



Cardiff BTh  
Study Handbook  
2011/12



## Welcome to the BTh study handbook.

The thought of studying at a University can be very daunting but as the SHARE student handbook reminds us “no one arrives at university as a first-rate researcher and essay writer”. The purpose of this handbook is to help you understand and develop the skills necessary to make the best of the learning opportunities offered by the BTh programme (at Certificate, Diploma or Degree level) and to offer practical help with writing your first assignments.

It is divided into two parts:

Part one is the Study Guide. This is an adaptation of part of the Cardiff University SHARE student handbook and contains all the information you need about using the libraries, the style guide for written work, details of how to avoid “unfair practice” (including plagiarism) and where to go for further help.

Part two is the Study Skills Guide. This contains a self-assessment exercise followed by further advice and information about how to study effectively. Even if you are an experienced student it is worth looking at this because some of the material relates specifically to the study of theology and Christian ministry.

We want this handbook to be as useful as possible for you and future students so do please let us know how it could be improved (email [luke.curran@stmichaels.ac.uk](mailto:luke.curran@stmichaels.ac.uk)).

Happy studying!

### Copyright Acknowledgements

Most of the text on pages 4-24 is an adapted version the SHARE Student Handbook prepared by Richard Cawley, the Student Support Officer.

The activities on pages 26-30 are © Stella Cottrell 1999, 2003, *The Study Skills Handbook*, Palgrave Macmillan Ltd (slightly adapted).

The material on pages 31-40 comes from various places and has sometimes been adapted. These sources include web-based resources from the Open University, Staffordshire University, University of Wolverhampton, East Anglia Polytechnic University, University of Surrey, Purdue University, Dundee University, University College for the Creative Arts, the Campaign for Learning, Skills4study and material from Roberts S. & Muir D. (1994) *The Distance Learner*. Nottingham: St Johns.

The glossary of theological terms is reproduced from Roberts S. & Muir D. (1994) *The Distance Learner*. Nottingham: St Johns.

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## Introduction

Certificate, Diploma and BTh students have a range of library and information services available to them, provided by both the University and the Theological Colleges where they are studying.

This section contains details of the services provided by Cardiff University. These services may be used by both residential and non-residential students. You will also be given information about either the St Michaels College Library or the South Wales Baptist College Library during your induction programme.

St Michael's non-residential students who are taught at Trinity College, Carmarthen and Glyndŵr University, Wrexham also have access to the libraries of the institution in which they are taught and the arrangements for accessing them will be explained at the induction weekend.

## Cardiff University Libraries and Information Services

There are twelve libraries at Cardiff University. The main one that Religious and Theological Studies students will use is the Arts and Social Studies Library (ASSL), located next to the Humanities Building on Colum Drive (for further information, see: <http://www.cardiff.ac.uk/instrv/libraries/assl/index.html>)

On the ground floor you will find the Issue Counter. Next to that you will find the Short Loan and Photocopy Collections of recommended reading material. Some Religious Studies and Theology books can be found in the Short Loan section, and some articles etc in the photocopies section.

You will find the majority of the Religious and Theological Studies books on the second floor of the library. There are also a number of Religious Studies and Theology journals on this floor.

To locate books and journals use Voyager, the library catalogue. (Terminals from which you can access Voyager can be found throughout the library). Leaflets are available that can help you get started with Voyager. Voyager may be accessed from **all** campus computers (<http://library.cf.ac.uk/>) and off-campus via the library website.

### **Book Availability**

If you want to borrow books, take them to the issue counter or automated withdrawal stations. The total number of books available to students, and the number of those that may be from the short loan collection, are given below:

<b>Student Status</b>	<b>Total number of Items</b>	<b>Central / 'Short Loan' collection</b>
Full-Time Undergraduate	12	5
Part-Time Undergraduate	4	2

Although lecturers make every effort to ensure there are sufficient numbers of books/articles in the library to satisfy demand, on occasion you may find you are unable to get hold of certain books/articles. There are two possible alternatives.

### **Book not Listed**

Should a book be listed in the bibliography of your module handbook, but not in the Voyager index, please let the tutor know and report it to Erica Swain in the library. Erica is the library

liaison officer for SHARE.

### **Book on Loan**

If the book happens to be on loan, have a look in the library for other relevant books, ask the lecturer if there are any alternatives he/she can recommend, check out the internet for some good electronic resources (this is important since we expect you to use websites as well as more traditional resources),.

For more information on the libraries, including location maps, please see <http://www.cardiff.ac.uk/infos/library.html>

### **Short Loan Books**

The Arts and Social Studies Library usually lends books for two weeks. However, due to the high demand on some books and articles, there are three shorter loan periods available. Please be aware of these periods, as **overdue books incur fines**.

1. **4-hour loans:** This is used for photocopied articles or books. Such books may be used for up to four hours, unless they are taken out at the end of the day, in which case they must be returned during *the first half hour of opening*.
2. **1-day loan:** This is used for books regarded as essential reading, especially where there are limited copies, as with out-of-print titles or for past editions of journals. Such books are issued at any time of the day and should be returned at the same time on the next day. A book taken out in the morning may be returned during the early evening, up to 36 hours later.
3. **1-week loan:** This is used for secondary or background reading. 1-week loans may be reserved, and when in use may be renewed for a further week, unless reserved by someone else.
4. **The Weekend Rule:** The library does not require books to be returned on Saturday or Sunday, so a 1 day loan taken out on Friday would be due in on Monday, a 1 week loan taken on a Friday would be due Monday week.

### **Reservations**

Reservations (except for 4-hour loans) may be made via the Voyager system. However, reservations are only reserved by the library (and available for you to collect) for **one day only**. Although you will be notified by e-mail, it is important to note that the library will **only** use Cardiff University accounts (i.e. *Name@cardiff.ac.uk* and **not** hotmail, or other personal accounts). It is therefore essential that you check your Cardiff e-mail account regularly, or ensure that your mail is automatically forwarded.

The library monitors the use of books and decides when demand requires that additional copies are bought and when books are put on short term loan.

### **University Computer Facilities**

There are computer facilities provided in the library, to be found on each floor (including the basement). Some of these can be booked by filling your name in a time sheet, and so may be booked by others at certain times.

In addition to these, there are also convenient computer terminals on the Ground Floor of the Humanities Extension in Room X0.07 (18 terminals) and X0.08 (15 terminals). These have laser printing facilities. There are also a number of other facilities around the campus which may be

used, some of which have 24 hour access. For a list of these, please see <http://www.cardiff.ac.uk/insrv/it/itrooms/index.html>.

Students with their own computers may register for remote access to Cardiff University. This involves making an application to INSRV see <http://www.cardiff.ac.uk/insrv/it/network/index.html>).

### **Electronic Libraries**

Cardiff University holds access to a number of electronic resources, including databases, online journals and past papers which are of interest to students of Religious and Theological studies. Please see <http://www.cardiff.ac.uk/insrv/eresources/index.html>.

### **ATLA Religion**

A particularly useful database is ATLA Religion, to which the university is subscribed. To access, click on <http://www.cardiff.ac.uk/insrv/eresources/index.html> and choose **Alta Religion Database**. It can be accessed both on and off campus with the appropriate passwords. For details on passwords please visit the library website. Other recommended search indexes are the British Humanities Index and Web of Science.

### **Cardiff University E-learning “Learning Central”**

Cardiff University e-learning system, commonly referred to as “Learning Central” or occasionally still under it’s old name “Blackboard” is an electronic resource onto which lecture notes, handouts and bibliographies for modules and images can be displayed. The modules shown will be those on which you are registered, but not all module leaders use this increasingly popular facility yet. Please see <http://cue.cf.ac.uk/> For this site you need only your normal Cardiff username and password, as given during induction week.

## Writing Essays and Other Assignments

For non-residential students, all academic modules are assessed by means of coursework. For residential students, most of your modules will be assessed by coursework, although there are also a few written examinations. In most cases, coursework consists of essays (normally two per module). However, it might take other forms, such as a seminar paper or a book review. When non-essay assignments are set, it is important to make sure that you fully understand the style of writing or presentation that is expected by talking about it to the module tutor.

The aim of this section is to help you develop good essay writing skills.

### **Developing good essay writing skills**

For every essay or other written assignment you should always:

#### **1. Read the essay title**

Read the question carefully. Many students make the mistake of not reading the question carefully, which results in wasting a lot of time researching irrelevant information, or else writing an overly general paper on the topic the question *seems* to mention, rather than on the specific question at hand.

#### **2. Use the reading list**

Use the reading list provided in the module handbook and go along to the Arts and Social Studies library or the St Michaels College library to find the books and journal articles listed. It is a good idea to ask the lecturer whether it is essential to read all the books and articles on the list or whether there are certain core texts. Sometimes these have already been identified on the booklist by the lecturer.

#### **3. Make an essay plan**

Before writing the essay make an essay plan. The plan should consist of:  
an introduction;  
a series of topics/subjects about which you will give more details in the essay;  
a conclusion.

Your plan should be approximately one sheet of A4 in size.

#### **4. Know the word limit**

Before you put pen to paper (or fingers to keyboard!) make sure you know the word limit of the essay. Word limits are important for a number of reasons. Firstly, they help us to assess how well you can discover, include and summarise relevant material. Secondly, they also help us to assess the style of your written work (in order to help you develop further). You will be penalised for work that is either too short or too long. You are therefore required to state the number of words on the essay coversheet.

## **Key characteristics of good essays**

good essay has the following characteristics:

**An Argument:** an essay is an argued answer to a question or instruction.

**A Clear Structure :** see above.

**Evidence:** to illustrate and support your argument.

**Discussion and Critical Analysis:** what does the evidence amount to and what does it mean?

**Conclusion:** a summary and statement of what is to be made of the material.

**Good Presentation:** this is extremely important. During Year 1, up to 30% of your essay marks are awarded for presentation.

## **Essay Style Guide (or what your essay should look like!)**

Many people produce single spaced essays with narrow margins. This leaves no room for tutorial correction and comment and makes your work difficult to read.

Therefore all work should be typed or printed on one side of white A4 paper and you should spread your work out on the page by always using:

- Double line spacing except for quotations and footnotes, which should be single spaced.
- 12 point type using either Ariel *or* Times New Roman fonts. Footnotes may be in 10 point type.
- headings, where appropriate, to help to structure the argument.

You should also:

- leave at least one inch margins around the text.
- indent or separate by a double space the start of a new paragraph.
- number the pages.
- include your student number *but not your name* on each page.

Also bear in mind the following:

### **Capitals**

Be consistent. Decide which words you are going to capitalise (Theology or theology) and then stick to it.

### **Quotations**

Quoting the ideas and opinions of other writers in your chosen field is an important part of essay writing. Used correctly, quotes can help add a sense of depth to your essay. You can also use quotes to emphasise a particularly significant point. However, excessive quotations can make an essay seem rather cobbled together. As a rule, use quotations to support key points and to give a sense of your reading, rather than as padding.

There are a number of academic conventions which you should use when handling quotes. Here

are some of the most important rules:

- **Exact Quotation:** you should always quote the passage *exactly* as it appears in the text. If the quote does not make grammatical sense, you can add words in square brackets, i.e. 'The cat [sat] on the mat'.
- **Location:** always record where you took the quote from, with page number(s) included, i.e. 'The cat [sat] on the mat' (Frank, 1998, 111).
- **Grammatical Sense:** your quote should always make grammatical sense within the wider sentence. For example: According to Frank, 'The cat [sat] on the mat' (1998, 111).
- **Short Quotations:** if a passage is **less** than two lines long it should be left within the main body of your paragraph, i.e. According to Frank, 'The cat [sat] on the mat' (1998, 111). From this, we can deduce that cats do *indeed* sit on mats.
- **Longer Quotations:** quotes **longer** than two lines need to be indented. For example:

According to Frank, 'The cat [sat] on the mat' (1998, 111). From this, we can deduce that cats do *indeed* sit on mats. By contrast, Smith makes the following important point:

'Even though cats sit on mats, we must remember that cats can also sit on other surfaces. It is essential that we keep the multi-functional nature of cats and their possible seating options firmly in mind' (1994, 20).

This is an important qualification ...

There are further examples in the section on referencing below.

- **Quotation Marks:** please use single quotation marks (i.e. 'The cat [sat] on the mat'). Only use double quotation marks (speech marks) when citing a quote within a quote (i.e. 'According to Frank, "The cat [sat] on the mat"').
- **Single Spacing:** although the main body of your essay should be double spaced, indented quotations should be single spaced (see the example above).

### **Proof Reading**

*Unnesesary speeling mistaykes spoile goode essayes!* **25%** of your essay mark is formed by presentation alone! Also, unnecessary spelling and typing errors lower the overall feel of your essay's quality. Use the spelling and grammar checking facilities available on all word-processing packages. It is also a good idea to let someone else read your work, so that they can offer feedback on how the paper *flows* and how well it makes sense. (However, it is not a good idea to let a person writing the *same* essay read your work, as this may encourage plagiarism. If this *does* happen, you could also be penalised)!

### **Referencing**

Citing the sources of your information is a fundamental part of the academic process. There are a number of reasons why referencing is so important. **Firstly**, it allows other people (usually, but not always, your lecturers) to check whether your assertions and arguments are correctly based on accurate evidence. **Secondly**, it helps you to avoid accusations of plagiarism. **Thirdly**, acknowledging your sources is a part of good academic practice; accurate citation of ideas and

information is a key component of academic courtesy.

Because accurate referencing is such an important skill at University, when reading and taking notes **always** ensure that you record the full details of the author, title, place and date of publication, volume number and page numbers of any book or journal that you use. It is particularly important to remember to take a note of the page numbers of any quotations that you propose to use in your work (see above).

**Students on the non-residential course are required to use the Humanities system of referencing (which places references in footnotes) for all written assignments.**

Students on the residential course will find that SHARE generally requires you to use **one** of **two** referencing systems, which must be used consistently throughout your essay:

- **Either** the Harvard system of referencing (with references in the text).
- **Or** the Humanities system of referencing (with references in footnotes)

Having said this, in some fields of religious study other systems may be preferred. Where this is the case in a particular SHARE module, full details (with *practical* examples) will be given by the relevant lecturer in their Module Handbook.

It is also good practice to be consistent with style. Should you continue your academic career, such consistency is essential for advancing written work to publishers. However, as different publishers use different in-house styles, you might care to note how books and articles use different approaches as you read them.

Details of the Humanities system of referencing can be found on the Modern Humanities Research Association website at [www.mhra.org.uk](http://www.mhra.org.uk). The main points to note are that it uses footnotes (a fully automated facility in most word-processing packages). Also, this method gives full details of the author's name, the title of the work (in italics), the place and date of publication and the publisher in the first reference to a text, though later references can be abbreviated to the main title. For chapters in collected works the above is preceded by the name of the contributor and the title of the essay or chapter in inverted commas.

The Harvard systems, which is sometimes called Social Sciences style, does not reference texts using footnotes, but uses a reference inside the text.

To make it easier to understand there are examples of the different methods on the next page.

### **Citing the Bible**

If you cite the Bible, use the following convention. For the *Gospel According to Mark*, Chapter 10, verses 5-7 cited from the Revised Standard Version, the reference would read (Mk. 10.5-7 RSV). It is important to make clear which version/translation of the Bible you have used as different versions can differ enormously. To see how the names of books in the Bible should be abbreviated, see the beginning of any reputable edition of the work.

### **Citing Other Scriptures**

When citing the scriptures of other faith traditions, the key point to remember is *consistency*. For example, when quoting the Quran, you can use the following system. For a quotation of the 277<sup>th</sup> verse of the second *surah* (chapter), you could use: *Surah al-Baqarah: 277* (trans. Ali), **or** 2:277 (trans. Ali). Similarly, when citing Indian scriptures, you can use the following method: *Bhagavad-Gita* 2.10 (trans. Zaehner). If you are in any doubt, please ask a member of staff.

## Humanities Style

Stephen Pattison<sup>1</sup> argues that shame has not been taken seriously enough in Christian theology. Building on the work of David Capps and Roger Patton, Pattison suggests that shame should be a much more central concern within this tradition.<sup>2</sup> He goes on to outline some ways in which shame might be made a more significant object of contemporary religious concern:

If shame is to become the significant area of concern that it deserves to be within contemporary Christianity, it will be necessary for the religious community to make some fundamental changes in the ways that it thinks of itself, its theology, and its practices. In particular, it will be important for Christians to become aware of tendencies that they might have to over-identify and merge with the divinity in such a way that they cannot cope with notions of stain and defilement. The perfect, all-light God, with whom some Christians sometimes see themselves as being merged, can cast a powerful shadow over the lives of those whose own experience is one of chronic shame.<sup>3</sup>

- 1 Stephen Pattison, *How Low Can You Get?: A practical theology of abomination*, Chicago, Chicago University Press, 2001
- 2 David Capps, *The Flying Vicar* (Nashville, Abingdon Press) 1990; David Capps, *Falling From Grace* (Minneapolis, Fortress Press) 1995; Roger Patton, *Aumbries Rediscovered* (Leicester, Inter-Varsity Press) 1985.
- 3 Pattison, Stephen *How Low Can You Get?: A practical theology of abomination* (Chicago, Chicago University Press) 2001, p.53. Cf. Pattison, Stephen and Woodward, James, 'Pastoral care and the lure of lunch', in Woodward and Pattison (eds.), in Woodward, James and Pattison, Stephen (eds.) *The Culinary Curate: A reader in cuisine and care*, (Oxford, Blackwell) 2002, p.11; Pattison, Stephen 'Ministers and monsters: pastoral care and the theology of incarceration', *Journal of Alternative Pastoral Theology*, 199 (1996), pp.15-23.

The bibliography that would pertain to this piece of writing could be set out at the end of the piece of work presented as follows (with surnames first, alphabetically arranged, and with volumes by the same author in date order):

### Bibliography

- Capps, David *The Flying Vicar* (Nashville, Abingdon Press, 1990)  
 Capps, David *Falling From Grace* (Minneapolis, Fortress Press, 1995)  
 Pattison, Stephen 'Ministers and monsters: pastoral care and the theology of incarceration', *Journal of Alternative Pastoral Theology*, 199 (1996), pp.15-23  
 Pattison, Stephen *How Low Can You Get?: A practical theology of abomination* (Chicago, Chicago University Press, 2001)  
 Pattison, Stephen and Woodward, James, 'Pastoral care and the lure of lunch', in Woodward and Pattison (eds.), pp.1-15, in Woodward, James and Pattison, Stephen (eds.) *The Culinary Curate: A reader in cuisine and care* (Oxford, Blackwell, 2002)  
 Patton, Roger, *Aumbries Rediscovered* (Leicester, Inter-Varsity Press, 1985)

## Harvard (Social Science) Style

Pattison (2001) argues that shame has not been taken seriously enough in Christian theology. Building on the work of David Capps and Roger Patton, Pattison suggests that shame should be a much more central concern within this tradition (Capps 1990, 1995; Patton 1985). He goes on to outline some ways in which shame might be made a more significant object of contemporary religious concern:

If shame is to become the significant area of concern that it deserves to be within contemporary Christianity, it will be necessary for the religious community to make some fundamental changes in the ways that it thinks of itself, its theology, and its practices. In particular, it will be important for Christians to become aware of tendencies that they might have to over-identify and merge with the divinity in such a way that they cannot cope with notions of stain and defilement. The perfect, all-light God, with whom some Christians sometimes see themselves as being merged, can cast a powerful shadow over the lives of those whose own experience is one of chronic shame. (Pattison 2001: p.53. Cf. Pattison and Woodward 2002: p. 11; Pattison 1996)

### Bibliography:

- Capps, David 1990, *The Flying Vicar*, Nashville, Abingdon Press.  
 Capps, David 1995, *Falling From Grace*, Minneapolis, Fortress Press.  
 Pattison, Stephen 1996, 'Ministers and monsters: pastoral care and the theology of incarceration', *Journal of Alternative Pastoral Theology* 199: 15-23.  
 Pattison, Stephen 2001, *How Low Can You Get?: A practical theology of abomination*, Chicago, Chicago University Press.  
 Patton, Roger 1985, *Aumbries Rediscovered*, Leicester, Inter-Varsity Press.  
 Woodward, James and Pattison, Stephen (eds.) 2002, *The Culinary Curate: A reader in cuisine and care*, Oxford, Blackwell.

### **Electronic & Internet References**

The Internet provides access to a vast range of information. However, unlike a library, there are few controls on the quality of this material. Some online content is excellent, whilst some is terrible. You need to develop the ability to use the Internet discerningly and you should **always** reference the source of any such information (including images, ideas or direct quotations) when you do so.

Be aware that not all sites will be balanced. For example, a pro-Hindu nationalist movement site may give an interesting insight into the views of BJP activists, but is not likely to give an accurate portrayal of Islam. As a general rule of thumb, the online text of a published and peer-reviewed journal will be of excellent academic quality (and may even be available to download, often in PDF format). A named article *may* be good but needn't be (do not be persuaded merely by the letters PhD after someone's name). Be careful if it is a general site or discussion group; the author may be prejudiced, bigoted, ignorant or just more ill-informed than most commentators. Such sites might also show a prejudiced view. An 'Islamophobia' or Anti-Pagan caricature of 'Witchcraft', are examples of this. These views may be useful, but you need to use them with due care and attention. In conclusion, do not assume what you read is a true or reliable guide, unless it is from a reputable source. **In short, evaluate it!**

When citing a source from the worldwide web, you should include the Author (if relevant), document title, document type (i.e. the nature of the site [website or electronic journal] in square brackets), web address (e.g. [http:// www...](http://www...)) and the date you accessed the site [in square brackets].

*Example:*

Z.Zevit, 'Three Debates about Bible and Archaeology', *Biblica* 83 (2002) 1-27 [Electronic Journal] <http://www.bsw.org/?l=7183>, [accessed 10 September 2002]

If you use an online database, such as a dictionary, encyclopaedia, or patristic work within a collected online volume, use the following method:

*Example:*

Kent Bach, 'Performatives' in *Routledge Encyclopedia of Philosophy*, <http://www.rep.routledge.com> [accessed 3 October 2003]

### **Submitting Your Essays**

Essays should be submitted in the following fashion:

1. **In typed script & with an electronic copy on CDROM:** Hand-written work, unless permission is obtained, will be returned unmarked. If you need help using the University's word-processing packages pick up a *Computing at Cardiff* booklet (available from the SHARE Student Support Officer).
2. **Securely bound:** that is, stapled and presented in a plastic envelope or holder.
3. **With a School essay cover sheet attached to the front:** a copy of this cover sheet is available to download from the SHARE website. The coversheet requires you to state the word count of the essay and to indicate that the content is not plagiarised.
4. **Be the correct length:** staff will only award marks for text within the word limit. Text outside the word limit will not be read. Look in the relevant Module Handbooks for individual set word limits. Word limits do **not** include footnotes or bibliographies (although discursive footnotes **are** counted). **Note:** appendices in placement reports are

counted at the particular lecturer's discretion. It is important therefore to find out the limit in these cases *in advance*.

5. **[1st Year Residential Students] Be submitted using Turnitin** (via Learning Central / Blackboard).

**[Other Residential Students] Be deposited in the essay box:** the essay box is emptied by the School secretaries at the start of each day and the essays are stamped with the previous day's date, prior to distribution to relevant staff.

5. **[1st Year Non-Residential Students] The process for submission is still under discussion.** Please consult the non-residential administrator for details.

**[Other Non-Residential Students] Be posted to arrive in the School Office by the deadline date.** You are strongly encouraged to register your mail so that you have proof of posting.

6. **Be on time:** you **must** submit your coursework by the relevant deadline. Deadlines for essays and other course work can be found in the relevant Module Handbooks. **Please note that it is your responsibility to ensure that essays and other coursework is submitted completely, correctly and on time.**

**Note:** you should **always** keep a copy of the work you are submitting (on both paper and in electronic form).

### **Essay Extensions**

St Michaels and SHARE realises that sometimes difficult circumstances will prevent you from meeting essay deadlines. If there are special circumstances affecting your ability to submit work on time (such as, ill health, bereavements or accidents), you may apply for an extension. In order for this to be granted, you will be required to disclose information about these circumstances and to give supporting evidence.

If you believe there are reasons that justify an extension, you must contact the Student Support Officer (Richard Cawley, **Room 1.12**). You must tell the Student Support Officer why you require an extension and you must supply documentary evidence as appropriate.

Personal Sickness Certificates are available but supporting evidence (such as a doctor's note) will also be required.

If the Student Support Officer approves the extension request, he will sign and date your essay coversheet.

**Please note that staff will not mark a late essay unless the Student Support Officer has signed your essay coversheet.**

### **What Is The Marker Looking For In A Good Essay?**

Your essay will receive an overall mark, a breakdown of that grade and comments. Your work is assessed according to four criteria: knowledge, analysis, argumentation and presentation (this is known by the acronym **KAAP**). These criteria are given equal weighting (25% each) throughout your course unless stated otherwise in the module handbook but what we are looking for a good mark at level 1 differs slightly from what we are looking for at level 2 & 3. The level descriptors are on the next page.

## Level 1 Descriptors

Knowledge	Analysis	Argumentation	Presentation
Demonstrates knowledge and understanding of subject matter of course, able to demonstrate appropriate use and understanding of main technical terms, describes main ideas and components of course accurately, shows assimilation of lectures and other course materials, demonstrates capacity to identify and use appropriate, mostly secondary, sources (e.g. textbooks).	Quotes appropriately from books and other sources in support of argument, summarises data and arguments accurately without plagiarising, shows awareness of some debates and contested ideas, demonstrates some awareness of limitations of sources and evidence.	Organises a clear argument with introduction, evidence discussion and conclusion.	Uses appropriate study skills and resources, demonstrates competent use of relevant IT (e.g. typing essays), can use a dictionary, grammar, paragraphing, demonstrates accurate and appropriate referencing, can construct an accurate, orderly bibliography, demonstrates clarity and precision of language and expression, fully attributes ideas and sources.

## Level 2 &amp; 3 Descriptors

Knowledge	Analysis	Argumentation	Presentation
Demonstrates wide knowledge of subject area and course, can describe and discuss the main principals, theories, terms and concepts that underlie and pertain to the subject, can distinguish, select and use appropriately primary and secondary sources, demonstrates confident grasp of different types of relevant information, uses relevant supporting examples, can independently identify and pursue some kinds of relevant sources and knowledge, has some knowledge of boundaries and potential relevance of research findings in subject area.	Demonstrates ability to compare and contrast, shows critical awareness of consonance and dissonance in both sources and subject area, critically aware of key debates and controversies, recognises key issues of methodology and viewpoint in the creation of knowledge in a particular subject area, demonstrates an evaluative approach to methods, assumptions and types of evidence, relates arguments to relevant body of evidence (some of which might be primary), demonstrates knowledge of a range of approaches and opinions, reflects on own value system and limits of theory and research, can synthesise an argument using a variety of different sources, can explain the broader implications and relevance of the subject, can arrive at own conclusion about contested issues within subject.	Can construct clear, sustained argument using a variety of complex materials and different types of evidence and examples.	Demonstrates all the competencies and skills specified for level 1, also uses journal and web materials where appropriate, documents different kinds of sources appropriately, demonstrates good use of presentation skills.

It is very important that you look at the breakdown of your mark and the comments provided by the lecturer, since these will give you the feedback you need in order to develop still further.

The SHARE student handbook contains more details on the Assessment Criteria (section 11).

### **Three Final Questions**

Can I meet with my lecturer to discuss my essay?

Yes, of course. Please arrange an appointment to discuss your work individually with the lecturer if you think this would be helpful. Lecturers will also give general feedback on all coursework in class.

Do you keep copies of my essay?

We do not keep copies of all essays we mark, but to help us monitor and improve the standard of our teaching, we do routinely copy samples of all of your coursework (along with the lecturer's marks and comments). If you object to your work being copied and used in this way, or have any queries about this, please contact a member of staff.

Do I have coursework in my language classes?

Language classes are formally assessed by means of class tests and exams. Nevertheless,

**Essay Do's and Don'ts****DO**

- put the cover sheet on your essay
- answer the question directly
- make sure you have a clear structure, with a definite argument
- make sure that you stay within the set word limit
- write an introduction and conclusion
- think about using sub-headings to clarify and 'signpost' your argument
- consistently use a recognised referencing system
- include a bibliography of works cited and consulted
- make sure that your references are accurate and numerous enough for someone else to check whether your assertions are supported
- always say exactly where direct quotations come from in clear references with page numbers
- present your writing on the page in such a way that it is easy to read
- be prepared to do drafts of your essay to improve it (don't leave it till the last moment therefore!)
- proof read your essay
- give your essay to someone else to read before submission so that your grammar and sense can be checked by another pair of eyes
- make sure that you have not committed the sin of plagiarism by under-referencing or copying other people's ideas or words without direct attribution
- be patient with yourself – you are a learner and you are *not* expected to do things perfectly right from the start, just to have a good try
- talk to a tutor or seminar leader if you get stuck on content matters, e.g., if you don't really understand what you are being asked to do
- look at the Cardiff Skills Bank or a study guide if you are puzzled about the nature of any of the things that you have to do

**DONT**

- forget to put the cover sheet on your essay
- write down everything that you know about the topic and hope that this will be enough
- hope that writing down everything you know in an unstructured way constitutes an argument that others will understand
- exceed the word limit hoping that your tutor will forgive you and might even give you more marks for your extra ink – they won't!
- economise on words by missing out the introduction and conclusion – the solution to word limits is to think harder and edit your work
- omit specific references to direct quotations or ideas
- forget to include a full bibliography cited in such a way that other people can find and refer to them if they wish
- economise on words by omitting references upon which your argument depends
- try to save paper and money by having narrow margins, no gaps between paragraphs, small point type and single spacing
- try to save energy and time by only doing one draft of your essay
- fail to read over your essay to spot mistakes, inconsistencies and gaps in your argument and presentational errors
- feel that your work is so bad that you had better not show it to anyone else before submitting it
- hope that you can copy others' work (whether books, articles or other students' essays) without risk of detection – we can now analyse essays by computer and trace plagiarism and the penalties, if discovered, are severe!
- fail to write your essay because you think you won't do it very well and it won't be as good as the ideal essay you have in your head – a paragraph on paper is worth more than volumes of the excellent books you want to write that are only in your head!
- think you are stupid if you do not instantly understand what you need to do
- imagine that your tutor is so important or busy that s/he does not have time or willingness to help you
- imagine that your tutor is a fearsome judge who will think badly of you if you don't do wonderful work immediately – tutors have all been students too, and know from their own experience that learning to write essays is difficult and acquired by practice, not by native wit.

you are also regularly expected to do work on the language away from the class. Student preparation for language classes, written work between classes and revisions after classes, all form a crucial part of the language learning process. You are expected to do reading and written work for these modules every week. This work forms a crucial part of your learning. Usually, it will take you between 30 minutes and 1 hour per class hour. The scores for this work are not recorded and do not count towards your final course grade.

## **Examination Arrangements**

Exam preparation should be considered well in advance. There are a number of things you need to think about well before the exam.

### *Do You Need Special Arrangements?*

Do you have dyslexia, a visual or hearing impairment or are you physically unable to write an exam script?

If the answer to any of these questions is yes, you must submit a Special Provision Application Form to the Superintendent of Examinations. The application must be supported by documentary evidence. Forms are available for download from the internet or from the School Office. You can also see the Student Support Officer (Richard Cawley) for assistance.

### *Do You Wish To Take Your Exams In Welsh?*

If the answer is yes, you should contact the Examination Officer (Fiona Nicholas) at the beginning of the Autumn Term.

### *Do You Need To Use A Dictionary In The Exam?*

If English is not your first language, you may take an approved English dictionary into the exam, after first obtaining permission from the Examination Officer (Fiona Nicholas). But, on no account are you permitted to take into an examination a dictionary of the language being examined.

## **Exam Revision - Support within SHARE**

Exam revision is one area where you might well need support. The School offers the following revision support:

Most modules have an exam revision session during which key points of the course can be revised and past exam papers consulted. This usually the last lecture of a module.

In Year 1, seminar leaders will conduct revision sessions during which questions and concerns can be raised and sample papers consulted.

All lecturers can be contacted if you have any questions or concerns about exams. You can also get help and advice from the Student Support Officer.

## **Exam Revision - Tips**

Start revising well in advance. It is better to start early and do just half an hour every day, rather than trying to cram everything in a few days before an exam.

Find out what works for you when you revise and do it. Everyone revises in their own way and it's important you do whatever helps you learn best.

It might help you to create revision notes. This means condensing your lecture notes, your class handouts, the notes you have made from textbooks and your essays into a shorter form (often on

one side of A4 paper per exam topic). Writing out this information will help you revise it.

Look at past papers and study the module handbooks. This will help you identify the major topics on which you should focus. Also try doing some past papers under exam-like conditions. This will help with your examination technique (in terms of timing) and will also help you identify areas where more revision is needed.

Make time to relax. It is important that you keep up a social life, take time away from revision and *have fun*. Doing this will help you work harder when you return to your study.

**Sleep well the night before. This will help you stay alert throughout the exam and maintain the required level of concentration.**

### **Past Papers**

It is worth reading past examination papers not long after beginning a course, as this helps you to see what sort of questions will be asked of the material that you are learning. Past examination papers may be found on the Electronic Library on the Library website:

<http://exampapers.cf.ac.uk/>

You are also recommended to write some such essays before the exam, but beware not to simply repeat practice work written for previous exam questions. You will need to answer the particular question given to you.

### **Resit Exams**

If you fail to pass your exams at the first attempt, don't worry! The University has a resit examination process in place. If you fail to pass your exam at the first attempt, through ill health, with the permission of the Examinations Board you will be allowed a first attempt. This means that you will be allowed to earn the mark you actually deserve. Otherwise, you will only be able to achieve a maximum grade of 40% (a pass mark). It is, therefore, to make sure you attend and attempt your exams.

**Please note, it is your responsibility to ensure that you are available to attend any and all**

**resit examinations.** These resits usually take place in August (exact timetables become available in July). **If you think you are likely to need a resit, you must ensure you are available to take one. Failure to attend a resit exam could endanger your progression into subsequent years.** If you are in any doubt, please speak to the Student Support Officer.

## **Plagiarism and Unfair Practice**

Plagiarism refers to the use of the ideas or words of others without acknowledging them as such. Plagiarism is a serious offence and as such, it is completely unacceptable for you to plagiarise in your written work.

Doing so will adversely affect your grade and in some cases, will result in your work not being marked at all. In the case of assessed work (portfolios and dissertations that count towards an exam mark), you will also have committed an unfair examination practice and will be reported to the Academic Registry.

If a piece of work is suspected to contain plagiarised material then current University Senate's Regulations on Unfair Practice specify that such work should be reported by the Examining Board Chair to the Superintendent of Examinations. In such cases staff will not mark this work and will instead give it to Academic Registry for them to investigate further.

**Please note:** if you lend your essay to another student, if one is suspected of plagiarism then **both** essays will be investigated. It is therefore better not to lend completed work to another student *writing the same essay*.

**Please note:** in order to help you defend yourself against possible accusations of plagiarism, the School now requires you to retain your essay notes **until** the Examinations Board meets in June. Please see a member of staff if you are unclear about what this means.

**Both St Michaels and SHARE stress the importance of avoiding plagiarism and other Unfair Practice.**

The following has been taken from the Academic Regulations Handbook (section 16).

### **16.1.1 Definition of Unfair Practice**

It is an unfair practice to commit any act whereby a person might obtain for him/herself or for another, an unpermitted advantage leading to a higher mark or grade than his/her abilities would otherwise secure. In particular, but without prejudice to the generality of the foregoing, it is unfair practice to:

1. introduce into an examination room any unauthorised source of information;
2. communicate with any other person, except as authorised by an invigilator;
3. copy or use in any other way unauthorised materials or the work of any other student;
4. impersonate an examination student or allow oneself to be impersonated;
5. engage in plagiarism by using the work of one or more other persons and submitting that work, in whole or in part, for assessment or examination without proper citation of the source(s), as though it were the student's own work;
6. claim either to have carried out experiments, observations, interviews or any form of research which the student has not in fact carried out or to claim to have obtained results which have not in fact been obtained;
7. present evidence of special circumstances to examining boards which is false or falsified or which is, in any way, intended to mislead examining boards.

### **University Regulations on the Avoidance of Plagiarism**

The following has been taken from the Academic Regulations Handbook (pp. 44-45).

Students who have any doubts as to the nature of plagiarism or how to avoid it, should discuss the matter with their tutor/academic adviser/supervisor.

1. Plagiarism means the use of the ideas or words of others without acknowledging them as such. It is an academic tradition that the ideas or words of another are not used without acknowledgement. Students must adhere to this tradition. Furthermore, the mark for written work in part reflects the student's understanding of the subject of the essay. If he or she has merely repeated the words of another, it is difficult to assess the student's understanding and so to award marks for it. It is, therefore, totally unacceptable for students to plagiarise in their written work whether assessed or non-assessed. If they do so, their mark will be affected and, in the case of assessed work, they will also have committed an unfair examination practice.
2. Students may, of course, make use of the ideas of others. However, this must be acknowledged according to the following conventions.
3. Each use of the ideas or words of another must be individually acknowledged in a footnote. In addition each work consulted must be listed in the bibliography. The mere presence of a work in the bibliography does not override the need for acknowledging each individual use of that work in a footnote and, though necessary, is by itself insufficient.
4. Any use of the exact words of another must be acknowledged by enclosing them in quotation marks and by stating their source in a footnote. For example:

'Inequality of bargaining can arise either from the general structure and circumstances of the market place, or from the individual personal circumstances of one or both parties'. (1)

(1) J R Peden, *The Law of Unjust Contracts*, 1982, p 39. This applies however long or short the quotation.

5. If only part of a passage from a book is being used, this should be indicated by replacing the omitted words with a short series of dots. For example: 'The common law doctrine of unconscionability is based upon certain elements of justice ... but it never sought to achieve distributive or commutative justice.' (1)

(1) J R Peden, *The Law of Unjust Contracts*, 1982, p 3. This applies however long or short the quotation and however long or short the omissions.

6. You may wish to alter the words being quoted so as to fit them into the context in which you are using the quotation, or to overcome the problem that the quotation may not make sense when taken out of its own context. Omitted words should be dealt with as above. Any words added should be enclosed in square brackets. For example:

'This principle [sanctity of contracts] is closely associated with that of freedom of contract...' (1)

(1) J R Peden, *The Law of Unjust Contracts*, 1982, p 9. The words in square brackets have been added so that the quotation makes sense, and to avoid quoting a longer passage than necessary simply to set it in its context. The series of dots at the end indicates that the quotation has been truncated.

7. If you do not have access to the original source of a quotation but have found it quoted in the work of someone else, you should give the original source (which the author you have found should have quoted) and the reference where you found it. For example, a footnote might read like this:

(1) Gwynne v Heaton (1778), 1 Bro C C 1, at p 9, 28 E R 949, at p 953 per Lord Thurlow L C, quoted by J R Peden, *The Law of Unjust Contracts* 1982, p 19.

8. If you are not using the exact words of another, but are making use of one of their ideas, this should be acknowledged in a footnote referring to the author, the work, the reference, if it is in a periodical, and to its page. In addition you may wish to acknowledge your source in the body of your essay in this way:

As Professor Peden has argued, etc.

or

As Professor Peden in his work on unjust contracts has argued, etc.

1 (Remember that, in either of the above two examples, you should still provide a footnote detailing where Professor Peden's argument may be found.)

9. The above guidelines are specifically directed at avoidance of plagiarism. For further guidance on the technique of footnoting consult any reputable legal textbook or journal, for example, *The Law Quarterly Review*.

If you are in *any doubt* about what constitutes plagiarism, discuss this with your tutor or lecturer *before* signing the words on the covers sheets that are to be submitted with essays: *'I declare that the work submitted is entirely my own'*.

The induction programme for both residential and non-residential students contains as part of the study skills session a group exercise to help you understand better what is and isn't plagiarism.

## Further Help with Study Skills

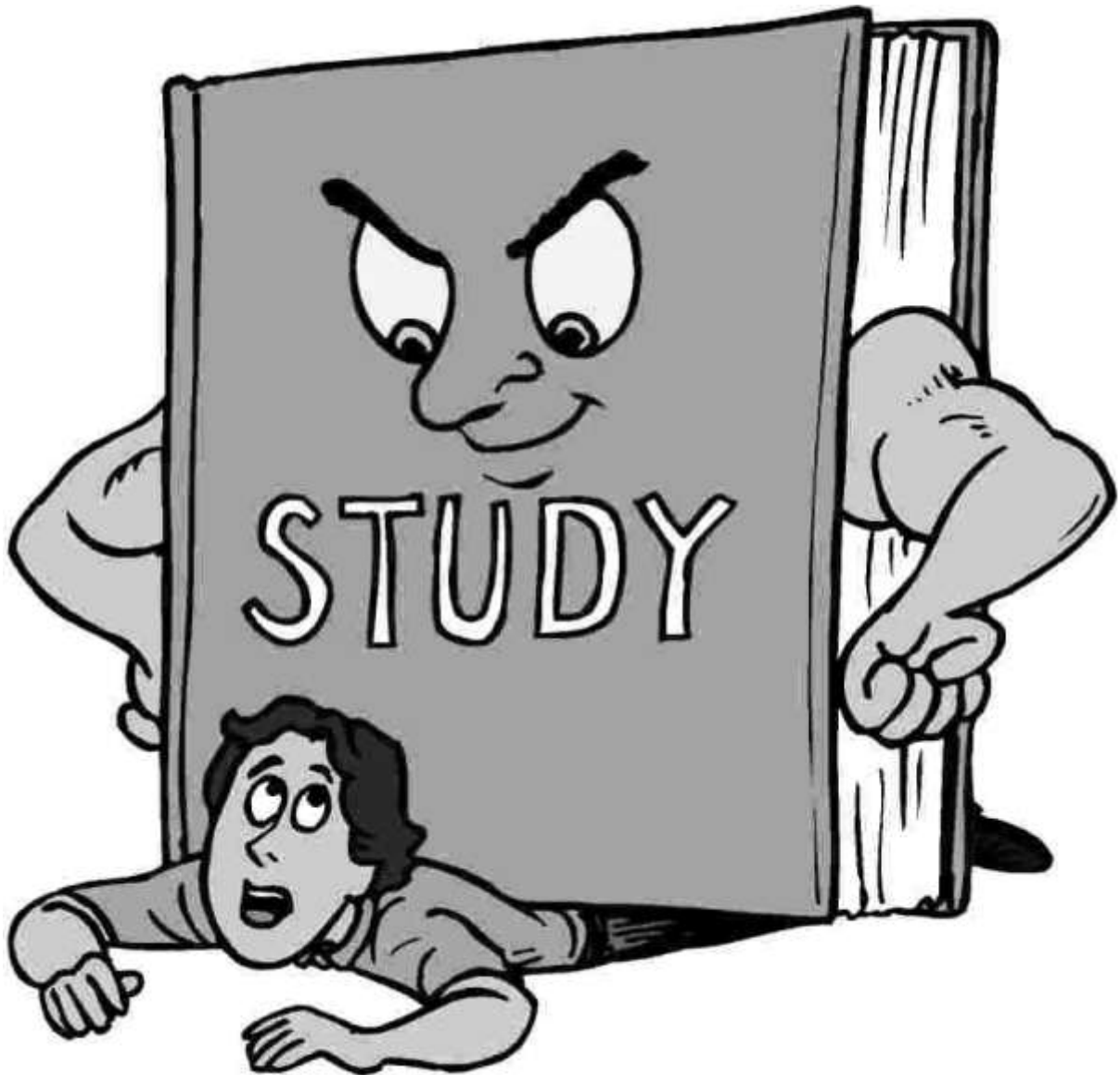
### 1. Your Personal Tutor & College Staff

All personal tutors are experienced in completing academic assignments and are very happy to offer help and advice in completing them. We would encourage you to share early drafts of work with them for comment, particularly during the first year as you learn the particular skills necessary for academic study in theology. For St Michael's students, Luke Curran, the Methodist Tutor and Deputy Director of Non-Residential Training is always happy to help with study skills issues, as is the Dean responsible for your course.

### 2. Cardiff Skills Bank

The Cardiff Skills Bank is a web-based resource and collection of diagnostic and self-paced learning materials which cover: communication skills which is about being able to debate and give presentations effectively numeracy skills which is about being able to collect and interpret numerical data information technology skills which is about being able to use a computer to record information, print reports. Access the internet to search for useful information and send emails. learning and study skills which is about being able to identify the skills that you need to develop to learn and study effectively and the knowledge and confidence to discover what services exist to help you develop these skills team working skills which is about being able to interact and work well with others. The website is entirely confidential and the results of the diagnostic tests (called the Key Skills Scanner) are known only to the user. Access at <http://skillsbank.cf.ac.uk/>





Studying can often feel like a real burden but as the Open University reminds us:

“It is now widely accepted that the capacity for learning is improved by:

- Analysing how we do things
- Being willing to try new things
- Recognising what works best for you”

The rest of this handbook is designed to help you do this analysis and thinking. It starts with a self-assessment exercise which should take about half an hour and is followed by pages of practical help on various study skills, usually including a link to a major online resource to help you develop the skill further.

## Study Skills Self-Assessment

The following pages contain a number of activities adapted from Cottrell, S. (2003) *The Study Skills Handbook*. 2<sup>nd</sup> Edition, pages 33-37. They are designed to help you think about the skills which you already have which could be used in the context of the course and identify particular areas for development.

### Activity 1 - Current Skills and Qualities

Tick all the items at which you are reasonably good. Put stars by items at which you excel. Starting with the starred items, think of one example when you demonstrated that skill or quality and write it down.

#### People

- Ability to get on with people from different backgrounds
- Ability to see and understand other people's points of view
- Dealing with the general public
- Teamwork
- Managing other people
- Teaching or training others
- Helping others to arrive at decisions
- Being sensitive to other's feelings
- Caring for others
- Ability to read other people's body language
- Dealing with others by phone
- Ability to cope with 'difficult' people
- Speaking clearly and to the point
- Being able to take direction from others
- Courage to speak out against injustice
- Other:

- Facilitating meetings
- Reading complex texts
- Word-processing
- Problem-solving
- Writing reports or official letters
- Other:

#### Personal qualities

- Ability to recognise my own needs and ask for help
- Ability to learn from mistakes
- Stress management
- Willingness to take risks and experiment
- Assertiveness
- Determination and perseverance
- Ability to set my own goals
- Maintaining a high level of motivation
- Ability to take responsibility for my own actions
- Trust in my own abilities
- Other:

#### Activities

- Ability to see the 'whole picture'
- Classifying and organising information (e.g. filing)
- Experience of talking to other people about God
- Being good at argument and debate
- Making decisions
- Managing change and transition
- Setting priorities
- Working out agendas
- Organising work to meet deadlines
- Staying calm in a crisis

Some contexts in which you might have developed these skills and qualities:

<i>School or college</i>	<i>Personal Development</i>
<i>Employment</i>	<i>Unemployment</i>
<i>Applying for jobs</i>	<i>Voluntary work</i>
<i>Family life</i>	<i>Friendships</i>
<i>Domestic responsibility</i>	<i>Travel/holidays</i>
<i>Caring for others</i>	<i>Clubs/societies</i>
<i>Interests and hobbies</i>	<i>Personal setbacks</i>
<i>Independent study</i>	<i>Ill-health</i>
<i>Emergency events</i>	<i>Sport</i>

## Activity 2 - Turning Personal skills into academic skills

The *Current skills and qualities* exercise on the previous page helped you think about what you bring to the course from your previous experience. You will have the opportunity to use and develop these during placements and the core skills programme.

The following activity is an opportunity to map out your current skills in terms of the skills required for the academic part of your course, and to rate how well you already perform in them. Don't worry about any low scores as the following activities will help you develop an "action plan" to address them.

<b>Academic skills</b> (skills used in everyday life which relate to academic skills)	<b>Self-rating</b> 5=good 1= very weak	<b>Examples: Where or when you developed this skill in everyday life</b>
<i>E.g. Managing deadlines</i>	4	<i>Get children to school on time. Returned registration form despite illness</i>
1. Managing deadlines		
2. Being self-motivated and able to persevere with difficult tasks		
3. Having the confidence to 'have a go' and express my own ideas		
4. Finding out information from different sources (research)		
5. Reading complicated tests or forms to find the gist of what they are saying		
6. Being able to select what is relevant from what is irrelevant.		
7. Comparing different options and deciding what are the best grounds for deciding who is right.		
8. Being able to weigh up the 'pros' and 'cons', the good points versus the bad.		
9. Writing things in my own words		
10. Being able to argue my point of view, giving good reasons		

**Activity 3 - Study Skills in Theology: Priorities, stage 1**

Complete Columns A—B

*Column A* Tick if this statement is generally true of you*Column B* Rate how important you feel it is to acquire this skill: 6=unimportant, 10=essential*Column C* Rate how good you are at this skill now: 1=very weak; 5=excellent*Column D* Subtract the score in column C from Column B (B-C). Skills with the highest scores in column D are likely to be those you need to prioritise the development of. Turn to activity 4 for help on doing this.

	<b>Study Skill</b>	<b>A This is true (✓)</b>	<b>B Skill needed? (scale 6-10)</b>	<b>C Current ability? (scale 1-5)</b>	<b>D Priority (B-C)</b>
1	I am aware how I learn best and how to reflect upon/evaluate my work				
2	I am well motivated and know how to set myself manageable goals				
3	I have good time and space management skills, and am able to organise my workload				
4	I have strategies for getting started on a new task or assignment				
5	I am confident of my research skills				
6	I am aware of which strategies suit me best for reading under different conditions				
7	I am able to make, organise, store, find and use my notes effectively				
8	I am able to use lecture time effectively and get the best out of lectures				
9	I know how to prepare for and deliver oral presentations, playing to my strengths				
10	I know how to make the most of groupwork and seminars				
11	I am able to manage a range of writing tasks appropriately				
12	I know how to use IT to help in academic study				
13	I am able to think critically and analytically, and evaluate my own and other people's arguments				
14	I have good memory strategies				
15	I have good revision strategies and exam techniques (Residential students only)				
16	I can make links between bible, tradition, reason and experience and reflect theologically				

**Activity 4 - Study Skills in Theology: Priorities, stage 2**

Complete Columns A and B

- Column A** Using the scoring from stage 1, decide whether each item really is a priority, whether it could wait, who else could do it, or any other options you have.
- Column B** Number your priorities in order. Highlight in yellow the ones you are going to work on next. Highlight in red once you have worked on it.
- Column C** Shows the pages of Stella's Cottrell's book *The Study Skills Handbook 2nd Edition* which would help you develop this skill.
- Column D** Shows you the pages in this handbook which contain help and advice on this skill.

	<b>Study Skill</b>	<b>A</b> Priority for Action	<b>B</b> Order	<b>C</b> Cottrell	<b>D</b> This Handbook
1	I am going to find out how I learn best and how to reflect upon/evaluate my work			65-70, 95	p33 Learning styles
2	I am going to be better motivated and learn to set myself manageable goals			90-94	
3	I am going to improve my organisational and time-management skills			71-86, 131, 159	p38 Managing Time
4	I am going to develop strategies for getting started on a new task or assignment			71-2, 148-149	
5	I am going to improve my research skills			Chs 6,9 and 10	
6	I am going to develop my reading skills			120-6	p29 Reading for learning
7	I am going to improve my note-taking and organise and use my notes effectively			126-35	p36 Taking notes
8	I am going to use lecture time effectively to get the best out of lectures			138-9	.
9	I am going to improve my oral presentation			111-13	p35 Giving a presentation
10	I am going to make the most of working with others (groupwork, seminars, etc.)			Ch. 5	p32 Working with others
11	I am going to develop my writing skills			Chs 7,8 and 9	p30 Writing an assignment
12	I am going to make more use of IT to help my academic study			84-6, 117, 167	p34 Using the internet
13	I am going to develop my critical and analytical thinking skills			Ch. 10	p31 Thinking critically
14	I am going to improve my memory strategies			Ch 11	
15	I am going to develop good revision strategies and exam technique			Ch 12	
16	I am going to develop my ability to reflect theologically				p37 Theological Reflection

**!!! Remember that your personal tutor able to help you develop these skills.**

### **Activity 5 - Study Skills in Theology: Action Plan**

Go back over your answers to the last four activities and summarise below your current strengths, the areas you wish to develop, and your priorities. You could also discuss this action plan with your personal tutor.

Date:
Summary of my current strengths, skills and qualities: what I have achieved so far
Summary of what I need to work on, develop or improve
My priorities: what I am going to do, when, and how
How will I know that I have improved? (E.g. What changes would I expect in my work, in myself, or in the attitudes of others?)



## Thinking about ... Reading for Learning

### KEY POINTS

- Select the *reading matter* to suit the purpose
- Select the *reading strategy* to suit the purpose
- Plan reading time and environment, minimise interruptions and have note taking materials
- Adopt an active, focused approach

### Active Reading

- Adopt a questioning approach
- Try the SQ3R method (see below)
- Make notes of important points and ideas triggered by your reading which are relevant to your purpose.
- Relate what you read to other information you have acquired on the same subject.
- Make photocopies of important pages – highlight key words and phrases, make your own notes on them.
- Check your understanding – Pause after a few sentences and sum them up in your own words; write a summary of key chapters/ sections in your own words; chart the main ideas.
- Vary your reading speed – fast for case studies, novels and well developed arguments, slowly for texts with detailed information and unfamiliar, specialist vocabulary.
- Predict what is coming next, or what the conclusion might be.
- Read critically – use your own judgement.
- Keep a reading record.

### The SQ3R Method

#### Survey

Get an overview: read chapter summaries; first and last paragraph of each chapter; first sentence of each paragraph.

#### Question

Write down questions you hope to answer through your reading.

#### Read

Answer your questions

#### Recall (or Recite)

Ask yourself the questions and try to remember your answers

#### Review

Check your answers are correct



### On The Net

More information on the SQ3R Method can be found at [www.studygs.net/texred2.htm](http://www.studygs.net/texred2.htm)

Read and reflect on Dartmouth Colleges “6 Reading Myths”. Available online at [www.dartmouth.edu/~acskills/docs/6\\_reading\\_myths.doc](http://www.dartmouth.edu/~acskills/docs/6_reading_myths.doc)

### Reading Strategies

#### Light reading

Quick reading for pleasure, often people retain very little information long term, but can be very useful in giving a overall view of a writers interests and intentions.

#### Scanning

Rapid searching for a key word or specific point of information in a text e.g. for a name in an index and then the name on the page referred to in the index. Once found you then read the sentence or paragraph around the key work.

#### Skimming (or previewing)

To select relevant reading matter you need to skim a book to decide which bits (if any) are worth reading in more depth. Read the back cover, the contents page, chapter headings and check the index to see which parts might be relevant. Also look at section headings and the first and last paragraphs in chapters, these often introduce and sum up what is said. In choosing material consider how recent and up to date it is, how readable and manageable it looks and where it is on the recommended reading list.

#### In-Depth

Reading a passage one word at a time to ensure we understand the meaning. Remember to check words you don't understand or which have specific technical uses in theology or academic writing. Try and sum up or “mentally re-write” sentences to ensure you understand them. Effective note taking helps this process. Re-reading passages a number of times so that you remember major facts and ideas or understand the argument fully is common in this type of reading.



## Thinking about ... Writing Assignments

### Writing an Assignment : Main Stages

1. Analyse the question
2. Make a rough outline plan
3. Use plan to guide research
4. Review, revise and refine the plan
5. Write first draft
6. Edit draft for structure and content
7. Edit draft for style
8. Check referencing
9. Proof read for spelling/punctuation
10. Produce final copy

### Expressing your ideas clearly in writing

- Be clear in your own mind what you want to say.
- Express ideas clearly – the reader can't ask questions to clarify.
- Get to the point – avoid "filler" phrases.
- Be precise – avoid generalisations and vagueness. (Specify who, what, where, when and how)
- Use short, straightforward sentences.
- Use plain English and familiar words.
- Use the correct words – beware of commonly misused words and avoid clichés
- Avoid ambiguous words and sentences.
- Make every word and sentence count - avoid repetition and unnecessary words.
- Check your punctuation and spelling – it should help, not confuse, the reader.

### Common Verbs in Assignment Titles

**Compare** look for similarities and differences between ... **Contrast** bring out the differences between ... **Define** make clear the meaning of a word, phrase or idea ... **Describe** give a detailed account of ... **Discuss** investigate, set out the arguments, weigh the conclusions, examine the implications ... **Evaluate** give your judgement on the issue and then back it up by discussion of the reasoning involved ... **Examine** look closely into ... **Explain** make plain, give reasons for ... **Explore** investigate thoroughly and explain possibility using a variety of viewpoints ... **Illustrate** give examples ... **Outline** give the main features or general principles of a subject ... **State** present in a clear, precise form ... **Summarise** give a concise account of the chief point of the argument or matter, avoid unnecessary detail ... **Trace** give an account of the development of a topic.

### KEY POINTS

- Understand clearly the question or task.
- Plan, both your essay and the research for it.
- 1st drafts are not usually "good enough", they need editing for content and style.
- Have a clear structure.
- Reference properly using the correct style.
- Remember to carefully proof read all work.

### A Model Essay Structure

#### Introduction

- Arouse the reader's interest and set the scene
- Explain how you interpret the question set
- Define or explain key terms if necessary
- Identify the issues that you are going to explore
- Give a brief outline of how you will deal with each issue, and in which order

#### Argument/Main Body

Contains the points outlined in your introduction, divided into paragraphs:

##### Paragraph 1

- Covers the first thing you said you would address.
- The first sentence (the topic sentence) introduces the main idea of the paragraph.
- Other sentences develop the topic.
- Include relevant examples, details, evidence, quotations, references.

##### Paragraph 2 and other paragraphs

- The first sentence links the paragraph to the previous paragraph then introduces the main idea of the paragraph .

#### The Conclusion

- Draw everything together
- Summarise the main themes and state your general conclusions
- Make it clear why those conclusions are important or significant
- Do not introduce new material
- In the last sentence, sum up your argument very briefly, linking it to the title
- Set the issues in a broader perspective/wider context
- Discuss what you have failed to do – answers not clear, space limited and Suggest further questions of your own

### On The Net

The Open University has an excellent site to help students with academic writing and english. It can be used as a self-study programme or for reference. See [www.open.ac.uk/skillsforstudy/assignments-and-exams.php](http://www.open.ac.uk/skillsforstudy/assignments-and-exams.php)



## Thinking about ... Critical Thinking

### What is critical thinking?

- Critical thinking includes:
  - Problem solving
  - Lateral thinking
  - Analytical thinking (breaking an idea down into its component parts)
  - Inquiry
  - Flexible thinking (being open to new ideas)
  - Reflective thinking (e.g. where am I now, where do I go from here?)
- It is an active process that involves constantly asking questions: Who, What, Why, When, Where, Which, How?
- It involves looking beneath the surface
- It involves developing your own theories
- It involves evaluation of your own and other people's ideas

### Tips for applying critical thinking

- Do not rely on a single source – look for multiple perspectives
- Validate/contextualise your sources. Be aware of bias
- Develop your own line of reasoning.
- Make new/creative links
- You may draw upon personal experience or primary research, interpreting this in the light of established ideas
- Compare and contrast ideas
- Identify conflicting/consistent claims, arguments and views
- Evaluate the evidence supporting the arguments
- Form a judgement based upon the strength of the evidence.
- Be clear how your ideas and judgements have been formed.

### Strategies

- Reflect upon and annotate your research notes – link ideas together
- Carry a small notebook to note down ideas as they occur to you
- Keep an open mind – does what you are thinking about now relate to other areas of your subject – jot your thoughts down.
- Feed back what you have learned into your assignments and tutorial conversations.

### KEY POINTS

- The ability to think critically and argue effectively are key academic skills.
- You need to develop your own ideas and be able to evaluate other people's.
- Academic argument contains two parts: a thesis and reasons to support the thesis.
- Good students constantly question.

### On The Net

Critical Thinking is a crucial skill particularly at Levels 2 and 3. Access the London South Bank University guide to find more at: [www.lsbu.ac.uk/learningsupport/skills/studyskills/materials/learn-to-learn-2and3.pdf](http://www.lsbu.ac.uk/learningsupport/skills/studyskills/materials/learn-to-learn-2and3.pdf)

The University of Hull also produce an excellent self-study course, download from [www.hull.ac.uk/studyadvice/resources/acadw/01pdfs/crithink.pdf](http://www.hull.ac.uk/studyadvice/resources/acadw/01pdfs/crithink.pdf)

### In the BOOK

If you would like to develop your critical thinking skills or your ability to argue effectively in assignments, try working through Stella Cottrell's book *Critical Thinking Skills: Developing Effective Analysis and Argument*. (2005) Palgrave Macmillan .

### Critical Thinking and Assignments

Tutors often write comments like "be more critical" or "too little analysis" on assignments but what do they actually mean and what are they looking for?

Listen to the mp3 file which can be found at [www.palgrave.com/skills4study/mp3s/criticalanalysis.mp3](http://www.palgrave.com/skills4study/mp3s/criticalanalysis.mp3)

Then remember the rules for good critical analysis:

1. Identify the focus of the assignment
2. Identify your own point of view
3. Consider how you'll persuade other people of your point of view
4. Find the proof to support your conclusion
5. Engage in the debate with differing points of view
6. Structure your argument

### What is Critical Analysis?

In academic terms, **critical analysis** means considering the claims of theorists, governments, authorities and so on, what they are based on, and how far they seem to apply or be relevant to a given situation.



## Thinking about ... Working with others

### At the first meeting of the group ...

Think about the following questions:

- Is it necessary to appoint a chairperson?
- Do you need to keep a record of events?
- Will someone need to be timekeeper?
- How will you ensure that each person has an equal opportunity to voice his or her opinion? - consider the brainstorming procedure whereby each person has the opportunity to contribute without fear of criticism.
- What is the most efficient and effective way to allocate the study of resources?
- How will your conclusions be presented, and by whom?

### Personal Skills for Effective Group Work

- Listening** to each other
- Questioning** each other
- Persuading** exchanging, defending and rethinking ideas
- Respecting** each others opinions and giving support and encouragement
- Sharing** ideas and resources and reporting back on your experiences
- Helping** each other
- Participating** taking part and not letting others do all the work
- Supporting** avoiding criticism, listening to problems, making helpful suggestions

### Stages of Group Life (Tuckerman)

All groups go through these stages

**Forming:** This is reflected in the initial uncomfortable silence. Members are unsure what is expected of them and maybe unclear about the task. Make sure you have introduced yourselves and that everyone understands what the group's task is.

**Storming:** Be aware that conflict may emerge between sub groups or over leadership. members may be reluctant - fail to reappear after the break. there may be tension in the group because of some disagreement/ dislike between members.

**Norming:** a sense of group identity develops. Group members begin to share ideas and objectives. They agree on what is to be achieved and commitment develops.

**Performing:** Energy is now directed towards the task. It needs to be channelled and co-ordinate well.

### KEY POINTS

Working together is all about teamwork, group members bring together their own individual talents and views to achieve a shared objective.

- Group work is necessary to develop the skills to be effective in real work situations. Very rarely do you work completely on your own
- Group work can be more productive as there are more people generating ideas
- Group projects are often more interesting as the task can be more complex
- Group members can motivate and support each other

### Some Group Problems

- Domination - one or two members take over, and the others lose interest
- Critical - in order to sound knowledgeable, some members are always critical. Sometimes competition emerges
- Conflict - sometimes open, sometimes not
- Sexism and racism - you must inform your Tutor
- Avoidance - whole group avoiding the task, often due to fear of failure
- Inactive listening - nobody listens - people working as individuals, not as a group

Some suggestions:

- Analyse the skills and strengths of each member
- Brainstorm ideas and form a plan of action
- Allocate tasks and set dates for task completion and regular meetings
- Set up communications - phone numbers, room numbers, e-mail addresses
- Set meeting places - this is absolutely essential at a first meeting
- Keep reviewing progress on the task and on any problems with the group
- Discuss any problems openly and with all group members



### On The Net

There's a lot of material available both in print and on the internet about effective group and team working, mostly aimed at the business market. The ideas these contain are easily adaptable to learning situations. A good introduction to group work for learning is available online at: [www.hull.ac.uk/studyadvice/resources/acadw/01pdfs/gropwork.pdf](http://www.hull.ac.uk/studyadvice/resources/acadw/01pdfs/gropwork.pdf)

# Thinking about ... Learning Styles

## Introducing Learning Styles

There are a number of different theories which suggest that we tend to adopt a particular style when we study, while recognising that when necessary we can use the full range of available styles. Recognising our preferred style helps us think about which study techniques will be most helpful to us and understand why other people like different learning activities. We are likely to find learning easier and quicker when using our preferred style.

One of the most commonly used learning style theories was developed by Honey and Mumford based on the work of Kolb. It suggests that when we learn we are either activists, reflectors, theorists or pragmatists (or a combination of these). Look at the definitions below and see which best fits you. If you would like to take a questionnaire to identify more clearly which preference you have, please talk to Luke Curran (lc@stmichaels.ac.uk).



### Activists

Activists like to be involved in new experiences. They are open minded and enthusiastic about new ideas but get bored with implementation. They enjoy doing things and tend to act first and consider the implications afterwards. They like working with others but tend to hog the limelight.

#### Activists learn best when:

- involved in new experiences, problems and opportunities
- working with others in business games, team tasks, role-playing
- being thrown in the deep end with a difficult task
- chairing meetings, leading discussions

#### Activists learn less when:

- listening to lectures or long explanations
- reading, writing or thinking on their own
- absorbing and understanding data

### Pragmatists

Pragmatists are keen to try things out. They want concepts that can be applied to their job. They tend to be impatient with lengthy discussions and are practical and down to earth.

#### Pragmatists learn best when:

- there is an obvious link between the topic and job
- they have the chance to try out techniques with feedback e.g. role-playing
- they are shown techniques with obvious advantages e.g. saving time
- they are shown a model they can copy e.g. a film or a respected boss

#### Pragmatists learn less when:

- there is no obvious or immediate benefit that they can recognise
- there is no practice or guidelines on how to do it
- there is no apparent pay back to the learning e.g. shorter meetings
- the event or learning is 'all theory'

## KEY POINTS

- Each of us has a preferred learning style
- Recognising our preferred learning style helps choose appropriate study techniques
- Although we have a preferred style we can use all the other available styles
- Other people in our seminars might have different preferred learning styles and tutors will use a range of activities to engage everyone.

On the Internet

For more information about learning style theory visit: [www.support4learning.org.uk/education/learning\\_styles.cfm](http://www.support4learning.org.uk/education/learning_styles.cfm)

An alternative to Honey and Mumford's model is VARK which looks at our preference for visual, auditory, read/write or Kinesthetic learning. To find out about this approach visit [www.vark-learn.com](http://www.vark-learn.com)

### Reflectors

Reflectors like to stand back and look at a situation from different perspectives. They like to collect data and think about it carefully before coming to any conclusions. They enjoy observing others and will listen to their views before offering their own.

#### Reflectors learn best when:

- observing individuals or groups at work
- they have the opportunity to review what has happened and think about what they have learned
- producing analyses and reports doing tasks without tight deadlines

#### Reflectors learn less when:

- acting as leader or role-playing in front of others
- doing things with no time to prepare
- being thrown in at the deep end
- being rushed or worried by deadlines

### Theorists

Theorists adapt and integrate observations into complex and logically sound theories. They think problems through in a step by step way. They tend to be perfectionists who like to fit things into a rational scheme. They tend to be detached and analytical rather than subjective or emotive in their thinking.

#### Theorists learn best when:

- they are put in complex situations where they have to use their skills and knowledge
- they are in structured situations with clear purpose
- they are offered interesting ideas or concepts even though they are not immediately relevant
- they have the chance to question and probe ideas behind things

#### Theorists learn less when:

- they have to participate in situations which emphasise emotion and feelings
- the activity is unstructured or briefing is poor
- they have to do things without knowing the principles or concepts involved
- they feel they're out of tune with the other participants e.g. with people of very different learning styles



## Thinking about ... Using the Internet

### Evaluating Websites


Anyone can (and probably will) put anything up on the Internet. Before using material from the internet in academic work you need to evaluate it ... is it reliable, accurate, truthful, meaningful, thoughtful, original and well researched?

To help you do this think about:

- What is the purpose of the site ... reference, education, advertising, entertainment?
- Who are the target audience?
- What level of detail is on the site?
- Is the information original, is it accurate?
- Is the information fact or opinion?
- Are sources of factual information listed so they can be verified?
- Is there sufficient evidence provided to support the conclusions drawn?
- From what perspective is the site written? Is the author biased?
- What is the authority, expertise or credentials of the author to write on this subject?
- Who is hosting the site?
- Is the site updated and the material

Quick Health & Safety tips for using Computers

- Take a 10 minute break every hour
- Adjust your chair so you are sitting at a comfortable working height. Your lower back is supported. Your knees are level with your hips. Your feet are flat on the floor. Your eye level is just above the top of the screen. Your forearm is nearly at a right angle to you're your upper arm and your wrist is in a straight line with your hand and forearm.
- Put any information to be copied onto the screen on the side most comfortable to you.
- Allow yourself enough space to work.
- Make sure the room has good even lighting and that the screen is positioned so that there no glare from sunlit windows etc.
- Learn to touch type. This reduces the risk of RSI as it encourages the correct position of your hand and wrists.



### KEY POINTS

- Not all information on the internet is accurate, learn to evaluate websites properly
- Keep a note of any useful website you find
- Learn to research on the web effectively

On the Internet

Cardiff Student's Union run a number of IT skills courses, visit: [www.cardiffstudents.com/main/development/sdu/courses](http://www.cardiffstudents.com/main/development/sdu/courses).

Alternatively look at Open University web guide: [www.open.ac.uk/webguide/index.php](http://www.open.ac.uk/webguide/index.php)

### Useful websites ...

A good online list of relevant websites for theology and religious studies is maintained at: [www.intute.ac.uk/artsandhumanities/religion/](http://www.intute.ac.uk/artsandhumanities/religion/)

Or try visiting:

**New Testament Gateway**  
[www.ntgateway.com](http://www.ntgateway.com)

**Bible Gateway**  
[www.biblegateway.com](http://www.biblegateway.com)

**Noncanonical Literature**  
[wesley.nnu.edu/biblical\\_studies/noncanon/](http://wesley.nnu.edu/biblical_studies/noncanon/)

**Index of Christian Art**  
[ica.princeton.edu](http://ica.princeton.edu)

**Index of Online Theology-Related Periodicals**  
[www.users.csbsju.edu/~eknuth/itr/jour.html](http://www.users.csbsju.edu/~eknuth/itr/jour.html)

**BBC Religion and Ethics**  
[www.bbc.co.uk/religion/](http://www.bbc.co.uk/religion/)

**Journal of Religion and Popular Culture**  
[www.usask.ca/relst/jrpc/](http://www.usask.ca/relst/jrpc/)

**Theopedia**  
[www.theopedia.com](http://www.theopedia.com)

**Anglican Communion**  
[www.anglicancommunion.org/](http://www.anglicancommunion.org/)

And remember to use the ATLA Religion Database to find relevant articles (see p6 for details of how to access this).

 **Thinking about ... Presentations**

**KEY POINTS**

- Prepare carefully
- Do not overuse PowerPoint
- Structure your presentation so that the audience can easily follow your argument
- Try and relax!

**Giving a Presentation - Main Stages**

**Initial preparation**

Before planning your presentation, consider:  
Your remit - objectives - audience - venue

**Planning the presentation**

Select and structure the main points and supporting information in a logical, coherent way

**Rehearsal**

Practice makes perfect! Be familiar with your material, your venue and any equipment.

**Delivery**

Effective delivery involves capturing and retaining the audience's attention, inspiring their confidence and developing their understanding.

On the Internet

Hull university has a good guide which can be downloaded from [www.hull.ac.uk/studyadvice/resources/acadw/01pdfs/presttns.pdf](http://www.hull.ac.uk/studyadvice/resources/acadw/01pdfs/presttns.pdf)

**Group Presentations:**

**Do:**

1. Appoint a group co-ordinator and plan a timetable together.
2. Choose your subject together, and then support one another throughout the work.
3. Narrow your subject down to a manageable size.
4. Decide who is to speak, and allocate topic and time to each speaker.
5. Rehearse together and get the timing right.
6. Organise how you are going to answer questions between you.

**Don't:**

1. Allow a strong personality to make all the decisions.
2. Allow any individual to opt out of responsibility to the group.
3. Choose a topic which is too complex for the time available.
4. Forget to introduce everyone at the start of the presentation.
5. Make recommendations which are unrealistic, technically or financially.
6. Over-run the time you've been allocated.
7. Guess at an answer you don't know

**Using PowerPoint**

**Do:**

1. Check that you have booked all the equipment you need well before your talk.
2. Plan what you want the audience to see and don't crowd the screen.
3. Use an appropriate font such as Arial, at least 22 point in size.
4. Use a good colour contrast for background and image, and project it to check.
5. Give handouts with details which wouldn't be clear on the screen.
6. Rehearse with all your visual material and the equipment you will be using.
7. Always have a backup in case of disaster.

**Don't:**

1. Show paragraphs or long sentences on the screen.
2. Use fussy and distracting backgrounds.
3. Overdo punctuation: very little is needed in a visual aid.
4. Use over-complicated diagrams, which the audience won't be able to see clearly.
5. Use unnecessary and distracting movement on the screen.
6. Watch the computer screen instead of the audience.
7. Assume that you can use the equipment without trying it out.

What makes an effective presentation?

- A good introduction
- A good conclusion
- Clear outcomes
- Appropriate material
- Well organised material
- Clear, logical progression
- Good supporting information - data, examples, illustrations
- Retention of interest
- Appropriate use of visual aids/handouts
- Good rapport with audience
- Appropriate use of language
- Good voice control



## Thinking about ... Taking notes

### KEY POINTS

- Find a strategy which suit you
- Notes do not need to be lists down the page
- Use your own words
- Note quotes accurately including a reference
- Use Colour effectively and constantly

### Strategies for making notes

#### Good note-making: general

- 1.1 Think before you write
- 1.2 Keep notes brief
- 1.3 Keep notes organised
- 1.4 Use your own words
- 1.5 Leave a wide margin and spaces - to add notes later

#### Useful strategies

- 2.1 Note key words and main ideas
- 2.2 Write phrases—not sentences
- 2.3 Use abbreviations
- 2.4 Use headings
- 2.5 Number points
- 2.6 Make the page memorable—with colour, illustrations and so on
- 2.7 Link up points—using arrows, dotted lines, colour, numbers and boxes
- 2.8 Note sources of info. exactly
- 2.9 Write quotations in a different colour

#### Unhelpful strategies

- 3.1 Copying chunks and phrases
- 3.2 Writing more notes than you can use again
- 3.3 Writing out notes several times to make them neater

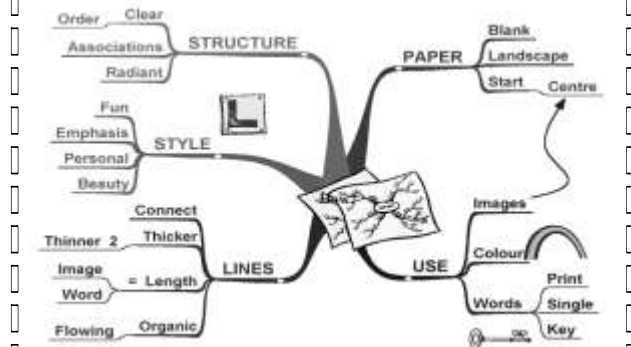
#### Tiding messy notes

- 4.1 Draw a 'square' around sections of notes in different colours to make them stand out
- 4.2 Use a ruler to divide the page up between sections
- 4.3 Draw a ring round floating bits of information
- 4.4 Link stray information by colour-coding it

### A Method for making notes

- Put your pen down—so you won't be tempted to copy out of the book.
- Read— answer your own questions
- Identify and sum up the main ideas. (Hear them in your own words).
- Jot down one or two words to remind you.
- Note *exactly* where information comes from.
- Note real names and quotations exactly as they are written.
- Leave space to add details.

### Try Mind or Concept Mapping



See [www.mind-mapping.co.uk](http://www.mind-mapping.co.uk)

### How helpful are your notes?

*For each statement, tick the point along the line which is true for your own notes*

- |   |                                  |
|---|----------------------------------|
| Easy to read .....                      | Hard to read                     |
| Brief, to the point .....               | To detailed                      |
| Easy to understand .....                | Hard to understand               |
| Well organised .....                    | Poorly organised                 |
| Pages numbered/labelled .....           | No system                        |
| Easy to learn from .....                | Difficult to learn from          |
| Well abbreviated .....                  | No abbreviations                 |
| Important ideas stand out clearly ..... | Not easy to see important points |
| In my own words .....                   | Chunks copied from books         |

*What are you going to do to improve your notes ... what is the priority?*

**Thinking about ...  
Reflecting Theologically**

**KEY POINTS**

- Theological reflection is a crucial skill for ministerial practice.
- It's about consciously making the links between God's story and our story.
- There are a number of different ways of doing theological reflection.

**One Method of Theological Reflection**

(Based on Groome's *Shared Christian Praxis*)

Use this to help you reflect theologically on a piece of practice or something which happened to you, preferably in a small group.

**Naming**  
Describe the experience you wish to reflect upon and think about the following questions:

- How does this incident touch your own life?
- Have you experienced something like this before?
- How do people normally react to this?
- What is the attitude of Christians you know to this?
- How do you feel when such a thing happens to you?

**Reflecting**  
Stand back and consider what you have "named", looking at the bigger picture. Think about why it happened in the way it did. Identify any issues or themes which arise from this reflection. The following questions might help:

- Why do things happen in this way in society?
- Why do you/we do this?
- What are the strengths and weaknesses of this behaviour/approach?
- What is likely to happen as a result of this?
- What do you/we need to know if you/we are to understand this more fully?

**Christian Story and Vision**  
Relate what you named and any issues arising from your reflection to Christian scripture and tradition:

- Which bible passages relate to this issue or topic?
- Which parts of Christian Doctrine relate to this issue or topic?
- What is the church's teaching on this issue or topic?

**Integrating**  
Make the connections between your reflecting and the Christian story/vision.

- What are the links between the Christian Story and our own experience around this incident/topic?
- What is our lived response to this issue?
- How does this lived response "play out" our understanding of the Christian Story?

**Responding**  
What response are you called to make as a response to this process of theological reflection. It may be a new awareness, a hope, a decision to think about the topic further or a practical action. Questions for this stage include:

- What does all this mean to you personally?
- Where might this consideration of our differing lived experience and the Christian Story and Vision lead us as individuals (or as a group)?

**What is Theological Reflection?**

"Theological reflection is a process 'to make sense of experience in the light of the gospel'"

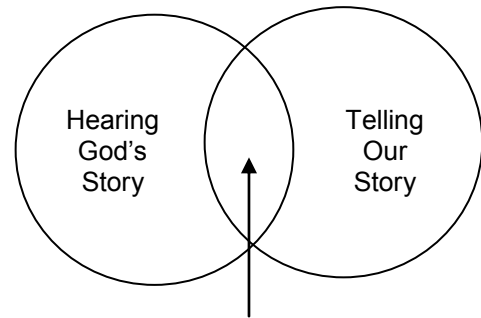
"Discovering the presence of God in one's own experience"

"A process, rather than a product, that enables people to be reflective practitioners of their faith"

"Intentionally exploring the relationship between God's story and our story, through the use of scripture, reason, tradition and experience".

"A set of skills and processes which enables you to identify and engage with issues from a theological point of view"

Scripture Tradition Reason Experience



Theological Reflection

**Doing Theological Reflection**

There are a range of methods for doing theological reflection. One is described on this page but for others read Graeme E, Walton H. and Ward F. (2005) *Theological Reflection: Methods*. London: SCM.

You can also ask Luke (lc@stmichaels.ac.uk) for a copy of the booklet *Some Group Approaches to Theological Reflection*.



## Thinking about ... Managing Self and Time

Thoughts, Ideas and Approaches to Prioritising

- Plan everything out on a big piece of paper and tick off items as they are completed
- Prioritise using the following system:

*Urgent and important - do it NOW*  
*Urgent but NOT important - do it if you can*  
*Important but not urgent - start before it becomes urgent*  
*NOT important and NOT urgent - don't do it*

- Have three trays and a waste bin. Allocate one tray for each of 1, 2, 3 above and throw category 4 into the bin
- Make out a list with the most important things first
- Identify which are your strongest and which are your weakest subjects. Should you allocate equal time to each, or more to the weaker one? Possible dangers include avoiding giving time to topics you dislike or feel weak at, spending so much time on them you neglect areas you are good at
- Is the time you are spending on something equal to its importance?
- Build in breaks - a coffee, a walk around the block, watching the news
- Reward yourself with a treat when you have achieved a target (or part of a target).
- Allow for unforeseen circumstances, e.g. a long queue at the library etc., and build in leeway.
- Make quick decisions about what action to take. Repeatedly picking up the same piece of paper wastes time.

### Aids for Planning

#### "To Do" list

Write down things you have to do, then decide what to do at the moment, what to schedule for later, what to get someone else to do, and what to put off for a later time period

#### Daily/weekly planner

Write down appointments, classes, and meetings on a chronological log book or chart. If you are more visual, sketch out your schedule. First thing in the morning, check what's ahead for the day always go to sleep knowing you're prepared for tomorrow

#### Long term planner

Use a monthly chart so that you can plan ahead. Long term planners will also serve as a reminder to constructively plan time for yourself.

### KEY POINTS

- Be realistic
- Work out what time you have available for study, take out time for sleeping, eating, recreation, etc.
- Try to plan ahead - do not leave everything to the last minute, remember assignments need research time, so start early
- Prioritise - do not do the easiest task first, but the one that really needs to be done first
- Set objectives which are reasonable, and make sure that they are somewhere you see them
- Break large tasks into manageable sub-tasks and set target dates against each sub-task e.g. for an assignment: research, research evaluation, draft copy, final copy
- Keep a wall planner chart
- Try doing the most difficult things when you feel at your best
- Remember the unexpected always happens, so be flexible - don't get angry when plans have to change
- **Remember you are in control!**

### On the Internet

For more information about time management and prioritising visit [www.dartmouth.edu/~acskills/success/time.html](http://www.dartmouth.edu/~acskills/success/time.html)

For help on dealing with stress [www.support4learning.org.uk/health/stress.cfm](http://www.support4learning.org.uk/health/stress.cfm)

### Study Environment

Ask yourself these questions:

- What time of day do I study best?
- How long can I concentrate before I need a break?
- Where do I study best?
- What circumstances help me study?
- Do I work better under pressure?

### Panicking? ... Try the STOP! Exercise

Let yourself stop everything for a moment.

- Breathe slowly or count to 100.
- Let yourself smile—even if it is difficult
- Spread out your hands and relax your fingers. Let your hands and feet be still.
- Repeat the word 'stop' to yourself until you feel calm.



## A Glossary of Theological Words

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### Absolution

The declaration of the forgiveness of sins. In the R.C. tradition it is an essential part of the sacrament of reconciliation (penance).

### Adoptionism

A Christological belief emphasising the complete humanity of Jesus. The term often denotes the belief that Jesus was essentially human and was elevated to divine sonship at some point in his life.

### Agape

A Greek word used in the N.T. to signify God's love for humanity and the love which should bind people, especially Christians, together.

### Agnosticism

Technically the belief that it is impossible to know anything which is not capable of scientific description or verification. Often used to describe an openness of mind about whether God exists or not.

### Allegorical

A type of interpretation of a text which minimises the plain meaning in favour of an alleged hidden spiritual meaning.

### Altruism

A selfless concern for the well being of others.

### Anabaptist

Literally one who "rebaptises". Also a radical group during the Reformation period.

### Analogy

The comparing of like with like. We often express our understanding of God in analogous terms. For example, "God is like a rock".

### Anathema

A Greek word referring to the exclusion of heretics from the Church.

### Animism

The belief that all natural phenomena are possessed by souls or spirits which animate them.

### Anthropology

The study of humankind, especially in social groupings. Biblical anthropology refers to Christian doctrines about the status of humankind before God.

### Anthropomorphism

The attribution of human characteristics to the activities or emotions of God.

### Antinomianism

The belief that having been saved by faith, a person is free from all moral obligations.

### Apocalypse

Literally "revelation". The term either refers to the N.T. book, or the end times of which it speaks.

### Apocalyptic

A type of writing which uses images and symbols, usually referring to the end times.

### Apocrypha

A series of books whose qualifications to be included in the canon of scripture is disputed.

### Apollinarianism

A set of Christological beliefs which stressed that the centre of the human personality of Jesus was replaced by the divine Logos. The beliefs were first formulated by Apollinarius (fl. c.350 A.D.).

### Apologetics

The study of how to justify Christianity in the face of other ideas or worldviews that oppose it.

### Apostasy

The abandonment of Christianity for unbelief or another belief.

### Arianism

The Christological theories of Arius (c.250 -336) which were condemned at the first Council of Nicaea in 325 A.D. More generally, it refers to any Christological view that makes the Logos (The Word, John 1) subordinate to God the Father.

### Arminianism

The belief that people are free to choose for or against faith in Christ and that Christians can fall away from faith. It is based on the sixteenth century writings of Jacobus Arminius. It is in opposition to the views expressed in Calvinism.

### Asceticism

Self-denial and self-discipline, often to an excessive degree. Sometimes used by Christians to avoid being mastered by sin. Often associated with monasticism.

### Atheism

The belief that there is no God. This is not very common, since many people without faith are in fact agnostics.

### Atonement.

Literally "at-one-ment". The bringing of people back into relationship with God by the forgiveness of their sin. In the O.T. atonement was brought about through animal sacrifices. In the N.T. the death of Christ is the full and final atonement.

### Calvinism

A set of beliefs based on the writings of John Calvin (*Institutes of the Christian Religion*). It stresses God's sovereignty and the importance of God's predestination in a person's salvation. Calvinism is opposed to Arminianism.

### Canon

The list of books belonging within the Bible. This list was finalised by the church in the fourth century.

### **Casuistry**

The application of general moral principles to concrete ethical decisions or situations.

### **Catholic**

A term derived from the Greek word meaning "universal" and used as a description of the whole church worldwide. It is also used to refer to the Roman Catholic Church, one of the three great traditions within Christianity.

### **Christology**

The study of the nature and person of Jesus Christ and in particular the relation between the divine and human in him.

### **Consubstantial**

Literally "to be of the same substance" (Gk Homousion). The term was used at the Council of Nicaea to describe the relationship between the eternal Son and the Father.

### **Consubstantiation**

The doctrine that Christ is bodily present "in, with, and under" the elements of the eucharist, although they are not essentially altered. It is based on Luther's (1483 - 1546 A.D.) teaching about the Eucharist and is in contrast to the doctrine of transubstantiation.

### **Cosmology**

The study of the structure, origin and development of the universe.

### **Counter-Reformation**

A movement for the reform of the Roman Catholic Church in the sixteenth and seventeenth centuries, partly in response to the Reformation.

### **Criticism (Biblical)**

The scholarly study of the Bible, especially its historical background and its linguistic and literary style.

### **Decalogue**

A name given to the ten commandments.

### **Deism**

The belief that God exists but which denies that God reveals himself or intervenes in this world in any way. This seventeenth century philosophy was the basis for the Enlightenment.

### **Demythologisation**

The method of interpreting the N.T. as first proposed by Rudolf Bultmann in 1941. It assumes that the Gospels are prescientific and therefore mythological and that in order to gain access to the truth, scholars must "cut away" the mythological element of the narratives.

### **Deontological**

A way of making ethical decisions based on a person's moral obligation and duties rather than on an examination of the consequences of the proposed behaviour.

### **Depravity (Total)**

The position of humankind under the power of Original

Sin. There is nothing which has not been infected by its power.

### **Determinism**

The doctrine that human action is not free and is to be understood as the necessary outcome of certain causes.

### **Dialectic**

The holding together of apparent contradictions and tensions in a philosophical discussion.

### **Dualism**

The belief that there are two ultimate and self-existent realities, one good and the other evil. This is seen as an answer to the problem of evil, which God is then not responsible for.

### **Ekklesia**

A Greek word used in the N.T. to describe the Church.

### **Election**

The doctrine that God chooses some and not others to be the agents of his will. It is based on the Greek word meaning 'choice'.

### **Empiricism**

A philosophical term for the view that all knowledge is ultimately derived from and tested by experience.

### **Enlightenment**

An eighteenth century movement believing that humankind should be guided by reason and not by external authority, dogma or revelation. The movement has had a great influence on modern thought and in particular on the high place occupied by the scientific method in our pursuit of truth.

### **Epistemology**

The philosophy of how we attain knowledge, particularly inquiring into how we know and what the sources of our knowledge are.

### **Eschatology**

Literally "discourse about the last things". The study of the end of the age and the final end of humankind.

### **Essenes**

A strict Jewish sect based at Qumran on the Dead Sea just before and during the time of Jesus.

### **Eucharist**

Literally from the Greek "to give thanks" and refers to the sacrament of Holy Communion, the Mass, or Lord's Supper.

### **Evangelical**

One who believes in the absolute authority of Scripture and that what it says is binding on all Christian people.

### **Evangelism**

The act of sharing the good news of the gospel with others.

### **Ex opere operato**

A Latin term to describe the view that grace is conferred

through the sacraments if only minimal requisite conditions are present.

### **Exegesis**

The process of expounding the original meaning of a text.

### **Existentialism**

A philosophical movement which reached its zenith in the late 1940's and 50's. It rejected externally imposed values and moral codes in favour of individuals making their own choices in terms which made sense of their own existence.

### **Expiation**

The act of making right for an offence or injury done to some person. The term is often used with reference to the work of Christ, although some feel this does not do justice to the sacrificial imagery of the Bible. See "propitiation".

### **Fatalism**

The belief that human destiny is shaped by impersonal spiritual forces. It often leads to an attitude of resignation.

### **Fathers (Early)**

Key writers and thinkers in the first few Christian centuries. They played an important part in the formulation of Christian doctrine.

### **Flesh**

Our lives and personalities when they are directed away from God. The Apostle Paul sees "the flesh" as being in total opposition to the spirit. In this context "flesh" must not be confused with the body.

### **Form criticism (Formgeschichte)**

A method of analysing and interpreting oral traditions behind the actual texts of the Bible. Form critics believe that the writers of the Gospels collected and arranged preexisting stories about Jesus and that this material can be classified into a number of forms arising from a variety of situations.

### **Fundamentalism**

The belief in the infallibility and inerrancy of Scripture. It is often linked to a very literalistic approach to Biblical interpretation.

### **Glossolalia**

Literally "speaking in tongues". St Paul writes about this in 1 Cor. 12-14.

### **Gnosticism**

A varied set of religious beliefs common in the Graeco-Roman world in N.T. times. A central belief was that salvation was attained through a secret knowledge. It saw Jesus as one mediator among many between God and humanity.

### **Hades**

The place of departed spirits. A Greek term equivalent to the Hebrew "Sheol". Although sometimes translated "hell", it is not a place of punishment.

### **Heilsgeschichte**

A German term meaning "salvation history". The saving acts of God to which the O.T. and N.T. bear witness.

### **Hellenism**

The predominantly Greek culture which began with Alexander the Great and continued alongside Roman culture. It was an influential aspect of the cultural background of the N.T.

### **Henotheism**

The worship of a single God without expressly denying the existence of other supernatural beings or deities.

### **Heresy**

A set of beliefs considered by the church to be contrary to Christian tradition. Contrasts with "orthodoxy".

### **Hermeneutics**

The study of how to interpret the Bible in such a way that it is both true to the original meaning of the text and relevant to contemporary culture.

### **Homiletics**

The study of the art of preaching.

### **Homoousion**

A Greek word, literally "of one and the same nature". The term was used in the Nicene Creed (325 A.D.) to describe the relation of the Son to the Father in the Godhead.

### **Humanism**

A belief in the capacity of human nature to redeem itself by the aesthetic and moral senses and by education. Also a movement stressing the importance of human knowledge and learning, arising from the Renaissance.

### **Hypostasis**

A Greek term used in the early church debate on the doctrine of the Trinity. Eventually it came to mean "individual person" and was used in the phrase "three persons in one substance".

### **Immanence**

A term used to describe the nearness ("contactability") of God. It is usually contrasted with the Transcendence of God.

### **Impassible**

A term often attributed to God to indicate that he is not influenced by feelings in the way human beings are.

### **Incarnation**

Literally "taking flesh". The action of God in becoming wholly human in Jesus. In his full humanity can be seen everything about the character of God which can be conveyed in human terms.

### **Justification**

God's act of reckoning people to be reconciled to him, despite their past sins.

### **Kenosis**

Derived from a Greek word meaning "to empty". It was used in the N.T. and in the earliest Christological

formulations to refer to the second person of the Trinity laying aside/emptying himself of all his divine attributes and assuming the limitations of human existence.

### **Kerygma**

Derived from the Greek word for "proclaim". It normally denotes the content of the Christian proclamation - what God had done for men and women in the life, death and resurrection of Jesus.

### **Laity**

Derived from a Greek word meaning "people". It is usually used to distinguish the non-ordained Christian from one who is ordained.

### **Legalism**

The approach to religion which sees the keeping of laws and regulations as central.

### **Liberal**

A type of theology which asserts its freedom to question accepted authorities. It is often critical of orthodox Christianity.

### **Liberation Theology**

A movement which has spread from Latin America since the early 1960s. It is concerned with the application of Christian belief to situations of oppression and political injustice.

### **Liturgy**

A set form of worship, usually published in a book. Liturgy is usually followed word by word but sometimes simply provides a framework for worship.

### **Logos**

A Greek word normally translated "Word". In the early church it was used to express the mind or reason of God which was perfectly seen and embodied in the person of Jesus.

### **Marcionite**

Following the teachings of Marcion who was excommunicated in Rome in c.144 A.D. He rejected the Old Testament and made a strong distinction between the loving Father of Jesus and the God of the Old Testament.

### **Materialism**

The theory that all reality is essentially matter and that all human activity can be explained without reference to the mind or spirit. It can also mean a tendency to prefer material possessions and physical comfort to spiritual values.

### **Mediaeval**

Pertaining to the time of the Middle Ages. In Christian thought this period was characterised by the attempt to harmonise Biblical teaching with the philosophy of Aristotle.

### **Metaphysical**

Those things which are beyond the realms of physical observation. The term can also be used of the study of what is fundamental to Being.

### **Millennium**

A thousand year period. It is often associated with the period prophesied in the book of Revelation when the righteous will rule the earth.

### **Millennialism**

The belief that there will be a thousand year period when the kingdom of God will flourish. Millennialists tend to fall into two camps: 1) those who believe that the second coming of Christ will come before the millennium (premillennialism) and 2) those who believe that Christ will come again only after the millennium (postmillennialism).

### **Modalism**

A doctrine of God which denies the distinct personhood of Father, Son and Holy Spirit. Each person is seen as merely a different aspect (or "mode") of God's existence.

### **Monism**

The belief that all things, material and immaterial, personal and impersonal, are essentially one fundamental reality. It is the underlying belief of Hinduism.

### **Monophysitism**

A Christological belief which held that Jesus had only one nature in him after the incarnation and that it was divine. This view was common in the fourth century after the Council of Chalcedon and was in contradiction to the declaration of the Council that Jesus had two complete natures in one person, human and divine.

### **Monotheism**

The belief that there is only one God. A fundamental belief of Christianity, Islam and Judaism.

### **Mystery**

Something that we can know but never fully understand.

### **Mysticism**

The pursuit of the interior life of the spirit through spiritual exercises and discipline in the attempt to know and experience the divine at the deepest possible level. There is a long tradition of mysticism within Christianity and within other religions.

### **Myth**

A powerful story which expresses or encapsulates truths (religious or other). It may also teach a moral code or explain ritual. Some Christians would see the early chapters of Genesis as mythological.

### **Natural law**

The theory that there are inherent universal structures of human existence which may be discerned by human reason and which form the basis for judgments of conscience. The theory of Natural Law underpins the thought of Thomas Aquinas and much Roman Catholic ethical teaching.

### **Natural revelation**

The revelation of God as seen in creation. This is distinct from the special revelation of God as seen in the Old and New Testaments.

**Natural theology**

The attempt to build a doctrine of God on the basis of reason and experience alone. There is no appeal made to faith or special revelation.

**Neo-orthodoxy**

A type of twentieth century theology which reacted to earlier Liberal theology and emphasises the importance of the revelation of God through the Word of God. The term is often used to describe the writings of Karl Barth.

**Nestorianism**

A term referring to the Christological beliefs of Nestorius, who became Bishop of Constantinople in A.D. 428. Scholars are uncertain of his exact beliefs. The term is normally used to describe the belief that the divine and human in Christ were not fully united.

**Nominalism**

A theory of knowledge particularly associated with William of Occam (c. 1300 - c.1349). He held that universal concepts had no separate or independent reality but were simply names used to organise things with similar characteristics. The theory was in contrast with "realism" which held that a universal concept was more real than the individual manifestation of it - e.g. the concept of "humanity" is more real than any individual person.

**Numinous**

An inner sense of spiritual realities beyond our everyday material lives.

**Omnipotence**

Being all powerful, the possession of the perfect form of power. A term usually applied to God alone.

**Omnipresence**

The attribute applied to God to indicate his presence everywhere.

**Omniscience**

Literally "the knowing of all things". An attribute usually applied to God alone.

**Ontological Argument**

The name given to one of the "proofs" of the existence of God. The thesis is that in the very nature of things, logic demands that a being must exist who is greater than everything else.

**Original sin**

The predisposition towards sin which is part of fallen human nature. This predisposition is believed to have originated from the Fall (Genesis 3).

**Orthodoxy**

Literally "right teaching". In theology it means Christian teaching held to be true by the established church, and is in contrast to heresy.

**Panentheism**

The belief that everything exists in God, but that creation does not exhaust God's being as God also transcends it.

**Pantheism**

The belief that all things are divine. Many pantheists worship nature.

**Paraclete**

Literally "one who is called alongside". The name given to the Holy Spirit in John's gospel.

**Parousia**

A Greek term meaning "coming" and "presence". Usually refers to the second coming of Christ.

**Passion (of Christ)**

The suffering experienced by Jesus as his death approached. Usually refers to the time from the prayer in the Garden of Gethsemane to his death on the cross.

**Patristics**

The study of the life, writings and thought of the theologians of the early church.

**Pelagianism**

A set of beliefs based on the the teachings of Pelagius (c.400) about the relationship between divine grace and the human will. He denied the existence of original sin and emphasised the importance of the freedom of the human will. St. Augustine attacked Pelagianism as he believed it implied the possibility that humanity could save itself and had no need for grace.

**Phenomenology (of religions)**

A method of studying religion where the scholar does not judge the beliefs of a religion as true or false but tries to see the world as the believer sees it.

**Pietistic**

A term used to describe activities which put great emphasis on the need for devotion and holiness. The Pietists were a seventeenth and eighteenth century movement within Protestantism.

**Platonic**

Teaching based on the ideas of the Greek philosopher Plato (427-347 B.C.). He held that this world is a copy of the "ideal forms" to which human eternal souls belonged.

**Pluralism**

The belief that all religions and world views are equally valid, and that truth claims by one imply a disparagement of all others.

**Pneumatology**

In classical philosophy the term refers to the study of the nature of the human soul. In Christian theology it refers to the study of the person and work of the Holy Spirit.

**Polytheism**

The belief that there are many gods.

**Positivism**

The philosophical belief that all true knowledge consists of matters of fact or logic. This is in contrast to "speculative" philosophy, which allows value judgments to have the status of knowledge as well.

**Praxis**

The application of Christian belief which starts from concrete situations, particularly those of injustice and oppression. It is a fundamental element of Liberation Theology and its hermeneutics.

**Predestination**

God's foreordaining of a person's life and eternal destiny. This has always been difficult to reconcile with ideas of free will and the individual's own step of repentance and faith. It is associated with the teaching of John Calvin.

**Prevenient grace**

In Roman Catholic teaching it refers to the supernatural power which quickens and assists the will to have faith. In Protestantism it is generally used to refer to the grace preceding the individual's decision of faith but does not imply a special quickening.

**Preexistence (of Christ)**

Being in existence before creation. Christians believe that not only was God the Father preexistent but that the Son of God, the Logos, was also preexistent. This is in contrast to the teaching of Arius (d.336).

**Process theology**

A theology which emphasises process over against unchanging being and substance. God Himself is involved in processes and is thus not an unchanging God.

**Propitiation**

The act of appeasing the wrath of a deity by offering a suitable sacrifice. Some view the death of Christ in this way, although others are uncomfortable about seeing Christ's death as an appeasement and prefer to see it as God's self-giving. See "expiation".

**Proselyte**

A Gentile converted to Judaism. The term can also be used to refer to any person converted from one creed to another.

**Rationalism**

A seventeenth and eighteenth century philosophical movement which valued reason as the ultimate arbiter of all statements. Rationalists frequently question the existence of any special revelation from God.

**Regeneration**

Literally "rebirth". The term is used to refer to the renewing of the self which occurs when God's grace is accepted. In Roman Catholic teaching regeneration has traditionally been identified with the reception of the sacraments.

**Reincarnation**

The belief that all souls live a series of succeeding lives within animals and within human beings. An important belief in Hinduism.

**Renaissance**

Literally 'rebirth'. A movement in the fourteenth, fifteenth and sixteenth centuries which marks the end of the mediaeval period. During this period there was a new

freedom to think out beliefs in a fresh way, rather than being bound entirely by the past.

**Revelation**

God's action in making himself known to the world.

**Sacrament**

St. Augustine described this as "an outward and visible sign of an inward and spiritual grace". It is a rite in which God's saving grace is active. Baptism and the Eucharist are sacraments but Roman Catholics would also add confirmation, marriage, ordination, reconciliation, and extreme unction.

**Sanctification**

Literally "being made holy". The process by which the believer's life and character are changed into the likeness of Christ, through the work of the Holy Spirit.

**Schism**

A division of the Church. The most important of these have been the schism between Western and Eastern Christianity in the eleventh century, and the Reformation in the sixteenth century.

**Scholasticism**

A type of thinking which accepts a certain teacher as authoritative and then refines and extends the teaching given. The term is particularly applied to mediaeval scholars who devoted themselves to the teaching of Aristotle. Their approach often used logic, debate and speculation.

**Secularism**

A world view which takes no account of traditional world faiths and often denies the existence of the spiritual dimension. It is characteristic of the modern western world.

**Septuagint**

The Greek translation of the O.T. including the Apocrypha. It is said to have been made about 270 B.C. by seventy translators. It is often abbreviated as the Roman numeral for 70, LXX.

**Sheol**

The name given in the O.T. to the place where the spirits of the dead reside. See "Hades".

**Situation Ethics**

An approach to making ethical decisions which gives primary importance to the situation/context of the decision rather than to moral codes or principles. The highest intrinsic good is love and love must always be served in the situation.

**Social gospel**

An influential American movement in the late nineteenth and early twentieth century which emphasised collective sin and social salvation. The kingdom of God was seen as a work of God focussed entirely on the transformation of this present world. It was closely identified with liberal Protestantism.

**Soteriology**

The study of the doctrine of salvation.

**Stoicism**

A Greek philosophical movement founded by Zeno (c.300 B.C.). It saw the universe as permeated by Mind or Reason, and human beings as needing to live according to reason. It was ascetic in nature.

**Subordinationism**

A view of the Trinity in which the Son is thought to be subordinate to the Father, or the Holy Spirit is thought to be subordinate to both.

**Syncretism**

An attempt to combine together different and apparently divergent teachings and doctrines. This may be within one faith or between faiths.

**Synoptic (Gospels)**

Literally "viewed in the same way". The term refers to the Gospels of Matthew, Mark and Luke, because John's portrayal of Jesus is so different.

**Teleology**

Often used in ethics to describe the process by which the means of an action are justified by the ends of the action. It also refers to one of the classical "proofs" of the existence of God, arising from the question of the purpose of existence.

**Theism**

The belief in one unified being which although distinct from the cosmos is the source of it and continues to sustain it. Theism is usually contrasted with Pantheism.

**Theodicy**

The attempt to justify the goodness of an omnipotent God in the face of the evil and suffering seen in the world.

**Theophany**

A manifestation of God in some tangible form. The transfiguration is an example.

**Tractarianism**

A nineteenth century Anglican movement which attempted to reinstate the Church's Catholic heritage.

**Transcendent.**

Something which extends beyond human and earthly concerns. An attribute often associated with God, and contrasted with "immanence".

**Transubstantiation**

The Roman Catholic belief that the substance of the elements of bread and wine are transformed by priestly consecration into the substance of the body and blood of Jesus Christ.

**Tritheism**

An extreme Trinitarian belief in three separate and distinct persons sharing the nature of deity. It denies the orthodox belief in the essential unity of the Trinity.

**Unitarianism**

The belief that only God the Father is divine and that the Son and the Spirit are not God.

**Universalism**

The belief that everyone will eventually receive salvation, even if they have no faith in Christ.

**Vulgate**

An influential Latin translation of the Bible undertaken in the 4<sup>th</sup> century A.D. This became the standard Bible of the mediaeval church.

**Zealots**

A Jewish sect in the first century A.D. which tried to overthrow the Roman occupying army by force.