



**The Leeds CCRS**

(*A Catholic Certificate in Religious Studies run*

 *jointly by the Diocese of Leeds and*

 *Leeds Trinity University*)

**2024-2025**

**Table of Contents**

**Welcome**

Welcome to the Leeds Catholic Certificate in Religious Studies (CCRS) programme.

The Catholic Certificate in Religious Studies (CCRS) is managed and awarded by the Board of Religious Studies (BRS) on behalf of the Bishops’ Conference of England and Wales. The Diocese of Leeds and Leeds Trinity University deliver and assesses the CCRS, and issue the Certificate, on the Board’s behalf. The Board decides on course content, assessment types, and other regulations such as attendance.

The CCRS was introduced in 1991 to replace its predecessors, The Catholic Teachers’ Certificate and the Certificate in Religious Education. Any person who is or wishes to be involved in Catholic education and formation may apply for this course. This includes those involved in Religious Education in schools, Parish Catechesis and other ministries in the Church and anyone who wishes to follow the course for faith development or personal interest. The course seeks to ensure that participants have a basic knowledge and understanding of the beliefs of the Catholic Faith. It also provides a basis for further study. The BRS considers that those [NQTs] who have done all their training in a Catholic College of Higher Education could be expected to have completed the CCRS.

Accordingly, the CCRS is a key qualification for teachers in Catholic schools, regardless of their own faith background. It was originally designed to give teachers “a basic understanding of the Church, its teaching and way of life to enable them to contribute to the maintenance of the ethos of the Catholic school.” (http://www.brs-ccrs.org.uk/).

In addition, those who hold other roles in schools, such as chaplains, may be required to have the CCRS. It is also very useful for those who have certain tasks in parishes, such as catechists. The CCRS is a pre-requisite for many posts in the Catholic school sector and is recognised across the sector as a desirable qualification, which can expand both your expertise and your vocational focus.

**Course Description**

The Catholic Certificate in Religious Studies is made up of 6 core modules and 2 specialist modules. Students must complete all 8 modules\* within 5 years of your first module: e.g., if your first module is in October 2024, you must complete by December 2029.

The Board of Religious Studies requires that students attend and participate in all of the teaching sessions for each module, in order to be able to submit an assessment for credit. Assessment for each module is via a 1500-word essay, or an equivalent. Education students are encouraged to present this as a lesson plan and rationale; catechists might similarly consider presenting a plan for a session of formation/catechesis as part of a course = for adults or children preparing to receive First Sacraments. The work is marked as a Fail/Pass/Distinction, and all 8 modules must be passed in order to obtain the Certificate.

Students have two opportunities to re-sit modules which they have failed. Re-sits should be negotiated with the Programme Leader in the first instance.

The core modules focus on Catholic belief and practice and are taught in every Centre. At the Leeds CCRS they are offered in sessions on Saturday afternoons during University term-time. These sessions are usually from 12.30 pm to 3 pm. Each teaching session lasts 2.5 hour sessions, and a 2.5 hour set task on Moodle, completes the 10 compulsory hours of teaching time. Sessions are taught at Leeds Trinity University (details can be found on the timetable at the back of this booklet).

The specialist modules vary from centre to centre. At the Leeds CCRS, we offer specialist modules in Catholic Education. We welcome Catholic and non-Catholic students and aim to ensure that both access the curriculum successfully. These modules examine Church teachings about the work of teachers in Catholic education as well as debate some of the challenges that are faced. In addition, the modules utilise practical activities to support teachers in preparing to nurture spirituality in children and young people. This year we are also offering specialist modules in Philosophy and Liturgy. Participants will choose TWO out of the FOUR specialist modules that are offered.

Sessions for the specialist modules are delivered on Thursday evenings throughout the year (see the timetable), between 5.30 pm and 8 pm. Students will submit a 1500 word essay or equivalent, as required for the core modules.

**How do I Book a Place on the Course, or on Individual Modules?**

See the information given under “Registering on the Course”, below.

**What do the Modules cover?**

In this section, you can find a description of all the “core” modules which will be taught this year, and information about the assignments for taught modules. If you’d like information about the specialist modules – which vary from year to year – please contact Jenny Stuart-Collins (see “Key CCRS Contacts”, below), who can put you in touch with the relevant module tutor.

**CRS 4011B: New Testament**

**Something which has existed since the beginning,**

**that we have heard,**

**and we have seen with our own eyes;**

**that we have watched**

**and touched with our hands:**

**the Word, Who is life –**

**this is our subject.**

(1 John 1:1)

**Tutor:** Fr Christopher Angel

**Welcome to the New Testament Module** of the Leeds CCRS. In the Scriptures we encounter the Word of God, Who is constantly speaking and reaching out to His people, inviting them into relationship with Him. So, in studying the New Testament, we do so with reverence and with the knowledge that what we read leads us deeper into the mystery of God.

The New Testament, comprised of the Gospels, Acts of the Apostles, the Letters and the Revelation of John, is our primary source for the life and teaching of the Lord Jesus and the early Church. Indeed, we understand the Old Testament and all Church teaching through the lens of the New Testament. Far more important than simply reading the text, is prayerfully engaging with the proclamation of the Good News, the accounts of the sacrifice of Jesus on the cross and the witness of the Holy Spirit in the Church: all to be found in studying the New Testament.

###### Aim of the Module

The purpose of this module is to familiarise participants with the process through which the New Testament writings came into being and to help them interpret the material presented and understand its significance for the life of a Christian today.

###### Learning Outcomes

Participants should:

• be familiar with the books and types of literature which make up the New Testament

• appreciate the centrality of the Resurrection experience in Christian belief

• recognise the New Testament writings as the basis for subsequent developments in Christian theology and worship

• understand the use of the New Testament in the Catholic community today

• be able to communicate what they have learned and reflected upon from an adult stance.

**Module Content**

**Session One:** Background to the New Testament; Genres of writing; Interpretation of the New Testament; Use of the New Testament in the Church Today; Overview of the Synoptic Gospels.

**Session Two:** In-depth exploration of John’s Gospel; Apocalyptic writing & the Book of Revelation.

**Session Three:** Pauline Literature; study of the background and major theme’s in Paul’s theology; Detailed exploration of the four accounts of the Passion and Resurrection of Jesus Christ.

**RECOMMENDED READING**

**Essential Reading**

Catechism of the Catholic Church (Geoffrey Chapman, 1999), paragraphs 50 – 141.

New Jerusalem Bible: Study Edition (DLT, 1994).

Flannery, Austin (ed.), *Vatican Council II* (Costello, 1996): Dogmatic Constitution on Divine Revelation: Dei Verbum.

**General Background Reading**

Brown, Raymond E., *An Introduction to the New Testament* (Doubleday, 1997).

Brown, Raymond E., *Reading the Gospels with the Church* (Wipf & Stock, 2008).

Charpentier, Etienne, *How to Read the New Testament* (SCM Press, 1981).

Kee, Howard Clark and Franklin W. Young, *The Living World of the New Testament* (DLT, 2011).

Metzger, Bruce M. & Michael D. Coogan (eds.), *The Oxford Companion to the Bible* (OUP, 1993).

Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Pauline, 1993).

Throckmorton, Burton H. (ed.), *Gospel Parallels: A Comparison of the Synoptic Gospels* (Nelson, 1992).

**Commentaries: Individual Books**

Byrne, Brendan, *Lifting the Burden: Reading Matthew’s Gospel in the Church Today* (Liturgical Press, 2004)

Harrington, W., *Matthew: Sage Theologian* (Columba, 1998).

Wansbrough, Henry, *The Gospel of Matthew* (Alive Publishing, 2009).

Byrne, Brendan, *A Costly Freedom: A Theological Reading of Mark’s Gospel* (Liturgical Press, 2008)

Graffy, Adrian, *The Gospel of Mark* (Alive Publishing, 2009).

Harrington, W., *Mark: Realistic Theologian* (Columba, 2002).

Boxall, Ian, *The Gospel of Luke* (Alive Publishing, 2009).

Byrne, Brendan, *The Hospitality of God: A Reading of Luke’s Gospel* (Liturgical Press, 2000)

Harrington, W., *Luke: Graceful Theologian* (Columba, 1997).

Byrne, Brendan, *Life Abounding: A Reading of John’s Gospel* (Liturgical Press, 2014)

Harrington, W., *John: Spiritual Theologian* (Columba, 2007).

Henry, John J., *The Gospel of John* (Alive Publishing, 2009).

Wansbrough, Henry, *The Acts of the Apostles* (Alive Publishing, 2011).

Barclay, W., *The Mind of St. Paul* (Fontana, 1983).

Dunn, James D., *The Theology of Paul the Apostle* (T&T Clark, 2003).

Haughton, Rosemary, *Why the Epistles Were Written* (St Paul’s Press, 1969).

**Commentaries: Series**

Barclay, William, *The New Daily Study Bible* (St. Andrew Press).

Hahn, Scott & Curtis Mitch, *Ignatius Catholic Study Bible* (Ignatius).

Harrington, D. (ed.), *Sacra Pagina Series* (Liturgical Press).

Wright, Tom, *‘For Everyone’* (SPCK).

**Guided Learning Task**

Read the Gospel of Mark and select three passages that focus on discipleship. Using these passages, write 500 words on Mark’s concept of discipleship.

**Assignment Titles**

1. Consider the story of the healing of Bartimaeus in Matt 20:29-34, Mark 10:46-52 and Luke 18:35-43. What messages are each of the evangelists conveying through the similarities and differences in their account?

2. How does John’s Gospel portray Jesus? Give examples from stories as well as speeches in the Gospel.

3. How does John’s Passion Narrative differ from those of the Synoptics? What messages is he trying to convey?

4. How does Paul address the diverse understandings of Jesus in relation to Judaism within in the community in Galatia?

**CRS 4021A: Jesus Christ**

**The truth is that only in the mystery of the incarnate Word does the mystery of man take on light … . Christ…by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear.**

The Pastoral Constitution on the Church in the Modern World, 22, Second Vatican Council, 1965

#

**Tutor:** Fr Paul Moores

**Welcome to the Christology module.** Jesus Christ is the long-awaited and definitive revelation of God, most specifically of God’s mercy and absolute love for all mankind. Jesus proclaimed a new era of peace and reconciliation, the kingdom of God, and he brought this about through his passion, death and resurrection. Now all those who call on his name may receive his eternal life through his Holy Spirit. In this module we will examine the Church’s teaching about Christ and reflect on how our communion with him in the present changes our lives and orients us towards the glory of his second coming.

###### Aim of the Module

The purpose of this module is to deepen participants’ awareness of the significance and centrality of the person and work of Jesus Christ in the daily life of the Christian as well as in the worship of the Church.

###### Course Content

* Reflections on the Church Fathers’ on the key doctrinal issues of the Trinity and the Incarnation
* Images of Christ drawn from the Bible
* Credal statements and their relevance today, with particular reference to the Council of Chalcedon and the Nicene Creed, and the historical and social context in which they developed
* Jesus as the second person of the Trinity.

###### Learning and Teaching Process

This will include:

• reflection on personal experience

• related input to deepen understanding

• close reading of set texts

• group discussion.

###### Learning Outcomes

Participants should especially:

• understand that Jesus Christ was fully human and fully divine.

• understand why the Second person of the Trinity became incarnate.

Participants should also:

• recognise the diversity of images of the Person of Jesus

• relate these images to the social and cultural context in which they were shaped and expressed

• appreciate the mission of Jesus to proclaim the Kingdom of God

• recognise the centrality of the Person of Jesus, both fully human and divine and as the second person of the Trinity

• be able to communicate what they have learned and reflected upon from an adult stance.

###### Assessment

Participants will be credited with this module upon satisfying both of the following conditions:

• Attendance for at least ten hours’ contact time

• Successful completion of one of the essay titles below.

**Module Content**

**Session 1**

The Incarnation and Christ’s mission in Scripture.

**Session 2**

Nicaea: Introduction to the Trinity.

**Session 3**

Gregory Nazianzen: Why did God become man? And Leo’s Tome: Jesus Christ as fully human and fully divine (the communication of idioms).

**Essential Reading**

* **Essential texts will be handed out in class.**
* *Catechism of the Catholic Church*, paragraphs 422 – 682: ‘I believe in Jesus Christ’

**Recommended Reading**

* Anatolios, K., *Retrieving Nicaea, The Development and Meaning of Trinitarian Doctrine*, Baker Academic, 2012
* Ayers, L., *Nicaea and its legacy An Approach to Fourth-Century Trinitarian Theology*, OUP, 2004
* Beeley, A. C., *The Unity of Christ, Continuity and Conflict in the Patristic Tradition*, Yale, 2012
* Daley, B. E., *God Visible, Patristic Christology Reconsidered*, OUP, 2018
* DelCogliano, Mark. *The Cambridge Edition of Early Christian Writings: Volume 3, Christ: Through the Nestorian Controversy*, (Cambridge University Press, 2022)
* DelCogliano, Mark. *The Cambridge Edition of Early Christian Writings: Volume 4, Christ: Chalcedon and Beyond*, (Cambridge University Press, 2022)
* Graumann, Thomas. *The Acts of the Early Church Councils: Production and Character* (OUP, 2021)
* Kelly, J. N. D., *Early Christian Doctrines, 5th ed*., Continuum, 2000
* McGuckin, J., *Saint Cyril of Alexandria and the Christological Controversy*, St Vladimir’s seminary Press, 1994
* Ratzinger, J., *Introduction to Christianity*:Part Two: ‘Jesus the Christ’*,* Ignatius Press, 2004
* Ratzinger, J., *Jesus of Nazareth*, pp 1-8: ‘An initial reflection on the mystery of Jesus’*,* Random House 2007

**Guided Learning Task:**

To be provided by the tutor – this may include reflection on an image of Christ.

**Assignment Titles**

1. Describe how the creed which emerged from the councils of Nicaea I and Constantinople I come about and how it helps us to understand the identity of Jesus.
2. Making reference to specific events, heresies and Fathers of the Church, discuss how the Church had difficulties in holding the full divinity and full humanity of Christ in balance and how these issues were resolved.
3. Why did the Son become incarnate? Explore this question with reference to the Church’s teaching on Christ’s nature and mission, and its relevance to our spiritual lives today.

**CRS 4011A: Old Testament**

**Learn to fix the eye of faith**

**on the divine word of the Holy Scriptures**

**as on a light shining in a dark place**

**until the day dawn**

**and the day-star rises in our hearts.**

*St Augustine*

**Tutor:** Fr Paul Moores

**Welcome to the Old Testament Module.** Much of the content of the Old Testament may be unfamiliar to many students and its sheer size may seem daunting. We will try to familiarise students with the Old Testament’s basic message and pick out some of the major highlights and concerns. In the Old Testament we find the story of God’s chosen people, the people of Israel. Into this people Jesus was born and, as members of his Church, we are heirs to the promises God makes with his people. In the Old Testament we discover how God acts in history, thus anticipating the coming of the kingdom in Christ. The Old Testament is part of the Scripture of the Church: there we encounter the living God, the God who is the Father of Our Lord Jesus Christ.

**Aim of the Module**

The purpose of this module is to introduce participants to the writings in the Old Testament in order to help them to recognise God’s revelation contained therein and its continuing relevance in Christian life today.

**Course Content**

* Introduction to the breadth and content of the Hebrew Scriptures, to the background to the texts (their formation and historical, cultural and religious context) and identification of some of the main themes and variety of genres found in the Old Testament
* Study of selected texts from the Old Testament
* A brief introduction to how the Church looks at the Old Testament today, with reference to Vatican II and the Catechism of the Catholic Church

**Learning and Teaching Process**

This will include:

* the gathering of information through reading and listening
* reflection on personal experience
* group discussion

**Learning Outcomes**

Participants should:

* be familiar with the books and types of literature which make up the Old Testament and appreciate the context in which they were written and first read
* appreciate the significance of the relationship of God with the people of Israel (especially the covenant relationship)
* understand the relevance of the Old Testament and its use in the Catholic community today
* be able to communicate what they have learned and reflected upon from an adult stance.

**Assessment**

Participants will be credited with this module upon satisfying both of the following conditions:

* Attendance for at least ten hours of learning (7.5 hours of class time, and a 2.5 hour learning assignment).
* Successful completion of an Assignment (1500 word essay or equivalent assignment) based on some aspect of the content of this module and related to one or more of the identified learning outcomes.

**Module Content**

**Session 1: Creation and Covenant**

The Old Testament begins with a great discourse on God’s creation of the world and His election of and continuing presence with the people of Israel. We will look at texts from the first five books of the Old Testament to see how they describe and explain God’s relationship with the world and our relationship with God.

**Session 2: The History of Israel and the Prophets**

We will explore key examples of different types of writing within the Old Testament, focussing on historical narrative and prophecy; we will also consider the historical background to these and the other writings in the Old Testament. We will briefly touch on the place of the Old Testament within the life of the Church, considering its position as part of the canon of Scripture in light of the teachings of the Second Vatican Council.

**Session 3: The Psalms and our Response to God’s Revelation**

Incorporating the Guided Learning Task, the main focus of our final session will be the Book of Psalms; we will explore the context and meaning of selected psalms and reflect on how the psalms are used in liturgical and private prayer.

###### Recommended Reading

**The Old Testament in the Life of the Church**

* Flannery, Austin (ed.), *Vatican Council II* (Costello, 1996): **Dogmatic Constitution on Divine Revelation: Dei Verbum.**
* Catechism of the Catholic Church (Church (Geoffrey Chapman, 1999), paragraphs 50 – 141.
* The Gift of Scripture, Catholic Bishops’ Conference of England & Wales; CTS or www.liturgyoffice.org.uk/Resources

**Introduction to the Old Testament**

* Birch, B.C., et al, A Theological Introduction to the Old Testament, Abingdon Press (2nd ed. 2005)
* Bergsma, J., *Bible Basics for Catholics: a New Picture of Salvation History*, Ave Maria Press (2012)
* Brown, W.P., *A Handbook to Old Testament Exegesis*, WJK (2017)
* Brueggemann, W., An Introduction to the Old Testament: The Canon and Christian Imagination, Westminster/John Knox Press (2004)
* Charpentier, E., *How to Read the Old Testament*, SCM Press (1982)
* Coogan, M.D., The Old Testament: A Very Short Introduction, OUP (2008)
* Coggins, R.J., *Introducing the Old Testament*, OUP (2nd ed. 2001)
* Drane, J.W., *Introducing the Old Testament*, Lion Hudson Plc (2nd ed. 2000)
* Rogerson, J., *Beginning Old Testament Study*, SPCK Pub. (1998)
* Strawn, B.A., *The Old Testament: a Concise Introduction*, Routledge (2020)

**General Background (including history)**

* Coogan, M.D., The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures, OUP (2005)
* Hahn, S., *Kinship by Covenant: a Canonical Approach to the Fulfilment of God’s Saving Promises*, Yale University Press (2009)
* King, P.J., and Stager, L.E., *Life in Biblical Israel*, Westminster/John Knox Press (2001)
* Provan, I., *et al*, *A Brief History of Israel*, Westminster/John Knox Press (2003)
* Nelson, R.D., *The Historical Books,* Abingdon Press (1998)

**Prophecy**

* Blenkinsopp, J., *A History of Prophecy in Israel*, Westminster/John Knox Press (2nd ed. 1996)
* Prevost, J.-P., *How to Read the Prophets*, SCM Press (1996)
* Sawyer, J.F.A., *Prophecy and the Biblical Prophets*, OUP (2nd ed. 1993)
* Sweeney, M.A., *The Prophetic Literature,* Abingdon Press (2005)

**Guided Learning Task:**

Students will be invited to select their favourite passage from the Old Testament, and to offer a brief reflection on its significance for them and for the modern Church at the start of the final session.

**Assignment Titles**

**Option 1 – Complete a 1500 word essay on of the following titles. Ensure to display some reading of the topic beyond the lesson.**

1. What does the Old Testament teach us about God’s creation?
2. Explain the concept of ‘Covenant’ and trace the development of this theme through the Old Testament.
3. Choose either the Exodus or the Exile. Describe what happened and explain why these were such significant events for the people of Israel.
4. Selecting three characters from the Old Testament; explain how they display different relationships with God **or** how they display different understandings of the nature of God.
5. Explain the importance of the Old Testament for the Church today.

**Option 2 – Project assignment**

**Taking one of the following topics; create a lesson or catechetical session on the topic. This should take the form of a PowerPoint presentation or equivalent resource that clearly shows your understanding of the topic and your ability to disseminate this to a particular age group (please identify the group you are targeting).**

**This should be accompanied by a 500 word exegesis on your lesson. Again, show some further reading by what you include in the resource.**

1. Creation according to the Old Testament
2. God’s Covenant with His People in the Old Testament
3. The Exodus & the Exile
4. Prophets and prophecy in the Old Testament
5. What the Old Testament has to tell us about God
6. [What you consider to be] The main theme or themes of the Old Testament

**CRS 4021B: The Church**

**The Church in this world**

**is the sacrament of salvation,**

**the sign and instrument**

**of the communion**

**of God and man.**

*Catechism of the Catholic Church 780*

**Tutors:** Mgr Paul Grogan

**Welcome to ‘The Church’ Module.** In this module you will study the Church from the New Testament through to today. Key texts associated with the module are: Scripture; two of the key documents about the Church from the Second Vatican Council; encyclicals written by Popes since Vatican II and the Catechism of the Catholic Church. From this module you should gain insight into how the Church views herself and relates to the World today.

###### Aim

The purpose of this module is to enable participants to reflect on the nature of the Church and its mission in the world today.

###### Course Content

* The meaning and significance of the term Church, as used in the earliest days and developed in later practice
* The significance and practical implications of the ecclesiology of Vatican II and the communio model and the role of Mary as the first disciple
* The mission of the Church in the world today
* The relationship between the Catholic Church and other denominations
* The relationship of the Catholic Church to other religions.

###### Learning and Teaching Process

This will include:

• reflection on personal experience

• related input to deepen understanding

• the gathering of information through reading and listening

• group discussion.

###### Learning Outcomes

Participants should:

• be familiar with the Vatican II teaching on the Church

• be aware of the variety of roles in the Church of today

• recognise the relationship of the Church to the world as one of service

• appreciate the relationship between the Catholic Church and other faiths

• be able to communicate what they have learned and reflected upon from an adult stance.

###### Assessment

Participants will be credited with this module upon satisfying both of the following conditions:

• Attendance for at least ten hours’ contact time.

• Successful completion of an Assignment based on some aspect of the content of this module and related to one or more of the identified learning outcomes.

(This can include a written assignment or presentation or portfolio)

**Module Content**

**Session 1: The Development of the Church**

A historical introduction to the concept of the Church.

**Session 2: Models and Marks of the Church**

We will discuss the Marks of the Church. We will also examine 'models' of the Church: contemporary images which can help us to understand the Church in a variety of ways.

**Session 3: The Church of Vatican II**

We will consider the Church as described in the Second Vatican Council. How does the Church understand itself, and talk to and about itself? Who does what? How does the Catholic Church talk to other churches, and indeed, to other religions?

**Essential Reading**

* The Bible (preferably New Jerusalem Bible, or New Revised Standard Version). Please bring your Bible to Class!
* The Catechism of the Catholic Church; Geoffrey Chapman 1994

**Recommended Reading**

* R McBrien, *Catholicism* (London: Geoffrey Chapman, 1994)
* R Strange, *The Catholic Faith* (Oxford: Oxford University Press, 1986)
* A Towey, *An Introduction to Christian Theology* (London: Bloomsbury, 2013) chs 15, 18, 24
*
* Dogmatic Constitution on the Church, Lumen Gentium. Chapters 1, 2, 4, 5. Available in Flannery (ed.), Documents of Vatican II or from the Vatican website.
* Declaration on the Relation of the Church to non-Christian Religions, Nostra Aetate. Available in Flannery (ed.), Documents of Vatican II or from the Vatican website.

The Vatican website includes a Resource Library in which you can find a translation of the Catechism, the documents of Vatican II, and a Bible. ([www.vatican.va/archive/index.htm](http://www.vatican.va/archive/index.htm))

**Guided Learning Task:**

You should read chapters 1, 2, 4, and 5 of *Lumen Gentium*.

The chapters are taken from A Flannery (ed.), *Vatican Council II. The conciliar and post-conciliar documents*. vol 1. Dublin: Dominican Publications, 1996. When quoting, please give the **paragraph numbers**. Links/electronic copies will be provided, but you can also find the text on the Vatican website:

You should explain the sections below using your own words. You may decide to do so as a 'how would I explain this to my class' exercise, or your may decide to do so to clarify ideas in your own mind. You should use no more than 100 words for each section.

1 - In your own words, explain how *Lumen Gentium* 5 describes the founding of the Church. (100 words max.)

2 - In your own words, how does *Lumen Gentium* 15-16 describe non-Catholics and non-Christians? (100 words max.)

3 - In your own words, explain how *Lumen Gentium* 35 expects Catholics to be 'prophetic'. (100 words max.)

4 - In your own words, explain how *Lumen Gentium* 40-41 understands 'the universal call to holiness'. (100 words max.)

**Assignment Titles**

1.       In a lesson plan for the Solemnity of the Epiphany of the Lord, explain the nature of Jesus who came to lay the foundations of the Church.

2.       In a lesson plan for the Chair of Saint Peter, explain the mystery of the Catholic Church and its relationship to other Christian denominations.

3.       Using Lumen Gentium, design a lesson plan to explain how the People of God share a priestly, prophetic and kingly office of Christ.

4.       Compare and contrast the models of the Church as Institution and Sacrament, explicitly referring to the strengths and weaknesses of each model.

**CRS 4031A: Sacraments**

**Sacraments are “powers that come forth”**

**from the Body of Christ**

**which are ever-living and ever-giving.**

**They are actions of the Holy Spirit**

**at work in his Body, the Church.**

**They are “the masterworks of God”**

**in the new and everlasting covenant.**

*Catechism of the Catholic Church 1116*

**Tutor:** Fr Sean Crawley

**Welcome to the Sacraments Module** of the CCRS course! The study of the seven Sacraments is an essential part of understanding the relationship of Christ and the Church; and of the Christian’s life and the Church. This relationship begins at Baptism, and so too the pilgrim journey of faith. Like in our natural lives, it is marked by a number of different stages. Along this journey of faith, Christ, God made man, accompanies us and guides us. The sacraments Christ instituted “*touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian’s life of faith*” (CCC 1210). It is through the sacraments that Christ lives and acts in and with the Church. These seven outward signs of inward grace continue to make Christ present in the Church and nourish, strengthen and express the faith in the life of the Christian.

###### Aim of the Module

The purpose of this module is to develop participants’ understanding and appreciation of Sacrament in the life of Catholics as a sign of Christ’s continuing presence with the Church.

###### Course Content

* Study of the use of signs and symbols in daily life
* The Church as the sacrament of Christ’s presence
* An overview of the seven sacraments; the Sacraments of Christian Initiation, Healing, and Service of Communion and the Mission of the Faithful
* Sacraments in the universal call to holiness and vocation

###### Learning and Teaching Process

This will include:

* reflection on personal experience
* related input to deepen understanding
* the gathering of information through reading and listening

###### Learning Outcomes

Participants should:

* recognise the symbolic use of word and action in daily life
* appreciate the sacraments as celebrations of the covenant relationship between Christ and the Church
* understand the relevance and purpose of the seven sacraments in the universal call to holiness and vocation
* appreciate Baptism, Confirmation and Eucharist as sacraments of Christian initiation
* be able to communicate what they have learned and reflected upon from an adult stance.

**Assessment**

Participants will be credited with this module upon satisfying both of the following conditions:

* Attendance for at least ten hours of learning (7.5 hours of class time, and a 2.5 hour learning assignment).
* Successful completion of an Assignment (1500 word essay or equivalent assignment) based on some aspect of the content of this module and related to one or more of the identified learning outcomes.

**Module Content – N.B. Include Guided Learning Task**

#### For each of the seven sacraments, we will consider their biblical foundations, the development of the Church’s understanding of them over the centuries and their historical and current liturgical celebration. In some cases, we will consider how the sacraments are governed by Canon Law. We will consider how the sacraments relate to Christian life, prayer and service.

#### Session 1: An Introduction to the Sacraments in general, then Baptism and Confirmation

What is a sacrament? This first session we will consider the institution, nature and purpose of the Sacraments. We will then begin to explore the Sacraments of Initiation by looking at the Rite of Christian Initiation of Adults. We will consider Baptism, looking at the shift to the Baptism of infants, and Confirmation, and the separation of these two sacraments.

#### Session 2: The Holy Eucharist

We will explore and discuss the Sacrament of the Eucharist – the Celebration of Holy Mass, the reception of Holy Communion and Eucharistic Adoration.

#### Session 3: Sacraments at the Service of Communion Sacraments of Healing

We will explore how the Sacraments of Marriage & Holy Orders call us to live our baptismal vocation in a particular way. The healing ministry of Jesus continued in the life of the Church will be examined in the sacraments of Reconciliation and the Anointing of the Sick.

**Essential Reading**

* *The Catechism of the Catholic Church*, Geoffrey Chapman (1994) Paragraph Numbers: 1076 – 1690
* Haffner, Paul, *Sacramental Mystery,* Gracewing (2007)

###### Recommended Reading

* Grun, Anselm, *The Seven Sacraments,* Continuum (2005)
* Guzie, Tad, *The Book of Sacramental Basics,* Paulist Press (1981)
* Kelly, Robert B., *Exploring the Sacraments,* Kevin Mayhew (1999)
* Knox, Ian, *Theology for Teachers (Chapters 15 & 16)*, Novalis (1999)

**Other Useful Reading for individual sacraments**

* Cantalamessa, Raniero, *The Eucharist*, The Liturgical Press (1993)
* Hahn, Scott, *The Lamb’s Supper,* Darton, Longman & Todd (1999)
* Hahn, Scott, *Lord, Have Mercy,* Darton, Longman & Todd (2003)
* Hahn, Scott, *First Comes Love*, Darton, Longman & Todd (2007)
* Hahn, Scott, *Many Are Called*, Darton, Longman & Todd (2011)

**Guided Learning Task:**

Students will be asked to select one of the sacraments and to present an idea of how they would communicate some aspect of that sacrament in a catechetical or classroom setting, referring particularly to the symbols and gestures used in the celebration of the sacrament.

###### Assignment Titles

Please choose ONE of the following:

1. “**Holy Baptism** is the basis of the whole Christian life, the gateway to life in the Spirit and the door which gives access to the other sacraments.” (CCC 1213) Explain the significance of this teaching with reference to the explanatory rites of Holy Baptism and the prayers which accompany them, and the Catechism of the Catholic Church.
2. “By this gift of the Holy Spirit the faithful [in the Sacrament of **Confirmation**] are more fully conformed to Christ and are strengthened with the power to bear witness to Christ for the building up of his Body in faith and charity” (Intro. to Order of Confirmation, 2). Explain this statement with reference to the seven gifts of the Holy Spirit and the Catechism of the Catholic Church*.*
3. “For in the Mass is spread the table both of God’s Word and of the Body of

Christ, and from it the faithful are to be instructed and refreshed” (SC 41, 51; GIRM, 28).Outline the structure of the Mass and explain the ways in which Christ is present and how the faithful participate. Make reference in your answer to the Mass and to the Catechism of the Catholic Church.

1. Outline the structure of the **Rite of Marriage** commenting on the key features of the Rite. What do we learn from this about the Church’s understanding of the vocation of Marriage? Make reference in your answer to the Nuptial Blessing and to the Catechism of the Catholic Church.
2. In the celebration of the Sacrament of **Holy Orders**, a Deacon is presented with the Book of the Gospels; a Priest with a Paten containing bread and a Chalice filled with wine; and a Bishop is handed, amongst other things, a Ring, Mitre and Pastoral Staff. Explore what we learn from these symbols, and the other parts of the Ordination rites, about the Church’s understanding of the vocation of Holy Orders. Make reference in your answer to the relevant texts of the Rite and to the Catechism of the Catholic Church.
3. In what way is the **Sacrament of the Anointing of the Sick** part of the healing ministry entrusted to the Church by Christ as related in the Gospels? Make reference in your answer to the Scriptures and to the Catechism of the Catholic Church.
4. Write a commentary on the words of absolution from the **Sacrament of Reconciliation**, explaining their scriptural and theological significance. Make reference in your answer to the Catechism of the Catholic Church.

**CRS 4031B: Christian Morality**

**Tutors:** Fr Henry Longbottom

**Welcome to the Morality Module** of the CCRS course. To be interested in morality – or ethics, as it is often called – is to be interested in life. Every day each one of us is faced with all kinds of decisions to be made. Some questions that arise for each human being are: on what basis do I make my moral decisions? How do I identify what is good and what is evil, and how do I choose it? As Catholics, our ultimate reference point in moral decision making is the person of Jesus Christ and in the teaching of the Church which he founded.

###### Aim of the Module

The purpose of this module is to help participants develop the skills of moral decision-making, to examine Christian teaching in its relation to the universal search for what constitutes ‘human good’, and to explore the application of Christian understanding to some contemporary moral issues.

**Course Content**

* Moral decision-making as a universal human activity
* Basic principles of Christian morality
* The role of the Catholic Church as moral teacher and guide
* Formation of Christian conscience
* Contemporary moral issues: e.g. environmental, medical, sexual, social
* Catholic social teaching

###### Learning and Teaching Process

• reflection on personal experience

• related input to deepen understanding

• the gathering of information through reading and listening

• group discussion.

###### Learning Outcomes

Participants should:

* have a knowledge of the foundations of Christian morality and an understanding of the role of the Church as moral teacher
* recognise the importance of individual conscience and understand what is involved in the formation of Christian conscience
* be able to appreciate and respect different, yet conscientiously held, positions in regard to moral questions
* be able to communicate what they have learned and reflected upon from an adult stance.

###### Assessment

Participants will be credited with this module upon satisfying both of the following conditions:

• Attendance for at least ten hours’ contact time

• Successful completion of an Assignment based on some aspect of the content of this module and related to one or more of the identified learning outcomes.

(This can include a written assignment or presentation or portfolio)

###### Module Content -- N.B. Include Guided Learning Task

#### Session One: Method and Conscience in Christian Ethics

1. Method in Christian Ethics.  A look at definitions – what do we mean by “ethics” and “morality”?  Looking at the pursuit of ethics/morality as a way of human flourishing.
2. What kind of method is most appropriate for the discipline of Christian ethics/morality and what are the sources of this discipline?  To what extent is Christian morality based upon Scripture, tradition, experience and reason?
3. The role of Conscience.  What do we mean by conscience?  Should I always follow my conscience?  The meaning of an informed conscience.

#### Session Two: Virtue and Natural Law

1. Virtue ethics.  Here we examine an approach to both philosophical and theological ethics that places character and the virtues at the centre.  We will contrast it with alternative approaches which focus more on duty or utility.  Is the virtue approach a good one for Christian ethics?  What are the virtues of the Christian life?   How should we understand Christian discipleship?  We will look at the example of care for the environment as an example of where an approach to virtue ethics can be useful.
2. Natural Law.  We explore the view that there is a moral law written within human nature that should guide human conduct.  We examine questions such as: Does the Natural Law provide a basis for a universal morality?  Is there such a thing as human nature?  Is human nature able to ground moral norms?  We shall pay special attention to the work of St Thomas Aquinas.
3. Drawing on the insights of the Natural Law & Virtue tradition, we shall examine the Catholic teaching on a range of ethical issues relating to:
	* Marriage;
	* Sexuality; and
	* Medicine

#### Session Three: Social Ethics

1. The ethics of Conflict and War, including an exploration of the “Just War Theory”.
2. Human rights.  Are there such things as human rights?  If so, do they require a theological grounding?
3. Catholic Social Teaching.  Here we will look at the key principles of human dignity, the common good, subsidiarity, and social justice.  We shall examine the papal encyclical Laudato Si’ and the Catholic approach to care for creation.

###### Essential Reading

* *Catechism of the Catholic Church.* (London: Burns and Oates, 1999.)
* Hastings, Adrian. *Modern Catholicism*. (London: SPCK, 1991.)
* Mahoney, John. *The Making of Moral Theology: A Study of the Roman Catholic Tradition*. (Oxford: Clarendon, 1987.) (The Martin D’Arcy Memorial Lectures 1981-2.)
* McBrien, Richard P. *Catholicism*, 3rd edn. (London: Chapman, 1994.)
* McQueen, Moira. *Bioethics Matters: A Guide For Concerned Catholics* (Burns and Oates. 2009)

**Recommended Reading**

* Cessario, Romanus, O.P., The Moral Virtues and Theological Ethics, University of Notre Dame Press, Notre Dame/London, 1991.
* Gula, Richard M., S.S., Reason Informed by Faith: Foundations of Catholic Morality, Paulist Press, New York/Mahwah, 1989.
* May, William. E. *Catholic Bioethics and the Gift of Human Life* Our Sunday Visitor, 2nd Edition 2008
* May, William, An Introduction to Moral Theology, Our Sunday Visitor, Inc., Huntington, Indiana, 1994.
* O'Collins, Gerald, S.J., "Receiving the Council's Moral Teaching," in Living Vatican II: The 21st Council for the 21st Century, Paulist Press, New York/Mahwah, N.J., 82-108.
* Pinckaers, Servais, O.P., tr. Noble, Sister Mary Thomas, O.P., The Sources of Christian Ethics, T&T Clark, Edinburgh, 1995.
* Porter, Jean, The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics, Westminster/John Knox Press, Louiseville, Kentucky, 1990.
* Ratzinger, Joseph (Pope Benedict XVI), tr. Walker, Adrian J., "The Sermon on the Mount," in Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration, Bloomsbury, London, 2007, 64-127.

***When you have chosen your assignment please ask the tutor for a longer bibliography related to your subject.***

**Guided Learning Task:**

* 1. Study Task to be completed before Seminar 2: Read and reflect on the following article: <https://www.thinkingfaith.org/articles/duty-free-virtue-ethics-laudato-si%E2%80%99>
	2. Task to be completed before Seminar 3.  Read Stephen Pope’s article “Scientific and Natural Law Analyses of Homosexuality” (copies provided by the tutor) and pick out one paragraph/argument you agree with and one paragraph/argument that you disagree with or have questions about.  Be prepared to discuss this in class.

###### Assignment Titles

* 1. Does the Natural Law provide a basis for a universal morality?
	2. “An uninformed conscience is worthless.”  Discuss.
	3. In order to make sound moral decisions, Catholics must consult a number of sources of moral authority. Identify these sources and discuss their interrelation.
	4. "Jesus Christ is the Prince of Peace". Critique this statement with reference to the Catholic teaching on Self-defence, War, and Peace.
	5. An education ethos based on the virtues is the most appropriate model for Catholic schools.  Discuss.
	6. Devise a presentation/lesson plan aimed at children of secondary school age to explain the fundamentals of Catholic Social Teaching. Include in this presentation steps that the children might take to put this teaching into practice.
	7. Explore the ethics regarding care for creation in the Papal Encyclical Laudato Si’.
	8. Outline the Magisterial Catholic teaching concerning any one of the following issues (please include discussion of how it seeks to respond to criticisms):

The indissolubility of marriage; or

Sexuality; or

Abortion; or

Reproductive technologies; or

Euthanasia

*You may also, with prior agreement with your course tutor choose another title.*

*In all cases, credit will be given for evidence of critical thinking.*

**TERM 1 – CORE MODULES**

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | Monday 30 September 2024 | Monday 7 October 2024 | Monday 14 October 2024 | Monday 21 October 2024 | Thursday 24 October 2024 5.30 pm – 8.00 pm**CRS 4011B****At Leeds Trinity** | Thursday 31 October 2024 5.30 pm – 8.00 pm **At Leeds Trinity** | Thursday 7 November 2024 5.30 pm – 8.00 pm**At Leeds Trinity** | Thursday 21 November2024 | Saturday23 November 202412.45 pm – 3.15 pm**CRS4021A****At Leeds Trinity** | Saturday30 November 202412.45 pm – 3.15 pm**At Leeds Trinity** | Saturday7 December 202412.45 pm – 3.15 pm**At Leeds Trinity** |
| 12.45pm – 3.15 pm For Saturday sessions (unless otherwise stated).  5.30 pm – 8 pm for Thursday sessions (unless otherwise stated).  |  |  |  |   | New TestamentFr Christopher Angel | New TestamentFr Christopher Angel(Students to complete directed task in own time to bring to next session).  | New TestamentFr Christopher AngelAssessment Hand-in date: Monday 2nd December 2024 at 12 noon.   |  |  Jesus Christ Fr Paul Moores | Jesus Christ Fr Paul Moores (Students to complete directed task in own time to bring to next session).  | Jesus Christ Fr Paul MooresAssessment Hand-in date: Monday 6th January 2025 at 12 noon. |

**CORE MODULES TERM 2**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | Saturday11 January 202512.45 pm – 3.15pm**Old Testament****CRS4011A****At Leeds Trinity**  | Saturday18 January 202512.45 pm – 3.15pm**At Leeds Trinity** | Saturday25 January 202512.45 pm – 3.15pm**At Leeds Trinity** | Saturday1 February 202512.30 pm – 3.00 pm**CRS4021B****The Church****At Leeds Trinity**  | Saturday8 February202512.30 pm – 3.00 pm**At Leeds Trinity** | Saturday15 February 202512.30 pm – 3.00pm**At Leeds Trinity** | Saturday22 February 202512.30 pm – 3.00 pm**CRS4031A****Sacraments****At Leeds Trinity**  | Saturday1 March 202512.30 pm – 3.00 pm**At Leeds Trinity**  | Saturday8 March 202512.30 pm – 3.00 pm**At Leeds Trinity**  |
|  | Old TestamentFr Paul Moores  | Old Testament Fr Paul Moores (Students to complete directed task in own time to bring to next session). | Old Testament Fr Paul MooresAssessment Hand-in date: Monday 10th March 2025 at 12 noon. | The ChurchMgr Paul Grogan  | The Church Mgr Paul Grogan | The Church Mgr Paul Grogan Assessment Hand-in date: Monday 7th April 2025 at 12 noon.  | Sacraments Fr Sean Crawley | Sacraments Fr Sean Crawley (Students to complete directed task in own time to bring to next session)  | Sacraments Fr Sean CrawleyAssessment Hand-in date: Monday 12th May 2025 at 12 noon. |

**CORE MODULES TERM 3**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | Saturday3 May 2025**CRS4031B****Christian Morality****At Leeds Trinity** | Saturday10 May 2025**At Leeds Trinity**  | Saturday10 May 2025**At Leeds Trinity**  | Saturday17 May 2025 | Saturday24 May 2025 | Saturday31 May 2025 | Saturday7 June 2025 | Saturday14 June2025 | Saturday21 June 2025 |
| 1.30 pm – 4 pm PLEASE NOTE DIFFERENT START AND FINISH TIME FOR THIS MODULE.  | Christian MoralityFr Henry Longbottom | Christian Morality Fr Henry Longbottom(Students to complete directed task in own time to bring to next session)  | Christian MoralityFr Henry LongbottomAssessment Hand-in date: Monday 9th June 2025 at 12 noon |  |  |  |  |  |  |

**SPECIALIST MODULES**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  | Thursday 30 January 2025, 5.30 pm – 8.00 pm | Thursday 6 February 2025, 5.30 pm – 8.00 pm | Thursday 13 February 2025, 5.30 PM – 8.00 pm | Thursday 6 March 2025**CRS4051****At Leeds Trinity**  | Thursday 13 March2025**At Leeds Trinity**  | Thursday 20 March 2025**At Leeds Trinity** |
| 5.30pm – 8.00pm |  |   |  | Catholic Education Ethos and Mission Mark Stuart-Collins | Catholic Education Ethos and MissionMark Stuart-Collins(Students to complete directed task in own time to bring to next session). | Catholic Education Ethos and MissionMark Stuart-CollinsAssessment Hand-in date: Monday 24th February 2025 at 12 noon.  | Catholic EducationTeaching and Learning Mark Stuart-Collins | Catholic EducationTeaching and LearningMark Stuart-Collins(Students to complete directed task in own time to bring to next session).  | Catholic Education Teaching and LearningMark Stuart-Collins Assessment Hand-in date: Monday 31st March 2025 at 12 noon.  |
|  |  |  |  |  |  |  |  |  |  |
| 5.30pm – 8.00pm  |  |  |  |  |  |  |  |  |   |

**Registering on the Course**

**Initial Registration**

All students must register with the Board of Religious Studies by completing the Registration Form and paying the one-off Registration fee. This fee, £20, is payable to the Catholic Education Service of England & Wales, and will be submitted to them with your Registration Form.

The Registration Form and payment options are found on the Leeds Trinity University online store (<https://store.leedstrinity.ac.uk/product-catalogue/short-courses/ccrs>).

Once the Board of Religious Studies has received this form, they will provide you with a CCRS registration number. You should keep a record of this number, as you will need it if you wish to switch to another centre to complete the Certificate.

You have 5 years to complete the course.

External students will be provided with a Student ID by Student Administration at LTU, which will enable access to Moodle and the university library.

**Registration for each module**

You should register for each module by purchasing the module via the Leeds Trinity Online Store (<https://store.leedstrinity.ac.uk/product-catalogue/short-courses/ccrs>). You can find a short explanation of how to register for the course and teach module here: <https://www.leedstrinity.ac.uk/study/teaching/catholic-certificate-in-religious-studies/>

**Please note that if you have not registered (and, where applicable, paid the fee) by the second class, you will not be able to submit an assessment for that module.**

**If you have started the module, refunds will not be given.**

**Registration Process Summary**

1. Complete CCRS Registration Form via the Online Store, and pay the £20 registration fee.

2. The Board of Religious Studies will issue you with a CCRS registration number. Student Administration will issue a student number to external students.

3. Register for each module by purchasing it via the online store. Module choices will be confirmed via e:Vision by Student Administration.

**Key CCRS Contacts**

|  |  |  |
| --- | --- | --- |
| **Name** | **Telephone Number/Room** | **Email address** |
| Jenny Stuart\_CollinsProgramme Co-ordinator(Leeds Trinity) | 0113 2837314Room Shrewsbury 13 | J.Stuart-Collins@leedstrinity.ac.uk  |
| Jessica Wilkinson(Diocese of Leeds) | 0113 2618043Vicariate for Education, Hinsley Hall | Jessica.Wilkinson@dioceseofleeds.co.uk |
| Assessment@leedstrinity.ac.uk for Records and Modules | 0113 2837100 Extension 820 | Assessment@leedstrinity.ac.uk  |

**Completing the CCRS**

For successful completion of the CCRS, students must:

• Attend all 8 modules with **100%** attendance in each.

• Successfully complete and pass each assessment.

• Pass all modules within 5 years of registration.

**Assessment**

Assessment for the Core modules is by 1500-word essay (or equivalent). You should submit your essay via the turn-it in links on moodle.

**Grades**

Your assessment will be marked on a pass/fail/distinction basis following the Assessment Criteria of the Board of Religious Studies.

**Assessment Administration**

• Module handbooks will provide full details of the assignment including assessment criteria.

• The submission dates for each module are listed on the Moodle pages and on the time-table.

• Unless otherwise indicated, all assessments are to be submitted via the Turnitin links on the Moodle page for each module.

• Up to 2 re-sit attempts are permitted by the Regulations.

• Re-sit submission dates are to be negotiated with the CCRS Programme Co-ordinator, and must normally be completed by the end of the academic year.

• Module marks will be entered onto e:Vision.

• When you have successfully passed all 8 modules, we will submit your marks to the Board, who publish the certificates.

**Results**

Results will be recorded as follows: P Pass

D Distinction

F Fail (two re-sit attempts are permitted)

AB Non-submission (student must repeat module)

Results will be confirmed at the panel and submitted to the Chair of the Board of Examiners for signature.

Assessment moderation normally takes place both internally and with other regional centres.

**Recording Results and Awards**

• Student Administration will record the results on to e.vision and the CCRS spreadsheet. Students may access results via e:Vision once they have been approved by the Chair of the Board of Examiners.

• Student Administration will check award eligibility and, where appropriate, request certificates from the Board of Religious Studies. All results and awards will be recorded on the CCRS spreadsheet.

• The Catholic Certificate of Religious Studies is awarded by the Board of Religious Studies of the Catholic Education Service of England and Wales. They will re-issue lost certificates for a small fee.

**Re-assessment procedure**

• Students are permitted 2 re-sit attempts at any failed module. Re-assessments must be negotiated with the CCRS Programme Co-ordinator, who may recommend the student repeat the module. All re-sits must be completed within the same academic year as the original module.

• If attendance falls below 100% for any module, students will not be eligible to submit the assessment, and must repeat the module. Attendance includes completion of the Set Task on Moodle as well as the classes.

**BISHOPS’ CONFERENCE OF ENGLAND & WALES BOARD OF RELIGIOUS STUDIES**

**Assessment Criteria**

|  |  |  |
| --- | --- | --- |
| **PASS** | **DISTINCTION** | **FAIL** |
| The work displays:Knowledge and Understanding:•There is some degree of knowledge and understanding of the relevant material;•Use of an acceptable range of resources is made.Argument and Analysis:•An argument is attempted; the work is largely descriptive, rather than analytical.Structure and Coherence:•Some attempt is made to organise material logically and to focus on the question.Presentation:•The work is presented clearly and legibly, with an acceptable standard of written English within the specified word count;•Appropriate use of referencing and bibliography is made.  | The work displays all or a significant number of the following:•Evidence of good knowledge and understanding of the question and materials, relevant concepts and methodology;•Reading beyond the recommended minimum;•Independent reflection;•Good level of critical analysis;•Clear and coherent arguments supported by appropriate examples•Good, clear written style;•Full and accurate referencing and bibliography. | Either a significant amount of work is not the participant’s own, or the work displays all or some of the following limitations:•Inadequate understanding of the subject area; misunderstanding of key concept(s);•Poor use of resources;•Insufficient engagement with the question;•Unfocussed response to the question;•Inadequate use of referencing and bibliography;•The work is illegible and/or shows an unacceptable standard of written English and/or exceeds the specified word count. |

Please note that you **MUST** demonstrate that you have understood the Church’s teaching in the module/question being assessed in order to pass the assessment.

**GUIDELINES FOR SUBMITTING YOUR ASSESSMENTS**

• **Answer the question!** It seems obvious – but all too often students make this fundamental mistake. If you don’t answer the question, you can’t get the mark.

• **Refer to the Church’s teaching.** Again, it seems obvious – but too many assessments make no reference to the teaching of the Catholic Church on a particular question. You must refer to the Church’s teaching, and demonstrate that you have understood it, in order to pass the assessments.

• **Reference properly.** Every quotation from another author should be clearly identified as such, in between quotation marks, and with the author, work, publication details, and page numbers given.

• **Present it thoughtfully.** Imagine you are reading 30 of your own assessments, and think about how you can make life easier for the marker. Double-space your work, so that it is easy to read. Ensure paragraphing is clear, and that each new paragraph introduces a new idea. Avoid fancy titles and layouts.

• **Check the spelling and grammar!** Nothing is more dispiriting for a tutor than marking an essay which contains basic spelling/grammar errors.

• **Include page numbers.**

• **Complete the CCRS Cover Sheet, as required.** Your name, CCRS registration number, and module number/title should be given. You must also supply the word count.

• **Ensure you have attached the Bibliography.** This should include every work you have referred to/quoted from in the text.

**Researching your assessment**

Take careful notes, and pay attention, during class. Hints will often be given about how to answer assessments during teaching. If you are unsure, or have questions – ask. Use breaks during class time to ask the tutor any questions about the content and/or the assessment.

Start thinking about the assessment as soon as you can. You should allow yourself adequate time to go back through your notes, think about the question, and carry out further reading and research.

A core bibliography for the CCRS programme is available on the CCRS Moodle page, and on the Moodle page of every module. Further reading specific to each module has also been provided by the module tutor in the Bibliography in the Module Handbook. Everything listed is available in the university library, where at least one copy of every book is available on reference only (except for electronic holdings). You should not require any further resources.

Wikipedia is not an acceptable source. Similarly, blogs or unofficial/personal websites are not appropriate resources (except in certain circumstances). The only acceptable websites are official sites of the Catholic Church (e.g., the Vatican website, [www.vatican.va](http://www.vatican.va) , or the Bishops’ Conference website, [www.cbcew.org.uk](http://www.cbcew.org.uk) , on which electronic resources may be found).

**Referencing**

Every quotation you use must be properly attributed. The marker should be able to find it instantly from the information you give. You **must** include page numbers.

**Failure to reference properly may result in a Fail. This includes your Bibliography.**

You may either use Harvard (or ‘in-text’) referencing or Chicago (or ‘footnote’) referencing. Whichever system you choose, please ensure page numbers are given (paragraph numbers for Church documents), and please be consistent throughout the essay.

Substantial unattributed quotations may be considered to be plagiarism and the essay will be failed. Turnitin will pick up any unattributed quotations.

In the referencing examples which follow, the text to be referenced is in bold. Note the use of quotation marks to separate the quote from the rest of the text. How to reference: Chicago (footnote) style.

*How to reference: Chicago (footnote) style*

**As Towey notes, Christian theology ‘involves the proposal that reality is ultimately God-based.’1**

The full details of the text are given in the footnote, with the page number.

In the bibliography it should appear as:

A Towey, *An Introduction to Christian Theology* (London: Bloomsbury, 2014)

*How to reference: Harvard (in-text) style*

**As Towey notes, Christian theology ‘involves the proposal that reality is ultimately God-based.’ (Towey**

**2014:14)**

The author, year of publication, and page number are supplied in the text, with full details in the bibliography.

In the bibliography it should appear as:

Towey (2014): *An Introduction to Christian Theology* (London: Bloomsbury)

*How to reference: the Bible*

Quotations from the Bible should be as follows:

**‘Then Simon Peter spoke up, ‘You are the Christ,’ he said, ‘the Son of the living God.’ (Matt. 16.16) This**

**illustrates that already for the disciples...**

You will find a list of abbreviations for the Books of the Bible (e.g., Matt. for the Gospel of Matthew) at the front of your Bible.

Please do ensure that you are using a **Catholic** Bible – either the New Jerusalem Bible, or the CTS

translation, or the one available on the Vatican resource website.

You do not need to include the Bible, or its publication details, in the bibliography.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1 A Towey, An Introduction to Christian Theology (London: Bloomsbury, 2014) p. 14.

*How to reference: Church documents*

The Catechism:

**‘Moved by the grace of the Holy Spirit and drawn by the Father, we believe in Jesus’. (Catechism of the Catholic Church, 424) Thus the Catechism describes…**

This quotation is paragraph number 424 of the *Catechism of the Catholic Church.* The reference may also be given as (CCC 424).

In the bibliography it should appear as:

*Catechism of the Catholic Church*

*Papal documents:*

**‘The light of faith: this is how the Church’s tradition speaks of the great gift brought by Jesus.’ (Francis,**

**Lumen Fidei, 1) Here Pope Francis demonstrates…**

This quotation is paragraph number 1 of the Encyclical *Lumen Fidei* by Pope Francis.

In the bibliography it should appear as:

Francis, Encyclical Letter *Lumen Fidei* (2013)

NB: Pope Francis is the first ‘Francis’, so there is no regnal number. Other popes should be written including their regnal number – e.g. John Paul II, Benedict XVI, John XXIII, etc.

Council documents:

**The Second Vatican Council teaches us that, ‘Christ is the light of humanity’. *(Lumen Gentium 1)***

This quotation is paragraph number 1 of the Second Vatican Council (Vatican II) document *Lumen Gentium*.

It may also be given as LG (especially if there are frequent references.)

In the bibliography it should appear as:

Dogmatic Constitution on the Church *Lumen Gentium*

or simply *Lumen Gentium*.