



Annunciation Catechesis

**Foundations in Faith for the New
Evangelisation**

Study Guide

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Welcome to learning, praying and transmitting the faith!

Welcome to this course! The coming two years or so will involve you studying the Catholic Faith, asking the Holy Spirit to illuminate your mind and strengthen the gifts of faith, hope and love so that you can better appreciate all that your heavenly Father wants to show you and give to you in his Son, Jesus Christ.

I'd like to introduce three points for you to bear in mind as this course begins.

1. Precisely because we want to witness and speak, to evangelise, to proclaim the Good News, ***we need to prioritise learning*** - from Christ, through his Church. Before speaking, we need to receive, to learn, to study so that our speaking, teaching, and evangelising, draws from the wells of what we have received. St Paul reminded the Corinthian Christians that 'I received from the Lord what I also delivered to you'.¹ He wanted the Corinthian disciples to learn to be receptive to Christ's teaching. They had to learn to hear Christ's words so that they could deliver his Good News to others. Otherwise they would have only their own experiences and thoughts, their own story, to pass on. As those involved in catechesis and the New Evangelisation we have to receive the Lord's teaching through the Church in order to be teachers and evangelisers in our turn, of *Christus totus*, the whole Christ, Christ and his Church.

Pope St John Paul II, in his great Apostolic Exhortation *Catechesi tradendae*, says, 'it is Christ alone who teaches – anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips...Every catechist should be able to apply to himself the mysterious words of Jesus: "My teaching is not mine, but his who sent me"'.² We need to first become learners, to study God's revelation of himself with the light of faith. An ongoing study of the Scriptures and of the Catechism is essential to our ability to be parents, evangelisers and catechists after the Lord's own heart. Then we will be able to transmit faithfully and fully what the Lord wants to teach us.

2. ***The movement in New Evangelisation is always from adoration and worship to evangelisation.*** So we are seeking to draw others into the presence of Christ and into this worship. It is Christ himself, present in his Church, in the Sacred Scriptures and, above all and uniquely, in the Blessed Sacrament, who evangelises. Our task is to remain *with him* and to lead others to him. When we 'go out' we do not of course leave his presence, for he is with us always, till the end of time.³ Helping others to recognise and respond to his Presence is the work of evangelisation.
3. ***We come to the process of learning as whole persons*** in which intellect, emotions, presuppositions and views all play a part in what we receive and how we receive and learn. There are many fine works on the connections between spirituality and study

¹ 1 Cor 11:23.

² John Paul II, Apostolic Exhortation *Catechesi tradendae*, 16 October 1979, 6; cf Jn 7:16.

³ Cf. Mt. 28:20.

and it is increasingly recognised that we do not come to any study in a neutral way, as empty vessels waiting to be filled. We bring to our study, as we bring to the faith, the whole of ourselves.

Spirituality of study:

We conclude this brief introduction by spending some time thinking about what we can call the ‘spirituality of study’. There are many interesting works we could look at. One of the most famous was attributed to St Thomas Aquinas, in which advice is given to a Dominican brother, John, on how to study. The author includes practical recommendations on getting enough sleep, and taking a bath or seeing good friends when depressed over one’s progress in study!⁴ In the twentieth century, Sertillanges wrote on the life of study, inspired by this earlier Dominican text, arguing that, for a Christian, study needs to be considered as a vocation, and involves humility, silence and prayer.⁵

Part 1: The Course

1.1 Aims of the Course

The last three Popes have made it clear that the context for forming the faithful is now the New Evangelisation, a context markedly different from the previous centuries and needing new methods and new vigour to deliver the Good News of Jesus Christ, Son of God and Saviour, a message ‘forever ancient and forever new’.

Therefore, the aim of this *Foundations in Faith for the New Evangelisation* course, offered at FE level, is **to foster a joyful enthusiasm of the faith and a deeper understanding of the Church’s teaching in order to be able to pass it on to others**. As all the baptised are commanded by Christ to pass on the faith which we have been given, the structure of the assignments is such that participants focus on the key points of the area of faith they are studying so that they themselves practice articulating these essential truths. The act of articulating these truths helps understanding and therefore participants gain confidence to joyfully explaining the faith to others in their family, community, parish, etc. This course will also be useful for those who have a formal role in passing on the faith in parishes, such as catechists.

Students successfully completing the Certificate will have:

⁴ See V. White, O.P., *How to Study*. London: Alquin Press ,1947. In fact, it is widely accepted now that this work was not by St Thomas himself.

⁵ A.G. Sertillanges: *The Intellectual Life: Its Spirit, Conditions, Methods*. Trans. M. Ryan. Washington: Catholic University of America Press 1988.

Knowledge

- A basic knowledge of the central Christian doctrines about: God, who is One and Three, about God's work of creation and redemption; about the transmission of the Good News; the Sacraments, the search for happiness and Christian prayer.

Understanding

- An understanding of the interrelatedness of the doctrines of the faith and their importance and role in the Christian life
- An understanding of the meaning and interpretation of the Church's call to a New Evangelisation

Skills

- An ability to use the Bible, the Catechism, and other Church documents as sources of the faith
- Some ability to communicate to a range of possible audiences the results of their study accurately, reliably, appropriately and attractively
- Some ability to plan for passing on the faith in different circumstances
- Some ability to evaluate resources used in presenting the faith

Attitudes

Students completing the course will have been encouraged in:

- A love for *Christus totus*, the Whole Christ, that is Christ and his Church, together with the teachings of the Church, her mission and her people,
- An appreciation of the richness of the sources and content of the Faith,
- A compassion for man in his and her search for happiness and the urgency and significance of the call and mission for a New Evangelisation,
- A faithfulness with regard to the transmission of the Faith in its beauty and wholeness,
- A respect for the dignity of each person loved by Christ and called to communion in the life of the Blessed Trinity.

1.2 Curriculum

The rationale for the curriculum content and for its order is directly related to the Annunciation. The Annunciation is truly at the heart of the New Evangelisation. In this archetypal and historical event the Word became flesh. This Certificate course seeks to draw out how the mystery of the Annunciation is present today. It explains how the New Evangelisation involves Jesus Christ, the Word God, taking flesh in every aspect of our lives and society so that his work of redemption can be carried out.

The programme is an applied one – the aim is both to *inform*, providing substantial knowledge of the faith, and also to *form*. Each unit will contribute to the learning outcomes of knowledge, understanding, skills and attitude as each unit unites the spiritual, the practical and the dogmatic dimensions of the faith.

The course is suitable for all those interested in knowing and understanding their Catholic faith more deeply. As with the first Christians, the closer we come to Christ in our own lives, the more we want to joyfully share this rich treasure with those around us.

1.3 Outline of the programme of study

The twelve units of the course are grouped in four parts:

Part 1: Christ, the Way the Truth and the Life

1. **The Creed:** looking at the History of Salvation, Summary of our faith in Jesus Christ: *Our salvation in Christ and God's free gift of grace.*
2. **The Mystery of Christ and the Holy Trinity:** *Who is God? What does it mean to say that He is Trinity? Who is the Father? Who is Jesus Christ, and who the Holy Spirit?*
3. **The Mystery of the Church of Christ:** *What is the Church? What is the importance of Our Lady and the saints in the Church?*

Part 2: Sources of the Faith

4. **Introduction to Sacred Scripture:** *Reading Sacred Scripture with the mind of the Church, with a focus on how both Testaments are the one word of God.*
5. **Introduction to the Liturgy:** *What do we mean by "liturgy"? How can we better engage with the Mass? Other aspects such as the liturgy of the hours (Divine Office).*
6. **Introduction to the Sacraments:** *What do we mean by Sacrament? Exploring all seven sacraments with a particular focus on the sacraments of initiation.*

Part 3: The Search for Happiness

7. **Grace and the virtues of Faith, Hope and Love:** *Studied in the light of the recent teaching of Popes Benedict XVI and Francis.*
8. **The Dignity of the Human Person:** *Created in the image of God and God's call that we share everlasting happiness with Him.*
9. **Life in Christ** (Catholic moral teaching): *In the light of our call to happiness, eternal life with God, and the grace of Christ.*

Part 4: Handing on the Faith: the New Evangelisation

10. **The New Evangelisation and Sacred Art:** *An exploration of the language of sacred art and how it can help us to explain the faith to others.*
11. **The New Evangelisation and Catechetical resources:** *an examination of catechetical resources, the new media and technology. How can we use these resources in our practice of catechesis and passing on the faith?*

12. **The New Evangelisation and Parish Life:** *The parish as the locus for catechesis and passing on the faith. How can the lay person authentically collaborate with the ministerial priesthood in the context of the parish community?*

1.4 An Applied Course

This is a practical as well as an academic course. As baptised Christians we have been given the Spirit to translate our understanding of the faith into transmission of the faith in whatever circumstance we find ourselves. For this we will be considering:

1. *The spiritual life of the student.* Wherever the student undertakes the course, study, liturgy and prayer are woven into the whole experience.
2. *Skills involved in passing on the faith.* The General Directory for Catechesis speaks of using a rich variety of different methods, always judging them in the light of the pedagogy of God. Students will be taught according to this pedagogy and will be guided into being able to talk or write with confidence about the truths of the faith in its unity, wholeness, truth, goodness and beauty for a variety of audiences, according to the pedagogy of God. To this end the course includes some practical workshops, some which are only completed during the study days and others which are practiced at home and reports are submitted on these. They are not graded.

1.5 Necessary and recommended texts

For the certificate course as a whole, students will need to have access (preferably your own copy) to the following:

For the whole course:

- *The Bible.* We recommend the RSV Catholic edition published by Ignatius Press or Oxford University Press. New out is the *Didache Bible*, also published by Ignatius Press, which gives extensive notes. Many other editions and translations are acceptable, but you will need to ensure that your bible is a Catholic version, with all of the inspired texts.
- *The Catechism of the Catholic Church.* This is the definitive presentation of the faith for our time. It was written precisely to support the work of the New Evangelisation. The most recent edition is the CTS Definitive Edition of the Catechism which reflects the new translation of the Missal.

Recommended:

- *A Biblical Dictionary.* The Scriptures contain revelation and a growing familiarity with these is essential. A Biblical Dictionary will help to unlock many of the puzzles you may face as you read the Scriptures. You may already possess such a dictionary,

but if you wish to buy one we recommend either Scott Hahn: *Catholic Bible Dictionary*, New York: Doubleday 2009 or Xavier Leon-Dufour: *Dictionary of Biblical Theology*, 2nd edition, London: St Paul's 1988. As with the Bible, be careful to use a Catholic text as Protestant ones will not have the complete set of inspired Scriptures and will not reflect the full nature of the Church or take account of the Sacraments.

- Some students find it useful to have a copy of the *Second Vatican Council Documents*. However, these are all online and can be accessed directly from the Vatican website: www.vatican.va. Alternatively, you can purchase new or second hand editions of the documents in editions by Abbot or Flannery (1996 version, Dominican publications). Do note though, that all essential references to these documents is given in the units and owning them is generally more for your own further reading.

Other essential reading will be provided in appendices as needed.

1.6 Scripture and Tradition

This focus on reading the Church's own writings is important and may be surprising. It is part of a wider approach found throughout this course. Emphasis is placed on direct familiarity with these 'primary' sources.

'Primary sources' are those which might be considered the foundations in any field, and upon which others comment and write. In the area of the Catholic faith these are in the first place, of course, the Scriptures, which hold a unique place in any study. The Bible, both the Old and New Testaments, are understood by Christians to be the inspired word of God, a written source for our study that has not only human authors but also God himself as the Divine Author. The reading of the books of the Bible, therefore, will have pride of place in this course. Nothing can substitute for the direct engagement each of us will have with these inspired texts.

As a unique primary source, the existence of the Bible itself points to other texts we need to consider. On a human level, the Bible was written by members of the community of faith that we call the 'People of God' and the life and beliefs of this People are articulated and expressed in other texts that fill out our picture of the Catholic faith and deserve study and reflection. Most notably there are texts for common worship – 'liturgical' texts, and especially those that concern the sacraments. These are also particularly important for us to engage with since they also have the double aspect of flowing from both human and divine levels. These texts seek to express the reality of the mystery of God's grace – his Divine life flowing into human lives. The liturgical and sacramental texts of the Church are also deeply Scriptural in themselves.

In addition to the Scriptures and to liturgical texts there are also many other sources of the Faith in Tradition, such as creeds; the formulations and conclusions of Church councils; the teachings of the popes; the great fathers and doctors of the Church and the writings of saints.

This preference for texts of 'Tradition' might seem strange in a course of study dedicated to the 'New Evangelisation'. The term 'new' seems to imply that we should be preferring the up-to-date, the more recent, and the more current. Is it not better, if we are to study how the Church wishes us to participate in her mission of New Evangelisation, to read books, articles, blogs, published recently, since these are the works that will assist us best in understanding this mission of New Evangelisation, the work of communicating and transmitting the Gospel today?

It is not an either/or, of course, but a both/and. We can read the most recent material in all of its many forms, in order to see how the Gospel is communicated today. Nonetheless, it is also important to note that 'new' in 'New Evangelisation' is not primarily a reference to time or chronology; it is not a reference to 'the most recent'. 'New' is first and foremost a reference to the 'eternal newness' of the Gospel, as Pope Francis puts it in *Evangelii gaudium* 11.

1.7 Recommended websites

Some students may wish to read wider than the recommended reading and so these sites are good places to start from.

www.vatican.va

The website of the Holy See

www.ewtn.com

An excellent library of articles

<http://www.papalencyclicals.net/all.htm>

For teachings of Councils and Popes

<http://popebenedictxvi.blogspot.co.uk/>

For works of Cardinal Ratzinger/Pope Benedict

www.newadvent.org

Includes the 1914 Catholic Encyclopedia, the Summa Theologica of St Thomas Aquinas, editions of the works of the Fathers, and many other items

Part 2: Returning to Study

2.1 Introduction

For some of you, this will be a time of returning to study after a long break. One of the most helpful ways to begin part-time study is to be *organised* and so the next few paragraphs offer some suggestions on this.

However much study you may or may not have done in the past, everyone can still benefit from giving further attention to *how* you study. ‘Studying’ does not just happen automatically even with your tutors telling you everything that you should read, what to write and how to spend your time. **Study engages your own creativity and imagination, which is one reason why it can be so fascinating.**

You will receive some guidance from your course tutor but how well you study depends on the way that you approach the whole project. We will look at the main activities you will undertake on the programme, including reading, taking notes, and structuring and writing your assignment tasks. The study will make a range of demands on you, so it is important that you can develop your time management skills. It can help enormously to engage with others on the course and to gain support from friends and family.

2.2 Reading and Listening

Perhaps the most fundamental activity you will undertake on the programme is to read. Your programme provides some initial readings for you, but each reading will also draw on some other sources. The more you read the fuller will be your own ‘reservoir’ of understanding from which to draw for your assignment tasks.

- Every chapter has a “Task.” Before you begin each chapter, look at what you will be asked to do and focus your note-taking on areas which will directly respond to this Task. (Note, the Tasks are in a separate booklet).
- **Make sure you do the activities in the chapters.** These are to help you to consolidate your learning and in many cases will help you with the final Task for each chapter. If you are ever unsure, please send your notes in the activities to your tutor who can help you.
- Be selective in your reading. Follow up the footnotes only if you have the time – most people don’t! We know that your time for study is limited!
- When you read, try to connect the ideas you come across with other aspects of your course, experiences you have had, or with things that matter to you. If you notice a connection, then stop and pause to think about it. If this is when you are reading the Catechism, then do add in pencil in the margins any cross references or questions you may have.

2.3 Taking notes

One of the purposes of reading and listening to lectures is to help you to develop resources for your own arguments. If you take notes as you read or listen, this helps you to engage with your studies. Taking notes in an active fashion is an important part of learning to think for yourself.

- When a book or article is a core piece of reading for the course, then it may help to make more detailed notes. Otherwise just underline the key or new points, otherwise you will find yourself re-writing the whole unit!
- Summarise key points from the texts that you read, and always practise expressing any important new terms in your own words.
- Note down connections between the ideas, or similarities/conflicts with other ideas that you have encountered.
- Many electronic devices now enable you to add annotations to a text yourself. If you have this kind of device you may want to annotate the text itself with your ideas.
- Keep your notes organised – if electronic, then in folders and sub-folders on your computer. If on paper, keep in a notebook or file. Loose-leaf paper easily gets lost or muddled.

Whilst this course is about becoming familiar with doctrine and its transmission, the top grades will be given to those who make links between one aspect of the learning and other relevant teachings.

2.4 Vocabulary Boxes

Throughout the Units you will come across green vocabulary boxes. These are to help you expand your vocabulary. All specialist fields have their own vocabulary which is a precise way of speaking. Church teaching is no different where many of the words come originally from the Scriptures or the very early Church. After all, if you read a computer manual you will come across their technological language, and you would not expect your doctor to refer to your “funny bone” or your dentist to refer to your “chewing teeth”.

Vocabulary box:

As soon as you begin to study the faith, you may find yourself coming across unfamiliar words. We have created “vocabulary boxes” for you in the text. It would be a good idea to begin to build a glossary for yourself of these terms and any others you may come across. A theological dictionary is very useful. For example, the “*Concise Dictionary of Theology*” by Gerard O’Collins and Edward Farrugia is easy to read and a useful one to have by your side.

This is a good online one:

<http://www.catholicculture.org/culture/library/dictionary/>

2.5 Structuring and writing assignment tasks

Tasks form the backbone of the written work. These are short exercises which both sum up the reading you have done and form you as people who can clearly explain the faith for the sake of others, whether in formal catechesis or in conversation. You will need to send these, chapter by chapter, by email as a word document to your course tutor.

Your tutor will read them and make comments and suggestions. These comments are done electronically using the “Review” function at the top of a Word document. If you do not see any comments in side balloons, click on the Review tab, and then click on “Show Comments.” You should then see comments alongside your work.

Tasks:

When doing the Tasks you may be asked to set your work out as:

i) **Bullet points:**

These help you establish the **Key Points** which could form the outline content of a catechetical session. Most of the time they are the main points you have learned from the reading you have made. They need to be short and punchy and if distilling them from the Catechism, look out for the words in italics as these are the important terms and phrases.

Bullet points are better if graded, so the main one is on the outside and subsidiary ones are set in, e.g.

- God is a Trinity of three Divine Persons⁶
 - He is Father, Son and Holy Spirit
- When we make the Sign of the Cross we are reminding ourselves of the fact that we have been baptised into the mystery of the Holy Trinity
 - We are proclaiming our faith in the triune God
 - We are praying with our bodies as well as with our minds...

ii) **Paragraphs:**

Sometimes you will be asked to write a short paragraph or two on a subject. In this case the language needs to flow. Often this is when you are explaining a concept of Church teaching. Use subheadings at the beginning of each paragraph and always begin with an introduction and end with a conclusion. The introduction will open with a positive statement of the truth of the faith and introduce the subject and the conclusion sums up in a couple of sentences what has been said, adding nothing new.

⁶Cf. CCC 253. Note the reference to the Catechism here. All your key points and many of the subsidiary ones will need references to the reading, from Sacred Scripture, the Catechism, the Course Unit, a Church document or another source. It's generally better to use footnotes rather than brackets.

iii) **Articles:**

Sometimes you have the option to write an answer as if it were an article for a parish magazine. This helps you to focus on the message you wish to explain, and gives you an audience, so as you write you can imagine who your readers will be. As above, beginning and end with an introduction and conclusion and make use of subheadings.

Introduction, conclusion, subheadings and references

- Even if you are not writing in paragraphs, an introduction and a conclusion frame your assignment.
- Always begin with an introduction which sets out what you will be explaining in the Task. It need only be one or two sentences.
- Always end with a short conclusion which sums up the main point(s) you have made. The conclusion must never add new material.
- Use subheadings to help structure the Task, just as this section has made use of subheadings.
 - Subheadings help you to organise your thoughts – it maybe that the subheadings will be the first points you write down when beginning the Task
 - Subheadings help your reader to see where you are headed in the Task
 - Subheadings are useful if you later use the Task as a basis for catechesis or as a handout in catechesis.
- Every point you make, whether it's in paragraph form or in bullet points needs to have a reference to where you read the teaching. See section 2.9 below on how to add references.
 - References show the authenticity of your teaching
 - They show us the sources you have used.

2.6 Managing your time

One of the biggest factors affecting whether or not you will complete this programme is whether you are able to hand in work on time. It helps, therefore, to plan carefully in advance, the regular opportunities you have for study, identifying regular times (and spaces) that will work for you. Study is demanding, so you will need to prioritise your study above many other activities and potential distractions. It is important to involve your family in your plans – it is no good saving all your study time for the weekend and then discover that your husband has invited his Great Aunt to stay.

One thing to consider is marking when you will study onto a calendar. Little and often is much better than three-hour slots. When those times arrive, get down to study without prevarication, face-booking, texting, emailing etc. Treat these times as if you had paid to go to classes; after all you have paid to do this course (or your parish has paid for you out of your contributions to the collection) and you owe it to yourself to give yourself the time.

This may mean changing priorities. Sometimes you will have to decide to spend 30 minutes studying rather than watching that sit-com...

2.7 Valuing relationships with others

It is important when learning at home to develop rapport with your fellow students and with others who might support your work. If you talk about your work with others, then it is often easier to manage the uncertainties that are associated with study. It can help to talk the issues through with someone else before deciding what to do. In his book *The Idea of a University*, Blessed John Henry Newman was clear about the value that inter-personal relationships play in academic work. He would rather have seen a university that did away with examinations and professors, than one which dispensed with halls of residence and tutors.⁷

- Think of ways to provoke from friends and relatives an interest in what you are studying.
- Take the initiative to talk about what you are reading with others.
- Find another student on the programme who is ready to have a regular chat with you about your work.
- Is there a family member who is prepared to read your drafts and point out grammatical and spelling errors or any inconsistencies?

2.8 Plagiarism

The work that you submit to your tutor ***should be your own work rather than someone else's***. So, there are standard academic writing conventions that enable everyone to identify the ways in which your work draws on someone else's ideas.

When you draw directly on someone else's writing:

- Either re-frame the ideas in your own words,
- or quote directly from their work using "quotation marks" around the extract.

In both cases **you should cite the source of the ideas**, i.e. who said or wrote it, where and at what date. This is usually referenced in a footnote. You will also need to provide a reference in a **bibliography** (the list of the sources of your citations) that would allow your reader to locate the original source. As well as acknowledging your debt to someone else, this convention enables you to substantiate points that you wish to make, and it enables the reader to follow up ideas that they consider to be interesting.

Not following these academic conventions is called *plagiarism* – that is, deliberately presenting ideas as your own when you have actually taken them from someone else.

⁷ J.H. Newman, *The Idea of a University*. New Haven, CT: Yale University Press, 2008, p105.

Plagiarism is a serious offence, and therefore any work that is substantially someone else's work without acknowledgement will not be graded and will have to be re-submitted.

The authors expect all students to engage in academic activity with integrity and honesty. Any form of cheating is taken seriously, including plagiarism and collusion. Collusion is cooperation with one or more others in order to gain an unpermitted advantage.

2.9 Giving references and presenting bibliographies

All the reading you mention in your assignment tasks need to be referenced. First of all in the place where it is used, preferably with a footnote.⁸ It is important to make automatic footnotes rather than add them manually. If you do not know how to do this, see section 2.13 below. For a demonstration on how to do this. If you look on the previous page, the reference to Newman's book *The Idea of a University* is referenced in footnote 7 by listing the author, book title, publisher, date of publication and page number. This reference will also need to be listed in a bibliography at the end of an assignment. See the next page for how to set it all out. Please see 2.10 below for a fuller example of how to reference your work.

If you would like to read more about study skills there are some websites available. Although they are aimed at degree students, the advice for all on-line learning is very similar.

<http://www2.open.ac.uk/students/skillsforstudy/>

The Open University provides a helpful website with further details on study skills. The model of learning on this programme is similar to the way in which students study at the Open University.

<http://www.learnhigher.ac.uk/learning-at-university/>

<http://www.learnhigher.ac.uk/writing-for-university/>

<http://www.learnhigher.ac.uk/research-skills/>

The resources available from the LearnHigher website are amongst the most comprehensive that are available.

<http://dyslexystudyskills.group.shef.ac.uk/>

If you have dyslexia, then it will be worth looking at study skills resources that are specifically suited to you, such as this website from the University of Sheffield.

2.10 How to reference your work

As you go through your assignment, **reference as you go along**. Do not leave all the references to the end otherwise you will forget some and it all takes much longer. Below is a sample text and how to reference the sources used.

- Footnotes 9 & 12 are references from the Catechism which is abbreviated by "CCC." The cf. means that the writer has summed up the sense and it is not a direct quotation.

⁸ We do accept brackets but these take up some of your precious word count and interrupt the flow of the text.

- Footnotes 10 & 11 are Scripture references.
- Footnote 13 is a quotation from St. Augustine in the Catechism, so the reference is to St. Augustine in the Catechism paragraph. Note, the exact quotation is in quotation marks.
- Footnote 14 is to a text, so the author, title, place, publisher, date and page number is listed. If referring to the same text again, then just the author or title and page number need to be listed.
- Footnote 15 is to the Missal, so it is referenced. When referencing prayers for the liturgy in the Missal will need say which day and week it come from, e.g. Sunday Year C week 28.
- Footnote 16 is to a Church document (*Dei Verbum*) which is listed by its initials. Again note the direct quotation is in quote marks.

Example

Man is created by God and for God and His dignity rests in that He is called to communion with Him.⁹ God chose us in Christ before the creation of the world to be holy and blameless before Him¹⁰ in order to participate in His divine nature.¹¹ This exalted calling means Man's happiness lies in responding to this desire placed in his heart¹² as St Augustine said, "You have made us for yourself, and our heart is restless until it rests in you."¹³

The works of Christ are the works the Father has given Him to do, demonstrating that He has been sent by the Father to reveal Him.¹⁴ Everything Christ said or did revealed the Father's love and that He had not abandoned men to death but has helped them to seek and find Him.¹⁵ Christ is the final Revelation. *Dei Verbum* says this quite emphatically that the Christian dispensation is the new and definitive covenant as Christ has revealed that God is with us, and confirms it with divine guarantees, by confirming that, "No new public revelation is to be expected until the glorious manifestation of our Lord Jesus Christ."¹⁶

2.11. Typeface and setting the work out

- **Set your work at 1.5 spacing in font size 12.** (Arial users can use font size 11). It is much easier to read and comment on this.
- **Use subheadings in bold** as has been used in this document.

⁹ Cf. CCC 27.

¹⁰ Cf. Eph. 1:4.

¹¹ II Pt. 1:4.

¹² Cf. CCC 1718.

¹³ St Augustine, *Confessions* 1.1 in CCC 30.

¹⁴ Cf. Mackenzie, J: *Dictionary of the Bible*, New York, Touchstone (1995), p.941

¹⁵ Cf. Eucharistic prayer VI in *The CTS New Daily Missal People's Edition*, Catholic Truth Society, London. (2012)

¹⁶ DV4.

- As your work is being sent in by email there is no need to economise on paper; make it pleasant to read.
 - Add an extra space after each paragraph
 - Add a space after subheadings
 - Put the questions in bold

2.12 The Bibliography

- All the works you have used need to be listed in the bibliography
- Do not list texts to which you have not actually referred
- The bibliography needs to be listed in this order:
 - Sacred Scripture
 - Church documents (including those found on the internet)
 - Other texts
 - Internet sources other than Church documents
- Within each section texts are listed in alphabetical order of author – if there is no author (such as the Bible) then list in order of title if more than one version is used.
- Please note the author of the Catechism, the Youcat and Compendium is “The Holy See” and Vatican II documents (such as *Dei Verbum*) has “Vatican II” as the author (*not* Paul VI)
- I have added an internet source so you can see how to cite them. Some of the more academic sites (such as New Advent) will have citing details at the bottom of the page. Otherwise the important details are:
 - **author** if known
 - the article **title** and date first published if known
 - **web address**
 - **date accessed.**
- Don’t forget to list the course material under “books and texts” in the bibliography. I’ve added a sample here for you. It’s helpful to add the version you have used as we do update the units regularly. The version is the number in the footer, e.g. “17.v1.0”.

Example, using the sources listed in the extract above

Sacred Scripture

New Jerusalem Bible, Study Edition: London, Darton, Longman and Todd (1994).

Revised Standard Version Ignatius Catholic Study Bible: Second ed, with introduction
Commentary and Notes by Scott Hahn and Curtis Mitch, San Fransisco, Ignatius Pr.
(2001).

Church documents

The CTS New Daily Missal People’s Edition, Catholic Truth Society, London, (2012).

The Holy See: (2016) *Catechism of the Catholic Church the CTS definitive & Complete Edition*, London, Catholic Truth Society.

Vatican II: Dogmatic Constitution *Dei Verbum*, tr. Liam Walshe. In Flannery A, (Ed) *Conciliar and post Conciliar documents*, Dominican Publications, Dublin,(1965).

Books and texts

McKenzie, John L: *Dictionary of the Bible*, New York, Touchstone, (1995).

Foundations of Faith for the New Evangelisation, Unit 1, The Creed: Summary of the Faith 17v.1.0

Internet sources

St. Cyril of Jerusalem: *Catechetical Lecture 3*, Translated by Edwin Hamilton Gifford. From Nicene and Post-Nicene Fathers, Second Series, Vol. 7. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1894.) Revised and edited for New Advent by Kevin Knight. [online] <<http://www.newadvent.org/fathers/310103.htm>> [accessed 3/6/2014].

A note on abbreviations

- If you make use of abbreviations in your references then they must be listed. It is normal to list them at the beginning of the assignment. (There is no need to list Scripture abbreviation as they are standard.)
- Any text you regularly cite can be abbreviated.
- The short way to cite the course material is by the unit and number.
- When referencing the units in your Tasks, reference them as: e.g. Unit 1 p.10.

Example:

CCC	Catechism of the Catholic Church
DV	Dei Verbum

2.13 Technical advice

For many, this is an adventure into the faith but also into the world of the internet and managing Word documents. If you are not sure, please do ask your Course Tutor for help (or a younger member of the family!)

There are a number of safeguards worth taking so that nasty e-creatures do not gobble up your hard work.

1. Always back it up on a memory stick or two (Clouds can lose material)
2. Email your latest assignment to yourself at the end of working on it as it will provide you with an earlier version if you get too enthusiastic with editing. This is a very safe

way of storing your work – just create an email folder and keep the emails – no need to open them unless you need to.

3. Take care with liquid and lap-tops; the two don't mix!

How to:

How to have 1.5 spacing using Windows (on a PC)

Click on the “home” tab on the top ribbon.

To the right of the section with the different fonts, you will see the word “paragraph”.

Above this are some symbols, one of which looks like this:



Click on the black arrow and then on the option which says 1.5. If you do this at the beginning of your work all the work below will be that spacing, otherwise, to change it, you have to cover the text with the cursor and change when all the text is covered.

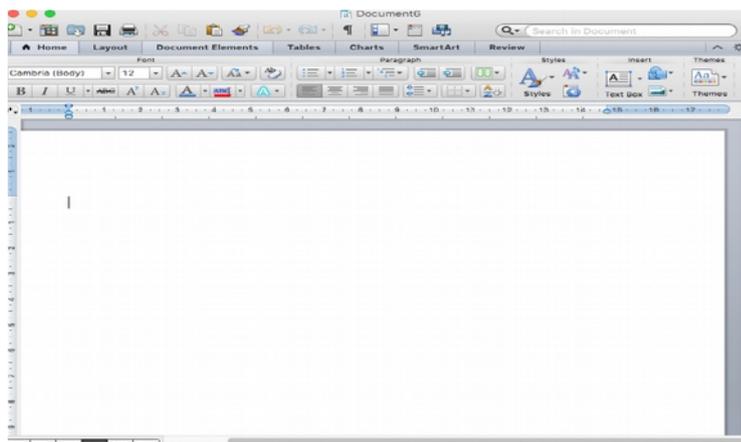
How to have 1.5 spacing (on Mac):

Click the “Home” Tab on the top ribbon.

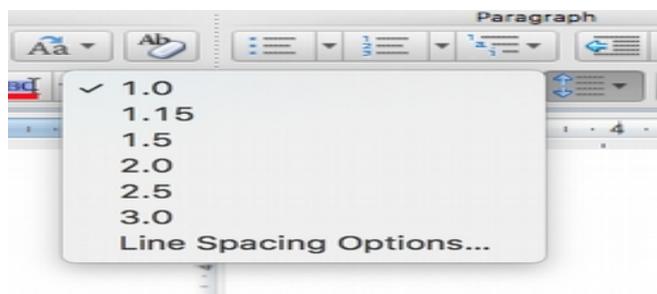
Your screen should look like this:

To the right of the section for **Font**, you will see the section for **Paragraph**.

There you will see a button like this:



Click on this, and you will a series of options which look like this:



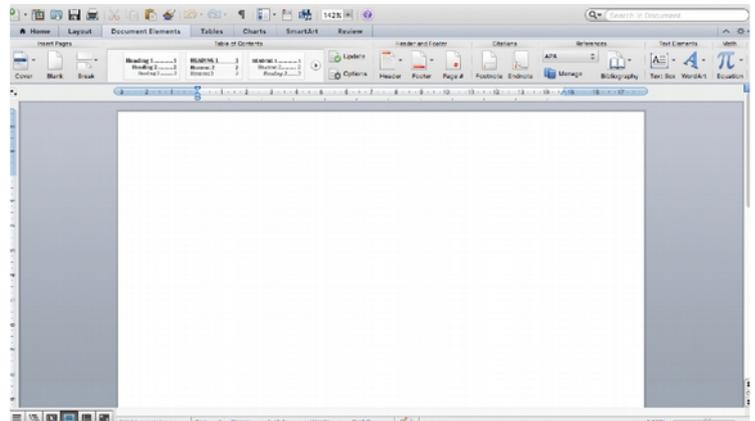
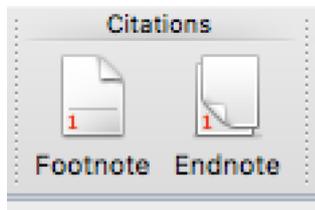
Click on 1.5. If you do this at the beginning of your work, it will remain in that format. Otherwise, you'll need to select the whole of your text with your cursor, and change it then.

How to create footnotes with Windows (on a PC):

1. Look at the menu bar at the top of your screen and click on “references”
2. Look along the ribbon and see AB ¹ Underneath it says “Insert footnote”
3. Click on that and you will be taken to the bottom of the page and a small no. 1 will appear there and in your text.
4. Add your reference at the bottom of the page and when you have finished, scroll back up to where you were writing and carry on.
5. If later you re-arrange your work so that you have to change the order of the sentences, the footnotes will travel with the sentence to which it is attached and automatically change number. So if sentence A ends with footnote 1 and sentence B ends with footnote 2, and you swap them around, the computer will automatically change the footnote number so that sentence A ends with footnote 2 etc.
6. As long as you save your work as you go along, you can play with these things to get more confident with them.

How to create footnotes (on Mac):

Click on the “Document Elements” tab.
Your screen should look like this:
Put your cursor to the end of the relevant sentence you wish to reference.
Then click on “Footnote: in “Citations” section.



Add your reference to the bottom of the page and when you have finished, scroll back up to where you were writing and carry on.

If later you re-arrange your work so that you have to change the order of the sentences, the footnotes will travel with the sentence to which it is attached and automatically change number. So if sentence A ends with footnote 1 and sentence B ends with footnote 2, and you swap them around, the computer will automatically change the footnote number so that sentence A ends with footnote 2 etc.

Part 3: Support for you on the programme

3.1 Study days

As well as the course units acquired via the website, theannunciation.org.uk, there are also 3 mandatory workshop days for completion of the programme. These are times for renewal to sustain you through those periods when you are studying at home. There is always a mixture of lectures, workshops, discussions, liturgy, prayer and social time over meals.

3.2 Your Course Tutor

You will be allocated a personal tutor who support you as you go through the course. Every Task needs to be sent to your personal tutor who will respond with comments and suggestions, confirm and encourage you on your work and will set targets for future assignments. A grade will also be given so that you can mark your own progress against assessment criteria.

3.3 Progression

3.3.1 Units are normally taken consecutively and in the order specified in the curriculum.

3.3.2 Progression to the next unit normally depends upon the submission of the 4 tasks of the previous unit.

3.3.3 Within any academic year, in the case of a failed Task, students may progress to the following Units in order to benefit from ongoing peer support only after discussion with and written approval by the Course Leader and agreement about resubmission arrangements.

3.4 Submitting Assignment tasks

3.4.1 Each task should be submitted to your Course tutor by email by the due date. Your tutor will confirm by email that the work has arrived. If after three working days (not in the holidays) you have not had a reply, send your tutor an email to check that it has arrived. Only resend the work if requested.

3.4.2 Submission within 7 days of the due date counts as meeting the 'due date'.

3.4.3 Each Task should be around 500 words unless specified otherwise.

3.5 Tasks which exceed the word length

3.5.1 All Tasks should include a word count.

3.5.2 Word counts for written Tasks do *not* include the bibliography, appendices, or footnotes. However excessive use of footnotes is not encouraged.

3.5.3 Students are expected to remain within 10% of the maximum word limit for written work submitted for assessment. Tasks that exceed this limit without formal permission in the light of exceptional circumstances will be assessed on the basis of the word limit plus 10%.

3.6 Assessment: General points

3.6.1 Throughout each unit there are a number of 'Activities' as well as 'Tasks'. Most of these are to do for yourself, although at any time if you are not sure about your answer, you can send them to your Course tutor for comments. All of these activities in each chapter –

note-taking, reflections, summaries and so on – are to assist you in mastering the content of what is presented, and they will help with the end of chapter Task. Students are encouraged to take these activities and readings seriously – they constitute the core of the study.

3.6.2 If your work was submitted on time and you received an acknowledgement that it had arrived, and after three weeks it has not been returned, please contact your tutor to check that it's not been lost in the email process.

3.7 Complaints

The Course authors encourage students to discuss any problems or concerns informally with them to seek resolution of any issues as close to the origin of the concern as possible. This can be done via the 'Contact Us' facility on the website, theannunciation.org.uk.

3.8 Data Protection

All personal data will be held by the course authors and tutors in conformity with data protection regulations.