contact the Finance Office ([financemanager@maryvale.ac.uk](mailto:financemanager@maryvale.ac.uk)) to make the necessary arrangements or use the Institute's website (links at bottom of the course fees page) where you can select the correct fee and make payments directly
- electronically direct to Maryvale's Bank Account. In this case, please contact the Finance Manager to ask for the relevant details. In addition to the Course Fees, Bank charges of £10.00 need to be added to payments made from bank accounts from outside the UK,
- by PayPal. In this case, please e-mail the dedicated e-mail address for PayPal requests ([payments@maryvale.ac.uk](mailto:payments@maryvale.ac.uk)) and quote your invoice number in the 'notes' section when making your payment

## **Student welfare and support services**

### *Careers*

For career concerns you may consult with your Programme Director.

### *First Aid*

A first aid kit is located in the main office and a number of Institute staff have received training in First Aid.

### *Support for students with additional needs*

Maryvale Institute is committed to a policy of equal access for students living with a disability, learning difficulty or health condition and will make provision wherever possible for students to be able to follow its courses. This provision is coordinated by the Accessibility Coordinator. Students are invited to disclose any learning difficulty/disability/health condition they may have at the time of their application, and throughout their period of study.

**If you have not disclosed a learning difficulty/disability/health condition that impacts on your study, you are encouraged to contact the Accessibility Coordinator ([access@maryvale.ac.uk](mailto:access@maryvale.ac.uk)) so that you can receive the best support available to you whilst you are a student at Maryvale.**

## **Alumni Association**

The newly formed Alumni Association is dedicated to strengthening and working in partnership with the Institute to connect, support, and coordinate the global network of alumni in promoting the mission and vision of Maryvale Institute.

The level of participation in the Alumni Association entirely depends on graduates. We encourage everyone to at least agree to receive messages from the Alumni Association Team and update their contact details. In this way, we can share important news from the Institute, inform about other graduates, and invite them to unique events.

Joining the Alumni Association encourages continued success for our students and support for the Institute. We want to reach out and connect with all our graduates, no matter where there may be. Please continue to visit us on the website and Social Media for information on future Alumni activities or email [alumni@maryvale.ac.uk](mailto:alumni@maryvale.ac.uk) for more information.

### *Academic & Professional Organisations for Students*

Students are advised to consult with their Programme Director.

### *Other Advice*

#### For advice outside the confines of Maryvale Institute

National Union of Students

Nelson Mandela House

461 Holloway Road

London

N7 6LJ

email: [nusuk@nus.org.uk](mailto:nusuk@nus.org.uk)

text phone: 020 7561 6577

tel: 020 7272 8900

fax: 020 7263 5713

[www.nusonline.co.uk](http://www.nusonline.co.uk)

National Postgraduate Committee

John McIntyre Building

University Avenue

University of Glasgow

Glasgow

G12 8QQ

Telephone: 0141 330 5074

Email: [npc@npc.org.uk](mailto:npc@npc.org.uk)

<http://www.npc.org.uk/>

## Part 2: Maryvale HIRS

On 25 March 2011, the Solemnity of the Annunciation, Maryvale Institute was erected by the Holy See as a *Higher Institute of Religious Sciences* (HIRS) according to the Norms laid down for such institutes by the Congregation for Catholic Education in Rome. This allowed the establishment of the Ecclesiastical Bachelor of Divinity Degree Programme recognised by the Church. Since then the HIRS has been reconfigured as an entity within Maryvale with its own Statutes and Director, and this change and the new Statutes have received approval from the Congregation for Catholic Education. A **Licence in Catechetics** degree was approved in 2015.

The HIRS is governed by a Council consisting of the permanent faculty and representatives of the Faculty Notre Dame, the non-permanent faculty and the students. The representative of the Archbishop of Birmingham is Fr Edward Clare. The Council has enacted Ordinances to provide for the management of the Programmes through a Faculty Board consisting of the permanent faculty and others co-opted as necessary.

### Maryvale HIRS Faculty

#### External

Chancellor of Faculté Notre Dame, Mgr Michel Aupetit, Archbishop of Paris.

President of Faculté Notre Dame, Paris, Rev Dr Emmanuel Petit.

Representatives of the President for the final oral exam panel of examiners,  
Rev Dr Brice de Malherbe.

#### Permanent Faculty

Vice President of Maryvale Institute;

Lecturer, Examiner, Tutor

HIRS Director:

Licence Programme Director:

Lecturer, Tutor, Moderator

Lecturer, Examiner, Tutor

Bishop David Evans

Rev Dr Michael Cullinan

Dr Birute Briliute

Rev Dr Robert Letellier

Rev Dr Martin Onuoha

#### Non-Permanent Internal Faculty

Lecturer

Examiner

Dr Harry Schnitker

Dr Stephen Yates

#### Non-Permanent Associate Faculty

This list excludes occasional lecturers and Moderators not yet appointed.

Mrs Ausra Cane, S.T.L.

Prof Mary Mills

Dr Tracy Cattell

Dr Tamra Fromm

Tutor, Lecturer, module developer

Lecturer

Lecturer

Tutor, Lecturer

#### Administrative Staff

Academic Registrar

Mrs Rita Bannister

Licence in Catechetics Administrator  
Administration Assistant

Miss Melissa Pearce  
Mrs Linda Beirne

## **Part 3: Programme Details**

### **Background and Introduction to the Programme**

Maryvale has been responsible for courses in theology in the Catholic Church since the Institute began in 1980, with growing numbers of students each year. This period has seen expanding demands for formation of lay people and religious through a comprehensive and systematic programme of theological study.

The Licence in Catechetics programme is characterised by a holistic approach, which encourages students to draw together the personal, spiritual, intellectual and educational dimensions of their lives into a coherent focus. It aims to develop areas of subject knowledge, and intellectual skills as well as to contribute to students' own personal development. The opportunities for personal, moral, spiritual, social and cultural development, which this course provides are necessary not only for the Church community, which this course directly addresses, but also for responsible citizenship in our communities.

### **Licence in Divinity: Pathway in Catechetical Sciences**

#### **Plan of Studies**

This programme is intended for those in leadership positions in catechetics and in other positions of responsibility, for example those in diocesan positions of catechetics or adult faith formation, those involved in the creation, or oversight, of catechetical resources, those involved in teaching RE or catechesis as well as in work related to the new evangelization, and those in Catholic chaplaincy or Catholic school leadership positions.

Admission to the programme is available for all those who have the Ecclesiastical B.Div., or an equivalent qualification.

To gain the Licence, students first complete the modules and the dissertation of the 30-month Maryvale Institute Master of Arts in Catholic Applied Theology (Religious Education and Catechesis Pathway) or possess an equivalent qualification and then spend a year studying three specialist modules focusing on a classic text in the area of catechetics, a key figure in the area of catechetics, and a contemporary debate in catechetics. Three residential weekends at the Institute support these three modules of study and prepare the students for an oral presentation of their developed MA dissertation, which occurs at the end of the Licence year. This consists in a presentation and evaluation of the potential relevance and impact of their dissertation.

The module descriptors for the MA, which is validated by the Open University, are available from the website. The content of the ecclesiastical degree programmes comes under the jurisdiction of the Holy See and that the current recognition of these modules as an adequate preparation for the Licence is not intended to cede any of this jurisdiction.

This degree meets the requirements of the Bologna Convention by which there is co-recognition of postgraduate degrees across EU countries.

The central features of the programme are:

- a part-time, supported distance-learning course over 3 and a half years
- a framework of supporting study units
- academic study integrated with an emphasis on formation in the faith
- residential study periods

## **Factual page**

### Institutions responsible for the Programme of Study

Maryvale Institute, Birmingham: (Teaching Institution)

Theology Faculty, Notre Dame de Paris, Ecole Cathédrale, Paris: (Awarding Institution)

### Programme Leaders:

Dr Birute Briliute (Director of the Licence in Catechetics).

Mrs Ausra Cane, S.T.L. (Associate Lecturer in Catechesis & RE).

Dr Tamra Fromm, (Associate Lecturer in Catechesis & RE).

Prof. Mary Mills, (Associate Lecturer in Biblical Studies).

Dr. Tracy Cattell, (Associate Lecturer in Research and Presentation).

### Name of Programme award(s) to be conferred:

Licence in Divinity (Pathway in Catechetical Sciences)

As an award after the final year of the Licence programme:

Maryvale Diploma of credit – Licence in Divinity (Pathway in Catechetical Sciences)  
equivalent to a UK national MA DIP HE

### Subject Benchmark Statement(s): Theology and Religious Studies

### Date programme is to continue from: September 2012

### Duration of Programme and mode of study:

3.5 years part-time, collaborative learning study. 2.5 Years to receive a main entrance requirement, which is an MA in Applied Theology and Religious Education validated by the OU taught by Maryvale Institute and a final Licence in Catechetics year.

### Credit value and notional learning time for the final year of the Licence in Catechetics Programme: Pathway: Catechetical Sciences

Credit value: 80 UK credits; 40 ECTS

900 notional learning hours in a final year of the Licence in Catechetics programme



ECTS = European Credit Transfer System.

## **Staff contacts & availability**

The Director of the programme, Dr Birute Briliute can be contacted by letter or email [dean@maryvale.ac.uk](mailto:dean@maryvale.ac.uk).

Administrative support on the programme is provided by the Academic Administrator – Postgraduate, Miss Melissa Pearce [postgrad@maryvale.ac.uk](mailto:postgrad@maryvale.ac.uk).

Support for students on the programme with additional needs including learning difficulties, health conditions and disabilities is provided by the Accessibility Coordinator, Miss Melissa Pearce [access@maryvale.ac.uk](mailto:access@maryvale.ac.uk).

General support, encouragement and/or advice concerning assignments or any other aspect of assessment, can be gained from Academic Tutor who are your module developer and lecturer. You will meet them at the introductory weekend.

## **Opportunities for students after completion of the programme**

The degree opens up many opportunities, particularly within the context of the Catholic Church and catechetical or religious educational initiatives. Besides the normal career opportunities, which such higher qualifications offer, our qualifications equip postgraduates for voluntary and professional work in theology, and in Church-related positions. This ecclesiastical award of Licence in Divinity: Pathway in Catechetical Sciences is only now being offered in the English-speaking world, and successful completion of this award also satisfies the essential admission requirements for the PhD in theology.

## **Aims of the Programme**

- Growth in wisdom and understanding through systematic and comprehensive study of the science of pastoral theology and, in particular, the study of Catechesis and Religious Education.
- Helping to discover and realise, through in-depth study and reflection on the Catholic faith, each person's vocation in the Church, whether as a lay person or a religious.
- Development of skills to be able to communicate and to share the faith by increasing knowledge and understanding.
- Nourishment for one's spiritual life through reading and working with others of a similar faith commitment.
- This programme is especially suited for those in leadership positions in catechetics and in other positions of responsibility, for example those in diocesan positions of catechetics or adult faith formation, those involved in the creation, or oversight, of catechetical resources, those involved in work related to the new evangelization, and those in Catholic chaplaincy or Catholic school

leadership positions.

## Contact and study hours

Study for the final year in catechesis course requires 200 hours of study per module (3 modules in total); and 300 hours for the evaluation and preparation of the plan of dissemination of the MA dissertation as well as preparation for the oral presentation of the MA dissertation in the end of the final year of studies.

This includes independent study/research time; contact and tutorials with lecturers at residenceals and via e-mails; contact with your academic tutor; and contact with Maryvale staff.

Because of their importance for student support and learning, **attendance at all residential periods is required** unless permission from the Faculty Board is given in the light of exceptional circumstances. The requirements relating to residenceals follow the residenceal regulations of the Institute. All students are required to attend all residenceals, but the Admissions Committee may provide otherwise for students admitted from outside the UK.

## Programme Specific Regulations

### *Entry and progression requirements*

The admission of a student to any award within this programme follows the general principles and regulations of the Institute for the admission of students and the HIRS Statutes, which provide for an Admissions Committee.

Admission to the programme is available for all those who have the Ecclesiastical B.Div., or an equivalent qualification and the application will need to be supported by appropriate references.

The Programme is delivered in English and evidence of competence in the language may be required of those for whom English is not their mother tongue.

It is normally the case that only students who have successfully completed all elements of the MA (2 and a half years) programme will be eligible to progress to the final year of the Licence in Catechetics.

### *Credit rating for advanced standing or exemption*

This programme follows the general regulations of the Institute with regard to credit rating and the granting of advanced standing. Normally, no student may be admitted with exemption amounting to more than 33% of the credit for any award, except in the case of progression from Maryvale awards.

### *Minimum and maximum time allowances for completion*

1. A student who enters the course has an entitlement that the course will be offered for its normal full term, of 3 and a half years. In the case of the Institute ceasing to offer the degree within this 3 and a half years' period, every attempt will be made

by the Institute to offer an alternative arrangement to enable students to complete their studies.

2. By special arrangement, students are permitted to complete the course in a shorter time than normal.
3. The maximum time for completion of the course is normally six and a half years.
4. If a student takes longer to complete the course than its normal length of time (3.5 years) the Institute does not guarantee that the programme offered to the student will be the same as that initially started by that student.
5. A student who successfully exits the course with an intermediary award (MA degree) can re-enter the course within a three-year period. After this period students may be required to retake elements from their previous programme of studies. This is subject to the course still being offered. The Institute does not guarantee that the programme of study when re-started will be the same as that initially started by that student.
6. A student who does not complete the course within the eight-year registration period may request, as appropriate, a transcript of credits achieved.
7. Students may be permitted to intercalate or, exceptionally, granted a study break, if a year's work has not been successfully completed. Intercalation is not an entitlement but is subject to the Faculty Board's discretion. A student who intercalates can restart his studies at the beginning of the next academic year, subject to the course still being offered.
8. Under normal circumstances requests for intercalation or for a study break must be submitted in writing and approved by the Faculty Board.

*INTERCALATION* is where a student is admitted to a year of study on a course and for any reason does not submit the complete course work for the year or sit the examination (if relevant) and has not advised the Institute of his or her intention to withdraw, but intends to complete that year's work over the next or subsequent year(s).

*STUDY-BREAK* is where a student admitted to a course of study, on completion of that year of study, advises the Institute in writing before the commencement of the following year's study, that he or she intends to take a study break of one or more years. There is no charge for the study-break year(s). Once a year of study has commenced, a study-break is not normally an option until the year has been completed; the rules relating to intercalation are applied, unless the Faculty Board and Institute Director provide otherwise because of exceptional circumstances.

9. A student who is intercalating is charged an intercalating fee, which is set by the Institute, for each and every year the intercalating continues. Intercalating ceases when either all the work relating to that year has been completed or the student advises the Institute that he or she has withdrawn entirely from the course of study within the regulations of the programme.
10. Intercalation and study breaks count as part of the eight-year maximum time limit, i.e. the total time taken in study, intercalation and study breaks must not normally exceed eight years.

## *Late Assignments*

The importance of meeting deadlines for submitting assignments cannot be overemphasised. The discipline of doing so is an essential part of all academic courses, and is a particularly important aspect of distance-learning degree programmes, because the effort to meet deadlines assists the student in developing regular patterns of study. It must also be said that once a student begins to miss deadlines and falls behind with work, it becomes increasingly difficult to do justice to the course; assignments are inevitably rushed and produced in a hurried fashion in the attempt to make up for lost time. Once one assignment is late, the next tends to be as well, and it is difficult to return to a steady pattern of study. Moreover, the learning which takes place on the degree programme is sequential and this feature is lost if a student is trying to write two assignments more or less simultaneously in an attempt to catch up with work. A student who takes longer time for an assignment without good reason could also be considered to have had an unfair advantage over those who observed the deadline.

For these reasons, and also to ensure the smooth running and administration of the course, it is important that there are clear guidelines concerning assignment deadlines.

1. Students must do their utmost to submit all their work by the assignment deadlines.
2. A student may for a good reason request the Programme Director to grant an extension of up to two weeks. The request must be made using the Extension Request form (see Appendix 2), before the essay deadline has passed unless there is a good reason for the delay. If the assignment is not ready for completion by the end of the extra time granted, a request for a further extension of up to one month may be made to the Programme Director, specifying the reason in writing. A further extension beyond this one can only be granted by the Faculty Board for a very serious reason.
3. Any extension of more than two-thirds of the time to the deadline for the next assignment shall not normally be granted without a revised timetable for that student's remaining essays being agreed.
4. Work submitted late without permission being given shall incur the following penalties (or such others as shall be decided by the appropriate Programme Committee):

|                             |                                       |
|-----------------------------|---------------------------------------|
| Up to one week late         | lowest mark within the grade given    |
| From over 1 to 3 weeks late | lowest mark 1 grade below that given  |
| From over 3 to 5 weeks late | lowest mark 2 grades below that given |
| Over 5 weeks late           | lowest mark 3 grades below that given |
|                             | subject to a minimum of a bare pass.  |
5. Course work shall not normally be accepted beyond the deadline set in any academic year. Permission to submit after the deadline may be given by the

Faculty Board and may be accepted subject to a penalty as prescribed in paragraph 3 above. Work submitted without permission beyond this deadline, normally two weeks **before** the last examination, may be submitted to a re-sit board and shall only achieve the minimum pass mark.

6. The Programme Director should contact any student who fails to submit an assignment four weeks after the deadline to ascertain the reason. A student who fails to submit three consecutive assignments without explanation may be registered as having withdrawn from the programme.

In accordance with Institute Regulations penalties may also be applied for essays submitted late without approval or seriously exceeding the word limit.

### *Assessment*

1. Each module is examined by one or more assignments and, except as indicated below, all or part of an examination.
2. Students must sit the final Oral examination of their MA dissertation.
3. Examination re-sits are normally in July. Students retaking the oral exam may only be awarded a bare pass in that examination. If students fail a re-sit they may sit the exam a third time together with the exams of the following year.
4. Where there are examinations and assignments in the same module or half-module, compensation between assignments and examinations is permitted when a piece of work has failed by 5 percentage points or less.
5. Compensation between modules or half-modules in different subjects is not possible.
6. Students receiving a fail grade without compensation for an assignment must resubmit the assignment. An assignment may not normally be resubmitted more than once. Students resubmitting an assignment may only achieve a bare pass for it.
7. **When plagiarism is found in an essay, institutional rules and regulations apply. See Appendix 1.**

### *Marking, moderation and external examining*

The Director of the Programme ensures that the processes for monitoring, moderation and examining are in place.

- *Assignments and examinations* are marked by academic tutors or qualified markers and moderated by the Programme Director or persons appointed by him following Institute procedures.
- *Oral presentation of the MA Dissertation* is examined by a panel of at least 3 examiners, of which one is an external examiner and a representative of FND.

The External Examiner sees all assessed work each year and reports annually to the Examination Board.

### *Language Requirement*

Some knowledge of a second modern language is required for all ecclesiastical degrees. In the final Licence year students without a foreign language qualification may satisfy this requirement by participating in a seminar on a selected text of a French or Spanish theologian in the original language.

### *Awards*

Each year's work is given an overall grade following the relevant marking schemes. For the degree award the assignments of the final year of the Licence in Catechetics programme are weighted as follows:

1. Modules: 1, 2 and 3 = 25% each; 75% in total.
2. Oral presentation of the MA dissertation 25%.

## **Final Year of the Licence in Divinity: Pathway in Catechetical Sciences**

### **Module descriptors**

#### **Module 1: Analysis of a Classic Text in the Area of Catechetics**

##### **Module Code: LIC/CT-1**

CATS level M, 20 ECTS 10/ offered for the first time in 2015

Status: compulsory for the Licence in Catechetics

No Module is required to elect this Module

Study hours: 200

Author of the course notes and main lecturer: Dr. Birute Briliute along with the professional team of Maryvale Institute.

Evaluation: Essay of 6000-8000 words.

This model offers to the Licence in Catechetics' students an opportunity to undertake an independent research on a classic text within the realm of catechetics. Most of the texts from which the students can elect must consist of patristic origin. Two other texts of major importance in catechetics have been taken from Contemporary times.

All of these documents were written during a decisive historical period for the decisive development of a unique yet appropriate educational approach to the Church.

In their research while trying to understand the text chosen, the students will learn

how to read the original theological sources, while appreciating the historical, educational and cultural context in which they were conceived, relating them to the major historical philosophical, educational and theological schools.

Students will thus have access to the learned historical works and to the recent scientific research about the elected text.

In the final part of their essay they will be invited to explore the implications of all this for their pastoral or catechetical work, be it as regards the content, the aims or the catechetical methods or the principles, which are proper for this science.

### **Suggested approach for the essay for all three modules:**

Students will confirm their independent study focus and a key figure, classic text and contemporary debate in catechetics with their tutor before starting their independent research and writing their analysis. Students will be required to use a minimum of 10 academic sources in addition to a minimum of 5 sources indicated in the essential and extended bibliography.

### **List of the classic catechetical texts:**

1. The catechumenate (2<sup>nd</sup>-4<sup>th</sup> century):
  - St. Clement of Alexandria, (150 – 215), *Paedagogus* (A tutor).
  - St. Cyril of Jerusalem, (313 – 386). *Catecheses mystagogicae*, (The Mystagogic Catecheses).
  - St. Ambrose (340 – 397) *Explanatio symboli*, (Commentary on the Symbol).
  - St. Gregory of Nyssa, (335 – 395), *Oratio catechetica* (Catechetical teaching).
2. Early Catechisms (5<sup>th</sup> – 6<sup>th</sup> century)
  - St. Augustine of Hippo, (c. 354 –430), *De catechizandis rudibus*, (How to Catechise the Ignorant).
3. Contemporary classic text in Catechetics (20<sup>th</sup> to 21<sup>st</sup> century):
  - Pope John Paul II, (1920-2005), Apostolic exhortation *Catechesi tradendae*, (Catechesis in Our Time).
  - Pope Francis, (1936–), Encyclical letter *Lumen Fidei* (Light of Faith).

Other catechetical texts may be elected with the agreement of the academic tutor in charge of the module.

### **Recommended reading:**

Bradshaw, P.B., (2010), *The History of the Catechism of the Catholic Church*,  
[http://frben.com/documents/history\\_of\\_the\\_catechism\\_of\\_the\\_catholic\\_church.pdf](http://frben.com/documents/history_of_the_catechism_of_the_catholic_church.pdf)

Fox, R.J., *A Catechism of Church History: 2,000 Years of Faith and Tradition*. Fatima Family

Apostolate: Franciscan University of Steubenville, Ohio.  
<http://catholic-history.excerptsofinri.com/index.html>  
 Livingstone, E. A. (ed.), (2006), *Clement of Alexandria* (c.150–c.215) in *The Concise Oxford Dictionary of the Christian Church*, Second ed., Oxford University Press.  
*Catholic Encyclopedia, Christian Doctrine*:  
<http://www.newadvent.org/cathen/05075b.htm>  
 Titus Flavius Clement of Alexandria (150-215), in *Learning from the Church Fathers*,  
<http://www.reformedreflections.ca/articles/cf-7-titus-flavius-clement.html>  
 Kelly, L., *Catechesis Revisited*, (2000) Darton, Longman & Todd, London, UK.  
 Pope Benedict XVI (Ratzinger, J., Card.), (1997) *Gospel, Catechesis, Catechism*, Ignatius Press, St. Francisco, US.  
 Pope Benedict XVI, (Ratzinger, J., Card.), (2007), *Saint Cyril of Jerusalem, General Audience, 27 June*. [www.vatican.va/holy\\_father/benedict\\_xvi/audiences/2007/documents/hf\\_ben-xvi\\_aud\\_20070627\\_en.html#top](http://www.vatican.va/holy_father/benedict_xvi/audiences/2007/documents/hf_ben-xvi_aud_20070627_en.html#top)  
 Pope Benedict XVI, (Ratzinger, J. Card.), Schonborn, C., (1994), *Introduction to The Catechism of The Catholic Church*, Ignatius Press, St. Francisco, US.

### **Main Documents since the Second Vatican Council on Evangelisation and Catechesis**

*Ad Gentes Divinitus* (1965) - One of the last documents of the Council.  
*General Catechetical Directory* (1971) - Requested by Vatican II  
*Evangelii Nuntiandi* (1975) - By Pope Paul VI.  
*Catechesi Tradendae* (1979) - In the first year of Pope John Paul II  
*Redemptoris Missio* (1990) - 25<sup>th</sup> Anniversary of 'Ad Gentes'.  
*Catechism of the Catholic Church* (1992) - Requested by Extraordinary Synod (1985)  
*General Directory for Catechesis* (1997) - After 30 years Post-Counciliar experience.  
*Pontifical Council for Culture* (1999) *Towards a Pastoral Approach to Culture*, Vatican.  
 Pope Benedict, (2004), *Apostolic Exhortation Sacramentum Caritatis*, Vatican.  
 Compendium to the Catechism of the Catholic Church (2005) – Pope Benedict XVI  
 Youcat: Youth Catechism of the Catholic Church (2011) - For World Youth Day  
 Pope Francis, (2013), *Apostolic Exhortation Evangelii Gaudium*, Vatican.  
 Pope Francis, (2013), *Encyclical Letter Lumen Fidei*, Vatican.  
 All available in the library or online: [www.vatican.va](http://www.vatican.va)

### **Extended bibliography and other indicative text (e.g. websites)**

*Ancient Christian Writers: The Works of the Fathers in Translation*. (1978), NY: Newman Press.  
 Erdozain, L. (1987), *The Evolution of Catechetics*, in Warren, N. (ed.) *Sourcebook for Modern Catechetics*, St. Mry's Press, US.  
 Etienne, G., (1960). *The Christian Philosophy of St. Augustine*, L. E. M. Lynch, trans. NY: Random House.  
 Gareth B., M., (2005), *Augustine*, Blackwell. ISBN 0-631-23348-2.  
 Lilla., R.C., (1971), *Clement of Alexandria, A Study in Christian Platonism and Gnosticism*. (Oxford: OUP), 31-41.  
 Markus, R. A., ed., (1972), *Augustine: A Collection of Critical Essays*. Garden City, NY: Anchor.  
 Marcovich, M., (2003), *Clementis Alexandrini "Paedagogus"*. *Vigiliae Christianae, Supplements*. Leiden: Brill, Hbk. ISBN: 9004124705. pp. 211-240.



- Schaff, P., Wace, H. (ed. supervisors), (2005), *Cyril of Jerusalem, Gregory Nazianzen*, in A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series translated into English with prolegomena and explanatory notes. Vol. I-VII. T7T Clark, Edinburgh.
- Outler, A. C., *The 'Platonism' of Clement of Alexandria*, in *The Journal of Religion*, Vol. 20, No. 3. (1940): 217.

## **Module 2: Research into a Prominent Figure in Catechetics**

### **Module Code: LIC / RFCht-2**

CATS level M, 20 ECTS 10/ offered for the first time in 2015

Status: compulsory for the Licence in Catechetics

No Module is required to elect this Module

Study hours: 200

Author of the course notes and main lecturers: Mrs. Ausra Cane, STL & Dr Birute Briliute, STD along with the professional team of Maryvale Institute.

In this module, students will undertake an in depth study of one prominent theologian, a philosopher or an academic from the list offered who made a significant impact upon the catechetical and religious education ministry in the church history.

This module is designed to enable students to explore their own comprehension of the Catholic religious education theories and practice in relation to the tradition of the Catholic key figures in the history of catechetics and religious education.

The aim of this module is to guide students into their independent research into one of the key figures in catechetics and to discuss the relevance of their ideas to their own pastoral practice in particular and to contemporary catechetical practice in general. This discussion will use a hermeneutical approach and will discuss a few main historical, philosophical, psychological and educational ideas on faith formation of children and adults and their relevance to current pastoral practice in general and to students' pastoral experiences in particular.

The following are a few suggested prominent figures in catechetics and religious education or who had significantly influenced the catechetics and religious education of the Catholic Church. This list is limited for practical purposes, however students are encouraged to select another prominent figure with the agreement of their academic tutor in charge of the module.

- St. Thomas Aquinas (1225–1274)
- Ignatius of Loyola (1491–1556)
- St. John Baptist de la Salle (1651–1719)
- St. John Bosco (1815–1888)

- Maria Montessori (1870–1952)
- Pope St. John Paul II (1920–2005)
- Pope Benedict XVI (1927– )
- Lawrence Kohlberg (1927–1987)
- Pope Francis (1936– )
- James W. Fowler (1940– )
- Thomas H. Groome (1941– )

### **Recommended reading:**

Catholic Bishops' Conference of England and Wales, (1999), *The Priority of Adult Faith Formation*, London.

Congregation for the Clergy, (1997), *General Catechetical Directory*, Vatican.

Fowler, J.W. (1995), *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, HarperOne.

Krebs, D. L., Denton, K. (2005), *Towards a More Pragmatic Approach to Morality: A Critical Evaluation of Kohlberg's Model*, in *Psychological Review*, vol. 112, no.3.

Lombaerts, H., Pollefeyt, D., (eds.), (2004), *Hermeneutics and Religious Education*, Leuven University Press Uitgeverij Peters, pp.1-176.

Merriam, Sh.,B., Bierema, L. (2013), *Adult Learning: Linking Theory and Practice*, John Wiley & Sons, San Francisco.

Pontifical Council for Culture, (1999). *Towards a Pastoral Approach to Culture*, Vatican.

Pope Benedict (2004) *Apostolic Exhortation Sacramentum Caritatis*, Vatican.

Pope Francis (2013) *Apostolic Exhortation Evangelii Gaudium*, Vatican.

Pope Francis (2013) *Encyclical Letter Lumen Fidei*, Vatican.

Pope John Paul II (1997) *Apostolic Exhortation Catechesi Tradendae*, Vatican.

Pound, L. (2011) *Influencing Early Childhood Education: Key Figures, Philosophies and Ideas*, Open University Press, Maidenhead.

The Heythrop Institute for Religion, Ethics and Public Life, (2005), *On the Way to Life: Contemporary Culture and Theological Development as a Framework for Catholic Education*, in *Catechesis and Formation*, London.

<http://www.cbcew.org.uk/content/download/36156/270154/file/on-the-way-to-life-2005.pdf>

### **Extended bibliography and other indicative text (e.g. websites)**

Boyd, D. (ed.), (1988), *Special Issue in Honour of Lawrence Kohlberg*, in *Journal of Moral Education*, vol. 17, no.3.

Catechetical programs and resources for children and adults in print and in video and audio forms and in virtual environment.

Fowler, FJ. W., (1999), *Becoming Adult, Becoming Christian: Adult Development and Christian Faith*, John Wiley & Sons; New Ed. edition.

Groome, T.H., (1999) *Christian Religious Education: Sharing Our Story and Vision*, Jossey-Bass.

Ignatian Spirituality, A Service of Loyola Press at:  
<http://www.ccel.org/ccel/ignatius/exercises>.

Krebs, D.L., Denton, K. (2005), *Towards a More Pragmatic Approach to Morality: A critical*

*Evaluation of Kohlberg's Model*, in *Psychological Review*, vol.112, no.3, pp.629–649  
<http://www.sfu.ca/psyc/faculty/krebs/publications/Toward%20a%20More%20Pragmatic%20Approach%20to%20Morality.pdf>

Kreeft, P. (1990) *Summa of the Summa, The Essential Philosophical Passages of the Summa Theologica*.

Learning Theory and Classroom Practice in the Lifelong Learning Sector (Achieving QTLS Series) (2013) Learning Matters.

Pope Francis, all his official talks, interviews and writings.

### **Module 3: Analysis of a Catechetical debate of the 20<sup>th</sup> – 21<sup>st</sup> century**

#### **Module Code: LIC/CDb-3**

CATS level M, 20 ECTS 10/ offered for the first time in 2015

Status: compulsory for the Licence in Catechetics

No Module is required to elect this Module

Study hours: 200

Author of the course notes and main lecturer: Dr. Birute Briliute along with the professional team of Maryvale Institute.

Evaluation: Essay of 6000-8000 words.

In this module the students have to study one of the major debates, which occurred during the 20<sup>th</sup> and 21<sup>st</sup> century, and which are associated with the thinkers who had a major influence.

Because of the nature of these debates and of the people involved, who were closely related among themselves, the students could organise the study of these questions via a detailed analysis of the works of one particular author, or via the analysis of a particular debate.

The students will examine the antecedents of the chosen debate and the different/contrasting viewpoints involved. They will also offer a critical evaluation of the debate at stake. After having presented and explained the significance of the chosen debate, they will try to identify the antecedents, the people involved and the ways of thinking articulated, as well as the main thinkers and most important works, which constituted the issue of the debate.

The students will study the reasons why this debate was important for catechetics, proving that they have a correct and well-informed understanding of the arguments developed in the debate, including an awareness of the implications of the different viewpoints. Finally, students are invited to present a respectful but critical evaluation of the analysed standpoints involved and will suggest in which way the debate could be solved in a satisfying way.

The appropriate readings are related to the chosen author. The students identify the important courses, which are related to a particular dimension of the following debates:

- Catholic identity, religious education and catechesis;
- Definition of aims and purpose of evangelisation, catechesis and religious education;
- Vatican II: catechetics, religious education and hermeneutics of continuity;
- Psychology of faith and human development in evangelisation, catechetics and RE;
- Faith development and catechetical methods;
- Human experience, tradition and catechesis;
- Scripture, tradition and catechesis;
- Modern sacred art, music and architecture in catechesis and RE.

Students can elect another dimension of the contemporary debates in catechetics with the agreement of the academic tutor in charge of the module.

### **Recommended reading:**

- Carr, D. (1996), *The Moral Role of the Teacher: Perspective on Values* (3), Edinburgh: Oxford University Press.
- Dupuis, J. (1997), *Towards a Christian Theology of Religious Pluralism*. MaryKnoll: Orbis.
- Eavey, B. (1968), *History of Christian Education*, Chicago: Moody Press.
- Bernstein, B. (ed.), *Social Class, Language and Communication*, London, 1970, Id., *Class, Codes and Control*, Vol. I, London, 1971, and Id., *Class, Codes and Control*, Vol. 2, London, 1973.
- Boeve, L., *The Identity of a Catholic University in Post-Christian European Societies: Four Models*, in *Louvain Studies* 31 (2006), 238-258.
- Boeve, L. (2003), *Interrupting Tradition. An Essay on Christian Faith in a Postmodern Context*. Leuven: Peeters.
- Boeve, L., *Beyond Correlation Strategies. Teaching Religion in a Detraditionalised and Pluralized Context*, in H. Lombaerts & D. Pollefeyt (ed.), *Hermeneutics and Religious Education* (BETL 180), Leuven, Peeters, 2004, 233-254.
- Boeve, L., *God Interrupts History: Theology in a Time of Upheaval*, London - New York, Continuum, 2007.
- Crawford M.L. and Rossiter, G.M. *The Future of Holistic Education: The Recession We had to have?*, in *Curriculum Perspectives*, vol. 13, no. 1, 1993.
- Crumlin, R. (2011), *The Blake Book: Art, Religion and Spirituality in Australia*, Macmillan – Melbourne, Australia.
- Duriez, B., & Hutsebaut, D. (2001). *A slow and easy introduction to the Post-Critical Belief Scale. Internal structure and external relationships*. In D. M. Wulff (Ed.), *Handbook of the Psychology of Religion*. Oxford University Press.
- Erricker, C. & Erricker J., (eds.), (2000), *Reconstructing Religious, Spiritual and Moral Education*. New York: Routledge Falmer.
- Glatz, C., (ed.), Pope Francis-Notredame, (Jan-30-2014), *Catholic Identity Must be Clear & Uncompromising*, in *Catholic News Service*. [www.catholicnews.com/data/stories/cns/1400408.htm](http://www.catholicnews.com/data/stories/cns/1400408.htm)
- Grace, G.R. and O'Keefe, J. (eds.), (2007), *International Handbook of Catholic Education*:

- Challenges for School Systems in the 21st Century*, Springer: Science & Business Media, U.S.
- Franchi, L. & McKinney, S. (eds.), (2011), *A Companion to Catholic Education*, Action Publishing Technology, Ltd.
- Fowler, J. (1985), *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. San Francisco: Harper and Row.
- Fowler, J. (1985), *Becoming Adult, Becoming Christian: Adult Development and Christian Faith*. San Francisco: Jossey-Bass Inc.
- Inglehart, R. (1997), *The Silent Revolution: Changing Values and Political Styles in Advanced Industrial Society*. Princeton: Princeton University Press.
- Kohlberg, L. , (1984), *The Psychology of Moral Development. Moral Stages and the Idea of Justice*. San Francisco: Harper and Row.
- Lumsdaine, A.A. & Glaser, R., *Teaching machines and programmed learning: a source book*, Washington, 1962.
- Lombaerts, H., Pollefeyt, D., (eds.) (2004), *Hermeneutics and Religious Education*, Leuven University Press Uitgeverij Peters, pp.1-176.
- Lombaerts, H., *Readers of a Century, from the Living Light*, 1987, vol 23/2, 158-173;
- Lombaerts, H., *An International Perspective on Catechetics, with a Special Emphasis on Europe and Latin America*, in *The Living Light*, 1990, vol 26/4, 304-323;
- Lombaerts, H., *Religious Education Today and the Catechism*, Mount Oliver Review, 1 (Summer 1984) 3-15.
- Merriam, Sh.,B., Bierema, L., (2013), *Adult Learning: Linking Theory and Practice*, John Wiley & Sons, San Francisco, U.S.
- Osewska E. & Stala, J. (eds.), (2010), *Religious Education/Catechesis in the Family: A European Perspective*, ADAM, Warszawa.
- Pollefeyt, D., & Bouwens, J. (2010). *Framing the identity of Catholic schools: Empirical methodology for quantitative research of the Catholic identity of an education institute. International Studies in Catholic Education*, 2(2), 193-211.
- Rest, J. (Ed.) (1988), *Special Issue, The Legacy of Lawrence Kohlberg*, in *Counseling and Values*, vol. 32, no.3.
- Roebben, B., (2001), *The Vulnerability of the Postmodern Educator as Locus Theologicus. A Study in Practical Theology*, in *Religious Education*, No. 96.
- Roebben, B. & Warren, M., (eds), (2001), *Religious Education as Practical Theology*, Petters, Leuven-Paris-Sterling, VA, Technology, Ltd.
- Schrader, D. (ed.) (1990), *The Legacy of Lawrence Kohlberg*, in *New Directions for Child Development*, vol.47.
- The Heythrop Institute for Religion, Ethics and Public Life, (2005), *On the Way to Life: Contemporary Culture and Theological Development as a Framework for Catholic Education, Catechesis and Formation*. [http://www.google.co.uk/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCMQFjAA&url=http%3A%2F%2Fwww.cbcew.org.uk%2Fcontent%2Fdownload%2F36156%2F270154%2Ffile%2Fon-the-way-to-life-2005.pdf&ei=HW1KVNjRFozD7gbp3IDICQ&usg=AFQjCNFWQOJYcD9kRzpP3lE0GfeVpO\\_UIQ&bvm=bv.77880786,d.ZGU](http://www.google.co.uk/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCMQFjAA&url=http%3A%2F%2Fwww.cbcew.org.uk%2Fcontent%2Fdownload%2F36156%2F270154%2Ffile%2Fon-the-way-to-life-2005.pdf&ei=HW1KVNjRFozD7gbp3IDICQ&usg=AFQjCNFWQOJYcD9kRzpP3lE0GfeVpO_UIQ&bvm=bv.77880786,d.ZGU)
- Wiley, P., (2008), *The Catechism of the Catholic Church and the Craft of Catechesis*, Barbara Morgan, M. & de Cointet, P., San Francisco: Ignatius Press.

### **Extended bibliography and other indicative text (e.g. websites)**

- Berk, L., E., (2001), *Awakening Children's Minds: How Parents and Teachers can Make a Difference*, Oxford University Press.
- Dillen, A., (2007), *Religious Participation of Children as Active Subjects: Towards a Hermeneutical-Communicative Model of Religious Education in Families with Young Children*. In *International Journal of Children's Spirituality*, 12, pp. 37-49.
- Elias, J., (1982), *The foundations and practice of adult religious education*, Krieger, Malabar, Florida.
- Hermans, C. (2003), *Participatory Learning. Religious Education in a Globalizing Society*. Leiden: Brill.
- Hess, M. (2005), *Engaging Technology in Theological Education: All That We Can't Leave Behind*. Lanham: Rowman and Littlefield.
- Gadamer, H. G. (2004), *Truth and Method*, Weinsheimer J. & Marshall, D. (trans.), London: Continuum International Publishing Group.
- Gilliespie, B. (1979), *Religious Conversion and Personal Identity*. Birmingham: Religious Education Press.
- Greene, M. (1995), *Releasing the Imagination: Essays on Education, the Arts, and Social Change*. San Francisco: Jossey-Bass.
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## **Oral Defence of the Dissertation**

Module Code: LIC / OrDf

CATS level M, 20 ECTS 10/ offered for the first time in 2015

Status: compulsory for the Licence in Catechetics

Study hours: 200

Evaluation: Oral defence/oral examination.

### *Synopsis*

The purpose of this final part of the Licence degree programme is to evaluate the strengths and weaknesses of the MA dissertation research and also to assess its potential relevance and impact on particular groups of research users (dioceses, deaneries, parishes, pastoral ministry centres, schools, hospitals, prisons, etc). Students are expected to design an appropriate and realistic strategy for the dissemination of their findings to the groups of research users they identified.

Candidates are required to produce a summary of the potential relevance and impact of the dissertation of at least of 300-500 words or 5-7 PW presentation slides with comments of a minimum of 300-500 words of evaluation for submission by the early December (so the presentation (-s) could be then sent to FND in Paris before the oral defence). Please see the Academic Calendar on Moodle for precise dates.

## **Preparation for the Oral Presentation of the MA Dissertation**

Oral presentation of an evaluation of the potential relevance and impact of your dissertation as the final component of the assignments for the Licence degree programme.

Candidates are required to produce an evaluation of the potential relevance and impact of their MA dissertation research and findings on policy, catechetical (RE) practice and research. The guideline length for this is no less than 300 – 500 words or 5-7 PW presentation slides with comments of a minimum of 300 – 500 words (excluding references). The summary of a minimum of 300 to 500 words or 5-7 PW presentation slides with comments of a minimum of 300-500 words of evaluation of the potential relevance and impact of your dissertation should be written and submitted by the end of the autumn term – see the Academic Calendar on Moodle for the actual deadline.

## **Introduction**

The purpose of this final part of the Licence degree programme is to evaluate the strengths and weaknesses of the MA dissertation research and to assess its potential relevance to particular groups of research users (dioceses, deaneries, parishes, pastoral ministry centres, schools, hospitals, prisons, etc.). Students are also expected to design an appropriate and realistic strategy for dissemination of the findings to the groups of research users you identified (diocesan agencies, parish councils, school leadership boards and other stakeholders).

#### *Why your research matters*

Candidates will need to explain and justify clearly why the research undertaken and its findings are significant. Candidates should consider the ways in which the research project relates to:

- particular contexts (parish pastoral mission, policy, culture, historical legacies, etc.)
- aspects of pastoral & catechetical practice
- issues and debates in evangelization, catechetical & religious education fields
- academic theories and debates.

Candidates will have to explain in depth the value of their MA dissertation research findings. They should go back to look at their literature review to reflect on possible omissions and/or necessity to look at certain issues in depth or possibly to expand on new areas of further studies to be taken into consideration. Also, candidates will need to evaluate the significance of their research focus in more detail and explain how the research project is important and relevant to particular groups of research users and stakeholders on national, diocesan and parish (parish pastoral council, developing parish pastoral plan, identity revision of the Catholic school, etc.) levels. Candidates will not only critically reflect on the design of their MA and Licence in Catechetics study but also will show an ability to evaluate realistically the potential impact of their findings. Most importantly students will need to think about how the limitations of their project might affect its significance.

#### *Recommendations*

For more answers on why your research matters you can go back and look at the General Conclusion of your dissertation. Recommendations should be written separately and should form a new paragraph of the General Conclusion of your dissertation so that it is clear what is being suggested/recommended by you. This would normally be a bullet point section, although it is advisable to number each recommendation so that each recommendation can be easily identified and recognized in future discussions.

#### *Recommendations might include:*

- The new methods you would like to introduce into your Adult Faith Formation in the parish, or RE in the school in order to improve Belief, Moral Values, and Christian Faith communication.
- The pastoral points that you would like to introduce and present to your Pastoral Parish Committee and other colleagues.
- It can be any recommendation that naturally comes out of the summary of your



theoretical analysis and the research as well as of empirical survey results.

It is also important to remember that a research project does not have to relate to all of these areas in order to be significant. For example, a small-scale action research project in the parish, school, prison or hospital chaplaincy may set out to explore and improve an aspect of practice in a particular setting. This can still be important, even if the project does not directly contribute to wider debates or set out to change diocesan or parish pastoral planning policy.

Similarly, a research project might contribute to quite abstract theoretical debates in diocese, deanery, school or academia.

### *Identifying relevant audiences*

Just as research can be important and relevant in many different ways, it can be relevant to a range of different audiences. Possible audiences for MA dissertation research could include:

- the research participants
- children, young people and adults
- practitioners
- parents
- policymakers
- academic researchers
- national, diocesan agencies and parishes; and
- the general public.

The findings of a research project are unlikely to be useful to all of these groups in exactly the same way. Different audiences have different needs, interests and agendas. For example, pastoral practitioners may be interested in concrete ideas that will help them to improve aspects of their practice; policymakers may be interested in evidence that suggests that a particular policy has or has not been successful in achieving its aims; and academic researchers may be interested in the ways in which a research project develops or challenges theoretical ideas in their field. Each of these different needs, interests and agendas will influence how the research needs to be communicated to a particular audience.

Candidates should carefully consider what information would be useful to each of the audiences that they have identified so that they could design a strategy to communicate appropriate information to the relevant audiences (parish pastoral council, school leaders, etc.) in a way that will be useful to them.

Students need to think about the last three modules for the Licence and integrate the acquired new insights into the reflection on the MA research project: its relevance, impact and dissemination.

### *Ethics of dissemination*

Ethics remain an issue for researchers even after the process of data collection has been completed. Researchers have a dual responsibility to their participants in the process of disseminating research. They need to ensure that they have not wasted their participants' time unnecessarily. Part of this is ensuring that the results of research are properly disseminated, so that they can be taken up and used in

appropriate ways. At the same time, researchers have a responsibility to ensure that their participants will not be hurt, damaged or disadvantaged because of the ways in which the results of their research were disseminated. It is important that information about the research is communicated accurately and that researchers consider the ways in which dissemination will impact on the participants. You need to think carefully about any ethical issues that may arise from your dissemination strategy.

## **Suggested structure for oral presentation**

### *Introduction*

You could begin your evaluation by discussing how the general topic area that you have chosen is situated in terms of diocesan, parish pastoral planning policy, practice and research in the diocese, deanery, parish, pastoral ministry centre, hospital, prison, school or catechetical centre. Once you have done this, you can explain the importance of your specific research question(s) within this topic area. You should list the points you are going to look at more in depth here.

### *Evaluation of the significance and limitations of the proposed study*

In the next part of your evaluation, you should explain the significance of the research project, and identify the audiences to whom the research is relevant. It will not be sufficient simply to describe the significance in general terms; you will need to explain how and why it is significant to particular groups of research users. You may want to use subheadings to indicate clearly who the potential audiences for your findings are. You should also consider the limitations of your proposed research and how these affect the potential relevance of the project. For example, your project may be highly context-specific or limited to a very particular group of people. This will affect the extent to which they can be generalised and, therefore, the wider significance of the project. It is worth remembering that research can still be important even if it is relevant only in very specific ways and to very specific audiences.

### *Dissemination plans*

You will need to outline and justify clearly a suitable and realistic dissemination strategy for the potential results of your project. Do not simply list and describe each element within the broader strategy. You should explain how and why the different elements within the strategy enable you to communicate the results of the research effectively and usefully to the audiences that you have identified. You will also need to evaluate critically each of the elements within your strategy. This means that you should think about the strategy's potential practical and ethical problems, and show that you are aware of the limits of what you can achieve as a researcher. It is important that you remember to include the feedback that you would give to your research participants as part of your dissemination strategy.

### *Conclusion*

You should end your evaluation with a clear conclusion, which draws together the points you have made about the relevance of your proposed research to specific audiences, and how you have proposed to reach them. You may also want to highlight any possible aspects of your project that might be further developed in the future.

### *References*

Add a list of references in the Maryvale Institute style. The list of references is not counted in the 300 – 500 words. As with the methodology section in your MA research project, you should try to ground the discussion of the relevance and dissemination of your proposed research in the appropriate literature. This is likely to be drawn primarily from the MA module materials, also integrating new insights you acquired in the last 3 modules in the Licence programme.

## Submission of Assignments

This programme uses Turnitin for the electronic submission and marking of all assignments.

### You, the Student

- 1) You are required to submit an electronic copy of your assignments to Turnitin (usually in either Word or PDF format). See the Turnitin Student Handbook (available on the Turnitin calendar) for a step-by-step guide to submitting assignments to Turnitin.
- 2) For each assignment, you are required to complete an electronic assignment topsheet (see Appendix 3), available for download from the Turnitin calendar, which must be used as **page 1** of your assignment.
- 3) You must fill in the details on each topsheet:
  - name in full
  - student number
  - sign all topsheets electronically (this may be typed)
- 4) The SUBMISSION TITLE (see page 10 of the Turnitin Handbook) **must include your name** for admin purposes. E.g. full student John Smith submitting the assignment for the first Licence assignment an idea title would be:  
J SMITH LIC 1
- 5) Please retain a copy of the assignment for your own records.

### Essay flow process

- 1) The Academic Administrator records the date of arrival of the assignment from the student.
- 2) The Academic Tutor logs on to Turnitin and marks the assignment. *All student assignments, which arrive with the Academic Tutor within one week of the due date are sent back by the agreed return date. Any assignment arriving more than one week after the due date will be returned in the Tutor's own time.*
- 3) The mark/grade is recorded and the Programme Director logs on to Turnitin to moderate the assignment.
- 4) Upon completion of the moderation process, the final mark/grade is entered into the student's academic record.
- 5) After the "post date", the marked and graded assignment is made available for the student to view on Turnitin.

## MOODLE

The VLE (MOODLE) is accessed from the Maryvale website ([www.maryvale.ac.uk](http://www.maryvale.ac.uk)). Click on “Current Students” and select “MOODLE” from the drop-down menu. You will need the login and password sent to you on enrolment. You will find here the lecture recordings following each residential weekend.

## Turnitin

The Turnitin Student Handbook will be sent to you on enrolment. To access the Turnitin site, navigate to the Maryvale website. Click on “Current Students” and select “Turnitin Portal” from the drop-down menu.

## Grading Method

- a) The marking criteria for the assessment of the assignments.
- b) The standard and content quality of the work to be presented within your assignment, in order to comply with the Academic Tutor’s expectations.
- c) Detailed instructions of the marking criteria for the assessment are as follows:

### **Licence: Criteria for marking of assignments and dissertations**

The assessment criteria provided for students that tutors are asked to use in their assessment are common to all assessed work in Maryvale’s OUVS-validated Master’s courses. Assessment grades and comments are intended to provide useful feedback to students, offering them a detailed critique of the methodology, scope, execution and presentation of the work, thus enabling both staff and students to compare the results of work at different times and in different components of the course, and also to recognise and monitor their personal and academic achievement.

The criteria cover several key areas of achievement relating to the overall intended learning outcomes of the Programme and the module aims and objectives. These criteria are:

#### *Knowledge and Understanding*

- Systematic knowledge and critical understanding of key concepts and ideas
- Critical awareness, demonstrated in handling complex issues systematically and creatively and selecting relevant information and evidence, including advanced scholarship, to inform judgements.
- The ability to exercise initiative and autonomy in the formulation of proposals for research or fieldwork, handling methods of data collection and analysis
- Breadth and depth of reading.

#### *Application to Practical Situations*

- Creative application of ideas and practice in personal, vocational or professional life;
- Critical self-evaluation of learning and pastoral/educational practice.

### *Intellectual and Methodological Skills*

- Self-direction, initiative and the ability to exercise initiative and autonomy in the formulation of proposals for research or fieldwork, handling methods of data collection and analysis;
- Originality in the conception, execution and presentation of the work
- Clarity of communication in argument and the systematic analysis of ideas
- Critical evaluation of research and methodologies
- Recognised standards of referencing and bibliography

**These criteria are applied as follows in the awarding of grades by academic tutors.**

#### **Fail D (0-49%)**

A fail grade implies an inability to deal with the topic in a sufficiently academic way: (a) a response too brief to illustrate the set criteria adequately; (b) failure to focus on the relevant topic; (c) failure to provide evidence of having read enough of the recommended material; (d) inability to understand or analyse the material read; (e) serious errors and/or uncritical assertions; (f) where appropriate, very limited or unsuitable application to educational/pedagogical/pastoral settings; (g) failure to acknowledge major sources. (deduct up to 7% for each failing from 49%)

#### **Pass C- (50-53%)**

A borderline pass grade implies the student has addressed the question with a satisfactory degree of directness, showing familiarity with the coursebook and associated materials, and a systematic knowledge and critical understanding of many of the main concepts. Adequate material must have been read, assimilated, and clearly referenced. The student shows they have the ability to focus on the material in an academic way, exhibiting a convincing measure of objectivity, analytical ability and an acceptable level of organisation and presentation. They should be able to trace some of the pastoral-educational implications of their work with some critical skill and creativity (where appropriate).

#### **Good Pass C (54-59%)(C 54-56%; C+ 57-59%)**

A C grade implies that the topic has been directly addressed with a good degree of ability and pertinent information, including considerable reference to coursebooks and associated materials. A convincing range of material must have been read and assimilated, and must have been clearly and accurately referenced throughout. The student must have the ability to focus on the relevant material in a serious academic way, and must have organised and presented the material competently, understanding it well and analysing it with critical skill. Where appropriate there will be systematic, creative and critical application to educational/pedagogical/pastoral settings.

#### **Pass with Merit B (60-69%)(B- 60-62%; B 63-66%; B+ 67-69%)**

A B grade implies that the topic has been directly addressed with a marked degree of ability, employing a good range of reading, and exhibiting a high quality of

presentation. There must be clear understanding of the nature and methods of the subject being studied, and a competence in marshalling complex ideas, arguments and evidence. The student must have personally integrated the material and organised it in a logical, systematic and interesting way, analysing it with a considerable degree of critical skill. Where appropriate there will be imaginative and creative application to educational/pedagogical/pastoral settings, informed by some relevant theological principles and theoretical perspectives.

**Pass with Distinction A (70-80%)(A- 70-75%; A 76-80%)**

A distinction grade implies that the topic has been addressed rigorously, economically and comprehensively, employing a wide and varied range of sources, and exhibiting a high quality of presentation. There must be a considerable understanding of the nature and methods of the subject being studied, and an ease in marshalling complex ideas, arguments and evidence. The student must have personally integrated the material to a considerable degree and organised it in a logical, systematic and interesting way, analysing it with a marked degree of critical skill. Where appropriate there will be illuminating application to educational/pedagogical/pastoral settings, informed by a range of theological principles and theoretical perspectives. The work is characterised by a degree of originality of thought, interpretation and application and admits of ready translation into a publishable article on the topic.

**Pass with Distinction A+ (81-100%)**

In addition to the above, work at this level is characterised by marked originality and clear evidence that the student is able to think independently, creatively, systematically and strategically so as to begin to generate new knowledge. Where appropriate, application to educational/pedagogical/pastoral settings will be informed by a good range of key theological principles and theoretical perspectives. The work admits of ready translation into an article such as would satisfy peer review.

## **Assignment Calendar**

a) All essential dates for the coming year covering: Residentials, assignment deadlines and examinations.

b) All pieces of assessment must be completed and submitted before the date of the Oral Exam: (Oral Presentation of Your MA Dissertation).

No work will be marked after this date and admission to the examination is dependent on all work having been completed.

Your Academic Tutor for Module 1 and 2: Mrs. Ausra Cane, S.T.L.

Email: [acane@maryvale.ac.uk](mailto:acane@maryvale.ac.uk)

Your Academic Tutor for Module 3 (A debate of the 20th – 21st century): Dr Tamra

Fromm E-mail: [tfromm@cbsmich.org](mailto:tfromm@cbsmich.org)

## Teaching and learning strategy

The teaching and learning strategy adopted within the Maryvale Institute degree programme derives from Open University distance-learning methodology. This has been adapted to the specific situation of Maryvale Institute with the guidance of an adviser with Open University experience. The unique kind of distance learning of the Maryvale Institute is called the **supported distance-learning method**.

Many elements make up the complete supported distance-learning strategy, all of which help to enable students to use the system effectively. These include written modules or Coursebooks, study guides and handbooks, residential periods, introductions to staff, fellow students and Maryvale's facilities for supporting students at a distance such as the library services, the bookshop, and the telephone/email helpline.

### *a) Programme Director*

The Programme Director guides students through the course and monitors their progress with their studies. He/she monitors all the students' assessed work, and acts as a general tutor. Contact is normally by email or phone. Tutorial sessions are available at all residential sessions. Students are encouraged to contact the Programme Director in the first instance with any academic questions or problems concerning the course.

### *b) Academic Administrator*

The Academic Administrator is responsible for the smooth running of the administration of the Programme including the keeping of records. Students are encouraged to contact her for all routine non-academic matters.

### *c) Academic Tutor*

The Academic Tutor is responsible for marking the assignments and providing reports, a copy of which is retained at Maryvale and the original sent to the student concerned. The role of the Academic Tutor is both to assess the work and to provide substantial tutorial feedback on the assignments and advice on academic progress. The method of marking assignments, by detailed annotation, is specifically designed to be of maximum help to the student at a distance.

Academic Tutors must all have at least a Master's degree in Catholic theology and preferably a Licence, or the equivalent. They play a very important role in the assessment process and therefore receive regular support and training, especially in the supported distance-learning methods of tutorial style marking.

### *d) Residential periods*

***\*\*In response to restrictions imposed and uncertainties raised by Covid-19, Maryvale Institute will conduct all residentials and study days online during 2022. The situation will be monitored and reviewed regularly for course delivery after this time.\*\****

There are three residential periods each year. Maryvale has experienced the enormous encouragement that residential periods give to students on all its Higher Education



courses. On all of the Institute's Higher Education courses, the residential periods enable students:

- to know and support each other,
- to come together in a joint venture and challenge,
- to have a spiritual background to their work through structured times of prayer throughout the weekend,
- to benefit from discussion periods with people in similar situations to themselves.

Where possible a priest not responsible for the programme will be available for consultation. There is usually Exposition of the Blessed Sacrament during the afternoon.

The residential periods also benefit the student in the following ways:

- through supporting lectures and workshops enriching the Coursebook material,
- through tutorials and interaction with the Institute staff
- through the resources of the Maryvale library and ICT services.
- The purpose of the introductory residential session is to familiarise students with Maryvale Institute and its staff, to clarify the nature, organisation and administration of the course, and to allow students to meet each other. The weekend is mainly concerned with ensuring that students understand how the learning system is intended to work, and what facilities are provided or are otherwise available. Students are also provided with this Handbook which clearly lays out all the necessary information.
- The residential periods have an essential role in the intellectual development of the student. They enable the student to seek assistance from the course staff, lecturers, library staff, and other students. The lectures assist the student in understanding the aims, contents and contexts of the modules in the coming term.
- The residential sessions also have the complementary purposes of helping students develop a sense of the inter-relatedness of the modules and of the coherence of the whole course, and at the same time stimulating their own self-awareness and personal development. Given the importance of the academic, vocational, and personal dimensions of the residential sessions, participation in them plays a vital part in the course.
- The spiritual ethos on the residential periods is important for the students: opportunities at residential sessions for spiritual formation play an important role in the personal, moral, and spiritual development of the students. Holy Mass and the liturgy of the hours are built into every residential timetable.
- At each residential period students are given tutorial time so that general course progress may be given particular attention.
- During residential periods in the later years of the programme there are opportunities to participate in seminars on selected texts of either a French or Spanish theologian in the original language. This fulfils the requirement of having practice in reading theology in a second modern language.

- The final exam is an oral exam and there is, therefore, practice and instruction on making presentations and answering questions orally. The course fees include **one** night's bed-and-breakfast accommodation the night before the oral exam, which must be booked with Mother Jaya if needed.

## **Residential Timetable**

### **FRIDAY**

|         |                       |
|---------|-----------------------|
| 7.00 pm | Evening Meal          |
| 8.00 pm | Lecture/Seminar       |
| 9.00 pm | Compline/Night prayer |

### **SATURDAY**

|          |                            |
|----------|----------------------------|
| 7.00 am  | Morning Prayer             |
| 7.30 am  | Mass                       |
| 8.30 am  | Breakfast                  |
| 9.30 am  | Lecture                    |
| 10.45 am | Coffee                     |
| 11.15 am | Lecture                    |
| 1.00 pm  | Lunch                      |
| 2.00 pm  | Tutorials and Library time |
| 4.00 pm  | Tea                        |
| 4.30 pm  | Seminar /Lecture           |
| 6.10 pm  | Evening Prayer             |
| 6.30 pm  | Evening Meal               |
| 7.30 pm  | Lecture                    |
| 9.00 pm  | Compline/Night prayer      |

### **SUNDAY**

|          |                             |
|----------|-----------------------------|
| 7.30 am  | Mass                        |
| 8.30 am  | Breakfast                   |
| 9.30 am  | Lecture                     |
| 10.45 am | Coffee                      |
| 11.15 am | Lecture                     |
| 12.30 pm | Conclusions and Evaluations |
| 1.00 pm  | Lunch                       |
|          | Depart                      |

## Part Three: Library and Learning Resources

### Location

The Drinkwater Library is on the first floor, above the lecture halls, with lift access available.

### Temporary changes for 2021-22 academic year

Because of the ongoing health emergency, the ways in which students are able to access resources through the Library have had to change. The Drinkwater Library is now open to students on weekdays, strictly by appointment with the Librarian. However, resource queries will continue to be answered using electronic resources wherever possible.

Students' first port of call should be the Library's Moodle page. This is where you can find links to ejournal and ebook databases, the library catalogue and other useful information. It may also be possible to supply scans of book chapters or journal articles from printed material on request (within copyright restrictions). Scanning requests should be emailed to [librarymanager@maryvale.ac.uk](mailto:librarymanager@maryvale.ac.uk) and will be actioned as soon as possible, bearing in mind that staff are not on-site every day.

### What is available

The Institute Library holds approx. 20,000 items, covering a wide range of materials: monographs, dissertations, hard copy and online periodicals as well as encyclopaedias. Many of the books are available for loan, with the agreement of the library staff, seven books being the usual limit at any one time. Items of high demand are kept in the Librarian's Office for reference purposes only. Links to the Library's catalogues can be found on the Library's Moodle page.

In the Library there are four computer workstations with internet access available for student use, along with a black and white printer and a scanner. A wireless internet connection is also available for users' own laptops. The librarian provides ICT support, including help with search techniques, during office hours. There is also a photocopier available in the library for student use in return for a small payment per photocopied sheet, as indicated alongside the equipment.

### Electronic Resources

Maryvale subscribes to the *EBSCO* and *JSTOR* online databases and the *Cambridge Companions* series of ebooks, all of which can be accessed through Moodle.

*EBSCO's Religion and Philosophy Collection* gives access to over 200 full text scholarly periodicals, as well as article abstracts and book reviews. Examples of titles included are *Catholic Biblical Quarterly*, *Church History* and *International Journal for the Psychology of Religion*.

*EBSCO* also provides full-text access to the *EBSCO Open Access E-Book Collection*, which has been created in collaboration with university presses and scholarly open access publishers, plus some additional ebooks which have been purchased for the library.

*JSTOR's Religion and Theology Collection* contains a full-text archive of journals which covers the history and philosophy of religious thought spanning traditions, periods, and critical approaches.

*Cambridge Companions* are a series of authoritative guides, written by leading experts, offering lively, accessible introductions to major writers, artists, philosophers, topics and periods. There are over 200 ebooks available in the *Companions to Philosophy and Religion* series, including introductions to topics such as the Hebrew Bible, the *Summa Theologiae* and the history of the Cistercian order.

The links on Moodle will log you in without requiring an additional username or password. Please contact the Librarian if you experience any problems with these: [librarymanager@maryvale.ac.uk](mailto:librarymanager@maryvale.ac.uk)

The Librarian also maintains a list of useful web resources on Moodle.

## Books

All areas of theology are covered including, catechesis, evangelisation, philosophy of religion, Scripture, doctrine, moral theology, liturgy and Church history. There are approximately 400 books on faiths other than Christianity and there are also books on philosophy, psychology and child development and research methods.

**Reference books:** There is an extensive collection of reference works, including general and specialist encyclopaedias and dictionaries, which are extremely helpful, not only to discover the meanings of obscure terms, but also to familiarise yourself quickly with a subject, or begin work on an assignment. The articles which they contain are often followed by useful bibliographies which may lead you to more detailed information.

**Church Documents:** The documents of Vatican II, of the Congregation for the Doctrine of the Faith, Bishops' reports and the papal encyclicals, arranged according to author, are stored in red boxes in the library.

**Faith and Fact books:** Published by Burns & Oates, this series of 150 short and clearly written books covers many areas of knowledge discussed in the light of Catholic teaching.

**Drinkwater Collection:** Canon Francis Drinkwater was a leading catechist in the Midlands, and the originator of the periodical, *The Sower*. A collection of his work is in a glass-fronted case next to the Library Office.

## Journals

Maryvale's subscriptions to print journals are housed in the library. Theology, education, religious education and catechetics are covered. For some journals, online access is also available. A listing of all journal titles with links to the online version (where applicable) is on the library pages in Moodle. See also the section on Electronic Resources above.

## Referencing

The Library uses the 18th edition of the Dewey classification so the majority of titles are in the 200 class for Religion or the 100 class for Philosophy. The cataloguing has sufficient detail to compose citations for "Harvard" or other bibliographical styles. The *Access-it* library catalogue, *EBSCO* and *JSTOR* databases also allow for references to be generated automatically.

## Other Resources

Maryvale Institute is a founder member of ABTAPL (the Association of British [and Irish] Theological And Philosophical Libraries), the highly successful arrangement between theological colleges and specialised department libraries for Inter Library Loans (ILLs) or copying services. Charges may be made for ILLs, dependent on the donor library; Library staff will advise.

### *Other Libraries*

It is recommended that you find a suitable library in your area and learn what facilities it offers. Academic libraries may allow you to use their stock for research and private study, although an increasing number will charge for regular use of their resources. Some will allow you to borrow books on payment of an annual fee. Before travelling to a library, don't forget to check its access policy, which will probably appear on its website.

If you gained your first degree from a UK university, you are strongly recommended to investigate their services for alumni. Many UK university libraries offer preferential access to their alumni, which may include borrowing rights and/or access to online resources.

St Mary's College, Oscott (the seminary in Birmingham) permits Maryvale students to use their library by appointment and for reference access only. Students wishing to visit Oscott Library are requested to contact the Maryvale Librarian first, who will make the necessary arrangements. Students wishing to access other college libraries are strongly advised to take their Maryvale ID cards with them to confirm that they are bona fide students of a UK college.

If you are able to travel to London, you may find it useful to apply for a British Library Reader Pass, which will enable you to carry out research in the reading rooms and access online collections while there <https://www.bl.uk/help/how-to-get-a-reader-pass>

## **Policy for use of the Library**

1. The main purpose of the Institute Library is to support its students and staff in their studies and research. The Library staff are available to help students and staff to maximise their use of the Library resources.
2. Maryvale Library also provides a resource for the diocese. External users wishing to access the library must contact the Librarian in advance to make an appointment. Library facilities for external users are offered on a reference only basis and do not include access to its electronic resources.
3. Students using the Library are expected to respect the right of other Library users to work in peace, without disturbance or interruption. Anyone found to be creating a disturbance will be asked to leave the Library. A report of the incident will be submitted to the Academic Registrar and the student may be subject to disciplinary proceedings.
4. Students are also expected to respect Copyright laws and to follow the instructions of the Library staff when using materials obtained for them, particularly those from other libraries or other outside sources.
5. There are charges associated with obtaining books and materials from outside sources. These charges must be settled by the student on the receipt of the resources.
6. Maryvale Library is primarily a reading library however, where stocks allow, students may borrow books with the agreement of the Library staff. Up to seven books may be borrowed at any one time; on the condition that these are returned on the student's next visit to the Institute (ie. the next study day or residential). Holding on to books for an extended period denies other students access to important and useful resources; therefore failure to return loaned books in a timely manner will result in restrictions being placed on future lending.
7. All outstanding books and materials must be returned before graduation from a programme. Failure to do so may result in the graduate being charged for the cost of replacement(s).
8. A bank of computers and computer points are available in the Library for student use. When making use of these resources students are expected to abide by the general Institute regulations and policies for internet usage.
9. The Library also makes available a photocopier for student use, with the agreement of the Library staff. There will be a small fee per copy sheet to cover the cost of paper and toner; all such fees must be settled immediately.

## Part 4: Study Guidance

### Plagiarism and Copyright

‘To plagiarize is to give the impression that you have written or thought something that you have in fact borrowed from someone else, and to do so is considered a violation of the professional responsibility to acknowledge “academic debts”’ (*MLA Style Manual*, quoting “Statement on Professional Ethics,” *Policy Documents and Reports*, 1984 ed., Washington: AAUP, 1984, 134). The *MLA Style Manual* explains that plagiarism includes:

- presenting someone else’s sentences more or less verbatim as if they were one’s own, that is, without quotation marks or a reference
- making unacknowledged use of someone else’s apt phrase
- paraphrasing someone else’s argument as if it were one’s own
- introducing another’s line of thinking as one’s own development of an idea
- failing to cite the source for a borrowed theme or approach.

The Manual also points out that the best scholars generously acknowledge their debts to others, so contributing to the historiography of their subjects and helping newer scholars understand the process of research and discovery.

Make sure every quotation can be seen to be a quotation by the use of quotation marks at the beginning and end of the quotation, and is properly referenced. Remember, as well, that Coursebooks published by Maryvale should be treated in this way.

When making a point or presenting an argument that is not your original work, make it clear that you are relying on some other scholar. You can say, “Wisniewska makes the following point: ...” and, after making it, give a reference to the work(s) in which she makes that point. Or, if it makes your text flow more smoothly, you can make the point and then insert a footnote that reads: “This point was originally made by Wisniewska in ...”

If you have gleaned some idea from an unpublished lecture, you should make reference to that, giving the time, place and title of the lecture. If you learned something in a private conversation, you can insert a footnote: “I am indebted to Zdaniewicz for this point.” It will *not* reduce your stature in the eyes of those assessing your work for you to acknowledge when an idea is not an original idea of your own. On the contrary, it will make it clearer that you are a competent academic, one who is always on the look-out for helpful ideas, who is eager to browse the literature, who engages in serious conversation with others in the academic community, and who is able to draw the fruits of all this together into a piece of writing that develops its own points or perspectives.

So, to summarise, to avoid plagiarism you must give credit whenever you use:

- another person's idea, opinion, or theory;



- any facts, statistics, graphs, drawings--any pieces of information--that are not common knowledge;
- quotations of another person's actual spoken or written words; or
- paraphrase of another person's spoken or written words.' (Writing Tutorial Services, Indiana University, Bloomington, INDIANA, USA: <http://www.indiana.edu/~wts/wts/plagiarism.html>)

With regard to students writing dissertations, since these will be available in a library, you need to respect copyright. This means that you must not quote other authors' words beyond the bounds of "fair use" without permission (usually, in fact, to be obtained from their publishers). You are unlikely to need to seek such permission, since the convention is that quotations of less than 400 words from substantial prose works constitute "fair use", and a quotation that long is very likely to be a waste of valuable words. However, if you are quoting the larger part of a relatively short literary unit such as a hymn or poem, you do need to obtain copyright, assuming that the copyright has not expired - if in doubt as to whether it has, consult the Librarian at Maryvale. Illustrations and diagrams may also be copyright.

For more on plagiarism and how to avoid it, see Appendix 1 "On Plagiarism".

## The practicalities of note-taking

### *Where?*

The first thing to decide upon here is *on what* to keep your notes. A computer file is the obvious modern way, and has the advantage of allowing easy searching. Some people prefer a hard copy. In this case the best approach is probably to keep a *Card Index*.

The Card Index has several advantages over notebooks. One of the advantages of using cards (either 5"x3", 6"x4" or even the larger 8"x5") is that you can insert notes taken later and can re-sort them into different orders. Also, when it comes to writing your essay you can lay out on a table in front of you all the cards dealing with a particular subject.

### *What?*

What should you write in your file or on the cards?

1. First of all, *details of where the note is taken from*. You need to write the author and title of the book or article, together with the publisher and date details and the page or chapter number (or paragraph number for Church documents).
2. *Quotations*. You may think that a book has expressed an important point which you want to be able to quote in your essay.

How much should you quote from other sources? The general rule would be:

- (i) keep quotations short; as a rule no more than a few lines except in unusual circumstances

(ii) wherever possible, summarise the line of argument and support with a reference rather than give a direct quotation.

3. *Give a summary of a passage in your own words.* Where an important point is being made, re-write it in your own words in summary form, putting the reference to the place you got this idea from after your summary.

Earlier we looked at identifying conclusions and reasons in a passage - it may be that this is what you want to write on your note.

4. *Write your own thoughts and ideas about a subject.* When you come back to the cards to write your essay you will know that the thoughts are your own rather than taken directly from a book because there will be no reference after them. Or you may use a different colour to represent your own views, as opposed to the views of the authors you have been reading.

### **Knowing what to look for**

To take notes effectively, of course, you have to know what it is you are looking for. Otherwise you will be taking notes on every passage and line you read, whereas not every page or chapter will be equally relevant.

What you need, then, is a *first thought list of things to look for*. How do you do this?

Sit down with your assignment question in front of you and a large sheet of paper. Let's imagine that the question is a very simple one:

*'What are the main things which a child needs to know before he or she receives the Sacrament of Reconciliation?'*

You need to write down all the thoughts you have about this question before you begin to open a book or take notes. Just write down the thoughts as single words or phrases, or questions you have. *Pause and do this now before going on. Spend about five minutes on it.*

---

How have you done? You might have ideas such as: Sin, Forgiveness, Jesus' teaching, the Prodigal Son. Also, questions like 'Why do you have to confess to a priest?' or 'Is the Sacrament of Reconciliation the same as Confession?' 'Why is it called by this name?' 'What are the effects of the Sacrament?'

This is a very important exercise because:

1. It means that you have ideas about what you are looking for in your reading. It gives your reading purpose. You want to find out about the topics you have listed and you want to seek answers to your questions.

2. It gives you a list of categories under which you can group your notes. You know that you want to collect some notes on what sin is, for example. At the top of cards dealing with this subject, pencil in the word 'sin'. You will probably collect a number of cards with this same title. File them in your card index under 'S' for 'Sin', and keep a list of the different topics at the beginning of the Card Index so that you can quickly see what you've taken notes on.

*Important!*

Keep this sheet of first thoughts and re-write it periodically as new ideas come. You will also be able to gradually try to arrange it and put some order into the ideas. Eventually, it will be your *essay-plan*.

---

You are now ready to begin. You have a plan, which began as your list of first thoughts and has developed into a fully-fledged essay plan; and you have a series of notes on cards. You will be able to write your assignment section by section, taking out the relevant cards and putting them in front of you as you work.

## **How to write your assignment**

### *General points*

For the sake of attractive presentation and clarity, please adhere to the following rules:

- Include a word count at the end of your essay (easily achieved if using Microsoft Word or similar).
- Please type at double line spacing: this is required for submissions to Turnitin.
- A 12 point seriffed font (such as Times New Roman) is recommended for body text.
- On the cover page of the essay, include your name and student number.
- Decide how you are going to use different typefaces, and stick to it (e.g. titles of books, etc. underlined, foreign words in italics, emphasis in bold.)
- Quotations need to be clearly identifiable. Short ones can be in quotation marks within the main text of your paragraph. Longer ones are better made into a separate, indented paragraph with single spacing and no quotation marks. Make sure you do not (even inadvertently) pass off quotations as your own words. Even paraphrases and summaries should be acknowledged as such.
- Pages should be numbered.

### *Timetabling Your Work*

- 1) Work *backwards* from the submission date

- 2) Plan time for *reading, reflection* and *writing*
- 3) Be *honest* about the amount of time you have
  - Holidays, visits etc
- 4) Allow leeway: mishaps, underestimation of how long X will take, re-writes
- 5) Stick to this timetable
  - Even if it means not doing something you had planned to do
- 6) Keep the *momentum* going
  - Work every day. Little and often is better than bursts

## Features of a good assignment

Here are some important tips for writing a good essay. You might like to think of it as a kind of check-list of points.

First read the question VERY CAREFULLY!

### *Essay and Examination Key Words*

A question that asks: '**Why?**' must be answered by 'Because ...' *Reasons* must be given not just descriptions or quotations.

Question that ask: '**What?**' are rarely as simple as they sound. They often indicate a certain dispute and you must therefore answer with reasons for each point you make.

'**How**' questions must be answered by such phrases as: 'in this way', 'by that means', 'through ..'

If you are asked to: '**Analyse**' or '**critically analyse**', you need to 'break-up' the question into the key elements or terms. You may need to take what might *seem* to be one thing and break it into constituent parts. You may need to trace the sources of the idea; to look at the implications of the idea; the significance; to distinguish the elements of truth and falsity; to explain the relationship to other closely attached elements.

If you are asked to make a '**Synthesis**', you are being asked to put analysed parts together in a harmonious way, showing the *relationships* between the parts.

If you are asked to give a '**Rationale**', you need to say *why* something is the case, give the reasons for it, make the position understandable.

If you are asked to '**Evaluate**', you need to give the arguments *for and against* a position and *weigh up* the strengths and weaknesses; you need to identify the *value* or importance of an idea and your own reasoned conclusion is needed.

If you are asked to **Clarify/ explain/ bring out**, this means that you are being asked to take something which is puzzling or complex and *put order* into it; to identify distinct parts and show how the parts fit together or follow from each other.

If you are asked to '**Discuss**', this is often connected to a quotation. Decide whether you think the statement is true or false, raise key points, bring out implications and associated ideas and show their distinctions and connections.

If you are asked, '**To what extent**' or '**how far**', you need to give both positive reasons and also explain lacks. Your conclusion must sum up the 'extent' to which you can agree or disagree, accept or not accept the proposal.

#### **(i) Reading**

You should draw from *at least* half a dozen sources for the assignments. Note particularly any works that are stressed as important reading by the tutor or in the Coursebooks.

#### **(ii) English**

Clarity and accuracy will be expected in use of English. Remember to watch spelling, punctuation and grammar.

#### **(iii) Answer the question directly**

Ask yourself continually, 'Is what I am writing helping to answer the question?' and also, 'Would it be clear to a reader why I am including the material that I am?' One of the main points looked for in the assignments will always be the relevance of the material included, together with a clear line of argument. Be simple and direct in answering the question. Avoid interesting detours which take you off the point!

#### **(iv) Structure**

The structuring of your assignments is vital. The simple rule here is that the order in which you present points should facilitate the presentation of your argument. Always be as clear, simple and straightforward as possible. Don't leave the reader guessing where you're moving in your essay.

#### **(v) Introduction**

Your assignment should have an introduction. In this introduction you can do any of the following (i) very briefly outline the structure of your assignment and the main topics you will be dealing with; (ii) very briefly indicate what the main lines of argument will be; (iii) in a couple of sentences tell the reader what conclusion you will be arguing for; (iv) show an awareness of the scope of the field to be studied and of the scope of the assignment itself; (v) as an overture introduces and weaves together the main musical themes in an opera, you may like to introduce the key ideas, words and phrases which will be significant in your assignment, demonstrating your grasp of their inter-relationship.

### ***(vi) Progression of Paragraphs***

Make sure that paragraphs are coherent wholes; do not make them too staccato, but equally be prepared to begin a new one when you introduce a new idea. Each paragraph should cover a *single point or idea*, the theme of which should be expressed in the opening sentence. If you find you are introducing a new idea, begin a new paragraph. Each paragraph must clearly follow from the one before, building on what has already been developed in your assignment and taking the argument further. You are aiming to provide a clear line of argument leading to a conclusion.

### ***(vii) Analysis***

Try to keep a balance between the presentation of information and its analysis. Remember to avoid unsupported generalisation. Your conclusions should flow from evidence, authoritative sources and argument so that the reader feels he or she has been led to a conclusion by evidence and logic that deserves respect.

### ***(viii) Conclusion***

Your assignment should have a conclusion. No new points should be introduced here. Rather, the conclusion serves to pull the main points of the assignment together and briefly restate the conclusion to the argument.

### ***(ix) Using quotations***

Be careful how you use quotations. They should not be a substitute for your own thought. In general you should prefer to use short rather than long quotations. There are three main reasons why you might want to use a quotation:

- to sum up a point you have been explaining
- to use as a launching pad for the analysis of an idea
- to give authoritative support for a point you have made (this can often be as well achieved by the use of a reference instead)

### ***(x) References and bibliography***

There are many accepted forms of referencing *and setting out bibliographies*. *The important thing is to use a system that is clear and consistent*. For this course we ask you to use one based on the MLA system, see under the title 'How to do referencing and a bibliography'.

Please, however, remember the following:

**References** should always be given where published work is cited or referred to.

In the case of **scriptural references: in the text** give the abbreviated form of the scriptural book, together with chapter and verse, a colon separating chapter and verse. For example, (1 Cor.1:25), (Jer.15:4), (Deut.30:14-17).

With regard to references to **documents of the magisterium: in the text** give the *abbreviated form* of the document, together with a paragraph number. For example (GS 16), (LG 10). An explanation of the abbreviations should be included in the assignment.

The list of abbreviations should be given in alphabetical order of the abbreviations. It is probably best to have the list of abbreviations at the beginning of the essay. You need not give abbreviations for the scriptural books since these are well-known.

A **bibliography** should always be appended (see section below on 'How to do referencing and a bibliography').

## How to do Referencing and a Bibliography

For this course we ask you to follow the MLA referencing system, but you may use another reputable system, provided that you are able to do so **correctly** and **consistently**.

This can seem a tedious subject, but it is a courtesy to your interested reader to let him follow up what you say easily, rather than frustrating and confusing him! For more details see

|   |
|---|
| HAFFNER, Paul. <i>Style Manual for Essays and Theses</i> . Leominster: Gracewing, 2010. |
|---|

### *Referencing*

The reference need only contain enough information for clarity and neatness. For example, if the full entry in the *bibliography* says:

|  |
|--|
| JARRETT, Bede, O.P. <i>S.Antonino and Medieval Economics</i> . St.Louis: Herder, 1924. |
|--|

then the footnote *reference* can say,

|   |
|---|
| JARRETT. <i>S.Antonino and Medieval Economics</i> , p.25. |
|---|

However, it is often best to give the first footnote reference in full. A subsequent reference can have the title shortened unambiguously, for example

|                                  |
|----------------------------------|
| JARRETT. <i>Antonino</i> , p.36. |
|----------------------------------|

### *Bibliography*

Bibliographies should be structured according to the category of item:

1. The Scriptures are always placed first
2. then Conciliar and other Magisterial documents;
3. then books, articles, websites, and so on.
4. Books and articles should be listed in alphabetical order by author or if there is no author by title.
5. Every item in your bibliography should normally be referred to at some point in your text.

## Books

a) Begin each entry with the **surname** of the author/compiler/editor, printed in capital letters. e.g. **KELLY**.

b) This should be followed by the first name(s), either in full, or in initials, e.g. **J.H.D.**. If the full name is used, it ought to be in small letters, followed by a **full-stop**.

c). Then comes the **title** itself, always underlined or *italicised*. e.g. *Early Christian Doctrines*, followed by a **full-stop**.

Although the MLA referencing system prefers underlining to italics, it allows either. *Italics do seem to look far better in modern Word Processed text, both in References and in the Bibliography*. Whichever you choose, be consistent and remember to apply it to titles in the references as well as in the bibliography.

d). Next must come **the place of publication**. This is conventionally the most important secondary detail, even more important than the publisher. 'The place should be followed by a **colon**. e.g. **London**:

e) Then comes the name of the publisher, followed by a **comma**, e.g. **Adam & Charles Black**,

f) Finally comes the vital **date of publication**, followed by a **full stop**. e.g. **1977**. Be careful if a book was originally published a long time before the edition or reprint you are using. If you omit the original date it can be very uninformative, and the reader may wonder how on earth someone in the past who refers to the original edition could have time-travelled to the date of your one!

Put all together, this will appear as:

|  |
|--|
| KELLY, J.N.D. <i>Early Christian Doctrines</i> . 5th. revised edition. London: Adam & Charles Black, 1977. |
|--|

Note (1) that the second line has been indented by 0.6cm in order to allow the author's surname to appear clearly, an invaluable feature in a long list of publications. To do this in MS Word select the 'hanging' option at Paragraph>Indentation>Special.

Note (2) that any additional information which is helpful appears between the title and the place of publication.

Note (3) that if the name of the publisher is not available, the **place of publication and the date of publication**, separated by a comma, are the vital pieces of information conventionally provided **in parenthesis**, e.g.

|  |
|--|
| KELLY, J.N.D. <i>Early Christian Doctrines</i> (London, 1977). |
|--|

Note (4) that if the book in question is a compilation, then the editorship is indicated **in parenthesis** after the surname and first name/initials as (ed.) or (eds), e.g.

|   |
|---|
| BETTENSON, Henry (ed.). <i>The Early Christian Fathers</i> . Oxford: Oxford University Press, 1956. |
|---|

**This can be very important** to distinguish material written by an author, for example J. Dupuis, from material he has collected, such as documents of the Magisterium.



Note (5) that if the book is part of a **series**, then this is indicated **in parenthesis, with enclosed full stop** after the title, e.g.

|  |
|--|
| O'COLLINS, Gerald. <i>Interpreting Jesus</i> . (Introducing Catholic Theology, Series No.2.) London: Geoffrey Chapman, 1983. |
|--|

## Documents of the Magisterium

These can be tricky because they contain both Latin and English in their titles.

|   |
|---|
| POPE BL. JOHN PAUL II, Encyclical Letter <i>Redemptor Hominis</i> . 4 Mar 1979, From <a href="http://www.vatican.va">www.vatican.va</a> . |
|---|

|   |
|---|
| VATICAN II, Constitution <i>Sacrosanctum Concilium</i> on the Sacred Liturgy. |
|---|

Always indicate your source. If using Flannery, cite its details once and remember to designate Flannery as ed. He wasn't the author!

## Periodical articles

- a) First comes the **surname of the author**, printed in capitals. e.g. NAVONE.
- b) Then comes the first name or initials, followed by a **full-stop**, e.g. John,
- c) Then comes the **title of the article, between inverted commas**, followed by a **full-stop**. e.g. "Four Gospels: Four Stages of Christian Maturation".
- d) Afterwards comes the title of the periodical, either underlined or *in italics*, e.g. *Review for Religious*.
- e) Then comes the **number of the volume**, followed by the **date in parenthesis**, e.g. 39 (1980)
- f) Finally come the **page numbers**, followed by a **full-stop** e. g. 558-567

Put together, this would appear as:

|   |
|---|
| NAVONE, John. 'Four Gospels: Four Stages of Christian Maturation'. <i>Review for Religious</i> 39 (1980) 558-567. |
|---|

The neatest way to refer to a specific page in a footnote is as follows:

|   |
|---|
| <i>Review for Religious</i> 39 (1980) 558-567 at 560. |
|---|

## Citing Internet Sources

The Internet can be a rich source of different forms of information and is now widely used in research which of course produces the problem of citation of sources. The file transfer protocol (FTP) is a programme to connect to a remote site and transfer files to your own site – but how do you identify such a file in your bibliography? How

should you refer to a website? Those sharing an interest may link to a mail server, a piece of software which stores a mailing list of e-mail addresses of individuals. Messages sent to the mail server can be copied to all the addresses on the list. The Internet contains such lists, called discussion lists, on theology and education. Is there a clear way in which they may be cited?

To help with these questions, here are citation guidelines, based on Ian Winship and Alison McNab. *The student's guide to the Internet*, 2nd ed, Library Association, 1998.

## **E-Mail correspondence**

- \* Author,
- \* Date (in round brackets).
- \* Subject (underline or italics).
- \* 'e-mail to' recipient's name (in square brackets),
- \* [online].
- \* 'Available e-mail:' recipient's e-mail address

### **Example:**

|  |
|--|
| Tutor, M , (12 April 1999). <u>Study Guide</u> .<br>[e-mail to A. Student], [online]. Available e-mail: maxi@global.com.au |
|--|

## **Discussion list message**

- \* Author,
- \* Date (round brackets).
- \* Subject.
- \* Discussion-list name (underline or italics)
- \* [online].
- \* 'Available e-mail:' e-mail address

### **Example:**

|  |
|--|
| Johnson, John, (12 April 1999) Euthanasia. <u>CIN Ethics discussion list</u> [online]. Available e-mail: cinethc@cin.org |
|--|

## **Complete discussion list**

- \* List name (underline or italic)
- \* [online].
- \* 'Available e-mail:' e-mail address

### **Example:**

|   |
|---|
| <u>CIN Ethics discussion list</u> [online]. Available e-mail: cinethc@cin.org |
|---|

## **FTP**

- \* Author,

- \* Date (that included with the source – round brackets).
- \* Title (underline or italics)
- \* [online].
- \* ‘Available FTP:’ address; directory; file; date accessed (square brackets)

**Example:**

King, M L, (August 1963). I have a dream [online].  
 Available FTP: mrcnext.cso.uiuc.edu Directory: gutenber/freenet  
 File: i-have-a-dream; [2 March 1999]

**World Wide Web**

**Individual Works**

- \*Author/Editor,
- \*Year (round brackets).
- \*Title (underline or italics)
- \*[online].
- \*Edition (in brackets).
- \*Place of publication:
- \*Publisher (if known)
- \*‘Available World Wide Web:’
- \*URL ;
- “Date accessed” (square brackets)

**Example:**

John Paul II, Pope, 1999. Letter concerning pilgrimage to the places linked to the history of salvation [online]. Rome: Holy See.  
 available World-Wide-Web:[http://www.vatican.va/holy\\_father/john\\_p../  
 en\\_hf\\_jp-ii\\_let\\_30061999\\_pilgrimage\\_en.htm](http://www.vatican.va/holy_father/john_p../en_hf_jp-ii_let_30061999_pilgrimage_en.htm) [17 July 1999]

**Notes:**

The publisher is either the publisher in the traditional sense or the organisation which is responsible for the information on the internet.

The date accessed is given because of the possibility in this medium of changes being made at any time.

Remember, if you want to split a URL at the end of a line, only do so following a /

# Appendix 1: On Plagiarism

## Guidance on Recognising Unacceptable and Acceptable Paraphrases

The author is indebted to the Writing Tutorial Services, Indiana University, Bloomington, INDIANA, USA for the key ideas explored below.

**Original text from Vatican II's Dogmatic Constitution on Divine Revelation (*Dei Verbum*)**

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation.

### **An UNACCEPTABLE paraphrase that is plagiarism**

We must believe that the books of Scripture teach without error that truth which God wanted put into writing because everything stated by the sacred authors must be believed to be stated by the Holy Spirit.

What makes this passage plagiarism?

Two reasons:

- 'the writer has only changed a few words and phrases, or changed the order of the original's sentences.
- the writer has failed to cite a source for any of the ideas or facts.' (Writing Tutorial Services, Indiana University, Bloomington, INDIANA, USA <http://www.indiana.edu/~wts/wts/plagiarism.html>)

**If you do either or both of these things, you are plagiarising.**

**NOTE:** This paragraph is also problematic because it fails to make explicit the key point of this text, which is that Scripture teaches without error that truth which God wanted to give us 'for the sake of salvation' i.e.: the Biblical truth which is without error is salvific, not necessarily historical, scientific or in any other way principally informational.

### **An ACCEPTABLE paraphrase:**

The doctrine of Scriptural inerrancy follows logically from the doctrine of its inspiration: because we hold that all that the Biblical authors asserted was inspired by the Holy Spirit (who is divine) we must also hold that the Scriptural texts transmit unerraneously that which God wished to transmit in this manner: those truths needed for our salvation (*Dei Verbum*, 11)

**Why is this passage acceptable?**

'This is acceptable paraphrasing because the writer:

- accurately relays the information in the original using her own words.
- lets her reader know the source of her information' (Writing Tutorial Services, Indiana University, Bloomington, INDIANA, USA and can be found at <http://www.indiana.edu/~wts/wts/plagiarism.html> )

**Here is an example of quotation and paraphrase used together, which is also ACCEPTABLE:**

The doctrine of Scriptural inerrancy follows logically from the doctrine of its inspiration: because we hold that everything asserted by the Scriptural authors 'must be held to be asserted by the Holy Spirit' we must also hold that the Scriptural texts transmit 'without error that truth which God wanted put into sacred writings for the sake of salvation' (Dei Verbum, 11)

**Why is this passage acceptable?**

'This is acceptable paraphrasing because the writer:

- records the information in the original passage accurately.
- gives credit for the ideas in this passage.

indicated which part is taken directly from her source by putting the passage in quotation marks and citing the page number.' (Writing Tutorial Services, Indiana University, Bloomington, INDIANA, USA and can be found at <http://www.indiana.edu/~wts/wts/plagiarism.html>)

**Important Note:**

Even if the writer had used these phrases or sentences in her own paper without putting quotation marks around them, she would be PLAGIARISING.

'Using another person's phrases or sentences without putting quotation marks around them is considered plagiarism **EVEN IF THE WRITER CITES IN HER OWN TEXT THE SOURCE OF THE PHRASES OR SENTENCES SHE HAS QUOTED.**' (Writing Tutorial Services, Indiana University, Bloomington, INDIANA, USA and can be found at <http://www.indiana.edu/~wts/wts/plagiarism.html>)

## Appendix 2: Extension Request Form

(This is available for download from MOODLE)

**ASSIGNMENT/ESSAY DEADLINE EXTENSION REQUEST FORM**  
**Email to: PROGRAMME ADMINISTRATOR (postgrad@maryvale.ac.uk)**



**Please note** any request for an extension to an assignment / essay submission deadline must be made in advance of the scheduled deadline.

|   |                                     |
|---|-------------------------------------|
| <b>Student Name:</b>  | <b>Date of request:</b>             |
| <b>Course/Programme: LICENCE IN CAT.</b>  | <b>Year group:</b>                  |
| <b>Assignment/Essay No:</b>   | <b>Scheduled deadline:</b>          |
| <b>Email address:</b>   |                                     |
| <i>Boxes below will expand as you type</i>  |                                     |
| <b>Reason for request:</b> Please give details of your reason for requesting an extension to the assignment/essay deadline. |                                     |
| <b>Submission plan:</b> Please indicate clearly when you plan to submit the assignment /essay                               |                                     |
| I understand that requesting an essay extension may impact on further essays to be completed.                               |                                     |
| <b>Requester's signature:</b>   |                                     |
|   |                                     |
| <b>Extension approved Yes / No</b><br>If no, please indicate reason below   | <b>Length of extension granted:</b> |
|   | <b>New submission date:</b>         |
| <b>Reason for decline:</b>  |                                     |
|   |                                     |
| <b>Name:</b>  | <b>Date:</b>                        |
| <b>Signature:</b>   |                                     |
| <b>Admin Office to Complete</b>   |                                     |
| <b>Date marker notified:</b>  | <b>Date student notified:</b>       |

**ASSIGNMENT/ESSAY DEADLINE EXTENSION REQUEST FORM**  
**Email to: PROGRAMME ADMINISTRATOR (postgrad@maryvale.ac.uk)**

*Late Assignments*

The importance of meeting deadlines for submitting assignments cannot be overemphasised. The discipline of doing so is an essential part of all academic courses, and is a particularly important aspect of distance-learning degree programmes, because the effort to meet deadlines assists the student in developing regular patterns of study. It must also be said that once a student begins to miss deadlines and falls behind with work, it becomes increasingly difficult to do justice to the course; assignments are inevitably rushed in the attempt to make up for lost time. Once one assignment is late, the next tends to be as well, and it is difficult to return to a steady pattern of study. Moreover, the learning which takes place on the degree programme is sequential and this feature is lost if a student is trying to write two assignments more or less simultaneously in an attempt to catch up with work. A student who takes longer time for an assignment without good reason could also be considered to have had an unfair advantage over those who observed the deadline.

For these reasons, and also to ensure the smooth running and administration of the course, it is important that there are clear guidelines concerning assignment deadlines.

- 1 Students must do their utmost to submit all their work by the assignment deadlines.
  - 2 A student may for a good reason request the Programme Director to grant an extension of up to two weeks. The request must be made before the essay deadline has passed unless there is a good reason for the delay. If the assignment is not ready for completion by the end of the extra time granted, an extraordinary request for a further extension of up to one month may be made to the Programme Director, specifying the reason in writing. A further extension beyond this one can only be granted by the Faculty Board for a very serious reason.
  - 3 Any extension of more than two-thirds of the time to the deadline for the next assignment shall not normally be granted without a revised timetable for that student's remaining essays being agreed.
  - 4 Work submitted late without permission being given shall incur the following penalties (or such others as shall be decided by the appropriate Course Committee):

|                                      |                                       |
|--------------------------------------|---------------------------------------|
| Up to one week late                  | lowest mark within the grade given    |
| From over 1 to 3 weeks late          | lowest mark 1 grade below that given  |
| From over 3 to 5 weeks late          | lowest mark 2 grades below that given |
| Over 5 weeks late                    | lowest mark 3 grades below that given |
| Subject to a minimum of a bare pass. |                                       |
  - 5 Course work shall not normally be accepted beyond the deadline set in any academic year. Permission to submit after the deadline may be given by the Faculty Board and may be accepted subject to a penalty as prescribed in paragraph 3 above. Work submitted without permission beyond this deadline, normally two weeks **before** the last examination, may be submitted to a resit board and shall only achieve the minimum pass mark.
  - 6 The Course Director should contact any student who fails to submit an assignment four weeks after the deadline
-

## Appendix 3: Assignment Topsheet

(This is available for download from MOODLE)

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Student to Complete:

|               |                 |
|---------------|-----------------|
| Name in Full: | Student Number: |
|---------------|-----------------|

Essay Question - Please Type in Full

I certify that, except where clearly indicated, the content of this assignment is all my own work. Every use of any work, ideas or writings belonging to others has been appropriately acknowledged.

Signed: \_\_\_\_\_ (student's signature – can be typed)

I have remembered to include a bibliography Yes/No

Word count:

**TARGETS FROM PREVIOUS ASSIGNMENT FEEDBACK:**

1.

2. |

3.

**How I have attempted to meet the above targets in this assignment:**