



UNIVERSITY
OF LONDON

INTERNATIONAL
PROGRAMMES

Programme Regulations 2016–17

Divinity
Theology
Philosophy, Religion and
Ethics

BD, DipHE, CertHE and individual
modules

Important document – please read
This document contains important
information that governs your
registration, assessment and
programme of study



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Important information regarding the Programme Regulations

About this document

Last revised: 27 April 2016

As a student registered with the University of London you are governed by the current General Regulations and Programme Regulations associated with your programme of study.

The Programme Regulations are designed and developed by the College of the University of London responsible for the programme and they normally take account of the associated arrangements within the College. Programme Regulations, together with the [Programme Handbook](#), will provide the detailed rules and guidance for your programme of study. Further information about how to use the Programme Regulations and Programme Handbook can be found in the [Student Guide](#).

In addition to Programme Regulations you will have to abide by the [General Regulations](#). These regulations apply to all students registered for a programme of study with the International Academy and provide the rules governing registration and assessment on all programmes; they also indicate what you may expect on completion of your programme of study and how you may pursue a complaint, should that be necessary.

Programme Regulations should be read in conjunction with the General Regulations.

A [Glossary](#) provides an explanation of the terms used in this document.

If you have a query about any of the programme information provided please contact us. You should use the *ask a question* tab in the student portal <https://my.londoninternational.ac.uk>.

To note:

Throughout the Regulations, 'we' 'us' and 'our' mean the University of London; 'you' and 'your' mean the student, or where applicable, all students.

Changes to Theology Programme Regulations 2016-2017

Some changes have been made to the structure of information to improve its readability; including moving some regulations to related sections, and some renumbering.

The *Church, ministry and sacraments in early Christianity* module is no longer available for study, the final examinations were held in 2016.

The *Mind and person in the philosophy of religion* module is no longer available for study, the final examinations were held in 2016.

1 Structure of the programmes

1.1

Bachelor of Divinity (BD)

Four introductory modules:
<ul style="list-style-type: none"> • Introduction to the Old Testament (level 4) • Introduction to the New Testament (level 4) • Christian doctrine (level 4) • Philosophy of religion (level 4)
One compulsory module:
<ul style="list-style-type: none"> • Church History: Reformation and society c1450 – c1600 (level 5)
Six optional modules from:
<ul style="list-style-type: none"> • Foundations in Biblical Hebrew (level 5) • New Testament Greek (level 5) • Christian ethics (level 5) • Islam (level 5) • Religion and science (level 5) • Sacrifice, praise and wisdom (Level 5) [Prerequisite: Introduction to the Old Testament] • Theology and atheism (level 5) • Advanced Biblical Hebrew (level 6) [Prerequisite: Foundations in Biblical Hebrew] • Romans in Greek (level 6) [Prerequisite: New Testament Greek] • Johannine writings in Greek (level 6) [Prerequisite: New Testament Greek] • Liturgical studies (level 6) • The theology of Christian-Jewish relations (Level 6) • Buddhism (level 6) • The tasks of life: Pascal, Kafka, Weil and Levinas (level 6) • Christian-Muslim relations (level 6)
One compulsory Dissertation module:
<ul style="list-style-type: none"> • Dissertation (level 6)

1.2

To be awarded the BD you must pass a total of 12 modules; four must be level 4 modules, a minimum of two level 5 modules and a minimum of four level 6 modules (one of which is the compulsory Dissertation module).

Diploma of Higher Education (DipHE) in Theology

1.3

Four introductory modules:
<ul style="list-style-type: none"> • Introduction to the Old Testament (level 4) • Introduction to the New Testament (level 4) • Christian doctrine (level 4) • Philosophy of religion (level 4)

One compulsory module:
<ul style="list-style-type: none"> • Church History: Reformation and society c1450 – c1600 (level 5)
Three optional modules from:
<ul style="list-style-type: none"> • Foundations in Biblical Hebrew (level 5) • New Testament Greek (level 5) • Christian ethics (level 5) • Islam (level 5) • Religion and science (level 5) • Sacrifice, praise and wisdom (Level 5) [Prerequisite: Introduction to the Old Testament] • Theology and atheism (level 5) • Romans in Greek (level 6) [Prerequisite: New Testament Greek] • Johannine writings in Greek (level 6) [Prerequisite: New Testament Greek] • Liturgical studies (level 6) • The theology of Christian-Jewish relations (Level 6) • Buddhism (level 6) • Christian-Muslim relations (level 6)

1.4

To be awarded the DipHE in Theology you must pass eight modules; the four introductory modules, the compulsory module and any three modules from the optional list above.

Certificate of Higher Education (CertHE) in Theology

1.5

Four modules in total:
<ul style="list-style-type: none"> • Introduction to the Old Testament (level 4) • Introduction to the New Testament (level 4) • Christian doctrine (level 4) • Philosophy of religion (level 4)

1.6

In order to be awarded the CertHE in Theology you must pass all four level 4 modules.

Certificate of Higher Education (CertHE) in Philosophy, Religion and Ethics

1.7

Four modules in total:
<ul style="list-style-type: none"> • Philosophy of religion (level 4) • Introduction to the New Testament (level 4) • Christian ethics (level 4) • Islam (level 5) OR Religion and science (level 5)

1.8

In order to be awarded the CertHE in Philosophy, Religion and Ethics you must pass four modules (three level 4 and one level 5).

Individual modules available for study on a stand-alone basis

1.9

Individual modules:

- Introduction to the Old Testament (Level 4)
- Introduction to the New Testament (Level 4)
- Christian Doctrine (Level 4)
- Philosophy of Religion (Level 4)
- Foundations in Biblical Hebrew (Level 5)
- New Testament Greek (Level 5)
- Christian Ethics (Level 5)
- Islam (Level 5)
- Religion and Science (Level 5)
- Sacrifice, Praise and Wisdom (Level 5)
- Buddhism (Level 6)
- The theology of Christian-Jewish relations (Level 6)
- The tasks of Life: Pascal, Kafka, Weil and Levinas (Level 6)

1.10

You may take up to two individual modules on a stand-alone basis without being registered for an award.

1.11

You may progress to a related Theology award after completing an individual module if you meet the progression rules.

See [Section 6](#) for information about progression from this programme.

2 Registration

Effective date of registration

2.1

Your effective date of registration will be 30 November in the year that you initially registered. This allows you to sit your first examinations in the following May.

Students should read the [General Regulations](#) for details about the confirmation of continuing study.

Period of registration

See the [Programme Specification](#) for the minimum and maximum periods of registration applicable to this programme.

2.2

If you transfer from the CertHE in Theology or CertHE in Philosophy, Religion and Ethics to the DipHE in Theology, you will have the maximum period of registration of five years for the DipHE counted from your effective date of registration for the CertHE.

2.3

If you transfer from the DipHE in Theology, CertHE in Theology or CertHE in Philosophy, Religion and Ethics to the BD you will have the maximum period of registration of eight years for the BD counted from your effective date of registration for the Diploma or Certificate.

2.4

You may carry forward credit to a new period of registration. Each application will be considered on an individual basis.

See [Glossary](#) for the definition of 'effective date of registration'.

3 Accreditation of prior learning and credit transfer

To be read in conjunction with the [General Regulations](#), Section 3.

Accreditation of prior learning

3.1

For the BD you may apply for the accreditation of prior learning for up to four Level 4 modules; there is no accreditation of prior learning for Level 5 and Level 6 modules.

3.2

Accreditation of prior learning will not be considered for the DipHE, CertHE or CertHE in Philosophy, Religion and Ethics.

Credit transfer from the Combined Degree Scheme programmes

3.3

You may apply for discretionary credit transfer for up to four courses at Level 4 for the BD, DipHE, CertHE in Theology or CertHE in Philosophy, Religion and Ethics.

3.4

The Christian ethics (Level 4) module is not awarded credit when progressing from the CertHE in Philosophy, Religion and Ethics to the DipHE in Theology or BD.

See [Glossary](#) for the definition of 'accreditation of prior learning' and 'credit transfer'.

4 Assessment for the programme

See [General Regulations](#) rules for taking written examinations

Date of examinations

4.1

Written examinations start in mid-May each year.

See the website for the [list of examination centres](#).

Assessment methods

4.2

Each module is examined by one three hour unseen written examination, with the exception of the Dissertation module.

See [Glossary](#) for the definition of 'examination' and 'written paper examination'.

The Dissertation module

4.3

The Dissertation module is assessed by an 8,000-10,000 word Dissertation. The Dissertation topic will be negotiated with a staff member at Heythrop College, University of London.

4.4

The proposal must be submitted by 15 October in the academic year of module selection.

4.5

The final Dissertation must be sent in following the specified format and by the submission date stated in the *Dissertation subject guide*.

The *Dissertation subject guide* is available on the VLE.

5 Number of attempts permitted at an examination

5.1

You have a maximum of three attempts at any examination of the BD, DipHE in Theology, CertHE in Theology and CertHE in Philosophy, Religion and Ethics. This includes the Dissertation module.

The Dissertation module

5.2

If you fail your Dissertation module then you must re-enter for the Dissertation module submitting a new Dissertation topic for each new attempt, up to the maximum number of attempts. You must follow the procedure as detailed in the *Dissertation Subject Guide* and pay the required fee for the Dissertation module.

5.3

If you hand in an approved proposal and later choose not to submit a final Dissertation during the same academic year, you may apply to defer the submission of your Dissertation. In this circumstance, you must contact us via the student portal <https://my.londoninternational.ac.uk> outlining your reasons. You must also communicate your decision to your Dissertation supervisor.

5.4

If you have chosen to defer the submission of your Dissertation, and submit your Dissertation the following academic year, then your Dissertation fee will be carried over. The date of your deferral is that on which your supervisor sends written consent to defer.

5.5

If you have chosen to defer the submission of your Dissertation, and do not submit your Dissertation the following academic year, you must re-enter for the Dissertation at the next session (following the guidance in the *Dissertation subject guide*). The date of your deferral is that on which your supervisor sends written consent to defer. You will be required to pay an additional Dissertation fee.

The Dissertation fee combines the supervision for the Dissertation and the examination fee for its submission (see the *Dissertation subject guide* on the VLE and [fee schedule](#) for full details).

6 Progression within the programme

Maximum and minimum number of examinations per year

6.1

In any one year, you may enter for examinations for a minimum of one module and a maximum of four new modules. In addition to the maximum of four new modules, you may also re-sit an examination for one module (equating to five modules in total, one of which is a re-sit). You do not have to enter examinations every year.

Progression from the CertHE in Theology to the DipHE in Theology

6.2

If you have registered for the CertHE in Theology you may progress to the DipHE in Theology provided that:

- you have been awarded the CertHE; **or**
- you already satisfy the entrance requirements for the degree/diploma.

6.3

If you are allowed to progress from the CertHE in Theology, you will be credited with the modules passed.

6.4

Previous attempts at the examinations for the CertHE in Theology will count towards the number of attempts allowed at each module of the BD or DipHE in Theology.

6.5

If you transfer to the DipHE in Theology part way through the CertHE in Theology you will not normally receive the award of the CertHE.

Progression from the DipHE in Theology to the BD

6.6

If you have registered for the DipHE in Theology you may progress to the BD provided that:

- you have been awarded the DipHE; **or**
- you already satisfy the entrance requirements for the degree/diploma.

6.7

You may not take more than two level 5 or level 6 modules until you have passed four level 4 modules.

6.8

You cannot enter the assessment for any module which has a prerequisite unless you have passed the assessment for the prerequisite.

Requirements to progress through the BD

6.9

You may not take more than two level 5 or level 6 modules until you have passed four level 4 modules.

6.10

You may not take more than three level 6 modules until you have passed the compulsory level 5 module.

6.11

You may only enter for the Dissertation once you have achieved a pass in eight modules.

6.12

You may not enter the assessment for any module which has a prerequisite unless you have passed the assessment for the prerequisite.

Progression from individual modules

6.13

A student who is registered for an individual module and wishes to register for a related award should submit an online application for the award.

Non-credit bearing individual modules

6.14

If you achieve a pass mark of 50 or above in a Level 4 individual module you may apply to register for the CertHE in Theology or the CertHE in Philosophy, Religion and Ethics programmes.

6.15

If you already meet the entrance requirements for the BD/DipHE in Theology (having completed an individual module) you may apply for entry onto the BD/DipHE.

See [section 8](#) Transfer of registration

7 Schemes of award

Bachelor of Divinity

7.1

The BD examination scripts are marked in line with the following scale:

Mark range	Degree class equivalent
70 and over	First Class Honours
60 – 69	Second Class Honours (Upper Division)
50 – 59	Second Class Honours (Lower Division)
40 – 49	Third Class Honours
0 – 39	Fail

7.2

Students progressing from the CertHE in Philosophy, Religion and Ethics may need to complete a total of thirteen modules (see ‘Transfer of registration’)

7.3

To be awarded the BD (for students with an effective date of registration on or after 31 November 2011) you must have passed examinations, in a total of twelve modules.

7.4

To be awarded the BD (for students with an effective date of registration of prior to 30 November 2011) you must pass a minimum of eleven modules (including the Dissertation module). You may be compensated for one failed module where you achieve a mark between 30-39% (excluding the Dissertation).

7.5

If you have completed the modules required for the degree, you will not be allowed to make any more attempts at any failed module(s) or to substitute any failed modules with alternative modules.

7.6

The class of degree awarded is determined on the basis of the median mark received in all modules attempted. To receive a BD with a given grade, you will need to achieve a final median mark within the mark ranges shown at para 8.1.

7.7

APL and credits are taken into account when deciding the number of modules passed.

7.8

If you have been awarded APL for up to four modules, the final class is based on the median mark obtained in the rest of the modules.

7.9

- When twelve marks are taken into account, the final class is based on the sixth highest mark.
- When eleven marks are taken into account, the final class is based on the sixth highest mark.
- When ten marks are taken into account, the final class is based on the fifth highest mark.
- When nine marks are taken into account, the final class is based on the fifth highest mark.

7.10

The Examiners may award a higher or lower class on the basis of your overall performance.

DipHE in Theology

7.11

You are required to have passed the examinations in a total of eight modules.

7.12

Students progressing from the CertHE in Philosophy, Religion and Ethics may need to complete a total of nine modules (see 'Transfer of registration' below).

7.13

All modules are weighted equally.

7.14

The final mark is decided by an average of all eight marks achieved for each of the modules studied. The Board of Examiners may award a DipHE if you have; registered for the BD and completed eight modules made up of agreed modules from levels 4, 5 and 6, if the Board confirms that these form a coherent programme of study suited to the title of the award.

7.15

To obtain a DipHE in Theology you must achieve a final mark within the following ranges:

Mark range	Diploma grading
70 and above	Pass with Merit
50 – 69	Pass with Credit
40 – 49	Pass

CertHE in Theology and CertHE in Philosophy, Religion and Ethics

7.16

You are required to have passed the examinations in a total of four modules. All modules are weighted equally.

7.17

The final mark is decided by an average of all four marks received for each of the four modules studied. The Board of Examiners may approve a CertHE if you have registered for the BD or DipHE, have completed four modules including agreed modules from level 4 and 5, as long as the Board is satisfied that these form a coherent programme of study suitable to the title of the award.

7.18

To obtain a CertHE in Theology or CertHE in Philosophy, Religion and Ethics with a given grading, you must achieve a final mark within the following ranges:

Mark range	Certificate grading
70 and above	Pass with Merit
50 – 69	Pass with Credit
40 – 49	Pass

Exit awards

7.19

BD students who are unable to complete the 360 credits required for the BD may exit with the successful completion of 120 or 240 credits and be awarded the a CertHE in Theology or DipHE in Theology respectively. Exit awards are granted at the discretion of the University.

7.20

DipHE in Theology students who are unable to complete the 240 credits required for the DipHE in Theology may exit with the successful completion of 120 credits and be awarded the a CertHE in Theology. Exit awards are granted at the discretion of the University.

8 Transfer of registration

Transfer from a lower award to a higher award

8.1

You may progress from the CertHE in Theology or CertHE in Philosophy, Religion and Ethics to the DipHE in Theology or BD by transferring your registration.

Transfer from a higher award to a lower award

8.2

You may transfer your registration from the BD or DipHE in Theology to the DipHE in Theology, CertHE in Theology or CertHE in Philosophy, Religion and Ethics.

To request this, you should contact us through the [student portal](#)

Transfer from the CertHE in Philosophy, Religion and Ethics to the BD or DipHE in Theology

8.3

If you choose to transfer from the CertHE in Philosophy, Religion and Ethics to the DipHE in Theology no credit will be carried forward for the Christian ethics (Level 4) module. Subsequently you will need to study for a total of nine modules. Fees for the additional module will be payable.

8.4

If you choose to transfer from the CertHE in Philosophy, Religion and Ethics to the BD no credit will be carried forward for the Christian ethics (Level 4) module. Subsequently you will need to study for a total of 13 modules. Fees for the additional module will be payable.

8.5

If you have registered for the CertHE in Philosophy, Religion and Ethics, you may progress to the BD or DipHE in Theology provided that:

- you have been awarded the CertHE in Philosophy, Religion and Ethics; **or**
- you already satisfy the entrance requirements for the degree/diploma.

8.6

If you are allowed to transfer from the CertHE in Philosophy, Religion and Ethics to the DipHE in Theology or BD, and have passed the Christian ethics (level 4) module, you cannot select the Christian ethics (level 5) module.

8.7

Previous attempts at the examinations for the CertHE in Theology or the CertHE in Philosophy, Religion and Ethics modules will count towards the number of attempts allowed at each module of the BD or DipHE in Theology.

8.8

If you transfer to the BD or DipHE in Theology part way through the CertHE in Philosophy, Religion and Ethics, you will not normally receive the award of the CertHE.

Appendix A – Syllabuses

The examination numbers have been appended to the module titles and these numbers should be used when completing examination entry forms.

Note: Where the English text of the Bible is quoted in examination papers, the *Revised Standard Version* will be used. References to the Old Testament in Hebrew are to the enumeration of the Masoretic Text; references to the Old Testament in English are to the enumeration of the *Revised Standard Version*. Students are recommended to use either the *Revised Standard Version* or the *New Revised Standard Version* when preparing for the examination. Where the New Testament is quoted in Greek in examination papers, the text and apparatus used by the examiners will be the *Novum Testamentum Graece, 26th edition of Nestlé-Aland, ed. K Aland and B Aland, Stuttgart, Deutsche Bibelstiftung, 1979*. Students are recommended to use either the 26th or 27th edition when preparing for the examination.

Note: Students are at liberty to use for study any editions of the other prescribed texts which may be accessible to them, but are advised that quotations in examination papers will be taken from the editions of the texts listed.

The pass mark for a module is 40% and each module carries equal weighting.

Introduction to the Old Testament [DT1001] (formally called ‘Old Testament’)

A study of selected texts from the Pentateuch and the Former and Latter Prophets. The texts have been selected to cover the most essential aspects of the geography, history, writing and literature of the Old Testament.

Selected texts:

Genesis 1-11; Exodus 1-15; Deuteronomy; 1 and 2 Kings; either Amos or Hosea; either Ezekiel or Deutero-Isaiah; either Haggai or Zechariah 1-8.

Module level: FHEQ level 4

Introduction to the New Testament [DT1002]

Cannot be offered with New Testament in English or New Testament (with Greek texts)

(i) The purpose and theology of each of the Synoptic Gospels, with particular reference to the prescribed texts;

(ii) Paul's theology, with particular reference to the prescribed texts;

(iii) *1 Peter, James, Hebrews*.

Attention should be given to:

- careful exegetical study of the texts, using at least one major commentary per text
- study of relevant texts other than those prescribed
- evaluation of modern scholarly discussion of the texts and principal topics relevant to the syllabus

Set texts to be studied in English:

Mark 3:22-30. Matthew 12:24-32. Luke 11:14-23.

Matthew 6:7-15. Luke 11: 1-4.

1 Corinthians Chapters 1 and 15. Romans Chapter 8.

Module level: FHEQ level 4

Christian doctrine [DT1003]

A systematic study of three central themes in contemporary Christian theology:

(i) *Christology*—such issues as: the relationship between theological claims regarding Christ and Jesus of Nazareth as a historical figure; the consciousness of Jesus and its theological significance; the normativity or otherwise of the Chalcedonian definition; the designation of Jesus as sinless; claims about the divine and human nature of Jesus Christ; Spirit Christology.

(ii) *Trinity*—such issues as: how the doctrine of God as three-in-one can be elucidated and grounded; the connections between a Trinitarian understanding of God and the concept of Christian revelation; psychological and social analogies for the Trinity; the proper use of the term ‘person’ in Trinitarian theology; the doctrine of the Holy Spirit; the *filioque* controversy; the ongoing significance of early Church debates regarding the nature of God.

(iii) *Atonement*—such issues as: the strengths and weaknesses of such metaphors as ‘sacrifice’, ‘satisfaction’, ‘victory’; the truth status of metaphorical language in soteriology; the coherence or otherwise of the idea that God suffers, with reference to its Trinitarian implications; issues about universal salvation; Christian salvation and human liberation.

Special attention should be given to:

- how Christian thought on these three topics developed during the early Christian centuries
- the connections between doctrines and their socio-cultural settings
- the interrelationships between the three different topics
- the methods and criteria deployed in the development of theological positions.

Module level: FHEQ level 4

Philosophy of religion [DT1004]

A study of the main problems in the philosophy of religion, including such topics as: the proofs of God’s existence; the justification of religious belief; religious diversity; the divine attributes, miracle, prayer, eternal life; the problem of evil.

Module level: FHEQ level 4

Christian ethics (Level 4) [DT1005]

Cannot be offered with Christian ethics (Level 5) [DT2007]

Please note: the syllabus and subject guide for this module is the same as for Christian Ethics (Level 5) (DT2007). The examination paper will be marked to level 4 standard.

(i) The philosophical background in relation to:

The Nature of Humankind: the Christian account of human nature compared with other theories; the worth of persons and the value of human life; the nature of conscience; the freedom of the will;

a) The Nature of Human Acts: the relation of acts to consequences; acts and omissions; the principle of double effect; deontological and teleological accounts of right action.

(ii) The characteristics of Christian ethics in relation to the basic Christian doctrines concerning God, humankind and society.

(iii) A consideration of selected contemporary moral problems in the light of the foregoing.

Module level: FHEQ level 4

Church history: Reformation and society c.1450 - c.1600 [DT2001]

An examination of attempts at religious reform in Europe during the 16th century, which includes both reform of the Church and religious life, as well as reforms of society inspired by religious belief. The term 'Reformation' is understood as applying to both Protestant and Catholic movements of reform.

Topics covered will include: later 15th century desire for reform; late medieval popular belief, and links between reform of social and religious life, Christian humanism and its influence; evangelical movements precipitated by Luther, Zwingli, the Anabaptists and Calvin; the magisterial and radical Reformations, their religious and social implications and the response of different social strata to them; the Papacy and Papal authority, Catholic evangelism, Catholic Reformation and Counter-Reformation; Church, state and politics, including the Reformation in England.

Module level: FHEQ level 5

Foundations in Biblical Hebrew [DT2002]

Cannot be offered with Introductory Biblical Hebrew – module now withdrawn

Translation, grammar (including parsing of words and phrases), and exegesis of a set portion of the Hebrew text of the Old Testament.

Set text: *Genesis* 42-45

Module level: FHEQ level 5

New Testament Greek [DT2003]

Translation, grammar (including parsing of verbs and nouns), and syntax of set portions of the Greek New Testament.

Set texts: Mark 8-10; John 18-21

Module level: FHEQ level 5

Christian ethics (Level 5) [DT2007]

Cannot be offered with Christian ethics (Level 4) [DT1005]

Please note: the syllabus and subject guide for this module is the same as for Christian ethics (Level 4) (DT1005). The examination paper will, however, be marked to level 5 standard.

(i) The philosophical background in relation to:

- a) The Nature of Humankind: the Christian account of human nature compared with other theories; the worth of persons and the value of human life; the nature of conscience; the freedom of the will;
- b) The Nature of Human Acts: the relation of acts to consequences; acts and omissions; the principle of double effect; deontological and teleological accounts of right action.

(ii) The characteristics of Christian ethics in relation to the basic Christian doctrines concerning God, humankind and society.

(iii) A consideration of selected contemporary moral problems in the light of the foregoing.

Module level: FHEQ level 5

Islam [DT2008]

A mainly historical study considering both traditional and radically novel views on the origins of Islam; the beginnings of Islamic theology and law; the doctrines of the sects, especially those of Shi'ism; the development of philosophy, and, in particular, mysticism; the rise of Islamic modernism and reformism; and contemporary practices.

Module level: FHEQ level 5

Religion and science [DT2010]

Note: module formerly called Science and religion

- (i) The history of the relationship between religion and science in the Medieval period (including Ptolemy), the Renaissance period (including Copernicus and Galileo), the Enlightenment period (including Newton), and the nineteenth century (including Darwin).
- (ii) Contemporary and philosophical issues. Cosmology and the Anthropic Principle, quantum physics, Chaos Theory, Neo-Darwinism, genetic engineering, and cloning. The aims and processes of religion and science (including Popper and Kuhn), and the relationship between religion and science.

Module level: FHEQ level 5

Sacrifice, Praise and Wisdom [DT2014]

Students are required to have already passed Introduction to the Old Testament.

The module is designed to build upon and develop the student's existing awareness and understanding of the field of Old Testament scholarship by studying three core texts not addressed in the Introduction to the OT module: Leviticus, Psalms, and the wisdom literature. Leviticus will be examined from a literary, theological, and sociological perspective, drawing out its unique contribution to the Pentateuch. Psalms will be investigated from a historical and theological perspective, introducing the student to what is known about worship in ancient Israel and to some of its theological distinctiveness. Finally, the wisdom texts of Proverbs, Job, and Ecclesiastes will allow students to explore the limits of wisdom as a genre and to reflect on its contribution to timeless questions like the meaning of life, suffering, and whether God is good.

Module level: FHEQ level 5

Theology and atheism [DT2015]

An examination of the relations (connections, dependences, influences, parallels, interpretations, misinterpretations, etc.) that exist between atheism and Christian theology. Topics covered will include:

- Nietzsche's view of the death of God and the genealogy of morality and religion
- Freud's account of religion
- George Eliot's view of religion and ethics
- Feuerbach's view of religion and anthropology
- Michael Buckley's account of the emergence of atheism from the debates and apologetics of the Early Modern period
- The assumptions and arguments of the 'New Atheism'
- Charles Taylor's treatment of 'the secular' and the emerging cultural context"

Advanced Biblical Hebrew [DT3001]

Students are required to have already passed Foundations in Biblical Hebrew.

A detailed study of selected portions of the Old Testament in Hebrew. The primary emphasis is the exegesis of the texts, but attention will also be paid to textual and philological questions.

Set texts:

Exodus 1-15; Proverbs 1-9

Module level: FHEQ level 6

Romans in Greek [DT3003]

Students are required to have already passed New Testament Greek.

The whole epistle should be studied in English, with the following chapters to be studied in Greek:

Chapters 1-11, Chapter 13, verses 1-7.

Module level: FHEQ level 6

Johannine Writings in Greek [DT3004]

Students are required to have already passed **New Testament Greek**.

A study of the Fourth Gospel and the Johannine Epistles in English, with special reference to the Greek text of *John* 1-12, and 1, 2 and 3 *John*.

Module level: FHEQ level 6

Liturgical studies [DT3006]

A general introduction to liturgy, with particular emphasis on the principles underlying the various changes in worship and the liturgical movements.

Topics will include the following: a general introduction to the principles of worship; prayer, covenant, sacrifice, symbolism; the Jewish background; the evolution of forms of worship and the Christian calendar; corporate worship and private devotion in the Middle Ages; worship during the Reformation; the Books of Common Prayer; the modern liturgical movement, Roman Catholic and Reformed; modern revisions of the Book of Common Prayer.

Module level: FHEQ level 6

The theology of Christian-Jewish relations [DT3015]

Perhaps for the first time since the First Century CE, Christians have begun to develop a positive relationship to Jews that replaces the 'theology of contempt' which treated Judaism as part of the pre-history of Christianity. The Holocaust (Shoah) prompted Christian self-examination, and some Jewish scholars have begun to develop a reciprocal, positive approach to the Christian Church. This module will examine central questions in this theological dialogue: issues in the parting of the ways in the first century; Rabbinic Judaism and Torah-centred life; how to handle the presence of anti-Jewish sentiments in the New Testament; issues in the theology of supersessionism and the Christian theological negation of Judaism; recent Christian theological approaches to Jewish identity and corresponding proposals from Jewish scholars; Franz Rosenzweig and the theology of a conjoined mission of Jews and Christians; issues in Jewish self-definition and unfinished issues faced by both traditions.

Module level: FHEQ level 6

Buddhism [DT3009]

A survey of the main features of Buddhism as a world religion, with the emphasis on Indian Buddhism: early Buddhist doctrinal teachings in their religious context, the Buddhist community and monasticism, the scholastic Abhidhamma tradition, and sectarian developments. Mahayana Buddhism as a later form of Buddhism: the changing emphases on the teachings, especially the role of the *bodhisattva*. Key features of Buddhism in Tibet (including Vajrayana), China and Japan; and modern developments in Sri Lanka.

Module level: FHEQ level 6

The tasks of life: Pascal, Kafka, Weil and Levinas [DT3013]

This module will examine four significant thinkers - Blaise Pascal, Franz Kafka, Simone Weil, and Emmanuel Levinas - who are linked by a shared sense that our knowledge of ourselves, God and our purpose is difficult and tentative; best lived rather than thought; and glimpsed in fragments rather than grasped through extended metaphysical narratives. It will examine the distinctive features of these thinkers in relation to the constraints, possibilities and flourishing of human life and how they view human life in relation to God, religion and ethics. It will engage in a critical and comparative evaluation of the distinctive features of the four writers, their religious anthropology and the contribution of their religious background to their thought. Among the topics covered will be:

- **Pascal's** Augustinian approach to sin, boredom and diversion; the three orders of body, mind, heart in relation to the world and God; God known through religious experience; the challenge of deism and atheism; the hidden God and revelation.
- **Kafka's** stories as metaphysical parables and their diverse interpretations; possible religious background to his thought; cruelty and religion; modernity and religion; alienation and judgement in a secular context.
- **Weil** on Plato's myth of the Great Beast and the allegory of the Cave; how the world expresses divine goodness and beauty, yet is harsh towards humans; divine kenosis and creation; beauty, love of neighbour and religious rituals as implicit ways of loving God.
- **Levinas** on responsibility for the other; the centrality of ethics and religion; the Jewish meaning of suffering; comparison of Judaism and Christianity on suffering, responsibility and mercy; 'universalising' Judaism.

Module level: FHEQ level 6

Christian-Muslim relations [DT3016]

This module presents the ways in which Islam has responded to the religious "other" and specifically Christianity from its origins to modern times. It shows the significance of the figure of Jesus/Isa in Islam; examines how the impact on Islam of modernity has affected its attitudes to Christianity and Christians; addresses central issues of doctrinal disagreement between the two religions from a theological perspective; engages with Christian thoughts on Islam; and appreciates the contemporary context of Christian-Muslim relations in contemporary Europe.

Dissertation [DT3012]

A Dissertation of 8,000-10,000 words on a topic to be negotiated with a member of the staff at Heythrop College, University of London.

Module level: FHEQ level 6

Appendix B – Assessment criteria

Class/Mark	Level 4	Level 5	Level 6
<p>First Class Honours (70 and above)</p> <p>Work of outstanding quality, generally displaying:</p>	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Good knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Appropriate use of different approaches to the study of religious belief – e.g. exegetical, hermeneutical, systematic, historical, philosophical • Clear identification of key issues • Excellent focus on key issues • Good use of sources to provide an analysis of the texts, events, doctrines, theories or arguments considered, with limited evidence of own assessment • Clear, coherent argument running throughout, concisely summarised in the conclusion <p>Transferable skills</p> <ul style="list-style-type: none"> • Excellent selection and organisation of material from a limited range of concise primary and secondary sources at the appropriate level • Balanced account and assessment of opposing views • Clear structure – overall, and within sections/paragraphs • Clear and fluent style • Minimal inaccuracies in grammar and punctuation 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Excellent knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments, showing awareness of a range of approaches/interpretations where applicable <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Excellent use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Clear identification of key issues • Excellent focus on key issues • Well-developed use of sources to provide a critical analysis of the texts, events, doctrines, theories or arguments considered, with some evidence of own assessment • Clear, sustained argument running throughout, concisely summarised in the conclusion <p>Transferable skills</p> <ul style="list-style-type: none"> • Excellent selection and organisation of material from a range of concise primary and secondary sources, some of which may be of greater complexity than at Level 4 • Balanced account and assessment of opposing views • Clear structure – overall, and within sections/paragraphs 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Excellent detailed and systematic knowledge and understanding of key texts, events, doctrines, theories interpretations and arguments, at least some of which is at, or informed by, the forefront of the discipline, showing awareness of a range of approaches/interpretations where applicable <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Excellent use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Very clear identification of key issues • Excellent focus on key issues • Sophisticated use of sources to provide a detailed critical analysis of the texts, events, doctrines, theories or arguments considered, with significant evidence of own assessment • Strongly sustained argument throughout, concisely summarised in the conclusion, which may also show the implications of the findings for further study of the subject <p>Transferable skills</p> <ul style="list-style-type: none"> • Ability to conduct in-depth, independent research, drawing on a wide range of primary and secondary sources • Excellent selection and organisation of

Class/Mark	Level 4	Level 5	Level 6
		<ul style="list-style-type: none"> • Clear and fluent style • Minimal inaccuracies in grammar and punctuation 	<p>material from a wide range of primary and secondary sources, some of which may be of greater length and complexity than at Levels 4 and 5</p> <ul style="list-style-type: none"> • Highly-developed ability to offer an accurate exposition and fair assessment of opposing views • Exceptionally clear structure – overall, and within sections/paragraphs • Complete and consistent referencing (where appropriate) • Clear and fluent style • Minimal inaccuracies in grammar and punctuation
<p>Second Class Honours (Upper division) (60 – 69)</p> <p>Work of high quality, generally displaying:</p>	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Good knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Appropriate use of different approaches to the study of religious belief – e.g. exegetical, hermeneutical, systematic, historical, philosophical • Clear identification of key issues • Good focus on key issues • Good use of sources to provide an analysis of the texts, events, doctrines, theories or arguments considered • Coherent argument running throughout and summarised in the conclusion <p>Transferable skills</p> <ul style="list-style-type: none"> • Good selection and organisation of material from a limited range of concise primary and secondary sources at the appropriate level • Balanced account and assessment of 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Good knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments, showing awareness of a range of approaches/interpretations where applicable <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Good use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Clear identification of key issues • Good focus on key issues • Good use of sources to provide a critical analysis of the texts, events, doctrines, theories or arguments considered, with some evidence of own assessment • Clear, coherent argument running throughout and summarised in the conclusion 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Good detailed knowledge and understanding of key texts, events, doctrines, theories interpretations and arguments, showing awareness of a range of approaches/interpretations where applicable <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Good use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Clear identification of key issues • Good focus on key issues • Well-developed use of sources to provide a detailed critical analysis of the texts, events, doctrines, theories or arguments considered, with some evidence of own assessment • Sustained argument throughout and summarised in the conclusion <p>Transferable skills</p>

Class/Mark	Level 4	Level 5	Level 6
	<p>opposing views</p> <ul style="list-style-type: none"> • Appropriate structure – overall, and within sections/paragraphs • Good style • Few inaccuracies in grammar and punctuation 	<p>Transferable skills</p> <ul style="list-style-type: none"> • Good selection and organisation of material from a range of concise primary and secondary sources, some of which may be of greater complexity than at Level 4 • Balanced account and assessment of opposing views • Clear structure – overall, and within sections/paragraphs • Fluent style • Few inaccuracies in grammar and punctuation 	<ul style="list-style-type: none"> • Ability to conduct in-depth, independent research, drawing on a wide range of primary and secondary sources • Good selection and organisation of material from a range of primary and secondary sources, some of which may be of greater length and complexity than at Levels 4 and 5 • Balanced treatment of opposing views • Clear structure – overall, and within sections/paragraphs • Complete and consistent referencing (where appropriate) • Fluent style • Few inaccuracies in grammar and punctuation
<p>Second Class Honours (Lower Division) (50 – 59)</p> <p>Commendable work, generally displaying:</p>	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Satisfactory knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Appropriate use of different approaches to the study of religious belief – e.g. exegetical, hermeneutical, systematic, historical, philosophical • Fairly clear identification of key issues • Satisfactory focus on key issues • Some use of sources to provide an analysis of the texts, events, doctrines, theories or arguments considered • Argument summarised in the conclusion, but no continuing thread of argument running through the whole piece of work 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Satisfactory knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Appropriate use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Fairly clear identification of key issues • Satisfactory focus on key issues • Some use of sources to provide a critical analysis of the texts, events, doctrines, theories or arguments considered • Argument summarised in the conclusion, but no continuing thread 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> • Satisfactory detailed knowledge and understanding of key texts, events, doctrines, theories interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> • Appropriate use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Fairly clear identification of key issues • Satisfactory focus on key issues • Some use of sources to provide a detailed critical analysis of the texts, events, doctrines, theories or arguments considered • Argument summarised in the conclusion, but no continuing thread of argument running through the whole

Class/Mark	Level 4	Level 5	Level 6
	<p>Transferable skills</p> <ul style="list-style-type: none"> Satisfactory selection and organisation of material from a limited range of concise primary and secondary sources at the appropriate level Fairly balanced account and assessment of opposing views Fairly clear structure – overall, and within sections/paragraphs Reasonable style A number of inaccuracies in grammar and punctuation 	<p>of argument running through the whole piece of work</p> <p>Transferable skills</p> <ul style="list-style-type: none"> Satisfactory selection and organisation of material from a range of concise primary and secondary sources, some of which may be of greater complexity than at Level 4 Fairly balanced account and assessment of opposing views Fairly clear structure – overall, and within sections/paragraphs Reasonable style A number of inaccuracies in grammar and punctuation 	<p>piece of work</p> <p>Transferable skills</p> <ul style="list-style-type: none"> Ability to conduct in-depth, independent research, drawing on a range of primary and secondary sources Satisfactory selection and organisation of material from a range of primary and secondary sources, some of which may be of greater length and complexity than at Levels 4 and 5 Fairly balanced treatment of opposing views Fairly clear structure – overall, and within sections/paragraphs Some attempt at referencing, although this may be neither complete nor consistent Reasonable style A number of inaccuracies in grammar and punctuation
<p>Third Class Honours (40 – 49)</p> <p>Adequate work, generally displaying:</p>	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> Adequate knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> Appropriate use of different approaches to the study of religious belief – e.g. exegetical, hermeneutical, systematic, historical, philosophical Some attempt to identify key issues Some attempt to focus on key issues Limited use of sources to provide an analysis of the texts, events, doctrines, theories or arguments considered 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> Adequate knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> Appropriate use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical Some attempt to identify key issues Some attempt to focus on key issues Limited use of sources to provide a critical analysis of the texts, events, 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> Adequate knowledge and understanding of key texts, events, doctrines, theories interpretations and arguments, with limited attention to detail <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> Appropriate use of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical Some attempt to identify key issues Some attempt to focus on key issues Limited use of sources to provide a

Class/Mark	Level 4	Level 5	Level 6
	<ul style="list-style-type: none"> Argument summarised in the conclusion, but no continuing thread of argument running through the whole piece of work <p>Transferable skills</p> <ul style="list-style-type: none"> Some attempt to select material from a limited range of concise primary and secondary sources at the appropriate level Fairly balanced account and assessment of opposing views Some evidence of structure, probably following that found in one or more secondary sources Lacks fluent style A significant number of inaccuracies in grammar and punctuation 	<p>doctrines, theories or arguments considered</p> <ul style="list-style-type: none"> Argument summarised in the conclusion, but no continuing thread of argument running through the whole piece of work <p>Transferable skills</p> <ul style="list-style-type: none"> Some attempt to select material from a range of concise primary and secondary sources, some of which may be of greater complexity than at Level 4 Fairly balanced account and assessment of opposing views Some evidence of structure, probably following that found in one or more secondary sources Lacks fluent style A significant number of inaccuracies in grammar and punctuation 	<p>detailed critical analysis of the texts, events, doctrines, theories or arguments considered</p> <ul style="list-style-type: none"> Argument summarised in the conclusion, but no continuing thread of argument running through the whole piece of work <p>Transferable skills</p> <ul style="list-style-type: none"> Some ability to conduct in-depth, independent research, drawing on a range of primary and secondary sources Some attempt to select material from a range of primary and secondary sources, some of which may be of greater length and complexity than at Levels 4 and 5 Fairly balanced treatment of opposing views Some evidence of structure, probably following that found in one or more secondary sources Some attempt at referencing, although this may be neither complete nor consistent Lacks fluent style A significant number of inaccuracies in grammar and punctuation
<p>Marginal fail (35 – 39)</p> <p>Defective work, generally displaying:</p>	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> Partial knowledge and understanding of some key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p> <ul style="list-style-type: none"> Inadequate grasp of different 	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> Partial knowledge and understanding of key texts, events, doctrines, theories, interpretations and arguments <p>Intellectual and cognitive skills</p>	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> Partial knowledge and understanding of key texts, events, doctrines, theories interpretations and arguments, with no attention to detail <p>Intellectual and cognitive skills</p>

Class/Mark	Level 4	Level 5	Level 6
	<p>approaches to the study of religious belief – e.g. exegetical, hermeneutical, systematic, historical, philosophical</p> <ul style="list-style-type: none"> • Little attempt to identify key issues • Little attempt to focus on key issues • Poor use of sources to provide an analysis of the texts, events, doctrines, theories or arguments considered • No clear conclusion <p>Transferable skills</p> <ul style="list-style-type: none"> • Little attempt to select material from a limited range of concise primary and secondary sources at the appropriate level • Little or no attempt to consider opposing views • Little evidence of structure • Very difficult to read • Multiple inaccuracies in grammar and punctuation 	<ul style="list-style-type: none"> • Inadequate grasp of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Little attempt to identify key issues • Little attempt to focus on key issues • Poor use of sources to provide an analysis of the texts, events, doctrines, theories or arguments considered • No clear conclusion <p>Transferable skills</p> <ul style="list-style-type: none"> • Little attempt to select material from a range of concise primary and secondary sources, some of which may be of greater complexity than at Level 4 • Little or no attempt to consider opposing views • Little evidence of structure • Very difficult to read • Multiple inaccuracies in grammar and punctuation 	<ul style="list-style-type: none"> • Limited grasp of different approaches to the study of religious belief – e.g. linguistic, exegetical, hermeneutical, systematic, historical, philosophical • Little attempt to identify key issues • Little attempt to focus on key issues • Poor use of sources to provide a critical analysis of the texts, events, doctrines, theories or arguments considered • No clear conclusion <p>Transferable skills</p> <ul style="list-style-type: none"> • Little evidence of ability to conduct in-depth, independent research, drawing on a range of primary and secondary sources • Very limited attempt to select material from a range of primary and secondary sources, some of which may be of greater length and complexity than at Levels 4 and 5 • Little or no attempt to consider opposing views • Little evidence of structure • Little or no attempt at referencing • Very difficult to read • Multiple inaccuracies in grammar and punctuation
Poor fail (21 – 34)	Displays the same defects as ‘Marginal fail’, but to a markedly more serious degree.	Displays the same defects as ‘Marginal fail’, but to a markedly more serious degree.	Displays the same defects as ‘Marginal fail’, but to a markedly more serious degree.
Comprehensive fail (0 – 20)	The student shows virtually no signs of having understood the subject, and produces nothing that begins to answer the questions set.	The student shows virtually no signs of having understood the subject, and produces nothing that begins to answer the questions set.	The student shows virtually no signs of having understood the subject, and produces nothing that begins to answer the questions set.