

For distance learning  
enquiries, please contact:

Laura Jarvis,  
Humanities Distance Learning Administrator  
t: +44 (0)115 951 5897  
e: [laura.jarvis@nottingham.ac.uk](mailto:laura.jarvis@nottingham.ac.uk)  
w: [www.nottingham.ac.uk/theology](http://www.nottingham.ac.uk/theology)

Department of Theology and Religious Studies  
**MA Church History (Distance Learning) V690**  
Programme Handbook  
[www.nottingham.ac.uk/theology](http://www.nottingham.ac.uk/theology)



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# Welcome to the Department of Theology and Religious Studies

We are delighted that you're interested in this distance learning programme and welcome the opportunity to tell you more about it.

This handbook is designed to provide you with an overview of the modules available to study on the MA in Church History, as well as information on resources, assessment and key contacts for each module.

The University of Nottingham is consistently ranked within the top 10 universities in the United Kingdom and within the top 100 worldwide. We are a member of the Russell Group of research-intensive universities. Our priorities are therefore world-leading research, excellence in teaching, and the highest quality of support for students and staff.

The University has grown exponentially since 1877, when WE Gladstone laid the first foundation stone in the city centre. Generously funded in the early 20th century by the chemist-philanthropist and committed Wesleyan Sir Jesse Boot, the University was granted its Royal Charter in 1948. We now have five sites in the UK and campuses in Malaysia and China. But despite our size, the University still operates very much on a human scale. Enquiries to the central administration are dealt with promptly and efficiently. There is a dedicated Distance Learning Administrator within the School of Humanities, and a dedicated subject librarian based at the Hallward Library.

With a permanent academic staff of 17, the Department of Theology and Religious Studies is large enough to be able to offer an exciting range of modules and research opportunities, but small enough for staff and students to get to know each other, and enjoy friendly and productive relationships.

Theology and religious studies is a challenging and varied discipline, ranging from ancient history and the close study of texts, to modern thought and the grappling with great ideas.

Established over 50 years ago, we have research expertise across a wide range of areas, incorporating the Centre of Theology and Philosophy. All of our academic staff have international recognition in their fields of research. Much of the work carried out in the department is interdisciplinary; engaging with critical theory, economics, history, literature, natural science, philosophy, and politics.

Through the establishment of the MA in Church History by distance learning, together with its sister programme, the MA in Systematic and Philosophical Theology by distance learning, the University is making it possible for students who are unable to take advantage of a period of full-time residence in Nottingham to enjoy the benefits of studying for a Nottingham masters degree.

We also hold an annual residential seminar each Spring, at which the photos in this brochure were taken, and which you are encouraged to attend if you can. Please see page 06 for more information.

**We welcome you to the department and wish you every success with your studies.**

**Associate Professor Simon Oliver**  
Head of Department of Theology and Religious Studies



# Application and registration

The normal admissions requirement for the degree is a 2:1 (upper second class honours degree or international equivalent) in a relevant subject (for example: theology, history, philosophy or classics). Applications will be considered from prospective students who, while not possessing a first degree in a cognate discipline, can demonstrate a work or voluntary commitment to the subjects included within this programme.

You can apply for the MA in Church History by completing the online application form. Go to [pgapps.nottingham.ac.uk](http://pgapps.nottingham.ac.uk)

The University will usually begin processing your application on the day that it is received.

You may begin the degree on either 1 October or 1 February in any year.

# Course structure

The structure of the distance learning degree is the same as the structure of Nottingham's other taught masters degrees in theology and religious studies. It is possible for you to interchange modules from the distance learning courses and the on-campus courses, if it is practical for you to do so. The major differences are that you study for the qualification over a period of two to four years, rather than over one year full-time, and you study from home.

## Modules

We operate a modular system in which all modules are credit-bearing. In US parlance, a module is known as a 'class'. You need to pass a certain number of credits in order to qualify for an award. The masters comprises 180 credits in total; 120 credits worth of modules, and a 15,000-word dissertation which is worth 60 credits.

Unless you are granted an exemption, students are required to take a module in Research Methods (20 credits), and then a further four or five modules in church history. The church history modules (in common with those taught in the department's other masters programmes) may be taken at either 20 or 30 credits. This means you can decide whether to study five modules, or to focus more intensively on just four. The choice is yours. (Interchange is also possible with the sister programme in systematic and philosophical theology, or if feasible, with the residential MA programmes).

## You can study:

- Research Methods (20 credits)
- plus**
- 5 modules x 20 credits = 100 credits
- or**
- 2 modules x 20 credits + 2 modules x 30 credits = 100 credits
- followed by**
- 15,000-word dissertation (60 credits)

The difference between 20- and 30-credit modules is partly in the amount of course material that you have to study. A 20-credit module requires 200 hours of study (including the preparation and writing of an essay for assessment), while a 30-credit module requires 300 hours of study. Particular modules are not tied to particular semesters.

## Assessment

Assessment for each module is usually in the form of one 5,000-word essay for 20-credit modules and one 7,000-word essay for 30-credit modules, with the 30-credit essay titles intended to be more challenging.

There are no written examinations for the masters.

## Dissertation

At a suitable point in the course, you will be expected to start work on a dissertation proposal. The course director will advise you on how to do this, and which member of staff can most appropriately act as your dissertation supervisor. It is very important that you find a topic that is genuinely interesting to you, and which can be sensibly treated in the space of 15,000 words.

# Resources

## The University library

Studying for the masters requires you to engage with a mixture of printed and electronic resources. Some of these may be originally printed materials, now available to you in electronic format; for example, downloads of journal articles, or books printed before 1800 (the University library has electronic versions of all books that were printed in Britain before 1800).

Where possible we have arranged that some of the library resources will be available to you online via the University's 'e-library' gateway. This allows you to access the digitised resources of The University of Nottingham.

You will also be expected to visit libraries to research topics and to obtain books, either through your local university library, through the University's postal loan scheme (which is available to students in the UK) or through purchasing your own copy of key texts. The University library offers a photocopying service which is subject to a small charge. Part-time postgraduate students are entitled to £25 a year of free photocopying in the library, and £20 a year of inter-library loan vouchers.

There are also often good theological libraries in seminaries, theological colleges and cathedrals, and they warmly welcome new readers. The residential library at St Deiniol's Hawarden, Flint (known as Gladstone's Library – [www.st-deiniols.com](http://www.st-deiniols.com)) is very good for our subject area, and can be an excellent retreat for people who need a quiet focus on study for a few days. County library services can also be very helpful in obtaining books for students. Experience has shown that obtaining good printed resources is rarely a problem for distance learners based in the UK, and with sufficient planning, difficulties can usually be overcome by those who are living abroad.

## Moodle and the internet

We make use of a Virtual Learning Environment (VLE) called Moodle. To access Moodle you will need to log in to the student portal with your username and password. You can use Moodle to download course materials and contact fellow distance learners through the student forum.

Although your modules will be sent to you in hard copy they will also be accessible to you via Moodle, allowing you to access links to texts immediately. Moodle also enables you to access film and sound clips, or view images relevant to your modules. The course tutors will be developing and updating the Moodle resources as an ongoing part of the programme development.

You can use the telephone to keep in touch with your tutors, although in practice email is usually the most efficient method. We hope to hear from you regularly, and particularly at the point when you are deciding which essay to write.

# The annual residential seminar

**Experience has shown that distance learners make the best progress when they have some opportunity to get together face-to-face with other students and their tutors, even if this is limited to a few days in the year. The pay-off for what often seems like a very brief contact period is considerable: it helps you to feel part of a community of fellow learners, and getting to know your course director and other staff can help immeasurably when you make contact subsequently by email or phone. Equally, we like to get to know you, and to keep on track with how you are enjoying the course.**

We hold an annual residential seminar each spring. You are strongly encouraged to come every year if you can, and at least once during your studies. In addition to meeting with other distance learning students, you will have the opportunity to meet full-time, campus-based students, and academic and administrative members of staff.

A programme of seminars and lectures is provided, and there is time to use the library, meet your tutors and soak up the atmosphere on campus.

The dates of forthcoming residential seminars are:

- Tuesday 6 May to Thursday 8 May 2014
- <sup>a</sup> Tuesday 14 April to Thursday 16 April 2015





# Academic aims of the course

People decide to study church history for many different reasons. Some have studied theology or history at some point in the past, and remember that religious history was the part of the syllabus that gripped them the most; they want to re-engage with it later to keep their brains ticking over.

Some find that studying the historical background of their faith helps them to understand who they are as Christians; they seek a firmer grip on the Christian past, in order to make sense of the Christian present. Others may have no particular church links, but have become fascinated by earlier Christian communities, or particular historical figures.

Others are primarily motivated by the need to articulate well-grounded theology in the contemporary world; they realise that the study of historical theology empowers the theologian to challenge contemporary assumptions and recover older insights.

Whether you see yourself as primarily interested in historical theology, or in the social history of Christianity, or are simply not sure what your focus will be, this degree will have something to offer you. The academics who have developed the course happily embrace various different perspectives, and we have no particular orthodoxy of methodological approach. We endeavor to use the vast richness of the historical resources of the Christian tradition to explore the interface between history, culture and theology, and we will do our best to help you to do the same.

All degree courses at The University of Nottingham (and elsewhere) have their educational aims and learning outcomes formulated in a document known as a programme specification. We have reproduced part of this document below, so that you can see for yourself what we hope you will achieve.

## The educational aims of the MA in Church History are to:

- foster in students the ability to explore and reflect critically upon Christian practice and expression in its historical context at a level appropriate to postgraduate study
- attract students from a variety of ages, locations and academic backgrounds to develop and expand their range of knowledge in the field of the history of Christianity
- enable students to make the transition from undergraduate study to study based on research so that those who wish to proceed to a research degree are suitably equipped to do so
- provide training and experience in research methods in church history, and in studying a broad historical framework
- use the research interests of staff to inform and enhance student learning

The learning outcomes for the MA in Church History are described as follows:

## Knowledge and understanding

You will be:

- able to demonstrate a critical understanding and competence in the history of Christianity, and to evaluate the contribution of major religious thinkers and movements, in the (i) ancient (ii) patristic (iii) medieval and/or (iv) modern period
- able to demonstrate a critical comprehension and sophisticated analysis of current debates in the area of the history of Christianity
- able to critically and empathetically analyse a diversity of primary and secondary sources

## Intellectual skills

You will be able to:

- interpret and critically reflect upon classic or contemporary texts, combining independence of judgement with appropriate recognition of existing scholarship
- think critically and independently about the way in which people have thought and acted in the past
- engage in significant independent research in a systematic manner
- present the results of research in a written form, offering arguments and marshalling evidence to support them

## Professional/practical skills

These comprise:

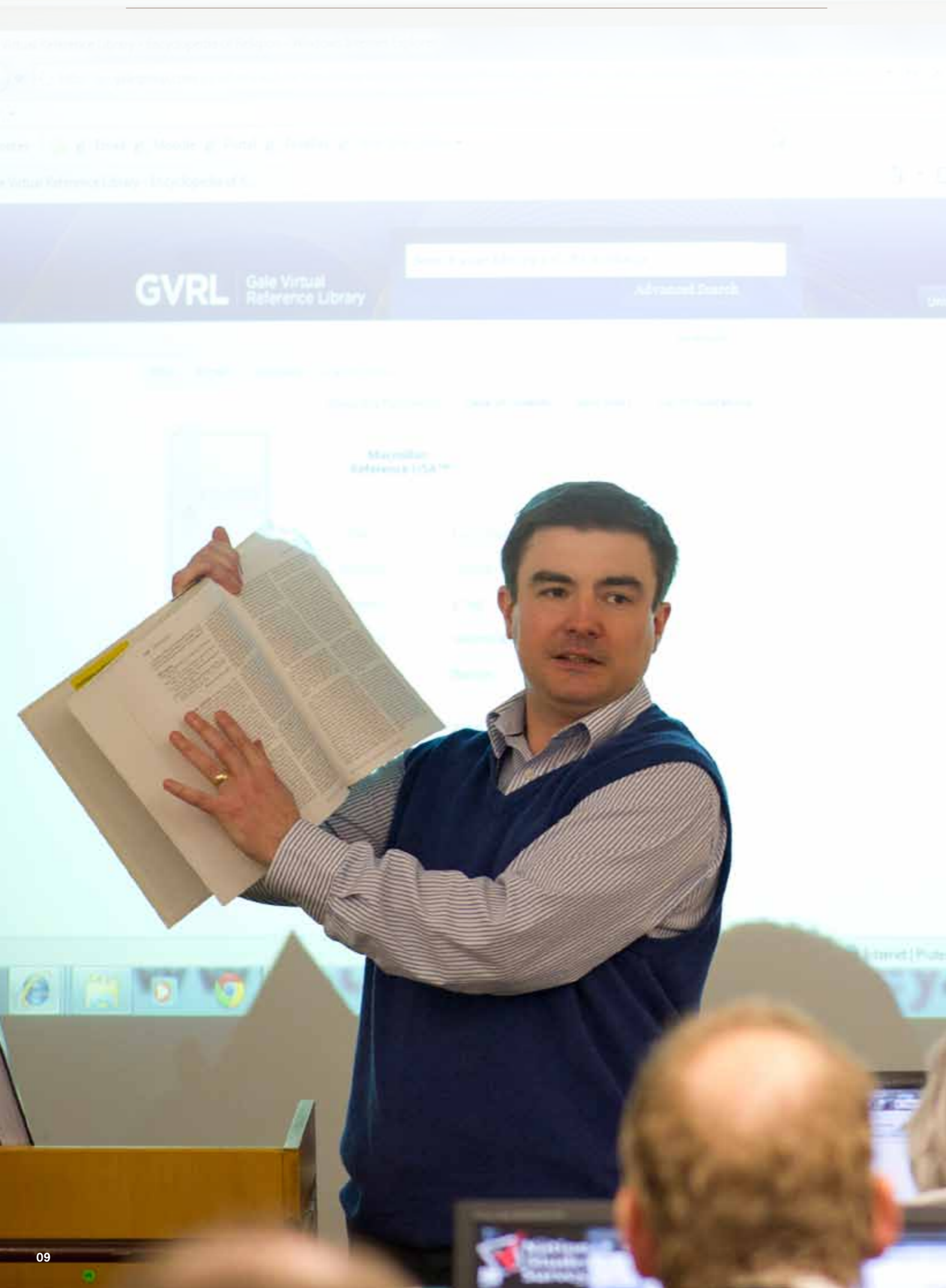
- the use of word-processing packages for producing long documents
- the use of information technology and the internet for effective communication, learning and/or research
- the exercise of initiative and personal responsibility.
- research skills
- the ability to motivate oneself
- the ability to work autonomously

## Transferable/key skills

You will be able to:

- deal with complex issues systematically and creatively
- engage in independent learning
- communicate effectively with varied audiences both orally and in writing
- make discriminating use of a range of library and information resources in order to identify appropriate source material, compile bibliographies and inform research
- communicate ideas, arguments, principles, theories and develop sophisticated arguments

We have included the educational aims and the learning outcomes so that you can see clearly what our purposes are in teaching this degree, and so that you can decide whether this is the right approach for you. If you need to persuade your employer to give you time for study, you might find it helpful to show them the educational aims and learning outcomes.



# Modules

All our modules are written and tutored by subject experts, who are also engaged in teaching, researching and supervising postgraduates at The University of Nottingham.

## Research Methods and Resources

**Module convenor:** Dr Frances Knight and Dr Simon Oliver (with other members of the course team)  
**Status:** Compulsory 20-credit module (unless an exemption is granted)  
**Module code:** V84327

### Module content

This module introduces the skills and resources you will need for academic work at postgraduate level, and introduces you to methodological and theoretical issues which arise in many areas of theology and religious history. Topics to be covered include the critical use of sources, academic presentation, essay writing and research methods approaches. The assignment will require you to discuss developments in scholarship in one particular time period of church history over the last 30 years.

### Module aims

- Present written work according to professional academic standards for the humanities.
- Use relevant IT programmes and resources to conduct research, including the online library catalogue and the internet.
- Make discriminating and critical use of a range of sources both primary and secondary, including journal articles, books and internet-based materials.
- Demonstrate critical knowledge of recent developments in systematic theology or church history, displaying knowledge of a range of research projects and methods.

## The Israelite Gospels

**Module convenor:** Dr Holger Zellentin  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V84006 (20 credits) V84007 (30 credits)

### Module content

This module traces gospels that simultaneously proclaim a belief in Jesus and see themselves as part of Israel from the 1st through to the 7th centuries C.E. It places the religious movements constituted by these gospels' audiences in their broader cultural contexts and defines them vis-a-vis gentile Christianity and rabbinic Judaism. Texts under consideration are the Gospel of Matthew, the Didache, the Didascalia, the Pseudo-Clementine Homilies and Recognitions, the Quran, and rabbinic and patristic heresiology.

### Module aims

- Develop your ability to understand a variety of late ancient texts independent of their transmission history and in the context of the religious self-identity of the texts themselves.
- Provide you with a thorough introduction to late antique forms of religious discourse and to foster understanding of how ancient discourses still exercise influence today.



### Early Christian Writings (outside the canonical collection)

**Module convenor:** Professor Thomas O'Loughlin  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V84328 (20 credits) V84329 (30 credits)

#### Module content

You will undertake a close reading of four or six of the earliest Christian documents of various lengths in their entirety. The concerns of each text will be given priority rather than viewing them as sources for other thematic concerns. This will lead to an examination of how these documents bring before us the history of the earliest churches, and exhibit both their theological concerns and styles of theology. There will be close attention throughout the module to how these texts have been used in theology in the past and how they can be used in theological understanding today.

#### Module aims

- To enable you to develop a thorough familiarity with documents which you will have already heard much about, but which are rarely given the direct attention they need if they are to be used competently and confidently within theological investigations or historical research.
- To provide training in the academic discipline of patristics and historical theology so that other early documents (not read as part of this module) can be used effectively by you.
- To introduce you to the problematic boundaries within early Christianity between the documents commonly known as the 'New Testament' and other texts, and the relationship between all these texts and the communities in which they arose.

#### Early Christian Writings

We will examine these texts:

The Didache  
The Letter of Barnabas  
The Letter of 'Clement' to the Corinthians (I Clement)  
The Letters of Ignatius of Antioch  
The Letter of Polycarp  
The Martyrdom of Polycarp

### The Developing Tradition: Theologians of the 2nd Century

**Module convenor:** Professor Thomas O'Loughlin  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V843190 (20 credits) V84320 (30 credits)

#### Module content

The module will be a close reading of four or six 2nd-century Christian documents of various lengths. This will lead to an examination of how these documents bring before us some central questions regarding Christian theology. There will be close attention throughout the module on how these texts have been used in theology in the past and how they can be used in theological understanding today.

#### Module aims

- Help you develop a thorough familiarity with theological texts from the time when Christian theology was acquiring its distinctive form, and to use these texts competently and confidently within theological investigations or historical research.
- Provide you with advanced training in the academic disciplines of patristics and historical theology.
- Develop your understanding of how Christian doctrine developed.

#### Pre-requisite

Before taking this module, you must successfully complete Early Christian Writings (outside the canonical collection). It is assumed that a student taking The Developing Tradition has an established skill-set for working with ancient documents resulting from having already completed Early Christian Writings. This skill-set will enable you to undertake a more sophisticated examination of the texts treated on this module and to work with texts that are more problematic both historically and theologically.

#### The Developing Tradition

We will examine these texts:

Fragments of lost gospels, and the Agrapha  
Hermas, The Shepherd  
The Epistle to Diognetus  
The fragments of Papias  
The Homily known as II Clement  
The Protoevangelium of James

### The Emergence of the New Testament Canon

**Module convenor:** Professor Thomas O'Loughlin  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V84321 (20 credits) V84322 (30 credits)

#### Module content

This module will examine the factors in early Christianity which led to certain documents being given special status within the community's worship, memory, and theological perception. It will look at how this collection of documents expanded and evolved in theological significance until it became generally accepted to be a body of sacred scripture. The module will also explore the impact of the emergence of a Christian canon of theology, and its significance for Christianity as a lawful religion within the Roman empire.

#### Module aims

- Enable you to appreciate how the New Testament (as a book), came into existence within a very specific church setting.
- Enable you to acknowledge and understand the impact of the development of the New Testament and how its contents were viewed as objects by Christians and read within theology.
- Teach you to appreciate how canonical status had long term implications for church law.
- Provide you with the critical base for reviewing the notion of canonicity within theology and its implications for particular debates.

### Reading Medieval Theologians from Anselm to Ockham

**Module convenor:** Professor Thomas O'Loughlin  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V84316 (20 credits) V84317 (30 credits)

#### Module content

This module will examine a range of primary texts, in translation, that extend in time from Anselm (c.1033-1109) to William of Ockham (c.1285-1347). The texts will vary in genre from formal academic works to liturgical texts composed in the period. Through a close reading of these texts you will come to understand how Anselm's theological method marked a break with the past; how the rise of the university affected theology; how the recovery of Aristotle and the reception of Islamic thought affected theology; and how some texts looked at the characteristics of scholasticism.

#### Module aims

- Develop your ability to read and use a variety of medieval theological styles as sources for your own theological speculation, using the medieval authors competently, appropriately, and contextually.
- Provide a thorough survey of a critical period in the development of the western church and its theology, with an appreciation of how the issues that first appeared in the scholastic period continued to shape western Christianity from the time of the Reformation to today.



### The Virgin Mary in Christian Tradition

**Module convenor:** Dr Mary Cunningham  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V84304 (20 credits) V84306 (30 credits)

#### Module content

This module seeks to develop core skills in historical and systematic theology with reference to Christian doctrine and devotion concerning the Virgin Mary. The module will study the historical development of the Marian cult in eastern and western Christian traditions, with emphasis on its spiritual, doctrinal, and liturgical importance. It will show how Christian interest in the Virgin Mary increased in the course of the first five centuries of the Church, especially with regard to three main aspects: her central role in the incarnation of Christ, her status as a model of virginal asceticism, and her capacity to act as protector or intercessor for Christians. Moving to the medieval period, the module will then explore scholastic theologians' interest in the Virgin Mary's relationship with both God and the human race. Was she free from original sin, or immaculately conceived, in view of her special role as birth-giver of Christ, or Mother of God? The final unit of the module will investigate differences in modern perceptions of Mary, for example between eastern and western Christianity, Roman Catholicism and Protestantism, and feminist and more traditional theologians.

#### Module aims

- Introduce you to a subject which spans doctrinal, spiritual and liturgical aspects of Christian tradition. You will be invited to explore the cult of the Virgin Mary from a variety of perspectives and within all of the main Christian churches, including Eastern Orthodox, Roman Catholic, and Protestant.
- The main focus of the module will be on reading primary sources which date from the 1st through to the 21st centuries and learning to assess their importance within the Marian tradition as a whole.

### Dante, Religion and Culture

**Module convenor:** Dr Alison Milbank  
**Status:** Optional. May be taken at 20 or 30 credits  
**Module code:** V84100 (20 credits) V84001 (30 credits)

#### Module content

This module offers students the opportunity to read most of the important Italian poet and lay-theologian Dante Alighieri's works in translation, as well as sources in medieval theology, philosophy and mystical writings. The cultural background in music, art and politics of the period will also be addressed. Primary texts will include the Vita Nuova (his poetic autobiography), Convivio (invitation to a philosophic banquet), Commedia (his journey to hell, purgatory and heaven) and Monarchia (political theory), and writings by Bonaventure, Thomas Aquinas, Hugh of St Victor, Bernard of Clairvaux, Mechtild, Aristotle and Dionysius the Areopagite, as well as contemporary scholarship.

#### Module aims

- Provide you with an understanding of an important poet and lay theologian, an overall general knowledge of medieval Christianity of this period and the relation of religious thought and practice at that time.





## Richard Hooker: Prophet of Anglicanism?

**Module convenor:** Dr Andrea Russell

**Status:** Optional. May be taken at 20 or 30 credits

**Module code:** V84314 (20 credits) V84315 (30 credits)

### Module content

Richard Hooker (1554-1600) is the great theologian of English Anglicanism. This module considers how he has helped shape the development of the Church of England's self-understanding over the centuries. Particular attention will be paid to Hooker's own writing; not simply the *Laws of Ecclesiastical Polity*, but also his sermons, and the many and varied ways in which these have been interpreted. The module will conclude by offering a reading of the ways in which Hooker's work speaks directly to modern theology.

### Module aims

- Develop your understanding of the Elizabethan Church and Richard Hooker's role within it, together with a broader appreciation of the emergence of a distinct Anglican identity and Hooker's contribution to that.
- Through a close examination of Hooker's own writing you will be encouraged and enabled to make your own assessment of Hooker's theological and ecclesiastical beliefs.

## Revivalism and Reform in Britain and America, 1730-1850

**Module convenor:** Dr Frances Knight

**Status:** Optional. May be taken at 20 or 30 credits

**Module code:** V84326 (20 credits) V84326 (30 credits)

### Module content

This module investigates the twin themes of revivalism and institutional ecclesiastical reform in Britain and America, with some reference to European parallels. We will cover the period from the outbreak of evangelical revival in the 1730s, to the last major transatlantic revival of 1859-60. Topics include: the roots of global evangelical revival; consolidation, development and renewal within the evangelical tradition; and national variations of evangelicalism, with particular reference to England, America and Wales and Catholic revivalist movements. The final units of the module are concerned with the institutional reform of the established churches in Britain from 1730 to 1860, with a consideration of the extent to which this can be viewed as a process of revival.

### Module aims

- Develop an understanding of the way in which Christianity was transformed gradually and steadily from its early 18th-century form to the high Victorian years
- Focus on the twin themes of revivalism (both evangelical and catholic) and institutional ecclesiastical reform to illuminate two highly significant topics for understanding this period, and to develop international perspectives upon them.
- Develop a critical appreciation of a variety of primary sources and the flavour and content of Christian writing at different points during the period being studied.

## The Churches and the Social Question in Britain 1815-1900

**Module convenor:** Dr Frances Knight

**Status:** Optional. May be taken at 20 or 30 credits

**Module code:** V84324 (20 credits) V84325 (30 credits)

### Module content

This module investigates differing Christian perspectives on social questions in Britain from the end of the Napoleonic Wars to the beginning of the 20th century. Topics include the legacy of Malthus; Sumner, Chalmers and other political economy theologians; mid-19th-century crises and responses: Chartism, Irish Famine, early Christian Socialism and the Condition-of-England question; Jesus as a social reformer: 19th-century perspectives; Christian social critique and action: Andrew Mearns, Charles Booth, William Booth; *Lux Mundi* and its legacy; *Fin de siècle* social Christianity: Cardinal Manning and the Nonconformist Conscience.

### Module aims

- Develop an understanding of the way in which Christianity in the post-Napoleonic period was transformed gradually and steadily into its late 19th-century counterpart.
- Focus on the 'social question' to illuminate a very significant topic for understanding this period, when Christians expressed strongly-held and changing views on society, politics and theology.
- Develop a critical appreciation of a variety of primary sources, and the flavour and content of Christian writing in different decades.

## Christianity in 20th-century Britain

**Module convenor:** Dr Frances Knight

**Status:** Optional. May be taken at 20 or 30 credits

**Module code:** V84155 (20 credits) V84156 (30 credits)

### Module content

This module investigates mainland British Christianity over the course of the 20th century. Topics include: new century, old faith: 1900-1914; the First World War and beyond: 1914-1939; disruption and revival: 1939-59; reinvention and renewal?: 1960-1975; the millennium ends: 1975-2000. There is an emphasis on attempting to understand religion's regional varieties in England, Scotland and Wales, but this module does not include Ireland.

### Module aims

- Develop an understanding of the way in which Edwardian Christianity was transformed gradually and steadily into its 1990s counterpart.
- Develop an insight into some of the social, political, theological and cultural themes which appear and re-appear in the life and thought of British Christians.
- Develop a critical appreciation of a variety of primary sources, and the flavour and content of Christian writing in different decades.

## Directed Reading

**Module convenor:** An appropriate member of the course team.

**Status:** May be taken at 20 or 30 credits

**Module code:** V84268 (20 credits) V84302 (30 credits)

### Module content

This module provides considerable flexibility for students wishing to pursue a particular academic interest. You will pursue a plan of guided reading in an area of church history or historical theology, in consultation with an appropriate supervisor. The area of study must normally be different from any of those covered by other MA modules, and also distinct from your dissertation. The course director can offer initial advice on topics and supervisors. A Directed Reading module will only be pursued in the final stages of the course.

*Students may take this module as their final or penultimate module with the approval of the course director.*



# Staff profiles

**Dr Frances Knight**, Associate Professor in the History of Modern Christianity, is the course director, and the first port of call for all general academic enquiries about the course, as well as for all matters relating to her own modules. Her area of expertise is Christianity from 1800, with a particular interest in England and Wales. She has written several books on the Church in the 19th century, and is currently working on two more.

e: frances.knight@nottingham.ac.uk

**Professor Thomas O'Loughlin** is Professor of Historical Theology. As a specialist in theology written in Latin in the early medieval west, Tom has attempted to renew the relationship between speculative theology and the historical experience of Christians in numerous books and articles. He considers that experience and believing are not simply a context of theology, but are formative – sometimes for better and sometimes for worse – for theology; and that they contribute to a genetic understanding of where Christianity is today. He is editor of the book-series *Studia Traditionis Theologiae*, and takes a keen interest in how faith is expressed in churches' liturgy.

e: thomas.oloughlin@nottingham.ac.uk

**Dr Mary Cunningham** is Lecturer in Historical Theology. Mary studied at Harvard University and at the University of Birmingham. She is a Byzantinist with a particular interest in eastern Christianity. She has completed research on sermons as sources of theological discussion, and also writes about Byzantine monasticism and the Virgin Mary.

e: mary.cunningham@nottingham.ac.uk

**Professor Alan Ford** is Pro-Vice-Chancellor of The University of Nottingham and also Professor of Church History. Alan studied at Trinity College Dublin and the University of Cambridge. He is particularly interested in Irish religious history and in the theology of the Reformation and Counter-Reformation. In recent times his research has focussed on the 17th-century Archbishop James Ussher of Armagh and religious conflict in Northern Ireland.

e: alan.ford@nottingham.ac.uk

**Dr Alison Milbank** is Associate Professor in Religion and Literature. Alison studied at the Universities of Cambridge and Lancaster. She is particularly interested in the Gothic, and has written about GK Chesterton and JRR Tolkien as theologians, as well as on 19th-century figures as diverse as John Ruskin and Josephine Butler.

e: alison.milbank@nottingham.ac.uk

**Dr Andrea Russell** originally studied Law at King's College London, and has completed BA, MA and PhD degrees in the Department of Theology and Religious Studies at The University of Nottingham, the latter funded by the Arts and Humanities Research Council. Her research interests are mainly focussed on Richard Hooker and 16th-century theology, and she is particularly interested in seeing how 16th-century arguments work out in the 21st-century Anglican Church. She is currently Tutor in Theology at St John's College, Nottingham, but retains oversight of the module on Richard Hooker.

e: andrea.russell@stjohns-nttm.ac.uk

**Dr Holger Zellentin** is Lecturer in Jewish Studies. Holger studied in Strasburg, Amsterdam, Jerusalem, Philadelphia and Princeton. He taught Rabbinics and late antique Judaism in New Brunswick, New Jersey, and at Berkeley, California, before joining the department in Nottingham in 2011. His current research projects include a religious pre-history of Islam, and a study of the ways in which the Talmudic rabbis incorporate Christian narratives.

e: holger.zellentin@nottingham.ac.uk

You can find out more about all of the staff in the department by consulting the Staff Look-up on the departmental web pages:  
[www.nottingham.ac.uk/theology/people](http://www.nottingham.ac.uk/theology/people)





# Marking standards

## Exit points

Most students will take all 180 credits and complete the MA. You can, however, exit from the programme with either a postgraduate certificate (60 credits of modules) or a postgraduate diploma (120 credits of modules).

If it appears that you will be unable to complete the masters within the permitted time allocation (four years) the course director will recommend that you exit from the programme with a postgraduate certificate, or diploma as appropriate.

## Marking standards and degree classification

Your work will be assessed and awarded a percentage, where 0% is the lowest possible mark, and by convention, 85% is the highest possible. To pass, it must be rated 50% or above.

A detailed guide to the assessment criteria will be available to you on Moodle.

Postgraduate diplomas and certificates will be awarded with merit to students who achieve a final credit-weighted mark of at least 60% and with distinction to students who achieve a final credit-weighted mark of at least 70%. Masters degrees will be awarded with merit to students who achieve a final credit weighted mark of 60% or higher and a dissertation mark of 60% or higher. Masters degrees will be awarded with distinction to students who achieve a final credit weighted mark of 70% or higher and a dissertation mark of 70% or higher.

# Fees

**When you apply for the degree, you will be asked to decide whether you wish to study over two, three or four years. The fee that you pay will then be divided over the period of your proposed registration, but the overall amount that you pay remains virtually the same. The only financial penalty for studying over a longer period is that you will be paying a proportion of the annual fee in any particular year, and in common with other universities, the expectation is that the fee will rise slightly in each year.**

If you have a good deal of time to devote to your studies you may wish to opt for a two-year registration. However, if you are busy, perhaps with a demanding job, family responsibilities or church and community commitments (or all three!) you should consider registering for three or four years. Postgraduate study requires time and energy, so before you make your application, you need to plan how you will fit it in. Realistically, you need to have time to study for at least two modules per calendar year.

Current fee information may be obtained from The University of Nottingham website:  
[www.nottingham.ac.uk/fees](http://www.nottingham.ac.uk/fees)

There is no additional fee for tuition at the annual residential seminar, although you will be expected to pay a modest charge for campus accommodation and meals.

There are no examination fees.

## How to pay

Fees can be paid in different ways and you can pay in advance via any of the following methods:

- In person at your bank.
- Online through the student portal.
- Over the phone.
- In person at the Student Services Centre.
- Through bank transfer or by cheque.

The pro-rata fee for each year varies according to fee status, course duration and APL and ELQ if applicable. Each year this yearly fee will be divided into two and two invoices are raised.

Students will have to pay the full amount outstanding by each due date. In practice this means that a lump sum will need to be paid within the first month of the course. After this, it is possible to pay in instalments as long as the full amount outstanding is paid by each due date as stated on the invoice. Fees can be paid at any time through the student portal.

Students need to re-register in August each year, so if any fees remain outstanding you won't be permitted to re-register until they have been settled.

Fees will be billed in October each year with 50% due in October and 50% due in January.



# Academic dress

On the award of your degree, you are naturally entitled to wear the academic dress of The University of Nottingham. The hood for the MA is black lined with light blue silk, edged in cherry red, in the Cambridge shape.



# Contacting us

Department of Theology and Religious Studies  
The University of Nottingham  
University Park  
Nottingham  
NG7 2RD

t: +44 (0)115 951 5897  
e: [theology-enquiries@nottingham.ac.uk](mailto:theology-enquiries@nottingham.ac.uk)  
w: [www.nottingham.ac.uk/theology](http://www.nottingham.ac.uk/theology)

**Dr Frances Knight**  
Course Director  
e: [frances.knight@nottingham.ac.uk](mailto:frances.knight@nottingham.ac.uk)

**Laura Jarvis**  
Humanities Distance Learning Administrator  
e: [laura.jarvis@nottingham.ac.uk](mailto:laura.jarvis@nottingham.ac.uk)

**Neil Smyth**  
Subject Librarian  
e: [neil.smyth@nottingham.ac.uk](mailto:neil.smyth@nottingham.ac.uk)

Details of other useful contact people can be found on the University website: [www.nottingham.ac.uk](http://www.nottingham.ac.uk)

The University of Nottingham has made every effort to ensure that the information in this handbook was accurate when published. Please note, however, that the nature of the content means that it is subject to change from time to time, and you should therefore consider the information to be guiding rather than definitive.

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If you require this publication in an alternative format, please contact us:  
t: +44 (0)115 951 4591  
e: [alternativeformats@nottingham.ac.uk](mailto:alternativeformats@nottingham.ac.uk)

Design: [www.campbellrowley.com](http://www.campbellrowley.com)