

# **The United Faculty of Theology**

*A Recognised Teaching Institution of the  
Melbourne College of Divinity*

# **2011 Handbook**

**[www.uft.edu.au](http://www.uft.edu.au)**



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All information in this handbook is true and correct at the time of printing. For up to date information please visit our website.

# How to use this Handbook

This Handbook is a guide to study at the UFT, including useful information about staff, enrolment, events, assessment, and our Essay Guidelines.

It is to be used in conjunction with our website, [www.uft.edu.au](http://www.uft.edu.au), where full details of our courses, timetables and units for 2011 may be found. If you know the course you are interested in, you should use the search engine located under the 'Timetables' tab at the top right hand corner. Select the course you want and the year of study, and (if you wish) a semester or a mode of study, then press the 'Search' button. Scroll down the page to see the full list of results. Clicking on an individual unit title will take you to the correct unit description. You can also use a unit search engine by selecting the 'Unit search' button in the top half of the screen. This allows you to search for a particular unit, or to filter your selection by type of unit.

You can easily print the unit descriptions which interest you by using the 'PDF version' button located on each page, or by using the 'Printer-friendly' button.

Our website has links to copies of enrolment forms under the 'Important Links' box on the left hand side. You can also download printable versions of the timetable, and flyers setting out the basic units for students new to theology for our most popular courses.

The Melbourne College of Divinity website, [www.mcd.edu.au](http://www.mcd.edu.au), provides detailed information about the requirements and regulations for each award we offer. You can find full information about each award in the section 'Courses'.

Prospective ministry candidates should contact the appropriate College for their tradition for vocational advice and detailed information about ordination requirements.

If you require help in using this Handbook or our website, please give the UFT office a call on (03) 9340 8890 or email [admin@uft.edu.au](mailto:admin@uft.edu.au).

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# 2011 Calendar

## First Semester

Tuesday 4 January	UFT office opens
Wednesday 26 January	UFT office closed (Australia Day)
Thursday 17 February	Last day for semester 1 enrolments
Thursday 24 February	UFT Welcome Day
<b>Monday 28 February</b>	<b>Semester 1 teaching begins</b>
Friday 18 March	Census date for semester 1 units (last day for withdrawal from units)
18 April to 29 April	Non-teaching weeks
22 April to 29 April	UFT Office closed
Thursday 28 April	MCD Conferral Ceremony
<b>Friday 3 June</b>	<b>Semester 1 teaching ends</b>
Monday 13 June	UFT office closed (Queen's Birthday)
14 June to 16 June	Semester 1 examination period
Friday 17 June	Dean's extension required in advance for any assessment from this date
Thursday 14 July	Semester 1 results released to students

## Second Semester

Monday 18 July	Last day for semester 2 enrolments
Thursday 21 July	Orientation for new students
<b>Monday 25 July</b>	<b>Semester 2 teaching begins</b>
Friday 12 August	Census date for semester 2 units (last day for withdrawal from units)
19 to 30 September	Non-teaching weeks
26 to 30 September	UFT Office closed
Friday 21 October	UFT Valedictory Service
<b>Friday 28 October</b>	<b>Semester 2 teaching ends</b>
7 to 10 November	Semester 2 examination period
Friday 11 November	Dean's extension required in advance for any assessment from this date
Thursday 8 December	Semester 2 results released to students
Thursday 22 December	UFT office closes

## UFT Events and Staff Meeting Calendar

### **UFT worship** (Fridays 2.15pm)

18 March (St Carthage's, Royal Parade)

20 May (Trinity College Chapel)

12 August (Wyselaskie Hall, Centre for Theology and Ministry)

21 October (Valedictory Service: St Carthage's, Royal Parade)

### **Senatus** (Mondays 2.15pm)

11 April, 3 October

### **Staff Development** (Mondays 2.15pm)

9 May, 29 August

### **Council** (Mondays 2.15pm)

31 January, 7 March, 2 May, 18 July, 12 September, 14 November

### **Academic Board** (Mondays 2.15pm)

21 March, 16 May, 8 August, 10 October, 28 November

### **Department of Biblical Studies** (Mondays 2pm)

28 March, 23 May, 15 August, 17 October

### **Department of Christian Thought & History** (Mondays 2pm)

4 April, 30 May, 22 August, 24 October

### **Department of Moral & Practical Theology** (Mondays 3.30pm)

28 March, 23 May, 15 August, 17 October

### **Online Committee** (Mondays 3.30pm)

4 April, 30 May, 22 August, 24 October



# Melbourne College of Divinity

Melbourne College of Divinity  
21 Highbury Grove  
Kew VIC 3101

(03) 9853 3177  
[www.mcd.edu.au](http://www.mcd.edu.au)

The Melbourne College of Divinity is constituted under the *Melbourne College of Divinity Act* of the Parliament of Victoria (1910, revised 2005). The MCD is a Higher Education Provider in Table B as defined by the *Higher Education Support Act 2003*. The College receives Federal Government funding for research and is audited by the Australian Universities Quality Agency (AUQA). MCD students study through its Recognised Teaching Institutions, offering a wide range of subjects, staff and library facilities.

## Recognised Teaching Institutions

Catholic Theological College  
PO Box 146  
East Melbourne VIC 3002  
(03) 9412 3333  
[www.ctc.edu.au](http://www.ctc.edu.au)

United Faculty of Theology  
29 College Crescent  
Parkville VIC 3052  
(03) 9340 8890  
[www.uft.edu.au](http://www.uft.edu.au)

Churches of Christ Theological College  
44-60 Jacksons Road  
Mulgrave VIC 3170  
(03) 9790 1000  
[www.cctc.edu.au](http://www.cctc.edu.au)

Whitley College  
271 Royal Parade  
Parkville VIC 3052  
(03) 9340 8100  
[www.whitley.unimelb.edu.au](http://www.whitley.unimelb.edu.au)

Institute for Christian Spirituality and  
Pastoral Formation  
99 Studley Park Road  
Kew VIC 3101  
(03) 9854 8110  
[www.icspf.edu.au](http://www.icspf.edu.au)

Yarra Theological Union  
PO Box 79  
Box Hill VIC 3128  
(03) 9890 3771  
[www.ytu.edu.au](http://www.ytu.edu.au)

The Salvation Army Training College  
303 Royal Parade  
Parkville VIC 3052  
(03) 9347 0299  
[www.salvationarmy.org.au/college](http://www.salvationarmy.org.au/college)

# About the UFT

The **United Faculty of Theology** was formed in 1969 to provide theological education on an ecumenical basis. Today it is comprised of three Colleges:

The **Jesuit Theological College** of the Society of Jesus JTC  
(Australian Province of Society of Jesus)  
175 Royal Parade, Parkville VIC 3052 (03) 9341 5800  
[www.jtc.edu.au](http://www.jtc.edu.au)

**Trinity College Theological School** TCTS  
(Anglican Province of Victoria)  
Royal Parade, Parkville VIC 3052 (03) 9348 7127  
[www.trinity.unimelb.edu.au/theological\\_school](http://www.trinity.unimelb.edu.au/theological_school)

**Uniting Church Theological College** UCTC  
(Synod of Victoria and Tasmania)  
Centre for Theology and Ministry  
29 College Crescent, Parkville VIC 3052 (03) 9340 8800  
[ctm.uca.edu.au](http://ctm.uca.edu.au)

The UFT shares the staff and facilities of the partner Colleges, and brings their students together in common classes. These classes are made available to students from beyond the Colleges, who form the majority of UFT students. A wide range of people can be found in UFT classes: first-time students and professional graduates, school-leavers and mature-aged people, Australian and international, full-time and part-time. Some students are committed church members, some are training for ministry, and others simply want to study theology. Eligible UFT students can access financial support through FEE-HELP, Youth Allowance and Austudy.

The UFT is a Recognised Teaching Institution (RTI) of the **Melbourne College of Divinity** (MCD) and teaches its undergraduate, graduate and postgraduate degrees and diplomas. UFT students may take units at other Recognised Teaching Institutions of the MCD towards their degrees and diplomas.

## The United Faculty of Theology Office

The UFT office is situated at 29 College Crescent, Parkville, within the Centre for Theology and Ministry building.

The UFT shares reception facilities with the CTM. The receptionist can assist you with general enquiries, direct you to the UFT office or classrooms, provide copies of UFT or MCD forms, and make appointments to see the Dean or Registrar. Reception is staffed 9am to 5pm, Monday to Friday. The UFT essay submission cabinet is located at reception, and is cleared daily.

The Registrar and Dean work from the UFT office at CTM. The office area can be accessed either through the CTM student kitchen or from the CTM carpark, and is open Monday to Thursday: 9am to 1pm and 1.45pm to 5pm.

Margaret Tropea, the Registrar, can assist you with queries about admissions, enrolments, results, and graduation.

Peter Sherlock, the Dean, is available by appointment to provide advice on admissions, course progress, or re-enrolment, and any student concerns related to their study.

Important notices about events or opportunities in the life of the UFT, including class and examination timetables, are posted on the UFT's noticeboards located outside the student kitchen in the CTM, and at the front entrance to the UFT office in the CTM car park.

In addition to the main UFT office, the three Colleges maintain their own administrative staff who can assist students in contacting College faculty or with matters connected with those sites.

**Classes** are almost all held at the CTM or at Trinity College Theological School, with a few at JTC. Some classes take place at the Campion Centre in Studley Park Road, Kew, or at the classrooms provided by other Recognised Teaching Institutions of the MCD. Please check the timetables and unit descriptions on our website carefully for details of where your classes will be held.

# Staff

## Academic Staff

Brendan Byrne	bbyrne@jtc.edu.au
Maryanne Confoy	mconfoy@jtc.edu.au
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David Gormley O'Brien	dobrien@trinity.unimelb.edu.au
Catherine Playoust	cplayoust@jtc.edu.au
Randall Prior	randall.prior@ctm.uca.edu.au
Michael Smith	smithm@mira.net
Howard Wallace	howard.wallace@ctm.uca.edu.au
Sean Winter	sean.winter@ctm.uca.edu.au

## Officebearers and Administrative Staff

<i>President</i>	Geoffrey King	
<i>Vice-President</i>	Randall Prior	
<i>Dean</i>	Peter Sherlock	dean@uft.edu.au
<i>Registrar</i>	Margaret Tropea	admin@uft.edu.au
<i>Online Coordinator</i>	David Gormley O'Brien	

## Senatus

Senatus is the arena for discussion of significant issues involving the life of the UFT. In 2011 it consists of the 17 recognised Faculty of the three partner Colleges listed above. Senatus also includes:

- two representatives of the UFT student body
- the Dalton McCaughey Librarian, Stephen Connelly
- the UFT Dean, Peter Sherlock
- co-opted members (Jenny Byrnes, CTM Executive Director)

## UFT Governance

The business of the UFT is managed by the **UFT Council**, appointed by the Colleges, which reports to Senatus.

The quality of teaching and learning, approval of teachers and units, and the shape of the curriculum are handled by the **UFT Academic Board**, which reports to Senatus. The Academic Board includes the Heads of the UFT Departments, the Online Coordinator, two student representatives, and the UFT Dean.

The UFT has four **Departments**, roughly corresponding to the four Fields of Study at the Melbourne College of Divinity. Teachers are appointed to these by Senatus, and the UFT Dean is *ex-officio* member of each Department.

## Department of Philosophy

John Martis SJ BSc(Hons) BA BTheol MA PhD HEAD

## Department of Biblical Studies

Brendan Byrne SJ MA BD(Hons) DPhil FAHA

Dorothy Lee BA(Hons) DipEd BD(Hons) PhD

Catherine Playoust BA(Hons) BTh STL ThD HEAD (semester 1)  
(on leave semester 2)

Howard Wallace BE BD ThM ThD

Sean Winter BA(Hons) DPhil HEAD (semester 2)

## Department of Christian Thought and History

Ross Fishburn BA(Hons) BD(Hons) TheolM DTheol

David Gormley O'Brien BSc BComEng MA MATS MPhil DPhil

Janette Gray RSM BA DipEd BTheol TheolM PhD

Geoffrey King SJ BA BD JCD

Robin Koning SJ BSc BTheol GradDip STL ThD HEAD

Andrew McGowan BA(Hons) BD(Hons) MA PhD (on leave mid-year)

Katharine Massam BA(Hons) DipEd PhD

Christiaan Mostert MA BD PhD

## Department of Moral and Practical Theology

Maryanne Confoy RSC BA MEd PhD

Geoffrey King SJ BA BD JCD

Randall Prior BSc(Hons) BD(Hons) DipMissionStudies TheolM HEAD

Michael Smith SJ BSc DipSci DipEd BTheol MA EdD

## **Associate Teachers for 2011**

Associate Teachers are external staff who are not on the faculty of one of the Colleges. They are coopted by the UFT for particular teaching purposes on an annual basis. All have been accredited as teachers by the MCD at the level appropriate to the units in which they have teaching responsibilities. In 2011 Associate Teachers are as follows:

Stephen Ames	Joan Jennings
Richard Blandford	Morag Logan
Paul Bower	Marlene Marburg
Antony Campbell SJ	Lynne Robertson
Ray Cleary	Ian Savage
Ronald Dowling	Megan Warner
Anne Elvey	John Wilcken SJ
Paul Gallagher	David Willsher
Andrew Hamilton SJ	

Contact details for Associate Teachers can be provided to students on referral from the UFT office.

# Enrolment

Students may enrol for 2011 at the UFT office until 16 December 2010, and from 4 January to 17 February 2011. The UFT encourages students to enrol for the whole year; payment of second semester fees does not need to occur until 21 July 2011 and second semester units may be altered prior to the second semester census date.

All enrolments must be approved by the UFT Dean, who acts as both Coursework Coordinator and Research Coordinator for MCD purposes. New students should normally make a telephone or personal appointment with the Dean for course advice and approval. Re-enrolling students are welcome to consult about their enrolments with the Dean in person or by email. Students are responsible for ensuring they will comply with the regulations of the MCD necessary to fulfil their chosen course of study, and that they meet all prerequisites of their proposed units. Students may take units at other MCD Recognised Teaching Institutions towards their degree or diploma, especially where the desired units are not available at the UFT. Such enrolments are still made via the UFT office.

The UFT reserves the right to cancel or vary unit offerings up until a week before classes commence.

## **International students**

International students are defined as those who do not hold Australian or New Zealand citizenship and have not been granted Permanent Resident status in Australia. You may only enter and remain in Australia as an international student if you hold a valid student visa. (Please note that international students not resident in Australia may study through *Theology Online at MCD* at the UFT without a student visa.) Applying for and obtaining a student visa can take considerable time and application to the MCD via the UFT office should be done at least two months in advance of commencing study. For further information about student visas, please visit the 'International Students' section of the MCD website. Students are advised to consult [www.studyinaustralia.gov.au](http://www.studyinaustralia.gov.au). Students on an international student visa must study fulltime, and must meet English language requirements.

## Cross-institutional enrolments

The UFT welcomes students from other institutions. You need to arrange permission from your own institution to take units at the UFT / MCD, and then enrol through the UFT office. You should check that you have the necessary prerequisites for the particular units you wish to take. It is possible for cross-institutional students to use FEE-HELP to pay for their enrolment at UFT.

## Enrolment procedure for new students

### Step 1: Research

Read through the appropriate material on the UFT website and investigate the prospectus for the degree which interests you on the MCD website. Look for the first year flyers on the UFT website indicating what units you could take as a new student. Think about your aims: are you studying for professional accreditation, personal interest, ministerial ordination, or a particular academic level of qualification? The answers should help you find the course and unit that's right for you.

### Step 2: Advice

Contact the UFT office for a personal, phone or email appointment with the Dean. This meeting ensures you choose the award and units best suited to your needs, and assesses your capacity for tertiary study at the appropriate level for the course which interests you. If you know which award you wish to take, download a copy of the relevant enrolment form from the MCD website and fill in the sections requiring your personal information prior to your appointment. The details of your course and units should only be completed after consultation with the UFT office.

### Step 3: Application

Present originals or **certified** copies of originals to the UFT office of the following:

- birth certificate or passport or other documentation in your current name verifying identity and citizenship (a driver's licence is not acceptable)
- VCE Certificate or equivalent (if you have no tertiary degree)
- academic transcripts for all previous tertiary study

In addition you will need to provide details of an email address that you check at least weekly.

The UFT office will make certified copies of originals of these documents to accompany your enrolment form. Theology Online students and students outside Melbourne must also supply these documents but can only do so in hard copy (not by fax or email) as copies must be certified. Please note that the UFT cannot process enrolments until this documentation is provided in full and delay or failure to provide certified copies may mean a student misses a semester of study.

#### **Step 4: Enrolment and fee payment**

Complete your enrolment form in consultation with the UFT Dean or Registrar. The form must be signed by the UFT Dean as Coursework Coordinator, however if you have already received advice you do not need to see the Dean to obtain his signature; the UFT office will arrange for this to take place. Before you can be enrolled you must pay your enrolment fees or complete a FEE-HELP application as directed by the enrolment application (FEE-HELP students will need to provide a Tax File Number). Once your admission application is processed you will receive a letter or email welcoming you to study.

Theology Online students and students outside of Melbourne can complete the form and discuss their final subjects with the Dean via email. Theology Online students will receive a username and password once their enrolment has been processed.

#### **Enrolment procedure for returning students**

Returning students should download the re-enrolment from the MCD website and fill in the sections requiring your personal information. The details of course and units should only be completed after consultation with the UFT office staff to ensure that the requirements of the award are being met.

Returning students are welcome to make an appointment with the UFT Dean at any time to discuss their course for 2011 and beyond. Once the enrolment form is accurately completed, please submit it to the UFT office for the Dean's signature. You will be contacted if your enrolment is inappropriate. Once your enrolment is finalised, you will be provided with a letter or email from the UFT welcoming you back to study.

## **Enrolment procedure for Research Higher Degree students**

New research students should email the UFT Dean or contact the UFT office for an appointment. The Dean acts as Research Coordinator for the UFT, and can provide detailed information about enrolment. Consult the prospectus and regulation on the MCD website for the award which interests you, and check that you have the necessary prerequisites. Research students are responsible for finding a thesis topic and locating a supervisor who is prepared to work with them, although the Dean can provide guidance on these matters. Research enrolments occur throughout the year.

## **Enrolments**

Enrolment in all UFT units must be completed by 5pm on Thursday 17 February 2011 (first semester) or Monday 18 July 2011 (second semester). Please note that intensive units may have different enrolment dates, and that New Testament Greek A has an earlier enrolment date as there are compulsory classes before first semester begins. **Late enrolments will not be permitted.**

Student cards are issued by the MCD office at Kew. Forms for these are provided by the UFT office on request. Applicants for Austudy, Youth Allowance or travel concession cards are welcome to bring the forms provided by the relevant agencies to the UFT office for validation. The Registrar can provide any additional documentation required for these purposes.

## **Changes or Withdrawal from units**

Changes to enrolment (withdrawal from units) can be made up until the census dates Friday 18 March (first semester) and Friday 12 August (second semester). All changes to enrolment must be made in writing using the 'Change of Enrolment Form' available from the UFT office or the MCD website. Students cannot add units after the closing date for enrolments unless a) they are already enrolled for the semester; and b) they have permission of the lecturer to join the class.

Students who wish to withdraw their enrolment in any unit, or the course as a whole, must complete a 'Change of Enrolment Form' available from CTM reception or from the MCD website. Such students should, out of courtesy, inform the lecturer(s) in the

unit(s) concerned. If the student is withdrawing from all units for that semester, the form should also include an application for leave of absence from the course. The completed form should be signed and returned to the UFT office in person, or using the essay submission cabinet. The form will then be signed by the Dean who will contact students if there is any problem with the withdrawal.

If a student withdraws from a class before the census dates for each semester, the enrolment will not be recorded on the student's academic transcript and fees will not be charged. The census dates for regular semester units are Friday 18 March and Friday 12 August 2011. **Please note that no refund of fees can be made after the census date,** except in exceptional medical or other serious circumstances.

Withdrawals approved up to four weeks before the end of the teaching semester will be recorded as a 'Withdrawn' mark on the student's academic record. Withdrawals in the last four weeks of the teaching semester will normally be recorded as a 'Fail'. Students who do not notify the UFT office of their intention to withdraw, and who do not complete the requirements for the unit will be regarded as having failed, and a 'Fail' will be entered on their transcript.

Students should note that withdrawal from units may have consequences where they are on an international student visa or are receiving funds such as Youth Allowance or Austudy from Centrelink, as they are normally required to study fulltime. It is the responsibility of students to check with the relevant agency before they vary their enrolment.

## **Attendance Requirements**

Students are expected to attend all lectures and tutorials, as set out in unit outlines. Students should advise the lecturer if they are unable to attend. Attendance at the first lecture is particularly important. An absence of more than 25% of lectures or tutorials in a unit is normally regarded as too great to sustain active engagement in that unit and may impact adversely on the student's learning.

# Fees and Funding

## Scale of coursework fees for 2011

Undergraduate 15-point unit	\$981
Undergraduate full-time year (8 x 15 point units)	\$7848
Graduate or postgraduate 15-point unit	\$1308
Graduate full-time year (6 x 15 point units)	\$7848

In 2011, international students pay an annual fee of \$400 in addition to the normal coursework fees.

Details of fees for research essays, minor and major theses, and doctoral programs are available from the MCD website or from the UFT office. Students may apply to the UFT office to audit a unit for a fee of \$400 per unit. Application should be made on the Audit Enrolment Form available from the UFT Registrar. Permission to audit a unit is required from both the lecturer concerned and the Dean and it is the student's responsibility to arrange such permission prior to enrolment.

## Payment of fees in 2011

**Students must pay their fees at the UFT Office at the time of enrolment, either by paying the fees upfront or by submitting an application for FEE-HELP.**

Students who elect to pay upfront fees should provide a cheque or credit card details for the full amount for the forthcoming semester when they present their completed enrolment forms. Cheques are to be made payable to 'Melbourne College of Divinity'. If a third party external to the UFT is paying fees for a student a letter or other evidence of this on appropriate letterhead must be produced at the time of enrolment. Students will not be enrolled until their fees are paid.

## FEE-HELP

Students in any MCD course who are Australian citizens, or hold a permanent humanitarian visa, can have their fees paid by loan from the Commonwealth Government through the FEE-HELP scheme. Forms for the FEE-HELP scheme are available from the UFT office

and from the CTM reception area. If you wish to apply for FEE-HELP a completed form (including your tax file number) must accompany your enrolment form. Before you apply for a loan, please note:

1. You must read the *FEE-HELP Information 2011* booklet, which will be given to you at or prior to enrolment.
2. FEE-HELP charges a 20% loan fee per unit for undergraduate courses. No extra charge is made for graduate and postgraduate courses.
3. You must provide your Tax File Number in order to apply for a FEE-HELP loan.
4. Your loan is repaid through the tax system if and when your taxable income reaches a certain threshold.

### **Youth Allowance and Austudy**

Youth Allowance and Austudy are available for eligible students enrolled in a range of MCD awards, including the Bachelor of Theology, the Diploma of Ministry, and the Master of Divinity. Aboriginal and Torres Strait Islander students at the MCD are eligible for the Abstudy scheme. Students should enquire through Centrelink about eligibility criteria. When applying for Youth Allowance or Austudy, students must state that they are taking studies at the Melbourne College of Divinity at the United Faculty of Theology campus and specify the degree or diploma. The UFT office will provide students with a letter of confirmation of enrolment on request to accompany their application to Centrelink. Visit [www.centrelink.gov.au](http://www.centrelink.gov.au) for further information.

# Student services

The **UFT Office** is located in the Uniting Church Centre for Theology and Ministry (CTM) at 29 College Crescent, Parkville, between Ormond and St Hilda's Colleges. The office can provide information as requested on all matters relating to the UFT or MCD. Also located at the CTM is the Dalton McCaughey Library, the chapel, classrooms, student kitchen, and the 'Last Cuppa' café.

The UFT office communicates with students during semester via '**UFT E-news**', a weekly bulletin with information about events and reminders about forthcoming deadlines. This is delivered to your email address, so please ensure that your email address is up to date. (It is compulsory for all MCD students to have an email address.) Students are welcome to submit suitable items for inclusion, such as news of public events or visiting speakers, or student groups and meetings that may be of interest. If you do not receive e-news please contact the UFT office.

The main UFT noticeboard is beside the entrance to the student kitchen in the seating area of the CTM. There is also a small noticeboard outside the front entrance of the UFT in the CTM carpark. The UFT website carries regular announcements and reminders.

**Classes** are normally held in the following locations:

- Centre for Theology and Ministry (CTM)
- Jesuit Theological College (JTC)
- Trinity College Old Warden's Lodge (OWL)

The UFT office and these classrooms are readily accessible from the city by public transport. The 19 tram stops outside Trinity College and the Jesuit Theological College on Royal Parade. The UFT office and the Centre for Theology and Ministry are a short walk from either Royal Parade or the tram terminus in Swanston Street. There is no parking available in the CTM carpark.

Every effort is made to assist students with **disabilities**. Students are asked to make any special needs known to the UFT office at the time of enrolment.

Short bibliographies for all subjects are available on the UFT website. Lecturers will also provide longer reading lists in class.

Check the online bibliography or talk to the lecturers about preliminary reading and which books should be bought in order to be well-prepared for classes. Students are welcome to contact their lecturers by email, or by calling the appropriate College office, or by seeking a referral from the UFT office.

Academic study is challenging for all students. Theological study can be a particularly intense experience at spiritual and personal levels as well as intellectual. Students are welcome to speak to their lecturers if they find they are having difficulties of any kind related to their study. The UFT office staff can provide references to appropriately qualified persons for counselling or spiritual direction. Students have informal access to a range of opportunities for welfare support or pastoral care. These may include lecturers, the UFT Dean, their own ministers, and colleagues, but also fellow students, and students are encouraged to take responsibility for their spiritual and personal development as part of their studies.

**Kitchen facilities** Both Trinity and the CTM have student kitchen facilities with a microwave, refrigerator and dishwasher, and tea, instant coffee and biscuits are provided. It is the responsibility of all those using the kitchens to tidy up after themselves as these are self-catering facilities without dedicated staff. The 'Last Cuppa café' at the CTM is generally open Monday to Friday from 9am to 3pm.

**Worship** for the whole UFT community is hosted on Fridays three times during the year at each of the colleges, with a fourth Valedictory service for completing students at the end of the year. Students are encouraged also to make use of the regular worship times advertised by the three Colleges, and of the weekly UFT community prayer. Details of these can be found on the UFT website. All students are welcome to attend these services.

**Health and safety** are the responsibility of all staff and students. Instructions on evacuation procedures are posted in all UFT classrooms and fire drills are regularly held each year.

**Student and staff consultations** will be held once or twice each semester and advertised through classes, e-news and the noticeboards. These lunchtime events are a chance for students to meet informally with the UFT Dean and other staff members and to raise any issues of concern. These forums also provide a

mechanism for student representatives on the UFT Senatus and the UFT Academic Board to consult with other students. If you wish to be involved in one of these, or to organise such an event, please contact the UFT Office.

### **Academic Skills Program**

The UFT offers a series of six two-hour workshops in the first half of each semester, usually at two different times of the week. These provide new and returning students with the chance to develop their skills in areas such as:

- taking lecture notes
- making the most of reading
- locating library resources
- planning and writing essays
- footnotes and bibliography

These workshops are free to enrolled students. Details and programs are posted each semester on the website, in e-news and on the UFT noticeboards. Students should register their attendance in advance with CTM reception.

### **Results**

UFT students receive their results each semester online, through the MCD enrolment database 'TAMS' (Theological Academic Management System). The UFT Registrar provides students with a username and password. Students can access their enrolment record at anytime to check their course progress or to ensure their details are up to date. This facility also allows students to email themselves with an enrolment summary. Results are released on the advertised dates for each semester.

### **Graduation**

The MCD holds one conferral ceremony per year. Names of students eligible to graduate are sent to the MCD office by the UFT. The UFT collects these names in August and September each year ahead of the UFT Valedictory Service. In February the MCD will contact graduands directly with an application form, which must be completed several weeks in advance of the ceremony even if students wish to graduate *in absentia*. Students should contact the UFT office for advice at the earliest opportunity with any queries regarding graduation.

## Orientation Events

**New students** are strongly encouraged to attend the UFT Orientation Days held on the Thursday before the beginning of each semester:

Thursday 24 February, 3pm-5pm

Thursday 21 July, 12noon-2pm

These present great opportunities to meet other new students, and to learn information about student support services, welfare, worship opportunities and to meet staff.

The first semester orientation event is part of a whole afternoon and evening of activities. This takes place on **Thursday 24 February 2011** and gives students a chance to see all three UFT Colleges. The timetable is as follows:

3.00-5.00pm	Orientation for new students (CTM)
5.30-7.00pm	Light meal for all students and chance to meet staff (JTC)
7.30-9.00pm	UFT Commencement Lecture (Trinity OWL)

Please register your attendance at the meal with the UFT Office no later than Thursday 17 February 2011 (9340 8890, or email [admin@uft.edu.au](mailto:admin@uft.edu.au))

## UFT Commencement Lecture

The 2011 UFT Commencement Lecture will be delivered at 7.30pm in the Wyselaskie Hall (CTM) by the Revd Professor Christiaan Mostert, Professor of Systematic Theology at the Uniting Church Theological College. All staff and students are encouraged to attend and to bring friends and family members. Refreshments will be served after the lecture.

# The Dalton McCaughey Library

The Dalton McCaughey Library contains collections owned by Jesuit Theological College and the Uniting Church Theological College of the Synod of Victoria and Tasmania.

The DML supports and extends the teaching programme of the United Faculty of Theology and has substantial resources for theological research. The book and periodical holdings number some 140,000 volumes. There are more than 400 subscriptions to printed and online periodicals. In certain subject areas the collection strength is of national importance.

The library website [www.dml.vic.edu.au](http://www.dml.vic.edu.au) provides a range of information, resources and services. There is ample physical accommodation for readers and study groups. From most workstations, borrowers can connect their laptops to the internet. The Library offers individual and group instruction in library systems, research strategies and subject bibliography. DML borrowers can connect their laptops to the internet from most workstations. Printing facilities are also available, enquire at DML reception.

All UFT students may obtain a borrowing card without payment of a fee. Students should register or update their registration with the library at the beginning of the semester.

## Staff

Librarian	Stephen Connelly
Loans, general inquiries, off-campus	Gabrielle Chiu
Cataloguing	Hal Cain
Cataloguing and IT	Carlos Lopez
Periodicals, acquisitions	Ria McMahon

<b>Hours</b>	<i>Semester</i>	<i>Vacation</i>
Monday	8.45am – 6.30pm	Monday to Friday 9.00am – 5.00pm
Tuesday	8.45am – 7.30pm	
Wednesday	8.45am – 6.30pm	The library is open on Saturdays
Thursday	8.45am – 7.30pm	as advertised on the library website.
Friday	8.45am – 5.00pm	

Telephone	(03) 9340 8888	Email	<a href="mailto:info@dml.vic.edu.au">info@dml.vic.edu.au</a>
Fax	(03) 9340 8889	Website	<a href="http://www.dml.vic.edu.au">www.dml.vic.edu.au</a>

# Prizes and Scholarships

## **Stanton Archer Prizes in Biblical Studies and Church History**

These prizes are funded by the generous gift of a former student who was awarded the Bachelor of Theology degree in 1987. At the discretion of the Departments concerned, a prize of \$100 annually will be awarded to the best UFT Bachelor of Theology or Master of Divinity student in first, second and third level Biblical Studies, and first and third level Church History units.

## **Australian Postgraduate Awards (APA)**

Australian and New Zealand citizens seeking to undertake research higher degrees at the MCD are eligible to apply for an Australian Postgraduate Award. These competitive scholarships are funded by the Australian Government and provide a stipend for up to three years' fulltime research. Details and application forms are available on the MCD website.

## **MCD Research Grants and Scholarships**

Further information on MCD grants and scholarships is available on the MCD website. Research Higher Degree students can apply for conference travel grants to the MCD in one of three grant rounds held each year. Contact the UFT Dean for details of closing dates.

# Rights and Responsibilities

## UFT Students' Responsibilities

Students are expected to show courtesy to other UFT students and staff at all times. As an ecumenical institution, the UFT encourages healthy engagement with different views, ideas and experiences. Please respect the beliefs and traditions of others at all times, especially where they are different from your own, and avoid comments which denigrate, belittle or stereotype others.

### **Mobile phones**

Please switch off your mobile phone in every UFT class or meeting. If in emergency circumstances you wish to leave your phone on, please seek permission from lecturers and use your phone's silent function.

### **Laptop computers**

Students are welcome to use laptop computers in UFT classes for the purposes of taking notes. Students are asked to show courtesy to staff and other students by refraining from using their computers in class to browse the internet or check email or similar activities.

### **Copyright**

UFT staff and students must take care to adhere to the terms of the Copyright Act.

### **Children**

Children are permitted in UFT classes only by prior arrangement with the Dean and teaching staff concerned.

## **Privacy Policy**

The United Faculty of Theology supports and endorses the National Privacy Principles contained in the *Privacy Amendment (Private Sector) Act 2000* and will comply with these principles whenever personal information is collected by us:

- we will only collect personal information from you with your prior knowledge and consent
- we will only use personal information provided by you for the purposes for which it was collected
- we will not disclose your personal information to a third party without your consent
- we will not disclose your personal information to other institutions and authorities except if required by law or other regulation
- we will remove personal information from our records when it is no longer required (except where archiving is required)
- we have processes and policies to protect the personal information that we have under our control from unauthorised access, improper use, alteration, unlawful or accidental destruction and accidental loss.

## **Harassment Policy**

Students who are subjected to harassment or unacceptable behaviour from other staff or students can access the provisions of the MCD Harassment Policy.

The UFT office or MCD Kew staff can refer students to Peer Contact Officers for 2011 if they have any concerns about the behaviour of others. Students may also wish to access the policies and codes of conduct which apply to the individual Colleges of the UFT.

The Harassment Policy is available on the MCD website together with other grievance policies at [www.mcd.edu.au/policies-procedures](http://www.mcd.edu.au/policies-procedures).

## **MCD Students' Rights**

First, you have the right to privacy. All personal information, which you give the MCD (including your RTI or college) will be treated in confidence, and only used for the purpose for which it was given. Your file and computer database entries, are only accessed by people who are entitled to do so – for example, lecturers having a class list with names and emails. No one associated with the MCD is permitted to share your personal information with anyone not entitled to it.

Secondly, you have the right to the highest standards of teaching and learning. In order to protect the high academic standing of your MCD degree or diploma, all forms of cheating, plagiarism or other academic fraud (including illegitimate use of internet resources) are strictly forbidden, and anyone found engaging in them faces serious consequences. To assist with this, you are required to state on each assignment that it is your own work.

Thirdly, you have the right to be treated fairly in all academic and administrative matters. If you have a grievance about an administrative procedure or academic issue, you have five working days (longer for some serious matters) to lodge a complaint with the dean of your RTI, or with the MCD Registrar. You will not be disadvantaged by doing this, and in most cases can expect a resolution within ten working days.

Fourthly, you have the right to be safe, and to feel safe, in MCD environments. Harassment in any form – spiritual, sexual or discriminatory (e.g. on the grounds of race, gender, ethnicity, disability, theological outlook) – is wrong, and not permitted. Procedures are in place to deal promptly with situations that may arise. Each college has Peer Contact Officers (PCOs) available to be contacted in confidence if you feel harassed.

Finally, once you have commenced a degree or diploma with the MCD, you are assured that MCD educational and financial resources are in place to see you through to its completion. If the highly unlikely situation arises that the MCD cannot deliver a course for which you have paid fees, these will be refunded, or you can transfer to another provider, nominated for this purpose by the MCD.

# Courses

The UFT teaches for degrees and diplomas awarded by the MCD. **Undergraduate** awards are for those who have no prior tertiary qualification or who wish to take a first degree in theology.

**Graduate** awards are for those who already have a tertiary degree in an area other than theology. **Postgraduate** awards are for those who already have a tertiary qualification in theology.

	<i>Abbreviation</i>	<i>Duration (full-time load)</i>
<b>Undergraduate awards</b>		
Associate Diploma in Ministry	AssDipMin	1 year
Diploma in Ministry	DipMin	2 years
Advanced Diploma in Ministry	AdvDipMin	3 years
Bachelor of Theology	BTheol	3 years
Bachelor of Theology (Honours)	BTheol(Hons)	3 + 1 years
<b>Graduate awards</b>		
Graduate Certificate in Theology	GradCertTheol	1 semester
Graduate Certificate in Educational Chaplaincy	GradCertEdChap	3 semesters (part-time only)
Graduate Diploma in Theology	GradDipTheol	1 year
Graduate Diploma in Pastoral Care	GradDipPastCare	1 year
Master of Divinity	MDiv	3 years
Master of Divinity (Honours)	MDiv(Hons)	3 years
<b>Postgraduate awards</b>		
Master of Theological Studies	MTS	3 semesters
Master of Arts (coursework)	MA(Theol)	1 year
Master of Arts (research)	MA	1 year
Master of Theology	MTheol	1 year
Doctor of Philosophy	PhD	3 years
Doctor of Theology	DTheol	3 years

A prospectus and the relevant regulation and determinations for each award can be found on the MCD website at [www.mcd.edu.au/courses](http://www.mcd.edu.au/courses). Students are expected to consult these for full details of the prerequisites, requirements, and duration of each award. Students interested in an Honours degree, in the Graduate Certificate in Educational Chaplaincy or the Graduate Diploma in Pastoral Care should contact the UFT Dean for further details

## Modes of Learning

The UFT teaches units in four modes: lecture, online, intensive, and field placement. Students are welcome to enrol in units in any or all of these modes where available.

**Lecture** units consist of a twelve-week course of lectures and tutorials, taught over a single three-hour slot each week.

**Theology Online** units direct students through a program of online accompanied learning, through guided reading and virtual tutorials. These are usually taught as a block of six fortnights. Details are available online at [online.mcd.edu.au](http://online.mcd.edu.au).

**Intensive** units are taught over a concentrated period such as a fortnight of fulltime study or a series of weekend classes.

**Placement** units include external courses such as Clinical Pastoral Education, or Supervised Field Education.

## Levels of Study

**Diploma**-only units are signified by a 'D' at the beginning of the code. Where units are taken at diploma level, they **cannot** be credited to a course at a higher level. Diploma students **can** also use undergraduate units to complete their awards

**Undergraduate** units are taught over three levels: 1, 2 and 3. Level 1 units assume the student has no prior experience of tertiary education, while level 2 and 3 units build upon lower level units.

**Graduate** units are offered to students who already hold a tertiary degree, usually in an area other than Theology. Graduate students begin with Foundational units that introduce the main areas of theological study, and then proceed to Elective, Integrative, or Specialised units depending on which degree they are taking.

**Postgraduate** units are offered to students who already hold a degree in Theology. These often take the form of small seminars and assume that students have a strong background in Theology.

## Areas of Study

The main MCD coursework degrees taught at UFT require students to take units in certain areas of study. This ensures adequate breadth and depth for introductory degrees such as the Bachelor of Theology or Master of Divinity, and to a lesser extent for the Graduate Diploma in Theology.

Different systems for achieving this outcome apply for different degrees, however it is presently common practice throughout the MCD to use the disciplines prescribed for the Bachelor of Theology to provide a code for each unit. The codes below are those used at the UFT and throughout this handbook:

### **Field A**

**AH**

**AL**

**AL**

**AP**

**AR**

### **Humanities**

History

Biblical Languages

Languages ancient and modern

Philosophy

Religious Studies

### **Field B**

**BS**

**BN**

**BV**

### **Biblical Studies**

Biblical Studies

New Testament

Old Testament

### **Field C**

**CH**

**CT**

### **Christian Thought and History**

Church History

Systematic Theology

### **Field D**

**DC**

**DEC**

**DL**

**DM**

**DE**

**DP**

**DR**

**DS**

### **Theology: Mission and Ministry**

Canon Law

Ecumenical Studies

Liturgy

Missiology

Ethics and Moral Theology

Pastoral Theology and Ministry Studies

Religious Education

Spirituality

## Unit codes

Unit codes indicate the Field, the Discipline, the level of study for undergraduate purposes (**1, 2, 3**), and a unique identifying number. At the UFT units taught exclusively online are prefixed by an 'O', and those taught exclusively at diploma level are prefixed by a 'D' (this may be in addition to the 'D' denoting Field D units). Units taught for graduate degrees are mostly prefixed by a **3** while units taught at postgraduate level (e.g. for the MA(Theol)) are prefixed by a **4**.

Some units are cross-listed in more than one Field or Discipline, and taught at two levels, for example DP/DR230/330 which can be credited to either Pastoral Studies or Religious Education, and is taught at both second and third level for the Bachelor of Theology. Most units are worth 15 points towards a degree or diploma.

MCD documentation such as Academic Transcripts also use a range of separate codes for graduate and postgraduate units in addition to those provided in this Handbook.

# Units

Full details of timetables and units may be found on our website, [www.uft.edu.au](http://www.uft.edu.au). Students should consult these prior to selecting their final enrolment for 2011. These can be located on the website under the 'Timetables' button on the right hand side of the screen. Students can use the main search engine to search for units appropriate to their course, or select the 'Unit search' button to look for specific units by title, code, level or course.

The 'Unit search' facility is particularly useful for re-enrolling students who need a unit in a particular discipline and level to complete their awards (for example, students may search for BTheol units in Biblical Studies available in second semester 2011 at level 2, or for MDiv Integrative units available in intensive mode in 2012).

Undergraduate, graduate and postgraduate timetables may be found at the rear of this Handbook, or downloaded in printable format from the 'Printed timetables' button in the 'Timetables' section of our website.

Unit descriptions may be consulted by clicking on the title of a unit. Students can either read details online, or select the 'PDF version' button to download a printable copy of the units which interest them. Students may wish to assemble a personalised Handbook with the units they are taking in 2011 through this facility.

The following pages list the units on offer in 2011 by level. Details of units available in future years are available on the website (these are indicative only, until the official timetable for each future year is released).

# Undergraduate units in 2011

## Diploma level units in 2011

The following units are available only at Diploma level and can only be taken towards an Associate Diploma in Ministry, Diploma in Ministry, or Advanced Diploma in Ministry. They cannot be transferred or credited towards higher awards. Diploma students should also consult undergraduate units available at Bachelor level to complete the requirements of their awards.

Please note that units marked with a \*\* are only available to approved students in the Ministry Formation Programs at the Uniting Church Theological College or Trinity College Theological School. Enrolment requires approval from these colleges; please contact the UFT office for further details.

<i>Code</i>	<i>Unit title</i>	<i>College</i>	<i>Mode</i>	<i>Semester</i>
DCC101	** Uniting Church Studies	UCTC	Intensive	mid year
DDL101	** The Sunday Celebration: A Practical Theology	UCTC	Lecture	1
DDL102	** The Sunday Celebration: Practicum	UCTC	Lecture	1
DDL124	** Liturgical Preaching	TCTS	Lecture	2
DDL128	** Celebrating Anglican Liturgies	TCTS	Lecture	1
DDP117	** Ministerial Identity	TCTS	Lecture	2
ODB114	Politics, Scandal, Intrigue and God: I & II Samuel		Online	2
ODB122	Gospel of John		Online	1
ODB124	1 Corinthians		Online	2
ODC124	Baptism, Eucharist and Ministry		Online	1
ODD113	Christian Leadership		Online	1
DDP131	** Supervised Theological Field Education A (year 1) [30 points]	TCTS	Placement	year
DDP132	** Supervised Theological Field Education B (year 2) [30 points]	TCTS	Placement	year
DDY101	** Supervised Field Education [30 points]	UCTC	Placement	year
DDP161	Clinical Pastoral Education [30 points]		Placement	

## Bachelor level 1 units in 2011

The following units are available only at Bachelor level 1. They cannot be transferred or credited towards higher awards. Diploma students may also take these units towards the requirements of their awards.

Please note that units marked with a \*\* are only available to approved students in the Ministry Formation Programs at the Uniting Church Theological College or Trinity College Theological School. Enrolment requires approval from these colleges; please contact the UFT office for further details.

<i>Code</i>	<i>Unit title</i>		<i>Semester</i>	<i>Mode</i>
AL100	New Testament Greek A		1	Lecture
AL111	Biblical Hebrew		1	Lecture
AP165	Philosophy for Understanding Theology		1	Lecture
BN100	Introducing the Gospels: Mark		2	Lecture
BV100	Introduction to the Old Testament		1	Lecture
CH115	Memory History and the Historians		1	Lecture
CT101	Groundwork in Theology		2	Lecture
CH/CT189	Theological Issues of the Early Church		2	Lecture
DP/DR100	Caring and Teaching in the Church and Community		1	Intensive
DP105	** Introduction to Anglican Ministry Formation	TCTS	1	Lecture
DP110	** Introduction to Field Education: Foundations	UCTC	1	Lecture
DP120	** Introduction to Field Education: Placement	UCTC	year	Placement
DS110	Prayer and Spirituality		2	Lecture

Students in *DP/DR100 Caring and Teaching in Church and Community* should note that enrolments close on 24 January. Students in *AL100 New Testament Greek A* must attend classes on from 10am to 4pm on 14 and 16 February and must enrol by 7 February.

## Bachelor level 2 units in 2011

The following units are available only at Bachelor level 2. They generally require study to have been completed in the appropriate discipline at level 1. They cannot be transferred or credited towards higher awards. Diploma students may also take these units towards the requirements of their awards.

<i>Code</i>	<i>Unit title</i>	<i>Semester</i>	<i>Mode</i>
AL201	New Testament Greek B	2	Lecture
AL210 BH210	Ruth	2	Lecture
AP220	Hermeneutics	2	Lecture
AP230 CT230	God and the Natural Sciences	2	Lecture
AP272	Greek Sources of Western Thought	1	Lecture
AP275	Belief After Philosophy: Postmodernism and Religious Faith	2	Lecture
BN231	Pauline Studies	1	Lecture
BN234	Gospel of John	1	Lecture
BV216	Inclusion and Exclusion in Post-Exilic Writings	2	Lecture
BV219	History and the Historical Books	1	Lecture
BV280	The Fifth Gospel: Isaiah in Christian Tradition	1	Lecture
CH216 DS216	History of Christian Spirituality	2	Intensive
CH285	Anglican Identities	2	Lecture
CT217	Church: Community for the Kingdom	1	Lecture
CT220	Christology	1	Lecture
CT229	The Triune God	2	Lecture
CT240	Ministry and Sacraments	2	Lecture
CT250	Human Person: Creation, Sin and Grace	1	Lecture
CT251	Being Human: Faith, Hope and Eschatology, Love	2	Lecture
CT255	Confirmation, Matrimony, Penance, Anointing of the Sick	1	Lecture
DCL201	Canon Law for the Laity	1	Lecture
DE250	Contemporary Christian Ethics	2	Lecture
DL260	Making, Housing and Feeding Christians	1	Lecture
DM250	Gospel, Culture and the Future Church	1	Lecture

<i>Bachelor level 2 units continued</i>			
DM268 DP268 DR268	Interfaith Dialogue: Mission and Education in a Multifaith Environment	2	Lecture
DP230 DR230	Educating and Ministering Through Life Passages	1	Intensive
DP236	Clinical Pastoral Education		Placement
DP250	Theology and Skills of Pastoral Care	2	Lecture
DS200	Ignatian Spirituality Seminar	1	Intensive
DS201	Ignatian Discernment and Christian Decision Making	2	Intensive
DS202	Group Leadership, Organisation and Spirituality	2	Intensive

### **Bachelor level 3 units in 2011**

The following units are available only at Bachelor level 3. They generally require study to have been completed in the appropriate discipline at level 2. They cannot be transferred or credited towards higher awards. Diploma students may also take these units towards the requirements of their awards. BTheol(Hons) students select their coursework units from level 3 offerings.

<i>Code</i>	<i>Unit title</i>	<i>Semester</i>	<i>Mode</i>
AL310	Advanced Hebrew Reading		on request
AL336 BN336	Further Readings in New Testament Greek	1	Lecture
AP320	Hermeneutics	2	Lecture
AP330 CT330	God and the Natural Sciences	2	Lecture
AP372	Greek Sources of Western Thought	1	Lecture
AP375	Belief After Philosophy: Postmodernism and Religious Faith	2	Lecture
BN331	Pauline Studies	1	Lecture
BN334	Gospel of John	1	Lecture
BN356	Gospel of Matthew	1	Lecture
BV316	Inclusion and Exclusion in Post-Exilic Writings	2	Lecture
BV319	History and the Historical Books	1	Lecture
BV380	The Fifth Gospel: Isaiah in Christian Tradition	1	Lecture
CH316 DS316	History of Christian Spirituality	2	Intensive

<i>Bachelor level 3 units continued</i>			
CH345	Prayer and Hospitality: Benedictine Spirituality and Australia	mid year	Intensive
CH355	Living by the Rule: Benedictine Spirituality and Australia	mid year	Intensive
CH385	Anglican Identities	2	Lecture
CT317	Church: Community for the Kingdom	1	Lecture
CT320	Christology	1	Lecture
CT329	The Triune God	2	Lecture
CT340	Ministry and Sacraments	2	Lecture
CT342 CH342	Rhetoric in Theology: History and Practice	1	Lecture
CT350	Human Person: Creation, Sin and Grace	1	Lecture
CT351	Being Human: Faith, Hope and Eschatology, Love	2	Lecture
CT355	Confirmation, Matrimony, Penance, Anointing of the Sick	1	Lecture
CT375	Christian Theology and Australian Aboriginal Religions	2	Lecture
CT376	Theology of Jürgen Moltmann	1	Lecture
CT382	Economics, Justice and Theology	2	Lecture
DCL301	Canon Law for the Laity	1	Lecture
DE350	Contemporary Christian Ethics	2	Lecture
DL360	Making, Housing and Feeding Christians	1	Lecture
DM350	Gospel, Culture and the Future Church	1	Lecture
DM368 DP368 DR368	Interfaith Dialogue: Mission and Education in a Multifaith Environment	2	Lecture
DP330 DR330	Educating and Ministering Through Life Passages	1	Intensive
DP350	Theology and Skills of Pastoral Care	2	Lecture
DS300	Ignatian Spirituality Seminar	1	Intensive
DS301	Ignatian Discernment and Christian Decision Making	2	Intensive
DS302	Group Leadership, Organisation and Spirituality	2	Intensive

# Graduate units

At the UFT and MCD graduate awards refer to degrees and diplomas for students who hold a tertiary degree in a discipline other than theology. These are primarily the Graduate Diploma in Theology, and the Master of Divinity.

Graduate awards also include Graduate Diplomas in a specialisation taken by theological graduates. Students who are undertaking the Master of Theological Studies choose 8 of their units from graduate units, and 2 from postgraduate units.

Graduate units are those available to graduate awards. They are divided into two major categories: Foundational units, which provided a broad grounding in a particular discipline, and Elective units, which build on Foundational study. Elective units are divided into two types for students in the Master of Divinity, Integrative and Specialised, and these terms are used in this Handbook.

Graduate Diploma students should note that they may use Foundational, Integrative or Specialised units as Elective units within their award, but to meet Foundational requirements they can only take Foundational units. Master of Theological Studies students should note that they may not use Foundational units towards their awards, nor take units substantially similar to those they have completed in undergraduate theological study. MTS students can, however, take biblical language units towards their degree.

## Foundational units in 2011

The following units are available only at Foundational level for graduate students. They cannot be transferred or credited towards higher awards.

<i>Code</i>	<i>Unit title</i>	<i>Semester</i>	<i>Mode</i>
AL111	Biblical Hebrew	1	Lecture
AL210 BH210	Ruth	2	Lecture
AL300	New Testament Greek A	1	Lecture
AL301	New Testament Greek B	2	Lecture
BN300	Introducing the Gospels: Mark	2	Lecture
BV300	Introduction to the Old Testament	1	Lecture
CH300	Practice and Belief in the Early Church	1	Lecture
CT300	Faith and Understanding	1	Lecture
DP300	Caring and Teaching in Church and Community	1	Intensive
OBN300	Introducing the Gospels: Mark	1	Online
OBV300	Introduction to the Old Testament	2	Online
OCH300 OCT300	Formative Christian Thinking	year	Online
ODP308	Foundations of Pastoral Care	1	Online

Students in *DP300 Caring and Teaching in Church and Community* should note that enrolments close on 24 January. Students in *AL300 New Testament Greek A* must attend classes on from 10am to 4pm on 14 and 16 February and must enrol by 7 February.

## Integrative units in 2011

The following units are available only at Integrative (or Elective) level for graduate students. They cannot be transferred or credited towards higher awards.

<i>Code</i>	<i>Unit title</i>	<i>Semester</i>	<i>Mode</i>
AP330 CT330	God and the Natural Sciences	2	Lecture
AP375	Belief After Philosophy: Postmodernism and Religious Faith	2	Lecture
BV380	The Fifth Gospel: Isaiah in Christian Tradition	1	Lecture
CH345	Prayer and Hospitality: Benedictine Spirituality and Australia	mid year	Intensive
CH355	Living by the Rule: Benedictine Spirituality and Australia	mid year	Intensive
CT317	Church: Community for the Kingdom	1	Lecture
CT355	Confirmation, Matrimony, Penance, Anointing of the Sick	1	Lecture
CT375	Christian Theology and Australian Aboriginal Religions	2	Lecture
CT382	Economics, Justice and Theology	2	Lecture
DE250	Contemporary Christian Ethics	2	Lecture
DL360	Making, Housing and Feeding Christians	1	Lecture
DP236	Clinical Pastoral Education		Placement
DP330 DR330	Educating and Ministering Through Life Passages	1	Intensive
DP350	Theology and Skills of Pastoral Care	2	Lecture
ODP350	Theology and Skills of Pastoral Care	2	Online

## Specialised units in 2011

The following units are available only at Specialised (or Elective) level for graduate students. They cannot be transferred or credited towards higher awards.

<i>Code</i>	<i>Unit title</i>	<i>Semester</i>	<i>Mode</i>
AL310	Advanced Hebrew Reading		on request
AL336 BN336	Further Readings in New Testament Greek	1	Lecture
AP320	Hermeneutics	2	Lecture
AP372	Greek Sources of Western Thought	1	Lecture
BN331	Pauline Studies	1	Lecture
BN334	Gospel of John	1	Lecture
BN356	Gospel of Matthew	1	Lecture
BV316	Inclusion and Exclusion in Post-Exilic Writings	2	Lecture
BV319	History and the Historical Books	1	Lecture
CH316 DS316	History of Christian Spirituality	2	Intensive
CH385	Anglican Identities	2	Lecture
CT320	Christology	1	Lecture
CT329	The Triune God	2	Lecture
CT340	Ministry and Sacraments	2	Lecture
CT342 CH342	Rhetoric in Theology: History and Practice	1	Lecture
CT350	Human Person: Creation, Sin and Grace	1	Lecture
CT351	Being Human: Faith, Hope and Eschatology, Love	2	Lecture
CT376	Theology of Jürgen Moltmann	1	Lecture
DCL301	Canon Law for the Laity	1	Lecture
DM350	Gospel, Culture and the Future Church	1	Lecture
DS300	Ignatian Spirituality Seminar	1	Intensive
DS301	Ignatian Discernment and Christian Decision Making	2	Intensive
DS302	Group Leadership, Organisation and Spirituality	2	Intensive
OBN331	Studies in Paul	2	Online
OBV315	Studies in Psalms	2	Online
OCH360	Shaping the Early Church: Christianity in Alexandria	1	Online
ODRE343	Ministry in an Educational Setting	1	Online

# Postgraduate units

At the UFT and MCD postgraduate awards refer to degrees and diplomas for students who are undertaking a second degree in theology. These are primarily the Master of Arts in Theology, and students undertaking postgraduate units towards the Master of Divinity (Honours) or Master of Theological Studies courses, or as part of a research higher degree.

Students undertaking postgraduate units online can at present only use these towards the Master of Arts in Theology (MA(Theol)) award.

Students may also wish to consult postgraduate offerings at other Recognised Teaching Institutions of the Melbourne College of Divinity.

<i>Code</i>	<i>Unit title</i>	<i>Semester</i>	<i>Mode</i>
AP406 BS406 CH406 CT406	Research Approaches for Theology	2	Lecture
BN456	Gospel of Matthew	1	Lecture
BS4550 CH4550 DT4550	Re-Visioning Biblical Interpretation: The Bible and Art	2	Lecture
CH445	Prayer and Hospitality: Benedictine Spirituality and Australia	mid year	Intensive
CH455	Living by the Rule: Benedictine Spirituality and Australia	mid year	Intensive
CT442 CH442	Rhetoric in Theology: History and Practice	1	Lecture
CT475	Christian Theology and Australian Aboriginal Religions	2	Lecture
CT476	Theology of Jürgen Moltmann	1	Lecture
DS400 CT400	Mystical Theology	1	Lecture
OBN431	Studies in Paul	2	Online
OBV415	Studies in Psalms	2	Online
OCH460	Shaping the Early Church: Christianity in Alexandria	1	Online

# Clinical Pastoral Education

Clinical Pastoral Education (CPE) is recognised as an educational experience and a dimension of Christian pastoral ministry. Through supervised encounters with people, and the feedback of peers and the people to whom ministry is offered, students develop new awareness of their humanity and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain new understanding of the human situation.

CPE programmes are available in several centres in Victoria. Admission to these programmes is by written application and personal interview. Students should contact individual centres for application forms. For information on centres and application details, please see the website [www.aspea.org.au](http://www.aspea.org.au).

CPE is credited as the equivalent of two undergraduate units (30 points), or as one graduate unit (15 points). Students in the Graduate Diploma of Pastoral Care must have already completed a basic unit of CPE prior to enrolment, and are required to take another unit of CPE for credit towards the award.

A CPE unit can be completed over a minimum of 10 weeks or a maximum period of 44 weeks. The course coordinator shall ensure that each CPE unit includes a minimum total of 400 hours of supervised learning in pastoral ministry. This includes at least 10 hours of individual supervision, 60 hours of peer group supervision, 200 hours in a clinical placement, and 60 hours for personal written reflection on experience and written course requirements.

Progress is assessed by the clinical supervisor and will include written reports, case studies, evaluations and theological reflections. The unit is recorded on the student's academic record on a pass or fail basis.

Students may fund CPE through FEE-HELP if they are on FEE-HELP for their course. Students who wish to do this must speak with the UFT Registrar during the UFT enrolment period. Students are responsible for arranging CPE placements, for notifying the UFT office of their acceptance into a CPE programme, and for providing the UFT office with a certified copy of the certificate of completion at the end of the programme.

# Supervised Reading Units and Research Essays

Students may complete a Supervised Reading Unit of 6000 words (15 points) or a Research Essay of 12000 words (30 points) in a particular Field and Discipline in several circumstances. These essays provide an opportunity to develop independent research skills, to undertake limited but original research, and to learn how to work with a supervisor. The same enrolment fees apply to these essays as to equivalent regular 15 or 30 point units.

In all cases, a supervisor, topic and bibliography must be agreed prior to the commencement of the semester or year in which the Supervised Reading Unit or Research Essay will be undertaken. The MCD forms which must be used for these purposes are available from the UFT website or UFT office.

It is the responsibility of the student to find an academic staff member at the UFT who is available and willing to supervise, and to identify and negotiate an agreed topic with him or her. Approval for all such essays must be given by the UFT Dean, who is also available for advice on possible supervisors. Students will be refused approval if there is a similar unit available to them at the UFT. Students are advised to allow plenty of time for the development of a topic and the approval process.

## Supervised Reading Units

Supervised Reading Units can be completed at third-year undergraduate level, at graduate level, and at postgraduate level. Candidates negotiate a course of reading and an essay topic with a supervisor. They may audit a coursework unit related to an SRU to guide their reading, thinking and writing. Undergraduates may enrol in a Supervised Reading Unit only when they have met the usual prerequisites for third-level study in that Field.

The UFT code for a **Supervised Reading Unit** takes the following form: Field, Discipline, level, the number 90. Hence, BN490 is a Supervised Reading Unit in Biblical Studies (New Testament) at postgraduate level.

Supervised Reading Units may be taken in any discipline in which a UFT academic staff member is both accredited and willing to supervise.

### **Assessment**

Level 3	2 x 3000 word essays	50% each
	OR 1 x 3000 word essay	50%
	AND 1 x 2 hour written examination	50%
Graduate	1 x 6000 word essay	100%
Postgraduate	1 x 6000 word essay	100%

### **12000 word research essays**

Research Essays can be completed as a stand-alone unit in some graduate awards, as a preliminary to admission to a research higher degree, or as an Honours Thesis for the BTheol or the MDiv. The 12000 word essay performs a crucial function in the transition from coursework to research degrees as admission to a research degree requires completion of a 12000 word essay to Distinction standard (75%).

Research Essays of 12000 words (including an Honours thesis) are worth 30 points in total, or two standard units. Students have the option of completing the 12000 word research essay in either a single semester, or across a full year. Codes are as follows:

- PRZ07 Research Essay (single semester)
- PRZ01 Research Essay (full year, initial semester)
- PRZ02 Research Essay (full year, subsequent semester)

<b>Assessment</b>	1 x 12000 word essay	100%
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Students who wish to enrol in this unit must complete a detail proposal (form available from the UFT website) and obtain the signatures of a supervisor, a methodology specialist (if applicable), the UFT Dean, and the MCD Chair of the relevant Field. This form must be completed before commencing the essay. 12000 word essays at Honours or Postgraduate level are independently examined by the supervisor and an examiner external to the UFT.

# Assessment

Summary details of the assessment for each unit are provided in the unit description. Please ensure that you are completing the correct assessment for your course and level in units that include more than one level of study. Lecturers will provide you with more detailed information in class about the requirements and due dates for essays. Examination timetables are posted on the UFT noticeboard and website each semester four weeks prior to the examination period. Full details to assist you in the presentation of written assessment are provided in the **Essay Guidelines** section of this Handbook.

## Submission of Assignments

Assignments should be submitted by students in the UFT essay cabinet located at the CTM reception, or, where appropriate, directly to the lecturer or through *Theology Online at MCD*. All essays must include a signed UFT cover sheet (available from the website or the CTM reception area). Essays submitted at CTM reception need to be stamped in the automatic date stamp, then placed in the slot. Individual lecturers may use their discretion regarding means of collection of assignments. Postgraduate coursework essays should be submitted in duplicate to facilitate double-marking. All students are required to keep copies of their assignments in case of loss or the need for further moderation. If students wish essays returned to them by post, they are welcome to attach a large self-addressed stamped envelope. UFT assignments cannot be lodged by email except in Theology Online or by prior arrangement with a lecturer, and the coversheet declaration must still be completed and attached electronically.

## Return of Assignments

During semester essays will generally be returned to the students in class, or through the essay pigeonholes in the UFT office. The time for return of assignments will be indicated by teachers when students are advised of assignment topics and their due date of submission. **The UFT requires lecturers to mark and return major essays within three weeks.** Grades given on assignments may be provisional and for student guidance only. If you believe your work is not being returned within the appropriate timelines please speak to your lecturer or contact the Dean.

## Marking system

The UFT uses the MCD-wide system for recording results, both of individual pieces of assessment, and for a unit as whole:

85-100%	High Distinction	HD
75-84%	Distinction	D
65-74%	Credit	C
50-64%	Pass	P
0-49%	Fail	F
	Withdrawn	W
	Extension	E

Where a unit is marked on a pass / fail basis, the result is recorded as PP (Pass) or F (Fail).

## Course progress

The MCD Course Progress policy and the associated Coursework Student Intervention policy are available on the MCD website at [www.mcd.edu.au/policies-procedures](http://www.mcd.edu.au/policies-procedures). These apply when students are repeatedly failing a unit or when students fail to pass more than 50% of their units in a year. The UFT Dean may initiate review of a student's progress under these policies. Students struggling with their units or course are strongly encouraged to discuss their progress with the Dean before this occurs, and to take advantage of the Academic Skills Program.

## Appeals and Academic Grievances

Any appeal on an academic matter, such as an appeal against grades received for coursework, must take place under the MCD Academic Grievances policy. This is available on the MCD website. Generally, appeals must be lodged in writing with the UFT Dean within five days of notification of a result, and the Dean must respond to your appeal within five working days. (Please note that your lecturer has no power to alter your grades independently of this process.)

## Extensions

Extensions may be granted by a lecturer in accordance with MCD policy and the following provisions:

- the student requests the extension in writing, where possible no later than one week prior to the work being due
- the lecturer is satisfied of reasonable grounds for granting the extension
- the extension will not afford undue disadvantage or advantage to the student
- the work is submitted no later than the agreed due date, and in no case later than the final day of examinations for that semester.

Where there are serious medical or other grounds for an extension to be granted beyond the final day of examinations for a semester, the student must contact the UFT Dean, who may grant a Dean's extension provided that

- the student requests the extension prior to the work being due
- the lecturer agrees to the extension being granted
- there are reasonable grounds for granting the extension and the student can provide evidence in the form of a medical certificate or signed letter
- an extension will not afford undue disadvantage or advantage to the student
- the extension and its conditions are recorded in writing and signed by the Dean and the student.

A Dean's extension will normally be given until no later than four weeks after the end of teaching for a semester. Students are not permitted a Dean's extension past the first day of the following semester. Application forms for a Dean's Extension are available on the UFT website or from the UFT office. An 'E' will be recorded on the student's transcript until the work is submitted and marked. If the work is not submitted by the agreed due date the student's result will be marked in accordance with the penalty for late work, and a Fail may be recorded.

Students who are experiencing unforeseen or recurring problems, or who have special needs, are encouraged to speak to the Dean early in semester or at the point of enrolment to assist them to organise a realistic study plan.

## Late Work

A student who submits an assignment after the due date without an extension will be penalised by a reduction in the recorded grade. Late penalties also apply to work submitted after the agreed date of an extension. The following policy applies to work submitted late at the UFT.

When a student submits a piece of work after the due date without an extension having been granted previously, the work will normally receive a reduced mark. The marker must clearly show the mark given for the intrinsic academic worth of the essay, the number of marks deducted for lateness, and the final mark recorded.

- Work submitted up to two weeks late will normally have its recorded grade reduced by 2% per day (to a maximum of 10% per week), but may not be failed for lateness alone.
- Work submitted more than two weeks and less than four weeks after the due date without an extension will normally have its recorded grade reduced by 2% per day (to a maximum of 10% per week), though such work may not be awarded a mark higher than a Pass (64%).
- Work submitted more than four weeks after the due date without an extension will normally have a Fail grade recorded.
- Where an extension has been granted by the lecturer or by the Dean, this policy applies when work is submitted after the agreed date of the extension. A student may appeal the reduction of a grade for late work in writing to the Dean within five days of notification of the grade.

This policy is designed in accordance with the MCD guidelines on academic conduct, except insofar as greater clarity was needed. This policy is to be implemented by lecturers when marking work (and by the Dean where necessary if work is submitted after the end of the examination period). The intention is that a weekend not count (i.e. work due on a Friday but submitted on a Monday would incur a deduction of 2%). Lecturers who do not give a numerical mark to individual pieces of work but instead provide an indication of the grade should indicate the original grade of the work, the precise number of marks deducted when returning assignments, and the final grade that results.

# Essay Guidelines

## Introduction

These guidelines are for all students at the United Faculty of Theology (UFT). They are designed to help every student to write the best essay possible, from the first-time essay writer to the experienced student.

The **first part** of these guidelines aims to help you plan, research, write and submit your essay. The **second part** helps you with conventions used in academic writing style, and provides directions on the use and layout of footnotes and bibliography.

### Useful resources

There are many excellent resources freely available online from Australian Higher Education Providers that will help you with generic essay-writing skills. A selection of these is below:

<http://whitley.unimelb.edu.au/sites/whitley.unimelb.edu.au/files/download/Study%20Skills%202010.pdf>

<http://www.services.unimelb.edu.au/asu/Writing-TertiaryEssayWriting-booklet.pdf>

<http://www.deakin.edu.au/current-students/study-support/study-skills/handout/essay.php>

<http://www.une.edu.au/tlc/alo/essay1.htm>

For further help, you can ask advice from your lecturer or tutor, or attend the Academic Skills Workshops run by the UFT each semester.

The guidelines given here for citation and presentation of work are to be followed in all essays and class papers for the UFT. A basic requirement when submitting an essay is that it should be consistent in format and style. As the UFT is a Recognised Teaching Institution (RTI) of the Melbourne College of Divinity, we use the style guide adopted by the whole MCD, known as **Turabian**. The fullest version of this style guide is published as:

Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th ed. (Chicago and London: The University of Chicago Press, 2007).

While you may wish to purchase your own copy of Turabian, an abridged version covering most of the basic elements for essay writing may be freely accessed online:

[www.press.uchicago.edu/books/turabian/turabian\\_citationguide.html](http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html)

### **Why do I have to write an essay?**

Why is it important to write an essay? One answer is that it makes the writer – you – think through the topic. To do this requires reading and research so that a clear explanation can be given, and requires the author to come to a point of view and defend it. The act of writing down ideas, arguments, and evidence is challenging, because the author has to commit to a particular point of view in a form that can be read and reread and therefore exposes the author to criticism. This process of directed reading and research, thinking through an argument, and submitting the finished essay for external feedback has become a standard tool for learning in Australian education. Essays are different to written or oral examinations, not least in that they require the student to take time to read, explore, reflect, analyse, and write over a period of several weeks.

An essay is a means of assessing the ability of the student to comprehend and analyse information and ideas. An essay should always be based on reading, investigation and critical response. The writer must elaborate and defend the points they wish to make with argument and explanation. In other words, an essay should present the writer's opinion from their research and not just from general knowledge or past experience. The writer's audience is the person reading or marking the essay. For that audience the writer should produce well-structured and coherent writing that has been clearly and critically thought out.

### **Is there a 'right' answer when writing an essay?**

Not necessarily. You may be asked to compare and contrast, to give your opinion, or to consider other points of view. The 'answer' will come from reading and research and this should be set out in the essay. What you write will be your thoughts that have resulted

from your research. How you develop your ideas and put them into an essay will vary from discipline to discipline and even from lecturer to lecturer. In most cases, however, you need to show that you have comprehended the key issues, and have been able to formulate your own response to them.

## Plagiarism

When you submit an essay at UFT, you are required to sign a declaration that your essay does not involve plagiarism. What does this mean? The MCD's Academic Conduct Policy gives the following definition:

Cheating, plagiarism, academic fraud and the like make a lie of learning. They are strictly forbidden. **Plagiarism means using the work of another person without giving them proper acknowledgment; websites as well as books, articles or other students' work are included.** Cheating involves obtaining an unfair advantage over other students in any way. Academic fraud includes falsification, fabrication or dishonesty in the outcome of study or research.

Plagiarism can include any of the following cases:

1. when a sentence or passage in an essay is taken word for word (*verbatim*) from another writer without acknowledgement.
2. When direct quotations are not printed as quotations, and are not acknowledged.
3. When an idea or information taken from another author, and paraphrased (put into your own words), and the source of the idea or information is not identified.
4. When an essay presents an idea from somewhere else with no mention of its source. This includes material sourced from the internet.

Many students ask why it is wrong to use words of other authors in an essay, when those people have far more knowledge of the area. The answer is two-fold. First, it IS permissible to quote from other writers, provided that the quotation is clearly identified by quotation marks ('...') or by indenting the margins (as in the quote from the MCD above), and provided that a footnote gives the exact source of the original statement. Second, one of the key aims of writing an essay is to show that you have understood the ideas at

stake and are capable of expressing them in your own words. If your essay is a string of quotations from other writers, or if it copies the words of others without acknowledgment, it fails to meet this basic goal.

Plagiarism, then, is totally unacceptable as it is unethical, unfair, and makes it impossible for the student to learn. When detected it results in severe penalties.

## **Time Management**

You cannot write an essay the night before the submission date — at least, not one that is satisfactory. You need to allow time to choose a topic, conduct reading and research, reflect on the topic, draft and rewrite the essay, finalise the presentation.

It is important to think about all assessments and essays for all your units in the semester at the beginning of the semester. Make sure you are clear as to what the assessment is for each unit, and when it is due; your lecturer should provide you with this information in the first or second class. The UFT office also holds copies of Assessment Notices for all units which include the assessment due dates.

If you are taking more than one unit, you may find that four essays (or other assignments) are due around the same time. You will not be granted an extension on these grounds, as it is your responsibility to plan your work in advance. Within the first two weeks of semester, you should create a timetable for all your assignments that will allow you to produce each assignment by the respective due date.

When planning the time you will spend on each essay you should look at its weighting in the assessment for the whole unit, and look at the word length. A good rule of thumb is to allocate 50% of your time in reading and analysing, 25% in developing a first draft, and 25% in revising, editing, and proofreading the essay, footnotes and bibliography in preparation for submission.

## Choosing a Topic

There are lots of different types of assignment at the UFT:

- exegetical papers
- research essays
- document study
- translation exercise (Greek, Hebrew, Latin etc.)
- tutorial or seminar paper
- literature review
- take-home examination
- written report (e.g. of an oral presentation, a ministry placement, dialogue or interview)
- group project
- reflective essay
- seminar journal

You might be given a set of questions or tasks and asked to choose one. Sometimes you will be given a specific topic, other times you will have the option of developing your own topic.

So before you begin, you need to be clear in your own mind about three things: What kind of task are you being asked to do? Do you need to choose a question, work up your own topic, or narrow down a set topic? Do you need to allow time to work with other people or to receive feedback?

Listen out in class for what your lecturer says about the assessment, and carefully read any materials you are given. If you are still unclear, ask your lecturer for clarification.

If you have to choose a question, find a topic that interests or challenges you, or one that evokes a perhaps unexpected response or reaction. You will write a much better essay if you are passionate about the topic, engaged and eager to know more. Consider what you know about the topic already. Read a general entry on the topic in a respected encyclopedia or dictionary published in the last ten years. Look at the library catalogue and see what resources are available.

Whether you are given a set topic or have to choose a question, you should think about whether you might need to narrow down the topic further. Sometimes essay questions are very general,

e.g. 'Discuss the role of heresy in the formation of doctrinal statements in the early Church', so you might have to work out how to narrow down the question so that you can tackle it. Some questions ask you to compare and contrast different points of view, so be alert to the way a question or topic is phrased as there will often be clues here as to what you need to do. Be careful to understand the scope of the question, what you need to include and what not to include. You need to show that you understand the issues involved: what are they?

## Plan your Essay

The essay instructions will include a word limit. This is an important instruction as it gives a boundary to your essay. It is there so that the person marking your essay can assess your ability to produce an argument within that limit. At the UFT, you are permitted to write within 10% of the word limit: if your essay length is to be 2,000 words, then you must write no less than 1,800 words and no more than 2,200. The word limit **includes** footnotes, but does **not include** the bibliography.

Other boundaries may be included in the wording of topic. Are there specific words in the topic that direct you to focus on them? Make sure that you know the boundaries and write within them.

### Analysis of the Task

First, understand what you are being asked to do. Is it an exegesis, a discussion, a tutorial paper, a report or a research essay? Check that you understand the meaning of every word of the task that has been set. If in doubt ask the lecturer. Write the task out in your own words. Are you being asked to analyse, discuss or compare and what does that mean for your planning? What do these terms mean? Remember, the essay must answer the question or directions that have been set by the lecturer, and everything included in the essay must be part of answering the question or directions, otherwise it is irrelevant. Often lecturers will provide you with the criteria by which the essay is to be marked, and you should read these carefully. Any instructions regarding the work to be submitted must be followed. Deviation from these instructions may lead to a lesser grade.

## **Lines of Thought**

What has the lecturer said about the topic? Write down any ideas triggered by the question. Think about what questions you need to answer in order to write the essay. What are the possible lines of thought, research or argument? What evidence are you aware of? What words do you need to define, either for your own clarification or to clearly state the argument in your essay? What has the lecturer given you? It may be helpful to develop your ideas by discussing them with the lecturer or fellow students.

## **Research your Essay**

Go to the library website. Search the catalogue, particularly for books or journal articles that have recently been published. Go to the library itself. Use tertiary sources such as recently published encyclopaedias or dictionaries that will have further references at the end of each entry. Find a book relevant to your topic in the catalogue, then browse the shelves in the library around that call number. For each source you use, be prepared to assess its merits.

When you have a set of references to books, chapters and articles, read them critically, taking notes in an organised way. Consider the following in relation to each item:

- why has the author come to this conclusion?
- how conclusive or valid is the proposition?
- how sound is the methodology?
- how practical are the author's ideas?
- what are the strengths and weaknesses of the author's argument?
- what biases does the author bring to the writing?
- can you contrast different points of view?
- can you support what one author says by reference to another author?
- can you recognise the assumption being made by an author?
- can you extend what the author is saying to its logical conclusion?
- does the proposition still make sense?
- can you identify the implications of the author's proposal?

Be careful in your research to use reputable academic works, and not unqualified opinions gathered from un-referenced sources, which is often the case with material you will collect through internet searches. While it seems easy to source material from

online tertiary resources like *The Catholic Encyclopaedia* (1908) or *Encyclopedia Britannica* (1911), you would be foolish not to check a much more recent 'hard copy' edition. The reason for this is straightforward. Apart from not reflecting current thinking, articles in the 1908 edition of the Catholic Encyclopaedia will not be informed by twentieth-century events such as both world wars, the discovery of the Nag Hammadi texts, the Dead Sea Scrolls, Apartheid, the Second Vatican Council, German reunification and the breakup of the USSR. You would do better to visit the library's website, log in, and use a resource like the *Blackwell Companion to Modern Theology* (2004), and go from there to specific journal articles and books.

How widely should you read and how many references should be used? Sometimes the topic will define this for you, but it is not necessary to use every piece of information that has been gathered. You need to be selective – what are the most important and relevant pieces of information, what lends weight to your argument, and what alternative arguments do you need to refute?

Write as you read, making sure to note the details of every publication. This can be simple note taking, questions that are raised, pointers to other resources, or even drafting paragraphs. The final stage in the research is evaluation of what you have read. Does your research answer the topic question? Is some of the research more relevant than other parts?

### **Refine your Essay Plan**

Has what you have read changed your approach to the question? Remember that there is usually no single correct answer to an essay question. You need to make an argument that is well supported by evidence. Do not simply make assertions. Revise your essay plan to fit in with your research so that you have ample reference material to back your arguments. Use dot points or keywords to help order your argument. Work out what is your key argument – your essay's central thrust – and structure the essay around this.

## Write your Essay

An essay will nearly always consist of an introduction, the main body of the essay, and a conclusion. To put it another way, say what you're going to say, say it, then say it again.

The **introduction** outlines the issues and questions that the body of the essay will contain. It is best to make this clear and concise so that your reader knows what to expect and can assess whether it focuses the topic. Usually you will need to rewrite the introduction after the essay has been completed to make sure that the statement is correct. Use the introduction to explain how you've interpreted and approached the question.

The **body of the essay** consists of paragraphs, each of which usually contains a single part of your argument. A single sentence does not constitute a paragraph. Paragraphs should open with a 'topic sentence.' This is usually a concise question or statement that makes clear what the paragraph seeks to convey. The paragraph should include your own critical thought, but you do not need to limit the arguments in your essay to those that agree with your own thoughts. Give as many opinions as the word count will allow, state how these relate to the question you are answering and whether and on what grounds you agree or disagree with them.

Each paragraph should have a concluding or linking sentence. A concluding sentence might take the form of a question or sentence which in turn links to the topic sentence of the next paragraph.

There must be coherence throughout the essay so that the reader can clearly follow the argument you are putting forward. The quality of your language is important. This involves the choice of vocabulary, grammar, syntax and punctuation. You may want to use a writing guide to help you with these; several are available in the library or online. The best way to improve your essay writing is to read as much as you can, and think about how the people you find most convincing structure their arguments and prose.

The **conclusion** to the essay should state positively the significance of your findings and the limitations of your approach. The implications of your conclusions should also be noted. There should be no new material presented within the conclusion.

When you are writing the **first draft** take care to insert the references as you go. If you do this later you may end up with incorrect references and experience frustration as you try to remember where you read a particular quote. The first draft of an essay will almost never be your best work. Read over your writing so you can see where there are gaps in your argument and correct any awkwardness of expression.

## Revising

Always leave time to revise your essay. Use a checklist like this:

- Have you answered the question?
- Have all the instructions been followed?
- Does the argument flow logically throughout the essay?
- Is your essay too short or too long? If it is too short what more can be said to further your argument, do you need to find more reference material? If it is too long consider what is not absolutely relevant to your argument, have you 'padded' out parts of your argument?
- Is your introduction precise and relevant to the essay you have actually written? Is it too long?
- Does your conclusion sum up what you have argued? Check that no new material has been inserted.

## Editing

Presenting a piece of academic work that is full of inconsistencies, spelling mistakes, incorrect grammar, linguistic slips and inadequate referencing is not acceptable at tertiary level.

- Correct all spelling, grammar and style mistakes. You may find it helpful to print and proofread a hard copy of your essay as many people miss errors when reading on screen. For example, spacing format marks are easily confused for full stops, commas for apostrophes and so on. Check that each sentence ends with a full stop, a question mark or an exclamation mark. If possible, have someone else proofread your paper (swap with a student from another class). NEVER rely on computer spelling and grammar checkers — they are far from accurate, and while they may insert the spelling of a word that exists, it may not be the word you intended!
- Make sure that your referencing (footnotes) is correct.
- Make sure that the bibliography is presented correctly on a separate page.

Please see the section on 'Academic Style' for further help in writing and editing your essay.

## Presentation and submission of essays

At the beginning of the essay (there is no need to use a separate sheet), please put **your name, the essay topic or title, and word count**. Do not assume your examiner can tell which topic or question you are answering!

All essays should be:

- typed on A4 paper
- in 12-point font (9- or 10-point font for footnotes)
- presented with margins of at least two centimetres all around.
- one-and-a-half or double spaced
- single spaced for all footnotes and indented quotations.
- clearly numbered on each page.

The stated word count for the essay should be adhered to, with a margin of plus or minus 10% the only variation. There will be a penalty applied if the essay is underwritten or overwritten.

You must **always** attach a bibliography to your essay beginning on a separate page. This should consist of all and only the works you have cited in your essay. Do not pad out your bibliography by including works you have read but not referenced: if a work has influenced your thinking, find a way to cite it in the essay.

Always keep a copy of your essay.

All UFT essays must be accompanied by an essay cover sheet, available from CTM reception or from the UFT website. You must sign the declaration on this sheet. Students who submit essays online should include this sheet as part of the essay document; the *Theology Online* module will shortly allow students to assent to the declaration on the hard copy cover sheet when they submit their essays.

Your essay can be submitted in one of the following ways:

- in class to the lecturer if that is agreeable to him or her
- in the UFT essay box situated at the CTM reception desk: **please use the automatic time and date stamp before putting your essay in the slot**

- by mail to the UFT office (the essay must **arrive** by the due date).
- online for Theology Online subjects as directed by the lecturer.

### **Essay collection**

You can collect your marked essay

- from the lecturer in class (during semester)
- from the pigeonholes in the UFT office during office hours
- by mail if you attach to the essay a self-addressed fully-stamped A4 envelope
- online for Theology Online subjects.

## **Marking**

The UFT uses the MCD grading system:

F (Fail)	0-49%
P (Pass)	50-64%
C (Credit)	65-74%
D (Distinction)	75-84%
HD (High Distinction)	85-100%

### **Fail (F): less than 50%**

The essay does not meet the requirements for a PASS grade in several ways:

- It does not answer the question.
- Its content is insufficient, brief and superficial in treatment.
- There are serious factual errors that undermine the argument.
- There is a serious lack of understanding of the issues and concepts involved in the question.
- There is a lack of clarity of expression in choice of words, sentence and paragraph structure, spelling or grammar to such a degree that the essay is incomprehensible.
- It inadequately conforms to the requirements for essay style and form, referencing and bibliography are either insufficient or absent.

### **Pass (P): 50 – 64%**

- The essay covers a reasonable number of relevant points raised in the question.
- It follows all instructions given with the essay question.
- It makes intelligent use of basic scholarship to sustain an argued case.

- It is clearly expressed in an organised form.
- Spelling and punctuation are accurate.
- It conforms to the style conventions prescribed, i.e., there is adequate footnoting/referencing and bibliography, and an acceptable layout.

**Credit (C): 65 – 74%**

- The essay meets the criteria for a PASS grade.
- It shows some originality and/or independence of organization and judgement.
- There is critical handling of scholarship, especially beyond the basic specified range.
- There is use of evidence beyond the basic specified range.
- The argument is well structured and clearly expressed, with some complexity of writing style.
- Referencing/footnotes and bibliography are both conform to the correct style.

**Distinction (D): 75 – 84%**

- The essay meets the criteria for a CREDIT grade.
- It shows some originality or independence of thought.
- There is a high degree of precision and rigour in the argument.
- It demonstrates an ability to critique existing scholarship.
- There is evidence of extensive reading and deployment of appropriate evidence.
- It is very well written with clarity of style.

**High Distinction (HD): 85%+**

- The essay meets the criteria for a DISTINCTION grade.
- It shows a marked degree of both originality and independence of thought.
- There is a thorough critique of existing scholarship.
- There is evidence of exceptional breadth of reading and a very sophisticated use of appropriate evidence.
- There is a marked degree of methodological rigour and sophistication.
- The essay is exceptionally well written.

## PART 2: Academic Style

Academic style requires clear and formal writing. This involves the choice of words, grammar, syntax and punctuation. Don't be afraid to use the 'discipline specific' vocabulary for your subject. The quality of your language is important.

### Use the active voice, not the passive

In formal writing, it is desirable for a number of reasons to use the active 'voice' rather than the passive. In the active voice, the subject of the sentence performs the action. In the passive voice, the subject of the sentence is acted upon. Sentences cast in the passive thus turn the object of the verb into the subject of the sentence. Passive constructions need the verb 'to be' and/or the preposition of agency or cause, 'by', to express what happens to the subject rather than what the subject does. Consider the following classic example:

Active: **Cats** [subject] **eat** [active verb] **fish** [object].

Passive: **Fish** [subj.] **were eaten** [pass. verb] by **cats** [object].

Use the active voice unless you have a particular reason for choosing to use the passive. Sentences cast in the active voice are often more direct, more concise, more dynamic and more persuasive than those cast in the passive constructions. They tend to be less 'flat' and tedious and thus have a stronger impact upon the reader. Sentences written in the passive can also avoid important information: **Fish were eaten** is a grammatically correct and complete sentence, but it does not tell the reader *who* or *what* was doing the eating.

This does not mean you should never incorporate passive constructions in your essays. They are frequently necessary and expedient. Look at your unit readings and set texts and observe how and when skilled writers use both active and passive voices.

You will find that most of your own writing will comprise a combination of active and passive constructions depending on the purpose of a given sentence and what you are emphasising or de-emphasised. Compare the following sentences:

The lectures were presented by the academic dean (passive).

The academic dean presented the lectures (active).

In the first, the sentence focuses attention on lectures themselves, rather than the person who gave them. In the second, the role of the academic dean is pushed to the fore. But unless you have good reason to emphasise the thing acted upon, the active voice is generally the most suitable.

Sometimes, though, it may be obvious, immaterial or unnecessary to state who or what is performing the action of the verb. For example, in your conclusion to your essay you may find the passive voice preferable to the active when summing up what you have argued. Consider the following sentence:

In this essay I have demonstrated that in the wake of Constantine's 'conversion' to Christianity, the Church ceased to be a persecuted entity and became something of an official state religion. I have also shown that this did not immediately result in a diminution of traditional forms of religious devotion.

The reader – the lecturer – is aware that you wrote the paper and thus knows that you argued, demonstrated, established, showed and so on. In this situation, therefore, the passive voice is appropriate:

In this essay it was demonstrated that in the wake of Constantine's 'conversion' to Christianity, the Church ceased to be a persecuted entity and became something of an official state religion. It was also shown that this did not immediately result in a diminution of traditional forms of religious devotion.

Note the implied 'by me': In this essay it was demonstrated *by me* that... It was also shown *by me* that...

### **Nominalise**

Nominalisation is the grammatical process whereby actions (verbs), adverbs (words which qualify verbs) and adjectives (words which qualify nouns) and are turned into nouns (things, people, concepts). Instead of describing an action or process, the text

reports or refers to the action or process as a *fait accompli* — an established or accomplished fact. Consider the following:

They were excommunicated because they refused to recant.

Here we have three verbs: *excommunicate*, *refuse* and *recant*. The explanatory conjunction, *because*, provides the meaning of the sentence: Why were they excommunicated? *Because* they refused to recant. To nominalise the sentence we simply change the verbs to nouns and employ a new verb to convey the sense of the conjunction, e.g., *to lead to*; *to result in* etc. Hence:

Their refusal to recant [noun] led to [or *resulted in*] their excommunication [noun].

We encountered a case of nominalisation above: 'When detected plagiarism results in severe penalties'. Let us recast the sentence slightly.

The students' plagiarism resulted in severe penalties.

The understood proposition is that the charges of plagiarism against two or more students were established. A 'pre-nominalised' version of the sentence may have looked something like this:

The students were caught plagiarising and as a result were severely penalised.

We simply converted the two nouns into verbs and added a conjunction, *and*.

So why nominalise?

First, it facilitates concision:

A: The students were caught plagiarising and they were severely penalised as a result — *thirteen words*.

B: The students' plagiarism resulted in severe penalties — *seven words*.

A: The farmers were worried that unless the rain came soon their crops would fail — *fourteen words*.

B: The farmers feared continued drought would occasion crop failure — *nine words*.

Second, as these examples illustrate, as well as fostering density of prose, nominalisation engenders a more formal style. In turn, this makes your arguments more persuasive and lends your essay greater overall authority.

### Inclusive language

It is the policy of the UFT to use inclusive language at all times. Except in quotations, the terms 'man', 'men', 'mankind', 'family of man', 'brotherhood', 'manpower', 'manmade' etc. should not be used generically. Instead, use inclusive terms such as 'human being', 'person', 'humanity', 'humankind', 'people', 'manufactured' (for manmade). As far as possible, the generic use of 'he', 'him' and 'his' should be avoided, for instance by using 'he or she', 'he/she', 's/he', 'one', the plural or the passive.

Do not add feminine suffixes -ess, -ette, -ine and -trix to the 'masculine' form of a word, e.g., author/authoress, hero/heroine.

Other cases include:

average or common man	average person, ordinary people, typical worker
AD	CE (common era)
BC	BCE (before common era)
clergyman	clergy, minister, priest
early man, cave-man	early humans, early societies
forefather(s)	ancestor(s), precursor(s), forebear(s)
great men in history	great figures in history, people who made history, historical figures
layman	layperson, lay, laity, lay person, lay member
to man (verb)	to staff, to run, to operate
manhood	adulthood, maturity
man-hours	work hours, staff hours, hours worked, total hours
manhunt	a hunt for...

man-made	artificial, hand-made, of human origin, synthetic, manufactured, crafted, machine made etc
middleman	liaison, agent, broker
mothering/ fathering	parenting
race	ethnicity, ethnic group, people
reasonable man	reasonable person
sexual preference	sexual orientation
spokesman	representative, spokesperson
sportsmanship	fair play, team spirit, or sporting attitude
statesman	official, diplomat
workman like	competent

## Quotations

When presenting another person's views, make it absolutely clear to the reader where the other person's views stop and your comments begin. Direct quotations must be in quotation marks:

' ... '.

All quotations of four lines or less of prose (regardless of word count), are to be run into the text and enclosed in quotation marks. Example:

Emil Brunner claims that 'in Jesus Christ we see two things: God the Father and ourselves as God wills to have us'.<sup>1</sup> This is profound.

All quotations of five or more lines should be formatted as an 'indented block', that is, set off separately from the rest of the text without quotation marks, indented and single spaced. A smaller font may also be employed. Example:

In his article discussing relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

[h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ...it did not destroy scholasticism or traditional religion, nor even try to do so. In each local situation, and even in each individual, practical accommodations and compromises were not only possible but inevitable.<sup>1</sup>

He goes on to detail the common ground scholastics and humanists found in...

When words are added to a quotation they are put in square brackets. Examples:

Collins wrote in 1979: 'I maintained in an earlier work [*Determinism*] that punishment is evil, but since then I have (reluctantly) changed my mind'.

'*Determinism*' is an addition; '(reluctantly)' was in the original.

A writer to the *Age* said: 'Modern theologians [*sic*] are killing the Church'.

'*Sic*' means 'thus' and here means that 'theologians' is not a misprint but what originally appeared in the *Age*.

Where words are omitted from a quotation the omission is signified by three ellipsis dots. Where a cited word which opened a new sentence in its original setting— and thus began with a capital letter — and is incorporated into prose as a 'run-in' quotation, square brackets are used to signify that a lowercase letter has replaced the original capital.

Our example from Nauert serves to illustrate both conventions:

In his discussion of relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

[h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ... it did not destroy scholasticism or traditional religion, nor even try to do so.

In Nauert's article, the sentence cited was as follows:

Humanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, but it did not destroy scholasticism or traditional religion, nor even try to do so.

Since *Humanism* is now part of the run-in quotation, it needs no capital initial letter. The force of the negative conjunction *but* is conveyed by the word *while* (although) which introduced the quotation.

## Abbreviation and Contraction

Abbreviations are generally followed by full stops: for instance, *Ibid.* (which will always have a capital initial letter), *p.*, etc.

Abbreviations of Biblical books are an exception to this rule. The full stop may be followed by a comma, as in *Ibid.*, *p. 26*, but it may never be followed by a second full stop.

When it came to contractions which comprise the initial and final letters of a word, it was generally taught that these do not have full stops — with one exception: *Dr.* (doctor). However, as a rule of thumb under Turabian you would do well instead to assume that *most* contractions will carry a full stop and learn the exceptions. Hence, while we write *ed.* for editor (edition; edited by), *chap.* for chapter and *vol.* for volume, we also write *assn.* for association, *dept.* for department, *bk.* for book and *pl.* for plural. Similarly, abbreviations and contractions of social and professional titles carry a full stop: *Br.*, *Fr.*, *Mr.*, *Ms.*, *Prof.*, *Rev.*, *Sr.*, *St.* (n.b. = saint and street!).

The contractions ‘don’t’, ‘can’t’, ‘won’t’, etc. should NOT be used in essays, except in quoted conversation. For this reason, you should *NEVER* confuse ‘its’ with ‘it’s’ — in formal writing you will seldom need to contract ‘it is’.

## Numbers and Dates

- Write ‘the nineteenth century’ not ‘the 19th century’; write ‘nineteenth-century theologians’.
- Where a number under a hundred occurs on its own, spell it (there are four, not 4, gospels);
- Spell round numbers such as two hundred and a thousand
- Never begin a sentence with a numeral, either spell the number or rephrase the sentence: “Fifty days after the resurrection the Church celebrates the feast of Pentecost”.
- Give in digital form non-round numbers over a hundred, that is, write 341, not three hundred and forty-one); a number under one hundred when it is in a series with numbers over a hundred should be written as a digit (105 cows, 573 sheep and 7 horses); and numbers in references; e.g. 1 Cor 13:10.
- Write dates as 25 May 1987, and NOT May 25, 1987, or twenty-fifth May 1987, or 5/25/1987.

## Spelling

The UFT prefers Australian spelling (although staff are generally comfortable about variations). This means, variously, that we either include or exclude certain letters compared with American spelling conventions. Thus,

- we like long endings to our Greek suffixes: 'analogue' (not 'analog'), 'catalogue', 'dialogue',
- We include the u in 'humour', 'harbour', 'colour', 'honour', 'favour' ('favourite'), 'parlour', 'rumour', 'odour', 'rancour', 'labour', and – importantly for theological studies – 'splendour', 'succour', 'neighbour' and 'saviour'.
- We 'manoeuvre'. We never 'maneuver'. We travel in 'aluminium' 'aeroplanes', never in 'aluminum' 'airplanes'.
- We like both 'judgment' and 'judgement' and both 'programme' and 'program', but brook no argument over 'argument'.
- We write 'fulfil' (-ment), 'enrol' (-ment), and 'skilful' – all without the double l – but we do include a second l in 'jewellery', 'counsellor', 'labelled (-ing)', marvellous, 'travelled (-ing, -er – but not travels!)' and so on.
- We will change a 'tyre' in our 'pyjamas' if our bicycle wheel strikes a 'kerb', but we will not change a 'tire' in our 'pajamas' if the other wheel hits a 'curb'. But we would endeavour to curb our erratic riding nonetheless.
- We are 'sceptical' not 'skeptical'.
- We know that *re* stands for *religious education* and so are sure to write 'centre' (not center), 'fibre', 'lustre', 'theatre' and, of course, 'sepulchre'.
- We prefer 'ise' to 'ize' in words such as 'realise' and 'organise'.
- We write 'defence' not 'defense' and 'offence' not 'offense'.

Words from languages other than English which are still regarded as foreign are italicised. These 'loanwords' include

Afrikaans: *laager* but not Apartheid.

French: *demimonde* and *Gourmand* but neither avant-garde nor coup d'état.

German: *Heilsgeschichte* and *Schadenfreude* but neither Hinterland nor Zeitgeist (n.b. *all* German nouns are capitalised).

Hebrew: *hesed* and *shibboleth* but neither rabbi nor Sabbath.

- Italian: *Cinquecento* and *intaglio* but neither manifesto nor virtuoso
- Latin: *filioque* and *Sola Scriptura* but neither non sequitur nor de facto.
- Russian: *samizdat* and *subbotnik* but neither pogrom nor gulag.
- Sanskrit: *ashram* and *brahmin* but neither pundit nor juggernaut.

Where italicised text contains a foreign word that should be italicised anyway, 'de-italicise' it — Paolo Freire coined the term *conscientizacao to speak of the process of developing critical consciousness*.

If you are in doubt about whether a foreign loanword should be italicised or not, consult your lecturer and/or err on the side of caution and *italicise*.

## Punctuation

In addition to the normal rules of punctuation, the following should be observed:

- ". Full stop always outside closing quotation marks.
- “, Comma always outside closing quotation marks.
- ”; ”: Semi-colon and colon outside closing quotation marks.
- ?” When the quotation itself is a question.
- ”? When you are questioning the actual quoted material.
- ‘...’ Where a quotation is within a quotation.
- Hyphen. Use only to hyphenate (compound words only: ‘news-paper’), or with inclusive numbers (‘twenty-five’).
- En dash (a dash the width of an uppercase *n*). Use to:
  - express a numerical range, e.g., pp. 23–32; ‘...the Council of Trent, 1545–i563...’
  - use (without spaces) as with parentheses or commas to set off a parenthetical element, e.g., ‘Where a page range is cited—usually within a footnote or an endnote—we use an en dash’.

- Em dash (a dash the width of an uppercase *m*). Use them (sparingly)
  - without spaces to set off an amplifying or clarifying element, e.g., 'Reforming heroes of the English Church rose to prominence in the period and survived it...only to fall at a later date—Thomas Cranmer and Hugh Latimer conspicuous examples'.
  - instead of a colon to introduce quotation, illustrative material or list, e.g., 'In addition to the normal rules of punctuation, the following should be observed—'
  - to introduce a summarising element after a list, e.g., 'faith, hope and love—these three remain'.

## **Colloquialism**

In formal writing, colloquial language, other than in quotations or where a colloquialism itself is under discussion, has no place. Consider the following sentence:

Despite the claims of those who thought he could no longer cut the mustard but who really just wanted his job, the old academic dean was as fit as a trout.

This would be better phrased along these lines:

Notwithstanding the claims of detractors who coveted his position, the aging academic dean enjoyed robust health.

Similarly, in non-formal writing you might well describe the emperor as 'a dandy in his new clothes'. But in academic writing this would be completely unacceptable. 'In his new clothes the emperor presented an elegant figure' would be more appropriate.

## Referencing: Footnotes and Bibliographies

Why do we reference? Referencing is needed in an academic piece of work to show that the writer is drawing on legitimate sources to sustain their argument and using them to add to academic knowledge. These sources need to be acknowledged as to fail to do so is plagiarism.

### Footnotes or Endnotes?

The UFT requires footnotes at the end of each page rather than endnotes at the very end of the whole essay. **Please note that footnotes and bibliography require different formats.**

### When to reference

When writing an academic essay or a report, you will invariably draw upon the research of others, directly or indirectly, and incorporate it into your own work. For example, you may choose to quote an author, paraphrase a section of an author's work, or simply use an idea or information from a text. In producing an essay, report, or dissertation, whenever you

- quote directly from another writer;
- paraphrase or summarise a passage from another writer;
- use material (e.g., an idea, facts, statistics) directly based on another writer's work;

It is your responsibility to identify and acknowledge your source in a systematic style of referencing. By doing this, you are acknowledging that you are part of the academic community. It is important to do this so that your reader, the person assessing your work, can trace the source of your material easily and accurately. The reader wants to know where your evidence or support for your argument(s) comes from.

Direct quotations, paraphrases and ideas must always be acknowledged. Except in the case of quotations from the Bible, this is in footnotes. This is done to give credit to the author and recognise their work. It also allows your reader to trust the accuracy of your work, and to check on the sources if they wish to follow up the line of your argument. As well it shows the research that informs your written work.

Except for things that are generally known – common knowledge – such as the year of Augustine’s death or that Darwin wrote *The Origin of the Species*, references to sources of information should be given, and if you attribute an opinion to an author you should say where he or she has expressed it. It may be appropriate to mention the source in the text itself (for instance, by saying. ‘As Campbell has shown’ or ‘As Buber said in *I and Thou*’), but full details should still be provided in a footnote.

Footnotes are also used to indicate sources of support for, or contrary opinions to, arguments advanced in the text. Brief explanations (of terms used or of issues not dealt with in the text) may be put in footnotes. They should not be used for extended or detailed argument.

A footnote is indicated by a superscript numeral at the end of the appropriate passage and always after a punctuation mark. There is no full stop after the superscript numeral.

In addition to the abbreviations and contractions we met before (ed., fol. etc), abbreviations commonly used in footnotes are as follows:

- p. = page, meaning one page, e.g.. p. 24. NOT ‘P’ or ‘pg’. Note the full stop and space after ‘p’. Also note full stop after 24 if it is the end of the note.
- pp. = pages, e.g., pp. 12–24.

The UFT does not encourage the use of abbreviations such as *ibid.* or *op. cit.*, preferring the use of short titles in subsequent citations (see the examples below).

### **Format and style of footnotes and bibliography**

Bibliography style is used widely in literature, history, and the arts. This style presents bibliographic information in footnotes (or endnotes) and a bibliography.

Below are some common examples of materials cited in this style (note and bibliographic entry). It also demonstrates how notes may be abbreviated upon the second and subsequent citations of a work. For a more detailed description of the styles and numerous specific examples, see chapters 16 and 17 of Turabian’s *Manual* for bibliography style.

Online sources that are analogous to print sources (such as articles published in online journals, magazines, or newspapers) should be cited similarly to their print counterparts but with the addition of a URL and an access date. For online or other electronic sources that do not have a direct print counterpart (such as an institutional Web site or a Weblog), give as much information as you can in addition to the URL and access date. The following examples include some of the most common types of electronic sources.

## **Book (printed)**

### **One author**

#### *Footnote (first)*

Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004), p. 92.

#### *Footnote (subsequent)*

Edwards, *Breath of Life*, p. 92.

#### *Bibliography*

Edwards, Denis. *Breath of Life: A Theology of the Creator Spirit*. Maryknoll, NY: Orbis Books, 2004.

### **Two or three authors**

#### *Footnote (first)*

Evelyn E. Whitehead and James D. Whitehead, *Wisdom of the Body: Making Sense of our Sexuality* (New York: The Crossroad Publishing Company, 2001), p. 111.

#### *Footnote (subsequent)*

Whitehead and Whitehead, *Wisdom of the Body*, p. 111.

#### *Bibliography*

Whitehead, Evelyn E., and James D. Whitehead. *Wisdom of the Body: Making Sense of our Sexuality*. New York: The Crossroad Publishing Company, 2001.

### **Four or more authors**

#### *Footnote (first)*

A. K. M. Adam et al., *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation* (Grand Rapids, MI: Baker Academic, 2006), p. 132.

#### *Footnote (subsequent)*

Adam et al., *Reading Scripture with the Church*, p. 132.

#### *Bibliography*

Adam, A.K.M., Stephen E. Fowl, Kevin Vanhoozer, and Francis Watson. *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*. Grand Rapids, MI: Baker Academic, 2006.

### **Editor(s), translator(s), compiler(s) instead of author(s)**

#### *Footnote (first)*

Louise Ropes Loomis, trans., *The Council of Constance: The Unification of the Church*, ed. and annotated by John Hine Mundy and Kennerly M. Woody (New York: Columbia University Press, 1961), p. 82.

#### *Footnote (subsequent)*

Loomis, trans., *The Council of Constance*, p. 82.

#### *Bibliography*

Loomis, Louise Ropes, trans. *The Council of Constance: The Unification of the Church*. Edited and annotated by John Hine Mundy and Kennerly M. Woody. New York: Columbia University Press, 1961.

### **Editor(s), translator(s), compiler(s) in addition to author**

#### *Footnote (first)*

André Vauchez, *The Laity in the Middle Ages: Religious Beliefs and Devotional Practices*, ed. Daniel E. Bornstein, trans. Margery J. Schneider (Notre Dame, IN: University of Notre Dame Press, 1993), p. 107.

*Footnote (subsequent)*

Vauchez, *The Laity in the Middle Ages*, 107.

*Bibliography*

Vauchez, André. *The Laity in the Middle Ages: Religious Beliefs and Devotional Practices*. Edited by Daniel E. Bornstein. Translated by Margery J. Schneider. Notre Dame, IN: University of Notre Dame Press, 1993.

### **Chapter or other part of a book**

*Footnote (first)*

Kristine A. Culp, " 'A World Split Open'? Experience and Feminist Theologies", in *The Experience of God: A Postmodern Response*, ed. Kevin Hart and Barbara Wall (New York: Fordham University Press, 2005), p. 48.

*Footnote (subsequent)*

Culp, " 'A World Split Open'?", p. 60.

*Bibliography*

Culp, Kristine A. " 'A World Split Open'? Experience and Feminist Theologies." In *The Experience of God: A Postmodern Response*, edited by Kevin Hart and Barbara Wall, New York: Fordham University Press, 2005, pp. 47–64.

### **Primary Source within an edited volume**

*Footnote (first)*

"Adrian VI's Instruction to Chierigati, 1522", in *The Catholic Reformation: Savonarola to Ignatius Loyola. Reform in the Church, 1495-1540*, ed. and trans. John C. Olin (New York: Harper and Row, 1969), p. 123.

*Footnote (subsequent)*

"Adrian VI's Instruction to Chierigati, 1522", p. 123.

### *Bibliography*

"Adrian VI's Instruction to Chieregati, 1522". In *The Catholic Reformation: Savonarola to Ignatius Loyola. Reform in the Church, 1495-1540*, edited and translated by John C. Olin. New York: Harper and Row, 1969, pp. 119–127.

### **Chapter of an edited volume originally published elsewhere (as in primary sources)**

#### *Footnote (first)*

Thomas Brinton, "Convocation Sermon, 1376", in *Preaching in the Age of Chaucer: Selected Sermons in Translation*, trans. Siegfried Wenzel (Washington, D. C.: Catholic University of America Press, 2008), pp. 2471–254

#### *Footnote (subsequent)*

Brinton, "Convocation Sermon, 1376", p. 247.

### *Bibliography*

Brinton, Thomas. "Convocation Sermon, 1376". In *Preaching in the Age of Chaucer: Selected Sermons in Translation*, trans. Siegfried Wenzel (Washington, D. C.: Catholic University of America Press, 2008), pp. 241–254. Originally published in Mary Aquinas Devlin, O.P., ed., *Thomas Brinton, Sermons*, Camden Third Series 85–86. London: Royal Historical Society, 1954, vol. 2, 315–321.

### **Preface, foreword, introduction, or similar part of a book**

#### *Footnote (first)*

Gerald H. Anderson, In Memoriam—*David J. Bosch, 1929–1992*, in *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series, No. 16), by David J. Bosch (Maryknoll: Orbis Books, 1982), p. xiii

#### *Footnote (subsequent)*

Anderson, In Memoriam—*David J. Bosch*, p. xiii.

### *Bibliography*

Anderson, Gerald H. In Memoriam—*David J. Bosch, 1929–1992*. In *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series, No. 16), by David J. Bosch. Maryknoll: Orbis Books, 1982.

### **Book published electronically**

#### *Footnote (first)*

Kenneth Scott Latourette, *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries. Volume III, the Nineteenth Century outside Europe: the Americas the Pacific, Asia and Africa* (New York: Harper Brothers, 1961), <http://www.archive.org/details/christianityinar012668mbp> (accessed 20 June 2010).

N.b., provide page number(s) if available.

#### *Footnote (subsequent)*

Latourette, *Christianity in a Revolutionary Age*.

### *Bibliography*

Latourette, Kenneth Scott. *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries. Volume III, the Nineteenth Century outside Europe: the Americas the Pacific, Asia and Africa*. New York: Harper Brothers, 1961. <http://www.archive.org/details/christianityinar012668mbp> (accessed 20 June 2010).

### **Journal article (print)**

#### *Footnote (first)*

Susan Brigden, "Religion and Social Obligation in Early Sixteenth-Century London", *Past and Present* 103 (1984): p. 72.

*Footnote (subsequent)*

Brigden, "Religion and Social Obligation in Early Sixteenth-Century London": p. 72.

*Bibliography*

Brigden, Susan. "Religion and Social Obligation in Early Sixteenth-Century London". *Past and Present* 103 (1984): pp. 67–112.

**Journal article (online)**

*Footnote (first)*

Alexandra Walsham, "Unclasping the Book? Post-Reformation English Catholicism and the Vernacular Bible", *The Journal of British Studies* 42, no. 2 (Apr., 2003), p. 150, <http://www.jstor.org/stable/3594905> (accessed 20 June 2010).

*Footnote (subsequent)*

Walsham, "Unclasping the Book? Post-Reformation English Catholicism and the Vernacular Bible", p. 150.

*Bibliography*

Walsham, Alexandra. "Unclasping the Book? Post-Reformation English Catholicism and the Vernacular Bible". *The Journal of British Studies* 42, no. 2 (Apr., 2003), pp. 141–161, <http://www.jstor.org/stable/3594905> (accessed 20 June 2010).

**Newspaper article**

Newspaper articles may be cited in running text ("As John Doe noted in *The Australian* on 20 June 2010,...") instead of in a note or a parenthetical citation, and they are commonly omitted from a bibliography as well.

## **Web site**

### *Footnote*

Evanston Public Library Board of Trustees, "Evanston Public Library Strategic Plan, 2000–2010: A Decade of Outreach," Evanston Public Library, <http://www.epl.org/library/strategic-plan-00.html> (accessed June 1, 2005).

### *Bibliography*

Evanston Public Library Board of Trustees. "Evanston Public Library Strategic Plan, 2000–2010: A Decade of Outreach." Evanston Public Library. <http://www.epl.org/library/strategic-plan-00.html> (accessed June 1, 2005).

## **References to works which exist in many editions**

Works which exist in many editions are often divided into sections and these, not page numbers in this or that edition, should be used in references. Reference might be made to Augustine, *De Trinitate*, XV, 20 (meaning Book XV, ch. 20) and a Shakespeare play by act, scene and line.

Certain works are referred to by the page in a particular edition, the pages of which are indicated in the margins of later editions.

References to Aristotle look like this: Aristotle, *Nichomachean Ethics*, VIII, 12, 1161 b 11-15 (meaning Book VIII, ch. 12; p. 1161 in the Jaeger edition of Aristotle's works, column b of the two columns on the page, lines 11-15).

Reference to the Fathers of the Church are often given by citing the volume, page number and column in Migne's edition (388 volumes in two series, *Patrologia Graeca*, abbreviated to PG, and *Patrologia Latina*, or PL).

The documents of Vatican II and papal encyclicals since 1967 are referred to not by a page number but by their Latin title and section number; e.g. *Lumen Gentium* §20 or #20 or no. 20.

## One source quoted in another

It is advisable to avoid repeating quotations not actually seen in the original. If a source includes a useful quotation from another text then every effort should be made to cite the original, not only to verify its accuracy, but also to ascertain that the original meaning is fairly represented. If the original text is unobtainable, it should be cited as “quoted in” in the secondary source, for example:

Dominique Barthélemy, *Les Devanciers d’Aquila* (Leiden: Brill, 1963), pp. 146-147, quoted in John J. Collins, *Daniel, Hermeneia* (Minneapolis, MN: Fortress Press, 1993), p. 10.

## Biblical references

Biblical references are written with a colon (and space) between chapter and verse(s), and a semi-colon separating one reference from another: e.g., Matt 16:16; Mark 8:29; Luke 9:20. Single or other short references may be given in the text rather than in footnotes, as in: ‘Do not shirk tiring jobs’ (Sir 7:15).

Biblical languages may be quoted in the original characters or in transliteration. If transliteration is used, the systems specified in the *Journal of Biblical Literature*, 107 (1998), pp. 582–83, are preferred; but the form in which such material has been presented by lecturers is acceptable.

For abbreviations, the UFT follows Patrick H. Alexander et al., *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody: Hendrickson, 1996). Please note:

ch. / chs.	chapter / chapters	NIV	New International Version
v. / vv.	verse / verses	NJB	New Jerusalem Bible
LXX	Septuagint	NRSV	New Revised Standard Version
MT	Masoretic Text	RSV	Revised Standard Version

Biblical books are abbreviated as follows. Note that abbreviations for the Hebrew Bible / Old Testament, New Testament, Apocrypha, and Deutero-canonical books *do not* require a full stop and *are not* italicised.

## Hebrew Bible/Old Testament

Gen	Genesis	Isa	Isaiah
Exod	Exodus	Jer	Jeremiah
Lev	Leviticus	Lam	Lamentations
Num	Numbers	Ezek	Ezekiel
Deut	Deuteronomy	Dan	Daniel
Josh	Joshua	Hos	Hosea
Judg	Judges	Joel	Joel
Ruth	Ruth	Amos	Amos
1-2 Sam	1-2 Samuel	Obad	Obadiah
1-2 Kgdms	1-2 Kings (LXX)	Jonah	Jonah
1-2 Kgs	1-2 Kings	Mic	Micah
3-4 Kgdms	3-4 Kings (LXX)	Nah	Nahum
1-2 Chr	1-2 Chronicles	Hab	Habakkuk
Ezra	Ezra	Zeph	Zephaniah
Neh	Nehemiah	Hag	Haggai
Esth	Esther	Zech	Zechariah
Job	Job	Mal	Malachi
Ps/Pss	Psalms		
Prov	Proverbs		
Eccl (or Qoh)	Ecclesiastes (or Qoheleth)		
Song or (Cant)	Song of Songs, Song of Solomon, or Canticles		

## New Testament

Matt	Matthew	1-2 Thess	1-2 Thessalonians
Mark	Mark	1-2 Tim	1-2 Timothy
Luke	Luke	Titus	Titus
John	John	Phlm	Philemon
Acts	Acts	Heb	Hebrews
Rom	Romans	Jas	James
1-2 Cor	1-2 Corinthians	1-2 Pet	1-2 Peter
Gal	Galatians	1-2-3 John	1-2-3 John
Eph	Ephesians	Jude	Jude
Phil	Philippians	Rev	Revelation
Col	Colossians		

## **Apocrypha and Deutero-canonical books**

Bar	Baruch
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Esd	1-2 Esdras
Add Esth	Additions to Esther
Ep Jer	Epistle of Jeremiah
Jdt	Judith
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
Pr Man	Prayer of Mannasseh
Sir	Sirach (Ecclesiasticus)
Tob	Tobit
Wis	Wisdom

# Timetables

Students should consult the UFT website for the most up-to-date version of timetables. Timetables are arranged by level of study for each group of student:

## **Undergraduate**

- Associate Diploma in Ministry
- Diploma in Ministry
- Advanced Diploma in Ministry
- Bachelor of Theology

## **Graduate**

- Graduate Diploma in Theology
- Master of Divinity
- Master of Theological Studies

## **Postgraduate**

- Master of Arts (Theology)
- Master of Divinity (Honours)
- Master of Theological Studies
- Master of Arts
- Master of Theology

Each timetable is then broken down into first semester lectures, second semester lectures, intensives, and online units.

## UFT Undergraduate Lecture Timetable for semester 1, 2011

	Monday	Tuesday	Wednesday	Thursday	Friday
9am – 10am				New Testament Greek A (tutorial) CTM	
10am – 1pm	AL100 New Testament Greek A (Playoust) CTM [plus February 14 & 16] AL/BN336 Further Readings in New Testament Greek (Winter) CTM CT375 Christian Theology and Australian Aboriginal Religions (Koning) CTM	BN234/334 Gospel of John (Lee) Trinity OWL CT250/350 Human Person (Gray) CTM AP165 Philosophy for Understanding Theology (Martis) CTM	CT255/355 Confirmation, Matrimony, &c. (Gray, Koning & Wilcken) CTM CH115 Memory, History and the Historians (Massam) CTM	AP272/372 Greek Sources of Western Thought (Martis) CTM DL260/360 Making, Housing and Feeding Christians (Dowling) CTM DM250/350 Gospel, Culture and the Future Church (Prior) CTM	<i>Ministry Formation Programs at Trinity OWL and CTM</i>
1pm	<i>Lunch</i>				
2.15 – 5.15	<i>UFT meetings No classes</i>	AL111 Biblical Hebrew (Billingham) Whitley [begins at 2pm] CT220/320 Christology (Koning & Mostert) CTM BV280/380 The Fifth Gospel: Isaiah (Wallace) CTM	BV219/319 History and the Historical Books (Campbell) JTC CT217/317 Church (Fishburn, Gray & Mostert) CTM CH/CT342 Rhetoric in Theology (Hamilton) CTM	BN356 Gospel of Matthew (Lee) Trinity OWL BV100 Introduction to the Old Testament (Wallace and Warner) CTM DCL201/301 Canon Law for the Laity (King) JTC	
Evening	5.30-8.30pm CT376 Theology of Jürgen Moltmann (Mostert) CTM [extra class 18 April]			6.30-9.30pm BN231/331 Pauline Studies (Winter) CTM	

## UFT Undergraduate Lecture Timetable for semester 2, 2011

	Monday	Tuesday	Wednesday	Thursday	Friday
9am – 10am				New Testament Greek B (tutorial) Trinity OWL	
10am – 1pm	AL201 New Testament Greek B (Lee) Trinity OWL  AP275/375 Belief after Philosophy (Martis) CTM	CT251/351 Being Human (Gray) CTM	BN100 Introducing the Gospels: Mark (Winter) CTM  CH285/385 Anglican Identities (Blandford & Sherlock) Trinity OWL	DM/DP/DR268/368 Interfaith Dialogue (Confoy & Langmead) Whitley [begins 9.30]  AP220/320 Hermeneutics (Martis) CTM	DS110 Prayer and Spirituality (Massam) CTM  <i>Ministry Formation Programs at Trinity OWL and CTM</i>
1pm – 2.15	<i>Lunch</i>				
2.15 – 5.15	<i>UFT meetings No classes</i>	AL/BH210 Ruth (Billingham) Whitley [begins at 2pm]  CT101 Groundwork in Theology (Mostert) CTM  DE250/350 Contemporary Christian Ethics (King) CTM	CT240/340 Ministry and Sacraments (Fishburn, Koning, Mostert) CTM	CH/CT189 Theological Issues of the Early Church (O'Brien & Hamilton) Trinity OWL  DP250/350 Theology & Skills of Pastoral Care (Prior) CTM  CT229/329 The Triune God (Gray & Mostert) CTM	
Evening	6.00-9.00pm CT382 Economics, Justice and Theology (Brett & Stent) Whitley	5.30-8.30pm BV216/316 Inclusion and Exclusion (Warner) Trinity OWL	5.30-8.30pm AP/BS/CH/CT406 Research Approaches for Theology (Sherlock) CTM		

## UFT Undergraduate Intensive Timetable for 2011

<i>Unit code and title</i>	<i>Times and dates</i>	<i>Venue</i>
DP/DR100 Caring and Teaching in Church and Community	9.30am-4.30pm February 1-4 and 7-11	CTM
DP/DR230/330 Educating and Ministering Through Life Passages	9am-5.15pm March 5, 12, 19, 26	CTM
DS200/300 Ignatian Spirituality Seminar	March 25-27, a seven week retreat life, and May 20-22	Campion
CH355 Living by the Rule: Benedictine Spirituality and Australia (30 points) CH345 Prayer and Hospitality: Benedicting Spirituality and Australia (15 points)	7 May (CTM), 8-15 July (New Norcia, WA), 3 September (CTM)	CTM and New Norcia
DCC101 Uniting Church Studies [Diploma level only]	15-24 June 2011	CTM
DS202/302 Group Leadership, Organisation and Spirituality	Wednesdays August 24, 31 and September 7, 14, 21	Campion
DS201/301 Ignatian Discernment and Christian Decision Making	August 26-28, a seven week retreat in daily life, and October 14-16	Campion
CH/DS216/316 History of Christian Spirituality	6pm-8.30pm on Fridays September 16, 23 and 30, and 9am-4.30pm on Saturdays September 17, 24 and October 1	CTM

## UFT Undergraduate Online Timetable for 2011

<i>Semester 1</i>	<i>Semester 2</i>
<i>Diploma in Ministry units</i>	
ODB122 Gospel of John	ODB114 Politics, Intrigue and Scandals: I & II Samuel
ODC124 Baptism, Eucharist and Ministry	ODB124 1 Corinthians
ODD113 Christian Leadership	

**Undergraduate units** may be taken towards the following awards: AssDipMin, DipMin, AdvDipMin, BTheol.

Some undergraduate units are only available at **Diploma** level and cannot be credited towards a BTheol.

## UFT Graduate Lecture Timetable for semester 1, 2011

	Monday	Tuesday	Wednesday	Thursday	Friday
9am				NT Greek A (tutorial)	
10am – 1pm	AL300 New Testament Greek A (Playoust) CTM [plus February 14 & 16] AL/BN336 Further Readings in NT Greek (Winter) CTM CT375 Christian Theology and Australian Aboriginal Religions (Koning) CTM	BN334 Gospel of John (Lee) Trinity OWL CT350 Human Person (Gray) CTM	CT355 Confirmation, Matrimony, &c. (Gray, Koning & Wilcken) CTM	AP372 Greek Sources of Western Thought (Martis) CTM DL360 Making, Housing and Feeding Christians (TBA) CTM DM350 Gospel, Culture and the Future Church (Prior) CTM	
1pm	<i>Lunch</i>				
2.15 – 5.15	<i>UFT meetings No classes</i>	AL111 Biblical Hebrew (Billingham) Whitley [begins at 2pm] CT320 Christology (Koning & Mostert) CTM CH300 Practice & Belief (McGowan) Trinity OWL BV380 The Fifth Gospel: Isaiah (Wallace) CTM	BV319 History and the Historical Books (Campbell) JTC CT317 Church (Fishburn, Gray & Mostert) CTM CH/CT342 Rhetoric in Theology (Hamilton) CTM	BN356 Gospel of Matthew (Lee) Trinity OWL DCL301 Canon Law for the Laity (King) JTC	
Evening	5.30-8.30pm CT376 Theology of Jürgen Moltmann (Mostert) CTM [extra class 18 April]			5.30-8.30pm: BV300 Introduction to the Old Testament (Wallace and Warner) CTM 6.30-9.30pm: BN331 Pauline Studies (Winter) CTM	

## UFT Graduate Lecture Timetable for semester 2, 2011

	Monday	Tuesday	Wednesday	Thursday	Friday
9am				New Testament Greek B (tutorial) Trinity OWL	
10am – 1pm	AL301 New Testament Greek B (Lee) Trinity OWL  AP375 Belief after Philosophy (Martis) CTM	CT351 Being Human (Gray) CTM  CT300 Faith and Understanding (Koning) CTM	CH385 Anglican Identities (Blandford & Sherlock) Trinity OWL	DM/DP/DR368 Interfaith Dialogue (Confoy & Langmead) Whitley [begins 9.30]  AP320 Hermeneutics (Martis) CTM	
1pm	<i>Lunch</i>				
2.15 – 5.15	<i>UFT meetings No classes</i>	AL310 Ruth (Billingham) Whitley [begins at 2pm]  DE350 Contemporary Christian Ethics (King) CTM	CT340 Ministry and Sacraments (Fishburn, Koning, Mostert) CTM  BN300 Introducing the Gospels: Mark (Lee) Trinity OWL	DP350 Theology & Skills of Pastoral Care (Prior) CTM  CT329 The Triune God (Gray & Mostert) CTM	
Evening	6.00-9.00pm CT382 Economics, Justice and Theology (Brett & Stent) Whitley	5.30-8.30pm BV316 Inclusion and Exclusion (Warner) Trinity OWL	5.30-8.30pm AP/BS/CH/CT406 Research Approaches for Theology (Sherlock) CTM		

## UFT Graduate Intensive Timetable for 2011

<i>Unit code and title</i>	<i>Times and dates</i>	<i>Venue</i>
DP300 Caring and Teaching in Church and Community	9.30am-4.30pm February 1-4 and 7-11	CTM
DP/DR330 Educating and Ministering Through Life Passages	9am-5.15pm March 5, 12, 19, 26	CTM
DS300 Ignatian Spirituality Seminar	March 25-27, a seven week retreat life, and May 20-22	Campion
CH355 Living by the Rule: Benedictine Spirituality and Australia (30 points) CH345 Prayer and Hospitality: Benedicting Spirituality and Australia (15 points)	7 May (CTM), 8-15 July (New Norcia, WA), 3 September (CTM)	CTM and New Norcia
DS302 Group Leadership, Organisation and Spirituality	Wednesdays August 24, 31 and September 7, 14, 21	Campion
DS301 Ignatian Discernment and Christian Decision Making	August 26-28, a seven week retreat in daily life, and October 14-16	Campion
CH/DS316 History of Christian Spirituality	6pm-8.30pm on Fridays September 16, 23 and 30, and 9am-4.30pm on Saturdays September 17, 24 and October 1	CTM

## UFT Graduate Online Timetable for 2011

<i>Semester 1</i>	<i>Semester 2</i>
<i>Graduate Foundational units</i>	
OBN300 Introducing the Gospels: Mark	OBV300 Introduction to the Old Testament
OCH/OCT300 Formative Christian Thinking (full year)	OCH/OCT300 Formative Christian Thinking (continued)
ODP308 Foundations of Pastoral Care	
<i>Graduate Integrative units</i>	
PE/MD/MT303 The Church's Mission for Justice (Whitley)	ODP350 Theology and Skills of Pastoral Care
<i>Graduate Specialised units</i>	
OCH360 Shaping the Early Church: Christianity in Alexandria	OBN331 Studies in Paul
ODR343 Ministry in an Educational Setting	OBV315 Studies in Psalms

**Graduate units** may be taken towards the following awards: GradDips, MTS, MDiv.

## UFT Postgraduate Lecture Timetable for semester 1, 2011

	Monday	Tuesday	Wednesday	Thursday	Friday
10am – 1pm	CT475 Christian Theology and Australian Aboriginal Religions (Koning)				
1pm	<i>Lunch</i>				
2.15 – 5.15			CH/CT442 Rhetoric in Theology (Hamilton) CTM	BN456 Gospel of Matthew (Lee) OWL	
Evening	5.30-8.30pm CT476 Theology of Jürgen Moltmann (Mostert) CTM [extra class 18 April]	5.00-8.00pm CT/DS400 Mystical Theology (Confoy & Williams) YTU			

## UFT Postgraduate Lecture Timetable for semester 2, 2011

	Monday	Tuesday	Wednesday	Thursday	Friday
10am – 1pm					
1pm	<i>Lunch</i>				
2.15 – 5.15					
Evening			5.30-8.30pm AP/BS/CH/CT406 Research Approaches for Theology (Sherlock) CTM	5.00-8.00pm BS/CH/DT4550 The Bible and Art (Wallace et al) YTU	

## UFT Postgraduate Intensive Timetable for 2011

<i>Unit code and title</i>	<i>Times and dates</i>	<i>Venue</i>
CH455 Living by the Rule: Benedictine Spirituality and Australia (30 points) CH445 Prayer and Hospitality: Benedictine Spirituality and Australia (15 points)	7 May (CTM), 8-15 July (New Norcia, WA), 3 September (CTM)	CTM and New Norcia

## UFT Postgraduate Online Timetable for 2011

<i>Semester 1</i>	<i>Semester 2</i>
<i>Postgraduate units: MA(Theol) only</i>	
OCH460 Shaping the Early Church: Christianity in Alexandria	OBN431 Studies in Paul
	OBV415 Studies in Psalms

**Postgraduate units** may be taken towards the following awards: MTS, MDiv(Hons), MA(Theol), MA and MTheol.