

2022 - 2027

# STUDYGUIDE





# Disclaimer

© 2022 Faculty of Protestant Theology and Religious Studies.

Version 2022 - 1

For additions and corrections: [www.fptr.be](http://www.fptr.be).

This study brochure has been compiled with the greatest care and attention. However, errors and changes are reserved.

The purpose of the study brochure is to provide an informative, summary overview of our organisation, profile, study facilities and regulations, study programmes and related information concerning the Bachelor's and Master's programmes, as well as the postgraduate programmes offered by the FPTR.

The web links and internal links are clickable in the digital version of this document. You can find them on our website [www.fptr.be](http://www.fptr.be).



## Table of content

Preface.....	7
1 General information.....	8
1.1 Historical background .....	9
1.2 Mission .....	10
1.3 Profile .....	11
1.4 Core values.....	12
1.5 Organisational chart.....	13
2 Educational Vision.....	15
2.1 General.....	16
2.2 Courses .....	17
2.3 Researchgroups .....	22
2.4 Domain-specific learning objectives .....	24
2.5 Quality management.....	28
3 Studying at the FPTR .....	32
3.1 Registration.....	33
3.2 Digital en Resident Education .....	37
4 Programmes.....	45
4.1 Study paths.....	46
4.2 Bachelor course.....	48
4.2.1 Bachelor of Theology.....	50
4.2.2 Bachelor of Religious Studies.....	53
4.3 Transition Bachelor - Master .....	58
4.4 Master's degree programme .....	59
4.4.1. General Master's programme .....	62
4.4.2 Pastoral Master's programme.....	66
4.4.3 Educational Master's Programme.....	71
4.4.4 Research Master's Programme .....	74
5 Content of modules .....	77
5.1 General.....	78
5.2 Bachelor 1.....	79

5.2 Bachelor 2.....	85
5.3 Bachelor 3.....	89
5.4 Mastermodules .....	93
6 Postgraduate and PhD programmes .....	96
Postgraduate .....	97
PhD Training.....	99
Contactdetails .....	100
Attachements .....	101
B1 Guidelines PhD .....	101
B2 Internship directory.....	103
Introduction .....	103
Competence proficles.....	104
Overall setup .....	105
Some practical starting points .....	106
Demands for start-up document .....	107
Demands for report .....	109
Assessment protocols .....	110
Bibliography .....	112

## Preface

Now that you have taken this study guide in hand, you are interested in studying. This study guide provides background information and information on studying Protestant theology and religion in Brussels. Welcome!

In what follows, we want to provide information about the structure and the composition of the study programmes at our institution. In addition to information, this guide offers background and vision. Theology and religion are not self-evident in these extraordinary times. For years, people believed that religion would disappear of its own accord as modernity increased. Since the turn of the century, the opposite has been the case. People are more than ever looking for meaning and something to hold on to. Increasingly, people are looking to the traditions that have shaped world cultures for centuries. During this written tour through our institute, we hope to clearly indicate our vision on the future of philosophy of life in general and Christian theology in particular. We will present our open vision, emphasising the interdisciplinary approach. We also point out the importance of diversity. The courses at the **FPTR** strive to provide sufficient knowledge and competence so that future theologians and spiritual counselors can build a constructive synergy of worldviews, something that we believe is vital for the globalised societies of the future.

During the study of theology and religion, a new world opens up for the student. In it, prevailing opinions are critically examined and recalibrated through deepening. This is sometimes confrontational. The study of theology and religion is therefore not without obligation. Along the way, the student meets himself and is given the opportunity to form and ground his personality. Perhaps more than other disciplines, theology invites self-reflection and a constructive positioning in the social landscape.

We wish those who embark on the study a great deal of perseverance. As discussed in this guide, we will do our utmost to guide you in this process.

Prof Dr Johan Temmerman

Dean



# ① General information



## 1.1 Historical background

The study of texts and stories in connection with current reality is one of the oldest disciplines in the world. People have searched for the meaning of life since time immemorial. When tradition was still oral, explanatory stories and systematic analyses of much older traditions were already emerging. The biblical tradition forms a backbone for Western culture, from origin stories to the concept of world history. This tradition gave rise to the concept of theology. From the Renaissance and the Enlightenment onwards, the field of theology is flanked by religious studies or science. During these developments, the Reformation played an important role in the early 16th century. Prompted by the 'rediscovery' of the Gospel by Luther and associates and the enthusiastic waves of early Humanism, more attention was paid to ancient texts, language skills and methods of explanation (hermeneutics).

The historical-symbolic origin of the [Faculty of Protestant Theology and Religious Studies](#) in Brussels lies in this period, namely in the Reformed Academy that was founded in Ghent between 1578 and 1584. It was the period of the great religious wars in our parts. Many towns in Flanders switched to Calvinism in that period. That is why the Academy in Ghent was made possible. But these times are long behind us, fortunately.

During the centuries that followed the tumultuous 16th century, Catholicism reorganised itself in the Flemish provinces. Protestantism remained very quiet, apart from a few enclaves in the Flemish Ardennes. It was not until the 19th century that the Protestant denomination emerged again. From a political point of view, it gained recognition from the government, partly due to the liberal constitution drafted in Belgium. It was only during the Second World War that ministers Émile Hoyois, Matthieu Schyns and William Thomas began to organise theological courses in Brussels. The main reason was that students could no longer travel abroad under pressure from the German occupiers. They used to study in France, Switzerland or the Netherlands. From 1942, this was no longer possible. It is interesting to note that these theological courses were open to men and women.

In 1950, the current faculty was founded by the Protestant Evangelical Church and the Methodist Church. In 1955 the Belgian Christian Missionary Church joined this initiative. After occupying buildings on Vleurgatsesteenweg and Terkamerenlaan, the faculty was able to move into its current premises in Bollandistenstraat.

Since then, training in theology has been provided continuously in the two national languages: Dutch and French. By Royal Decree of 1963, the Faculty was officially recognised as an institute of higher education and is entitled to

award bachelor, master and doctoral degrees in theology and religious studies.

The most recent developments are mainly in the field of broadening and deepening

## 1.2 Mission

The Faculty of Protestant Theology and Religious Studies (FPTR) is an educational and knowledge centre on religion, meaning and pastoral care, with a double mission:

- The training of critically thinking theologians (pastors, teachers and researchers) in Protestant theology from its special connection with the United Protestant Church in Belgium (VPKB) and Protestant Religious Education (PEGO).
- Research in current religious and social developments and theological traditions from a Protestant service perspective.

In this mission statement, we underline the broadening of the past decades, when the traditional educational function was expanded to include an academic knowledge centre in theology and religion. As a result, church education has, on the one hand, been expanded to include research into current social issues relating to religion, with a view to deepening its service to policy-makers and the general public. On the other hand, pastoral training was broadened with specific emphases on chaplaincy, such as airport, prison, hospital and city chaplaincy.



## 1.3 Profile

The **Faculty of Protestant Theology and Religious Studies** is an institute for higher philosophical education. As an educational institution and knowledge centre, it focuses on academic theology and research. The Protestant tradition, with its emphasis on the Bible and critical thinking, is the inspiration behind its profile.

As an institution of higher education, the faculty places specific emphasis on contemporary issues. In doing so, it aims for a high academic content and a scientific methodology, in order to address and nuance the prevailing polarising tendencies in philosophy of life today. The faculty's sights are set on the global situation of religion and Christianity in general, with a particular focus on the European context. As a Brussels-based institution of higher education, we are materially located in the 'heart of Europe', which the faculty also expresses in its intellectual profile. This implies some crucial emphases:

- The issues surrounding religious identity, global ethics and nationalist politics;
- The sociological questions of faith and belonging;
- The challenges posed to religion and traditions by the scientific worldview and secularisation;
- The complex relationship between religious diversity and radicalism.

In these fields, the faculty holds a unique position in the academic world in Belgium. Especially in the field of Protestant theology, which is explicitly non-denominational but broadly socially oriented, it provides a special expertise. It does not shy away from the big questions of life, so that its academic competence is always flanked by a critical evaluation of its own position. In this way, the faculty serves the church and society in rapidly changing times.

The **Faculty of Protestant Theology and Religious Studies** clearly underlines its open and independent character in its profiling. Historically linked to the broad Protestant church traditions, the faculty has offered a home to various denominations from the very beginning. It is therefore committed to various ecumenical and interreligious initiatives. Given that Brussels, as a European capital, is not only cosmopolitan but also welcoming to more than 180 nationalities, the faculty pays ample attention to this social diversity in its profiling. Students from the Far and Middle East, Eastern and Southern Europe, as well as Africa, find in the faculty a challenging and enriching context to study theology and religion at a higher academic level.

Finally, the **Faculty of Theology and Religious Studies** also emphasises language and communication. Theology has everything to do with the Word. Language skills and an accessible tone of voice are vital to the future of

religious traditions and meaning. Thus, the faculty delivers academically educated and communicatively skilled theologians and experts in religious studies.

## 1.4 Core values

The FPTR has three core tasks: education, research and service. In view of its profile, it occupies a special position in these three fields. This is expressed in the following core values.

### *Critical thinking*

Students graduating from the FPTR are theology and religious studies majors who have learned to think critically. The faculty studies texts, traditions, and meaning according to the scientific methods available in the international academic world. The faculty encourages self-reflection and firmly grounded analysis. The interdisciplinary approach to theology and the study of religion ensures an open and critical mind.

### *Research mentality*

Introductory courses and text and language study are invariably continued in the bachelor's and master's programmes by independent research. For this reason, the faculty devotes greater attention in its curriculum to methodology, modelling and descriptive analysis. Theologians graduating from the FPTR have learned to adopt an independent research mentality. They became aware that the situation of religion in Europe does not seamlessly serve as an explanation for global developments. The research mentality at the FPTR broadens the field of study with a global perspective.

### *Communication ability*

The FPTR emphasises easy and accessible communication, based on the basic idea that knowledge is only alive when one can communicate it. Erudition is an important facet of academic activity, but at least as important is the ability to communicate research findings to others. For this reason, the faculty emphasises and teaches students communication skills during their studies. The ability to speak in written and spoken form, a fluent pen and clear exposition are among the core values of the FPTR.

### *Spiritual compassion*

Standing in the Protestant tradition, the faculty recognises the need for a personally lived spirituality. Confessional adherence has given way to an understanding and knowledge of a wide range of different forms of spirituality. With this core value, the faculty encourages reflection on personal involvement with one tradition or another. The attention paid to traditions and rituals, the critical analysis of traditional practices, and the respect for the

diversity of religious expressions, enables the theologian and religious scholar graduating from the FPTR to lead in a constructive and synergistic manner in a diverse society.

## 1.5 Organisational chart

The administrative management of the [Faculty of Protestant Theology and Religious Studies](#) is twofold: a business management and an academic management. The first task is carried out by a Board of Governors. This is in close contact with an Advisory Committee composed of representatives of the stakeholders. The academic management is taken on by the Dean's Office, assisted by the Academic Council. The administrative and publicity tasks are taken care of by the secretariat staff. The faculty members at the FPTR are organised according to the three main disciplines, being Biblical Studies, Historical and Practical Theology and Religious Studies.

Given the changing religious landscape in Flanders and the world, the FPTR takes an anticipatory stance. Within the traditional group of stakeholders, being the church communities and religious education, there is an ongoing debate about the place of religion in the future. In religious education, voices are regularly raised in favour of integrating the philosophy of life subjects into a single subject. The policy in French-speaking Belgium already reduced the number of religious and non-confessional subjects in primary and secondary education by half a few years ago. Dialogue is also taking place in Flanders. But the church reality is also changing rapidly, not least because of the sharp decline in church attendance and a drastic drop in vocations in recent decades. These trends have important consequences for the training of pastors and religious education teachers.

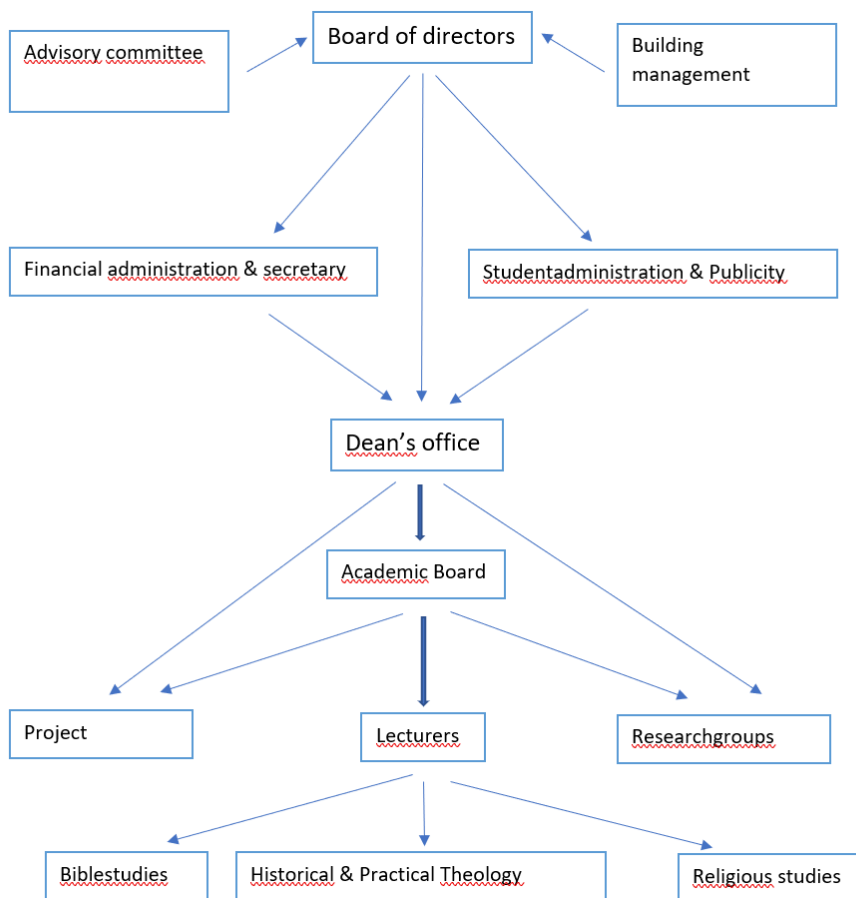
The [Faculty of Protestant Theology and Religious Studies](#) positions itself in this debate in a clear manner, characterised by a critical research mentality. Each academic year, several symposia are scheduled, in which people from the field enter into dialogue with each other in order to explore future possibilities of church and education. We also work on professional learning communities (PLG), in which people are brought together to understand current trends with a view to bringing a decisive voice to the debate. See more about this in the description of the field of Practical Theology.

This proactive attitude of the FPTR also results in a number of collaborations, both national and international. Academic research projects are conducted with foreign partners, bringing together academics from South Africa, Azerbaijan, Serbia and the UK. Within the national borders, the FPTR conducts a six-year research project with the Evangelical Faculty at Heverlee. In the field of Practical Theology, the FPTR organises some chaplaincy

projects in cooperation with the Remonstrant Seminary at the VU (Amsterdam) in a network with the broad group of church and philosophical organisations in Brussels. The fruits of these initiatives will result in a postgraduate course in Chaplaincy. In addition, the FPTR remains the supporting academic arm of church renewal with an interpretation of ministry adapted to the spirit of the times.

The organisational chart of the Faculty of Protestant Theology and Religious Studies takes into account the necessary openness for project work and independence with respect to the composition of the academic core tasks

This produces the following chart:



## ② Educational Vision

## 2.1 General

The Faculty of Protestant Theology and Religious Studies trains pastors, theologians and religious scholars. To take up the ministry of pastor in the United Protestant Church in Belgium, the Master's degree with specialisation in Pastoral Care from the FPTR is required. To teach religion in secondary education, the Educational Master's Degree is required. For the programmes of these programmes, see further in this study guide.

The programmes aim to impart academic knowledge to the student, as it is created in the bosom of the Protestant tradition. A lively interest in social and cultural issues is indispensable. Current issues concerning religion and identity are also part of the study programme. The aim is to develop mature and reasonably argued expertise in order to participate actively in the social debate on faith and meaning in church and society. That is why the personal development of the student is of great concern to us. To this end the study programme stimulates self-reflection and dialogue.

### *Objectives*

- The general objectives of the education can be summarised as follows:
- The FPTR educates students to become scientifically trained theologians and religious experts;
- The educational programmes of the FPTR aim to combine sound scientific knowledge with the formation of a solid personality;
- The FPTR seeks to offer students insight into the broad social and societal issues surrounding religion in a diverse society;
- The FPTR integrates the most recent state of affairs regarding Human Rights and religious minorities in its education;
- The courses in theology at the FPTR aim to provide in-depth insight into the current state of academic theology;
- The FPTR promotes in its education a dialogue with the most diverse worldviews experienced today;
- The courses at the FPTR aim at deepening the student's own faith tradition in order to be able to build a constructive continuation from a critical attitude;
- The FPTR encourages respect and recognition of the diversity of contemporary life issues and provides tools to promote communication between different views;
- The courses at the FPTR integrate comparative tradition and text analysis in such a way that the student can participate in the lively dialogue between religions and worldviews with respect and understanding;



- The FPTR places a high value on ethical conduct and deontology.

## 2.2 Courses

At its inception, the faculty mainly trained pastors and church workers. These courses have been preserved in the current bachelor and master structure. But both the church and society have changed radically over the past 75 years. Secularisation took hold rapidly, church abandonment was high and the scientific-technological world view gradually took hold of daily life. However, these developments were accompanied by an increasing loss of meaning. Modern man, at the beginning of the 21st century, is confronted with a vacuum of philosophical truth. The fragmentation of the grand narratives and the division of truth into subjective fragments also put the Christian tradition under great pressure. That is why the [Faculty of Protestant Theology and Religious Studies](#) widened its action radius during the past decade. The faculty does not only and exclusively train to be a pastor or chaplain. The study of Christianity is flanked by attention to global religion, religious freedom and human rights. The FPTR thus aims to contribute to the gap in spiritual care that exists in the broad layers of society. The demand for meaning will not diminish. That is why the broadened knowledge of religious traditions in the context of current questions of meaning is an addition to the broad range of guidance and coaching that is being created today. The multidisciplinary approach in the Master's programme guarantees the broad employability of graduates of the Masters in Theology and Religious Studies at the FPTR.

### *Bachelor's programme*

The Bachelor's programme in Theology and Religious Studies provides a broad but essential grounding in understanding and further study of Christianity and world religions. The programme consists of three areas: Bible Science, Theology and Religious Studies.

Biblical science includes first and foremost biblical literature, which is discussed in a well-organised and culturally oriented manner. The basis of biblical studies are the ancient languages: Hebrew and Greek. A thorough acquaintance with the principles of the authentic Biblical languages teaches the student the very specific frame of mind of the authors. From there, the specific embedding of the Bible in the mythological and literary landscape of Antiquity is clarified. This provides in-depth insight into the particular cultural dynamics from which Biblical monotheism and Christianity arose. This is complemented by an overview and analysis of ancient and classic literature from the Middle East and the Greco-Roman world. The Old and New Testament introductions are the gateway to further deepening of knowledge of the Bible. The introductory courses in Hebrew and Greek enable the student

to carry out exegesis exercises from the fundamental texts. This is an enriching study path.

For many students, ancient biblical languages are a high threshold. However, these subjects are essential to follow the Pastoral and Educational Master programmes. The FPTR also offers two courses in which Hebrew and Greek are not compulsory: the so-called 'abridged Bachelor's degree' that entitles students to the Certificate of Protestant Religious Education (PEGO) and the 'Late Vocation' track that is being organised in consultation with the United Protestant Church in Belgium (VPKB). For the Research Master in Religious Studies the ancient languages are not compulsory but recommended. The FPTR also offers an abridged course in Biblical Languages. See further in this study guide.

The second pillar of the Bachelor's programme emphasises theological reflection. In the first place, reflection takes place on the Judeo-Christian roots of our culture, its implications for man and the world, and this in the context of modernity and the Enlightenment. Current affairs are never far away, which is why ample attention is also paid to ethical questions. The pressing ethical issues are dealt with in a Christian perspective. Pastoral action and the practical theological consequences of faith and community today are also discussed. Finally, church history is also an important component of a deeper understanding of the roots of European culture. The formation of Christian dogmas to modern developments in the 19th and 20th centuries will also be highlighted. A special segment of the theological subjects is the specific focus on Reformation theology and confessions.

The third pillar of the Bachelor's programme focuses on the current situation of religion in the globalised world. The period in which Western culture carried a clear religious stamp is long gone. The complete secularisation of our living environment was followed by globalisation. Thanks in part to migration, we now come into daily contact with other religions and philosophies of life. In order to make this diversity of philosophies a lasting enrichment, training at the FPTR promotes knowledge of both our own traditions and of world religions. This is the third pillar of the Bachelor of Theology and Religious Studies programme. The religious studies disciplines take extensive account of developments in evolutionary psychology, the sociology of religion, the anthropology of religion and interreligious dialogue. In addition, the many alternative currents in Christianity are discussed, from Gnosticism over Manichaeism and Cathars, to Rosicrucians, Freemasonry and New Age.

In addition, the Bachelor's programme offers the opportunity to further explore personal interests through electives. These can range from the specific

Anglican or Lutheran confession to Judeo-Christian relations, African indigenous cultures or mysticism.

### *Transition or pre-master's*

The FPTR offers students the opportunity to prepare for the Master's programme by following a pre-master's course. The faculty thus meets the demand of students to enter the Master's programme while already holding a Master's degree in a discipline other than theology and religious studies. In this transition year, the student fills the gaps in the previous programme with regard to theology and religious studies. Depending on the previous education and degree, the Academic Council proposes a preparatory track. This usually amounts to 60 credits.

With a view to entering the pastoral or educational Master's programme, the candidate will be required to take the Biblical Languages as well as introductory courses in Bible Science, Theology and Religious Studies. Students who already hold a Bachelor's degree in Theology from a recognised European University or an institution of higher education in a non-European country may follow a modified programme according to the credits already obtained. The emphasis is on interdisciplinarity, the European context and human rights in relation to religion and meaning.

This transition year is not a separate programme, but is offered as a service by the FPTR. Part of the study package consists of online study. Another part is self-study. The language courses are taken locally. Students who wish to register for this purpose should contact the [dean's office](#).

### *Master's programme*

The Master's programme at the FPTR is an academic pathway that combines independent academic research with the acquisition of competencies for a specific practice. The theoretical 'foundation' that was laid during the Bachelor's programme is now further elaborated in the 'superstructure' to which three majors offer finality: pastoral care, teaching and research.

The Master's programme aims at deepening and broadening, by further developing the three subject areas of which the theory was seen in the Bachelor's programme, complemented by interdisciplinarity. This means that the biblical-scientific, as well as practical-historical and religious-scientific components are brought together in the Master's programme. It also means that the student conducts independent research, both in terms of traditional theology and contemporary hermeneutical developments, as well as in terms of current problems concerning integrity, identity, meaning and religion.

Specific to the Master's programme at the FPTR is the interdisciplinary approach to the Bible. A text from the Hebrew Bible or New Testament is

analysed from the source text. After the translation and exegetical examination, the student enters in seminar form into the debate with other disciplines in the field of biblical and religious studies.

In addition to exegesis, the Master's programme also offers the opportunity to devote attention to comparative text study. Texts usually follow a line of development and are often found in other cultures in slightly altered forms. It is an enriching and deepening knowledge that arises when the student compares the same text in different traditions.

Interdisciplinarity also characterises the main subject study and the Master's thesis. One can opt to study ancient languages in depth or, for example, study the relationship between modern media and the church in a practically oriented way. Other options include special pastoral care, Christian art, mysticism or oriental studies.

Students following the Master's programme at the [FPTR](#) will have ample opportunity to hone their communication skills. Theology and religion in the Master have everything to do with transmission. Our cultural development proceeded along the tones of the Word. Meaning shaped tradition. Communication forms community or, as we say in theological terms: the Holy Spirit is among people.

That is why the Master's programme pays attention to dialogue and transmission. Not only the classical forms of religious communication, such as liturgy and homiletics, are examined, but also modern platforms and networks. These didactic and communicative skills are taught in seminars, public classes, colloquia and on the online platform.

The Master's programme also pays attention to practical experience. The pastoral specialisation has a wide range of internship opportunities. The student who chooses to work in the church or in a special ministry, such as prison or airport pastoral care, has the opportunity to learn the specific skills for this in practice. As a modest institution, the [FPTR](#) is very flexible and can identify and make arrangements for internships within the network of Protestant churches in Belgium.

In the area of scientific research, specific academic skills are sharpened and the student learns to conduct a thorough research and to report on it in the form of writing scientific articles. The growing field of online learning is also addressed, whereby the pedagogical skills of an academically sound online module are discussed and tested.

These skills are tested in an additional pastoral elaboration of the Master's thesis, containing the application of the previously completed Master's thesis, or cast in a set-up for a doctoral research.

In addition to the traditional Bachelor and Master programmes in Protestant Theology and Religious Studies, the FPTR also offers some short types. These specialisations do not carry a diploma, but a certificate. The 'abridged Bachelor' entitles the student to a certificate with which he can apply to the inspection of Protestant-Evangelical Religious Education (PEGO) to teach in primary and secondary schools in Flanders. Besides this, there is the possibility to specialise further in various forms of Chaplaincy and pioneering in the church landscape after the Master's course. The privileged partner in this is the United Protestant Church in Belgium (VPKB).

#### *Shortened Bachelor's Programme - Certificate in Religious Education*

With the abridged bachelor the FPTR meets the request of the Ministry and the Protestant-Evangelical Religious Education Office (PEGO), which fills in and inspects the religious education classes in the confessional religion (Protestant-Evangelical), to provide an education in the fundamentals of academic research in the relevant field. In consultation with the PEGO it has been determined that this abbreviated programme contains 6 modules, validating 27 ECTS.

After completing these six subjects and on presentation of the credits obtained, this programme entitles the student to the PEGO certificate, issued by the Committee for Protestant-Evangelical Religious Education.

The programme 'Shortened Bachelor' or 'Certificate PEGO' can also be followed online. For further information and description of the content, see 'Digital Modules'.

#### *Postgraduate Chaplaincy*

The postgraduate courses contain further academic grounding and training in specific church work. Society is changing rapidly and traditional forms of church are under pressure. That is why the FPTR proactively offers education and training in innovative forms of pastoral practice. In cooperation with a number of Brussels churches, the City Chaplaincy project has been running since 2022. In this project, the specific context of a metropolis with a very diverse and multicultural religious and social strata is investigated, and answers are creatively sought to the growing social and philosophical problems. Students can further prepare themselves for pastoral work in metropolitan settings after completing the Master's degree programme with a specialisation in pastoral care under the guidance of the Practical Theological Team.

In addition, the FPTR is strongly committed to church renewal. The secularisation of the worldview in Flanders has proceeded at a furious pace in recent decades. More and more Protestant congregations are walking in tight shoes. The FPTR offers a practical theological framework to experiment with new forms of ecclesial presence in society.

The further training courses provide an additional certificate of competence to the diploma. The practical theological specialisations can be obtained from the VPKB. With the educational basic package 'abridged Bachelor' you can go to the PEGO Inspectorate, which in turn grants access to Protestant-evangelical religious education in Flanders.

## 2.3 Researchgroups

Three research groups are active at the FPTR:

- Biblical Studies
- Historical and Practical Theology
- Religious Studies

All professors and academic staff members, as well as doctoral students, are actively involved in the academic research carried out at the [Faculty of Protestant Theology and Religious Studies](#).

An overarching theme for research at the FPTR is drawn up every two years. These themes are related to current issues concerning religion and philosophy of life. The focus is specifically on the metropolitan and European context.

### *Biblical Studies*

This research group focuses on further deepening the linguistic and exegetical understanding of the biblical texts. The research in Biblical Studies feeds into the Master's programme, in which students must choose a main subject and side subject with a view to the Master's thesis. Methodology is of great importance here. Students learn to independently set up research in this field. Insight is developed into the cultural-historical and theological significance of Bible research and its consequences for the practice of faith in contemporary society.

### *Historical and Practical Theology*

This research group focuses on the relevance and impact of Jewish and Christian culture and theology in the contemporary social fabric. The theological consequences of the post-colonial era and intercultural issues are of particular interest. The mutual exchange and influence of Judaism and Christianity is also given ample attention. A connecting theme of the research is also the innovations in church and religious education that are necessary

for the transition of society. Themes for the coming years are: church in a network, church presence in a post-secular society and inter-faith education.

### *Religious Studies*

This research group focuses mainly on the dialogue of the biblical tradition and theology with the human and cultural sciences. The main anthropological and cultural-historical developments are followed closely. The student learns to deal with the scientific data and to frame them in an independent vision. In particular, evolutionary thinking within biology and the humanities (psychology, sociology, anthropology, philosophy) is given extensive attention. In addition, the social context, with its increasing radicalism in the religious sphere, offers a great challenge for Christian theology and culture in the 21st century. Deepening knowledge of the sources and developments within Islam are also of great importance for contemporary religious studies in Europe.

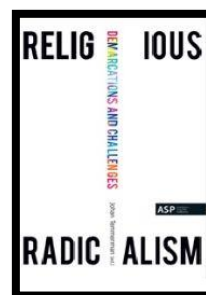
### *Operation and publications*

Interdisciplinary webinars, colloquia, panel discussions and study days are organised annually. These initiatives are integrated into the interdisciplinary Master's module. The FPTR strives to make its research converge with the Master and doctoral programmes. In addition to flexibility and interdisciplinarity, the FPTR also values an open study attitude and a scientific methodology. As already indicated, research at the FPTR circles around topical themes.

Every year, the FPTR publishes a collection of scientific articles called *Analecta Bruxellensia*, together with its French-speaking sister faculty FUTP, which lives under the same roof. The past few years, the volumes appeared:

- Vol. 16 – Theological Essays in Postmodern Context (2016)
- Vol. 17 – Theological Essays in the 500th Anniversary Year of the Reformation (2017)
- Vol. 18 – Essays on Theology, Meaning, and Pastoral Care (2018)
- Vol. 19 – Theological Essays in Biblical, Religious and Historical Perspective (2019)

The thematic research on current issues of religion and meaning is concluded with a publication, which is available both via Open Access and in print (on demand). The most recent research project on Religious Radicalism was completed in 2021 with the volume *Religious Radicalism, Demarcations and Challenges*, published by Academic and Scientific Publishers (ASP).



In connection with this research project, we work on the theme Religious Diversity.

The research at the FPTR is done in cooperation with sister faculties and research centres in the Netherlands and abroad, such as:

- University of Free State, Department of Practical and Missional Theology (South-Africa);
- Baku International Centre of Multiculturalism (Azerbaijan);
- University of Pretoria, Department Science of Religion and Missiology (South-Africa);
- Faculty of Theology and Religious Studies Paderborn (Germany).

## 2.4 Domain-specific learning objectives

The Bachelor, Master and Doctorate programmes are accredited by the Accreditation Organisation of the Netherlands and Flanders (NVAO), which carries out six annual reviews for this purpose. To this end, a number of objectives have been formulated with which the programmes comply. Education and research at the FPTR are academically oriented, which means that in addition to knowledge and understanding, independent thinking and acting in the formation of religious awareness is also addressed. The study programme also keeps its finger on the pulse of the most recent developments in the respective fields. Specifically in the area of theology, the study programme, in addition to its scientific character, also has a pronounced ecumenical and inter-faith orientation.

### *Bachelor in Theology and Religious Studies*

The programme aims to provide a balanced basic training in theology and religious studies in which the student:

- Develops the ability to study, think through and communicate themes relating to faith, religion and society in a critical and integrated way within the framework of general scientific thinking;
- Acquires the basic competences of the various fields of study that belong to critical reflection and communication on religion at a generally acceptable theological and scientific level;
- Acquires sufficient knowledge, insight and skills to be able to enter the Master's programme in Theology and Religious Studies and to make a responsible choice of a more specialised field of study.



Formulated in final attainment levels, this means that the programme is aimed at:

- Knowledge of and insight into basic concepts and research methods of the various fields of theology and religious studies;
- The ability to link theological knowledge and insights to current themes of faith, religion and society in a responsible way;
- The ability to independently seek, compare, assess and process relevant information with a view to current issues in their social context;
- The ability to think through the core themes of theology and religious studies in a coherent context of disciplines;
- The ability to communicate the core themes of theology and religious studies adequately at an academic level, both orally and in writing, culminating in the design, writing and presentation of a thesis of an integrative nature;
- A theoretically sound research attitude, which can be used for further theological and religious studies.

These general objectives are further applied in the subject areas of the Bachelor's programme: biblical studies, theology and religious studies, complemented by various electives. From a labour market perspective, the Bachelor's programme in theology and religious studies provides the necessary preliminary training to fulfil pastoral and educational tasks. In this perspective, the Bachelor course is generalist, i.e. it provides the student with a broad and general academic basis, to which specific skills are added in the Master course.

In 2004, the final qualifications for studies at the universities and colleges of higher education in Europe were established in Dublin (Ireland). These so-called '*Dublin descriptors*' are intended to make the various study programmes in Europe equivalent and to simplify international exchange. The description of the final qualifications is part of the creation of a European area of higher education. This intention was signed in the Bologna Declaration of Principles by 29 European countries on 19 June 1990.

The final qualifications are described in three parts: knowledge and insight, judgement and learning skills.

The final qualifications of a Bachelor's degree programme express that the programme is intended to enable students to:

1. Acquire a demonstrable knowledge and understanding of the core elements of the scientific discipline and become acquainted with some of the latest developments within the discipline;
2. Acquire skills that enable them to apply acquired knowledge and insight in a professional manner appropriate to the discipline, to formulate positions and support them with arguments, and to solve problems in the field of the discipline;
3. Acquire skills that enable them, on the basis of a question or a problem in the field of the discipline, to identify and collect relevant data and to interpret these in order to form an opinion and to base that opinion on a consideration of relevant social, scientific and/or ethical aspects;
4. Acquire skills that enable them to convey information about and from the discipline, ideas and solutions to problems to an audience, whether specialist or non-specialist;
5. Acquire learning skills that are necessary for further study that assumes a high level of autonomy.

### *Master in theology and religious studies*

The learning outcomes for the Master's programme in Theology and Religious Studies are formulated as follows:

- The knowledge and insight gained in the Bachelor's programme will be deepened and broadened and applied in an interdisciplinary manner to a research field new to the student;
- The ability to arrive at a reasonable and independent judgement in complex topical questions is acquired;
- The student learns to communicate clearly and coherently about his/her own research and the conclusions that may follow from it;
- The student learns to adjust his/her own scientific approach in a self-critical manner and thus learns to work largely independently in science;
- The student sharpens his/her own practical skills and assesses practice on a realistic basis;
- The student is capable of dialogue and cooperation in the field of meaning and service.

As far as content is concerned, in the general part of the Master's programme, special attention is paid to the elaboration and interpretation of biblical texts and the Christian tradition. In doing so, the current, diverse and globalised culture is always included in the interpretation process.

Also in the field of religious studies, the content of the Master's programme focuses on comparative, text-critical and interdisciplinary dialogue with humanities and world religions.

To this end, the programme is offered in the context of three majors or specialisms, in one of which the student chooses a main subject according to his or her interest, motivation and talents. These are:

#### *Theology, Pastoral Care and Church*

This graduation module focuses on the connection between ancient faith and contemporary forms of it, but also on the connection between doubt and resistance. Knowledge of history, (self) criticism and creativity are deepened within the study. A beginning of independence is cultivated in assessing and setting up research in the field of study. Insight is developed into the significance of such research for church and social practice and, more generally, into the critical and heuristically relevant interaction between research and practice. In this specialisation, ample attention is paid to the professional field and the student concerned works out an internship programme.

#### *Religious Studies and Research*

This specialisation focuses on comparative text research, scientific communication and pedagogy. The student acquires greater skills in the literary, historical and inter-textual study of religious writings and traditional texts. The reflection in the contemporary context has on the one hand a heuristic significance and on the other hand is an independent theme of research..

#### *Religious education*

Within the framework of the pedagogical master's programme, agreements have been made with KULeuven to follow an educational track after the first master's year. This includes a number of general and subject-related courses and internships. Initiation to Protestant religion is also provided. Furthermore, the emphasis is on pedagogical language skills and social tolerance.

The final qualifications for the Master's degree programme, as laid down in the Dublin descriptors, express that the programme aims at students:

1. Acquire demonstrable knowledge and understanding of the scientific discipline at an advanced level, enabling students to make an original contribution to that knowledge in the context of a research project;

2. Acquire skills that enable them to apply acquired knowledge and insight in new or unknown circumstances within a broader (possibly multidisciplinary) context related to the discipline, to solve problems, to integrate knowledge and to deal with complex material in such circumstances;
3. Acquire skills that enable them, on the basis of a question or a problem in the field of the discipline, to formulate judgements on the basis of incomplete or limited information, taking into account the social, scientific and ethical responsibilities involved in applying their own knowledge and judgements;
4. Acquire skills that enable them to communicate conclusions and the knowledge, reasons and considerations on which they are based clearly and unambiguously to a specialist and non-specialist audience;
5. Acquire the learning skills that will enable them to undertake advanced study of a largely self-directed or autonomous nature.

## 2.5 Quality management

For the FPTR, quality is the main concern of the academic staff. Given the modest size of the institution, the FPTR is able to flexibly guide the study paths of its diverse student population. In addition to flexibility, we pay great attention to the interdisciplinary and topical approach. This makes the FPTR unique in terms of education and service. In order to guarantee quality, we pay particular attention to:

- Development and guidance of students during the study programme;
- Personal approach and evaluation of the faith tradition;
- A broad openness and motivation for the formation of one's own theological vision and a lived spirituality.

The system of quality assurance that the FPTR implements has three phases: the development of a vision and a plan, survey and analysis of the result and adjustment. In addition, the FPTR has the external quality control provided by the accreditation visit and accompanying reports. The organisational structure also provides for an Advisory and Supervisory Committee (see organisation chart) in which representatives of stakeholders in the field supervise the quality delivered.

### *Internal quality assurance*

Each module is assessed by the student and the teacher via a form. Both the online and the resident modules offer an extensive questionnaire at the end of the module. The results are discussed and analysed with the lecturers

involved. The Academic Council stimulates adjustment and provides the necessary tools and expertise.

The range and balance of the curriculum is discussed twice a year during the meetings of the Academic Council. In these meetings, the coherence of the curriculum and the study load in relation to the distribution of credits are examined. In consultation with the lecturers, the Academic Council may make changes to the curriculum. If major changes are involved, the Executive Board is also involved in the process.

The Advisory Board/Supervision Committee may also propose changes to the curriculum after notification and monitoring. It is the Academic Council that has the final say in this.

In all this, internal quality assurance is an important part of the FPTR's policy plan. The educational vision is the basis for this. The plan provides for an evaluation process and puts necessary adjustments first. The student representative in the Executive Board also has the opportunity to identify gaps or problem areas in the curriculum and study load. The Board calls on the help of (former) students and teachers to implement changes and improvements under the guidance of the Dean's Office.

#### *External quality assurance*

The FPTR has the advantage of being able to undergo an extensive accreditation visitation every six years. In preparation for this visitation, a self-evaluation report is drawn up, which is extensively tested against the functioning of the institution. The visitation committee is composed by the VLUHR (Flemish Universities and Colleges Council) and consists of professors with experience in educational organisation and an international track record. For theological faculties, this visitation or programme assessment is compulsory..

Twice a year, the Advisory and Supervisory Committee meets to discuss the evaluation of the functioning and the curriculum. The Committee is composed of at least four people who are closely involved in the organisation of institutions in the field. The composition is as follows:

- President of the United Protestant Church in Belgium (VPKB);
- Representative of the Synodal Council of the VPKB;
- Chairman of the Committee for Ordination or Admission;
- Inspector of Protestant-Evangelical Religious Education (PEGO).

The targets used in this periodical review are described in this study guide and are included in the policy plan. Points for improvement are communicated via the Executive Council to the Academic Responsible Persons, who in turn start

a procedure for evaluation and implementation. The study results are assessed annually against the quality requirements by the Academic Council.

### *Performance interviews*

Each year, the dean, as the programme manager and co-opted board member, organises a round of performance interviews in which all academic staff, professors, lecturers and administrative staff discuss their functioning within the FPTR. These performance interviews are conducted according to a fixed evaluation schedule. During this evaluation round, five components are addressed:

1. Job requirements and expectations;
2. Performance of tasks;
3. Working conditions;
4. Personal development;
5. Support from the academic and managerial leadership.

The current state of each component is discussed and points for improvement are suggested.

The aim is also to guarantee the quality of education at the FPTR through cooperation and transparency.

### *Quality Assurance Schedule*

The diagram below shows by whom and when quality evaluation is carried out. The various sub-areas are listed in the left-hand vertical column, the practical arrangements in the horizontal rows.

It is important to note that the Academic Council of the FPTR also exercises internal supervision and control over the quality of theses, modules and doctorates. This comes up twice a year during the deliberations. Possible points of improvement are discussed, after which a procedure facilitates the implementation.

CONTENT	SUBJECT	FUNCTION	FREQUENTY	EXECUTION
<b>MODULES</b>	Written questionnaire students and written response teachers	Evaluation of content and method + possibility of quality improvement	Upon completion of each module at the end of a semester	<u>Students and teachers</u>
<b>INTERNSHIPS</b>	Internship research and written survey	Evaluation of internship, supervision and achievement of learning goals	On completion of each part of the training plan	Department of Practical Theology and Academic Council
<b>CURRICULUM</b>	Review of course offerings and study load.	Monitoring balance per training and benchmarking	<u>Annual</u>	Dean's office and Academic Council
<b>SELF-EVALUATION</b>	Analysis of the functioning and achievement of the intended goals	<u>Adjustment and quality control</u>	<u>Every five years</u>	<u>All teachers</u>
<b>POLICY PLAN</b>	<u>Defining the future</u>	Balance between decree mandate and financial resources	<u>Every five years</u>	<u>Dean's office</u>
<b>PERFORMANCE</b>	Review of the current operation and identification of points for improvement	Improvement of working conditions with a view to guaranteeing quality	<u>Annual</u>	<u>Dean and all employees</u>
<b>VISITATION</b>	Assessment against the European quality requirements	Meeting <u>accreditation requirements</u>	<u>Every six years</u>	Academic Council, Board and NVAO

## ③ Studying at the FPTR



### 3.1 Registration

To study at the Faculty of Protestant Theology and Religious Studies, one must register and meet administrative and financial obligations. In addition, it is necessary that the student meets the admission requirements. Below, we will indicate per programme which conditions must be met. In the next part of this study guide, the programmes and options follow.

Students can register at the **FPTR** for:

- Bachelor of Protestant Theology and Religious Studies;
- Transition Bachelor-Master;
- Pastoral Master in Protestant Theology and Religious Studies;
- Educational Master in Protestant Theology and Religious Studies;
- Research Master in Protestant Theology and Religious Studies;
- Master after Master and Postgraduate;
- Doctor of Protestant Theology and Religious Studies.

Before applying, students should ensure that all civil papers are in order. Students who do not have an identity document from a European country must have a lawful residence permit.

#### *General procedure for enrolment and tuition fees*

In Belgium, a student must re-enrol every academic year. During the month of May, the **FPTR** holds an 'open day' or 'open (online) event'. During this open day, in addition to a presentation of the institution and the various study options, information is provided regarding the registration fee and any social schemes.

The most convenient way to enrol at the **FPTR** is to contact the [administration's office](#) (see data at the back) and make an appointment. The student then collects the necessary documents and diplomas to officially put himself in order on the planned day and will be registered as a student at the **FPTR** after submission of the complete file and subsequent payment of the registration fee. The secretariat will then create a student card, after which you will have access to university libraries and enjoy discounts in the socio-cultural sector.

A full-time enrolment at the **FPTR** is 850,-€. Working students can enrol part-time. The fee for this is €425,-.

REGISTRATION	FEE
<b>Fulltime student</b>	850,-€
<b>Parttime student</b>	424,-€

In addition to proof of identity, passport photo and legal residence permit (if required), students enrolling in the Bachelor's programme must submit one of the following diplomas:

- Diploma of secondary education issued by an educational institute recognised by the Flemish Government;
- Diploma of higher professional education awarded by an educational institution recognised by the Flemish Government;
- Diploma of higher education of the short type with full curriculum;
- Diploma of higher education for social promotion;
- Study certificate which, according to a legal standard, a European directive or an international agreement, is at least equivalent to one of the previous diplomas.

Students who have already followed previous education abroad must be able to submit the following diplomas:

- European Bacculaureate Diploma awarded by the European Schools in Belgium or abroad;
- Diploma awarded by the SHAPE school (NATO);
- Dutch diploma of pre-university education (VWO);
- Dutch Certificate of Successful Completion of the Propaedeutic Examination;
- Dutch Certificate of Higher Vocational Education;
- Foreign diploma declared equivalent by NARIC;
- Diploma with certificate (in English) which states that the student, based on the diploma concerned, has access to university studies of the country in which this diploma was issued, if this country has ratified the Lisbon Recognition Convention (LRC).

Students without a secondary school diploma can still start the Bachelor's programme provided that a prior entrance examination is carried out. There are some conditions for this: the student must be at least 21 years old and must prove, by means of a portfolio, that he or she has the necessary qualities to follow higher education. The entrance examination is conducted by the deanery and validated after approval of the Academic Council. The portfolio must mention the previous education completed and the reason why the secondary education was not completed. In addition, the candidate is required to give a well-founded explanation of the reasons for commencing the Bachelor's programme. The arguments should also mention why the student wants to take the Theology and Religious Studies programme at the FPTR. Students who wish to study at the FPTR this way, first contact the [deanery](#).

### *Transition Bachelor-Master*

This formula is intended for students who already hold a higher degree and wish to pursue a Master's degree at the FPTR. It is a transition programme, filling the gaps related to the Master's in Theology and Religious Studies. Students who, for example, want to follow the Pastoral or Educational Master's programme, but did not acquire knowledge of Biblical Languages in their preparatory education, can supplement this in a transition year. This transition programme imparts the necessary academic and domain-specific competences. The admission requirements for the Transition Bachelor-Master are:

- You have a professional or academic Bachelor's degree;
- You hold a master's degree and want to follow the specific master's programme in theology and religious studies;
- You have completed a related seminary education in a Belgian or foreign institution that trains to be a pastor in the Protestant tradition.

Candidates for the transition Bachelor-Master contact the [deanery](#). Together we go over the previous education and determine which study programme will be followed during the transition year.

### *Admission requirements for the Master's programme*

Anyone wishing to enrol in the Master's programme at the FPTR must hold a Bachelor's degree. Depending on the prior education, either a transition year or an entry module will be agreed upon. The formal admission requirements are:

- Bachelor's degree in Theology and Religious Studies from a European institute of higher education or from a non-European institute declared equivalent by NARIC;
- Certificate of completion of the Bachelor-Master switch programme at the FPTR;
- Master's degree in Theology and Religious Studies from a European Institute of Higher Education or from a non-European institute recognised as equivalent by NARIC.

The Bachelor and Master degrees awarded by a Dutch institution for Higher Education are equivalent to those awarded in Belgium. Students from the Netherlands can therefore enrol without any prior conditions. Students from other European institutions can do so too, provided they meet the language requirements if necessary. Students who have a command of the English language can apply for a study programme that takes into account their previous education and language skills.

### *Master after Master and Postgraduate Courses*

For students who have already completed a Master's degree in theology and religious studies at home or abroad, but who wish to become proficient in the specific Belgian Protestant pastoral and educational context, the FPTR offers a Master after Master (ManaMa). This concerns holders of a Master's degree in Theology and Religious Studies from a recognised sister faculty at home or abroad. In addition to the specifically Protestant theological fields, there is the possibility to acquire a vocational skill in the postgraduate courses. Here it specifically concerns pastoral church skills related to chaplaincy (training for spiritual assistance or chaplaincy). See further on under programmes. The admission requirement is as follows:

- The student holds a diploma of Pastoral or Educational Master in Theology and Religious Studies.
- Students who wish to obtain further information after reading the above regulations may contact the [administration's office](#) or schedule an appointment with the dean.

### *Learning credit*

Starting with the 2008-2009 academic year, the Flemish government has introduced a system of learning credits. With this, they want to guarantee study progress. This means that students must monitor their study pace. Since the introduction of the learning account, it is no longer possible to spread out one's studies over many years, assuming that it is sufficient to obtain all the study credits. The duration of the study is tracked based on the number of credits for which one enrolls. In this way, the FPTR can monitor the student's study progress and intervene if delays occur. On the other hand, the student can adjust his study mentality and modulate his choice of study or not. The days when it took years to complete a year of study are over.

In concrete terms, it comes down to a credit of 120ects at the start of the bachelor's programme. This means that the three study years of the Bachelor's programme can be taken up to five years. This means that the student must make the necessary efforts during his study career to graduate successfully and on time.

### *Registration*

Education at the Faculty of Protestant Theology and Religious Studies is organised both digitally and on-site. Full-time students enrol per academic year. This must be done in September, with the deadline for registration being 31 October. Those who wish to deregister must do so before 31 October as well. Afterwards, it is not possible to claim back the enrolment fee. The same rule applies to part-time students. The registration can be completed at the secretariat.

For digital modules, one registers by means of the online form, indicating the requested modules. The student takes 30ects per semester. Each module can be taken twice, if the first one is not finished in time. A student is not enrolled until the registration fee has been paid.

## 3.2 Digital en Resident Education

Education at the Faculty of Protestant Theology and Religious Studies consists of various components. In the variety of programmes covered in the next section of this study guide, one can distinguish between compulsory subjects and optional subjects. For example, depending on the choice of study and the graduation options, Biblical Languages (Hebrew and Greek) are compulsory in the Bachelor's programme for the Pastoral and Educational Master's programmes. There is also a distinction between minor and major subjects, this in function of the Bachelor's and Master's thesis. These 'minor' and 'major' are chosen in function of deepening and/or broadening the chosen study subject.

Besides these distinctions, there is also digital education, on-site lectures and hybrid lecture possibilities.

### *Digital education*

Since 2018, the FPTR gradually increased its digital offerings. The Covid crisis a year later accelerated this. At present, virtually the entire Bachelor's programme is available online, with the exception of the Biblical Subjects Hebrew and Greek. To facilitate digital education, the FPTR uses the e-learning platform Moodle. This open source software for electronic learning environments is used worldwide in 266 countries and offers an extensive range of learning possibilities. In addition, it is very user-friendly for the student.

However, studying online requires discipline. Persevering with a weekly rhythm of study at home requires, in addition to great motivation, time and space. For beginning students, this is not always easy. That is why the FPTR organises two meeting days per semester, especially for online students. Not only can you get to know your professor and fellow students, you can also ask questions and exchange information.

Most modules are in Dutch, but a basic knowledge of English is required anyway. Furthermore, knowledge of French and German is an advantage. There are also a number of English-language modules available on Moodle, which are usually also available in Dutch. The FPTR values flexibility, so students who are presented with an article or class assignment in a language

they do not understand can ask for an adjustment. This will be taken care of, depending on the possibilities.

For the order of the modules to be requested and the table of contents, please refer to the programmes listed later in the study guide.

### *How to study online?*

Clicking on the link on the FPTR website ([www.fptr.be](http://www.fptr.be)) will take you to the Moodle e-learning platform. As an introduction to the platform, the working method is indicated. Each module consists of 10 lessons, which are supervised remotely. This means that the teacher can be asked questions. There are also assignments. The student uploads the answers, after which the teacher gives feedback and an assessment. Upon completion of the digital course with a satisfactory result, a certificate is issued for the module followed.

The study load is built up according to the European credit system, called ECTS. A full academic year consists of 60 credits. ECTS stands for 'European Credit Transfer System', whereby 1ects corresponds to 28 study hours. A course consisting of 5ects therefore results in a study load of 140 hours or an average of 12 hours per lesson with 20 hours for the final assignment.

The course must be completed before the end of a semester. The first semester runs from the end of September to the end of January of the following calendar year. The second semester runs from the end of January to the end of June. The FPTR also proposes a summer semester, running from 1 July to the end of September. In special cases and after consultation, an extension may be offered.

The student who enrolls full time in the Bachelor course at the FPTR with the option to choose the Pastoral or Educational track in the Master course, will have to take into account that he/she earns 10ects by following the Bible courses on site. This means that the student can still claim 25ects per semester. This also applies to the second year of the Bachelor course. During the third concluding year, the student must complete a number of exegesis exercises and a Bachelor's thesis (with minor and major subjects)..

After all lessons and assignments have been completed and handed in, the student will receive an official certificate of achievement with the grade after a positive evaluation. This will be sent by post and e-mail.

### *For whom and how?*

As already mentioned, bachelor students follow most of the modules online. But the digital offer is also accessible to free students and those who are interested. It is not necessary to have a high level of digital competence.

Everything on the Moodle digital learning environment is self-explanatory. In the section programmes below you will find the description of all modules.

As also mentioned above, full-time and part-time students enrol via the secretariat, after which they specifically fill in the enrolment form on the site, indicating the requested modules per semester. Since the full or part-time enrolment fee has been paid, there is no need to pay again per module. Once the online form is completed and uploaded, the student receives a password that grants access to the requested modules.

Free students who take advantage of the lifelong learning offer (see below) register for each semester using the registration form on the site. They fill in the requested modules. After payment in accordance with the indicated fee, the student receives a password which gives him access to the modules of his enrolment.

### *Online study fees*

Students who do not enrol for the Bachelor of Theology and Religious Studies programme on a full-time or part-time basis can take separate modules. As in the programme formula, the student receives a certificate of completed course with the corresponding credits. These credits can be taken into account for a possible further study, making exemption possible.

The price per module is 150,- €. For this the student receives unlimited access to the course, weekly guidance from the teacher and the possibility to take an exam. The study work carried out is validated with the credits obtained. The price is:

MODULE	AMOUNT
1	150,-€
2	275,-€
3	400,-€
4	525,-€
5 or more	<i>By appointment</i>

This does not apply to full-time or part-time students. Candidates enrolling for the 'abridged bachelor programme' with a view to obtaining the certificate in Protestant Evangelical Religious Education (PEGO) pay € 425 for the six modules.

### *Studying as a resident*

The lessons that are not available digitally continue in the faculty building. This concerns in the first place the biblical language subjects that are compulsory in the Bachelor's programme, with a view to the Master's programme with Pastoral and Educational Studies. In addition, new specific courses are

introduced every year, in which lecturers focus on special themes or subfields of theology.

After the Bachelor's programme, one can progress to the Master's programme. This can be done in the regular way after obtaining the required Bachelor's degree at the [FPTR](#), or through the transition year Bachelor-Master or through a bridging programme if the student presents a Bachelor's degree from a related field of study.

The Master's programme at the [FPTR](#) amounts to 120 credits and lasts two years. The research module of the Research Master's programme amounts to another 30ects. This means that the student who enrolls full-time for the Master's programme must attend lectures on site for two years. The specific interpretation of the Master at the [FPTR](#) makes it possible to participate in the lectures from home. This is the hybrid form of teaching that we have mastered at the faculty. The resident students receive a multifaceted package of lessons, which alternates between seminars, guest lectures, presentations, webinars and regular lectures. Below, we describe some of the salient features of the Master's programme at the [Faculty of Theology and Religious Studies in Brussels](#).

### *Interdisciplinarity*

Because theology in this day and age can no longer be seen separately from other knowledge-theoretical methods and humanities disciplines, the [FPTR](#) has developed a specific interdisciplinary Master's programme. This means that the lectures take place on site in the conference room, with lecturers and students learning from each other around the table. The three fields of study that are distinguished in the curriculum of the programmes, being Biblical Studies, Historical and Practical Theology and Religious Studies, come together in the approach to an annually selected comprehensive theme. This theme is always closely related to the most current events in the world of philosophy and the most recent developments in theology and religious studies. These include radicalism, diversity, identity, the concept of truth, secularism, naturalism, alternative spirituality and developments in the (post)modern philosophical and ecclesiastical landscape.

The interdisciplinary approach to theology requires openness of mind. An overly strict confessional straitjacket is loosened by the study and understanding of the multitude of hermeneutical frameworks employed. The Master's programme at the [FPTR](#) thus educates theologians and experts in religious studies who look at the world with an open mind and make available their knowledge of the spiritual foundations of culture and science.

Dialogue, both between denominations and interreligiously and interfaith, is therefore one of the skills to be addressed in the Master's programme. That is



why the FPTR opts for the seminar format. The teacher gives a lecture, after which students enter into a dialogue around the treated topic. This makes teaching on site a unique experience.

### *Communication skills*

A second specific focus of on-site education is rhetoric and communication skills. The FPTR is committed to the idea that knowledge may be vast and profound, but if it cannot be communicated, it remains isolated and hidden. In order for scientific work to bear fruit, one must also be able to communicate the results of research. Communication skills are often lacking in the academic world. That is why the FPTR builds in time and space for presentation of delivered scientific work in its educational offering.

During the Master's programme, students are expected to write an extensive exegesis per semester and to present it to lecturers and fellow students. Also, per semester a literature study should be carried out. These research results should also be presented to the study community of fellow Master's students and to the lecturers. Not only does one learn to express, in a simple and correct way, often complex mechanisms and tendencies, but one also learns to answer difficult questions in a nuanced and thorough way.

### *Hybrid education*

The combination of on-site and online teaching has been established since the Covid19 pandemic. At the FPTR, digital education had already begun, but with the crisis, this method quickly reached another level. Since then, education at the FPTR has had a hybrid character. This means that students can attend classes both online and on-site. The Bachelor's course can be completed for the most part with e-learning. In order for the Master's course, with its specific emphasis on interdisciplinarity and communication skills, to be fully fruitful, we strongly recommend attending the seminars on-site. However, the digital equipment allows you to follow them from home as well.

Every year, the learning programme provides for about ten guest lectures in which experts from Belgium and abroad shed their light on the topics discussed. These open lectures are accessible via livestream to students (mandatory) and interested parties. The same applies to the webinars. The focus of these online meetings is on current themes related to contemporary global developments in religion and theology. Each year, themes such as Islamophobia, LGBTQ+ rights, anti-Semitism, migration and so on are chosen. Given the specific interest of research at the FPTR and the location of the building, the focus of this current affairs radius is on Europe and the philosophical diversity that characterises the continent. With an eye to the importance of human rights and religious minorities, the FPTR also focuses in

its teaching and research on indigenous cultures and their religious traditions, including the confrontation in the metropolitan context in the West.

The hybrid form of the FPTR's operation makes it possible to look far beyond borders and to test one's abilities against other experiences in, until recently, inaccessible parts of the world. These technical possibilities and the FPTR's specific emphases in the practice of theology and religious studies should make the student aware of the scientific and religiously inter-confessional character of the Bachelor and Master programmes at the FPTR. Studying at the FPTR has a multicultural character.

### *Testing and examinations*

In view of the above-mentioned substantive accents and the diverse structure of the study programme, assessment of the study results also takes different forms. Evaluation of the learning modules and seminars can take place via written or oral examinations, papers, internship reports, presentations, practical and writing assignments. The evaluation takes into account the intended learning objectives of the module and is linked to the content of the lessons.

The rule at the FPTR is that the student has two chances for each assessment. This 'second chance' is extensively substantiated. The student takes the resit in the examination period following the one in which the exam was taken. If the student does not pass the resit, he has to re-enrol for the course in question. The examination dates are set one month after the module has been completed, which is the third week of January, June and September of each calendar year. The result is communicated to the student in writing in the week following the examination taken.

At the end of the Bachelor's programme, the student takes a Bachelor's test. The regulations that apply to the successful completion of this test were laid down by the Academic Council and are provided to the student at the time he submits his proposal. At the end of the first year of the Master's programme, the student completes a Master's thesis. The regulations for this are also laid down. The proposal of the subject for the Master's thesis must be communicated to the Academic Council in January. The student is then assigned a supervisor with whom he/she determines the subsidiary and main subject. The regulations for the Bachelor's and Master's thesis are included as an appendix in this study guide.

For Bachelor's and Master's thesis as well as for other writing assignments, the student is entitled to a motivated evaluation. This feedback should enable the student to improve possible weak points in subsequent assignments. If the student feels that the comments and grading are not correct, he/she should first contact the lecturer. If no agreement can be reached, the student may

lodge a complaint with the Academic Council. The Academic Council will start an investigation and hear the parties involved. The decision of the Academic Council is not subject to further discussion. If the student concerned still does not agree, he/she can lodge an appeal with the Council of Disputes concerning Study Progress Decisions set up by the Flemish Government (<https://onderwijs.vlaanderen.be/nl/beroep-aantekenen-nieuwe-url>).

All forms of assessment are rounded off with a mark of 1 in 20. The figure after the comma is rounded up or down, depending on the number above or below 0.5. At the FPTR, a mark above 10/20 is considered a pass. Below 10 as a fail. The Academic Council is authorised to deliberate a student with a fail for a certain subject, this in connection with the other study results that are sufficient.

The study results are kept on file by the administration. At the diploma, these results appear on the diploma supplement. At the FPTR, the diploma does not mention any general assessment (cum laude, major distinction, etc.). The sum of the obtained grades per subject indicate an average and can be deduced from the supplement.

### *Fraud and plagiarism*

The FPTR is a scientific institution. It therefore attaches great importance to objective research results and personal development. As an institution of higher learning, the FPTR is committed to honesty and authenticity. Consequently, it does not tolerate any form of fraud. This helps neither the student nor the institution. Fraud is understood to mean actions by the student aimed at manipulating a correct judgement of his knowledge, insight and skills. This can take the form of cheating during oral examinations, getting others to make written tests, producing false documents and other methods.

Then there is the hill of plagiarism. Here too, the culture at the FPTR is clear. Presenting passages, texts or wordings from another's work as one's own, whether done intentionally or not, is inadmissible. This is intellectual theft. The correct way to reproduce passages of text is as a quotation and with indication of the source. The correct designation (inverted commas or indentation) should be used. Paraphrases, too, should be referenced. Sometimes ambiguities surface, unconscious or careless word processing. The student should pay extra attention to this, as integrity and care are an important part of practising science.

Plagiarism and fraud are sanctioned by the Academic Council of the FPTR without reservation. This can range from a retake to deletion of the registration. The rules of integrity and due diligence apply to all academic staff and students.

### *Equal rights*

Finally, we would like to remark at this point that the education at the FPTR subscribes to the general standards of the equal opportunities policy. The FPTR is committed to combating all forms of discrimination, be it ethnicity, orientation, gender or physical disability. The FPTR is an open institution that does not discriminate between people in any way. If violations are experienced in this regard, the student can turn to the student representative, who in turn reports them to the Dean and the Executive Council. If the complaint is founded, action will be taken immediately.

The FPTR is also committed to helping build a sustainable living environment. Green Academy is a research theme. In it, we bring climate change and the necessary change in mentality into the spotlight from a philosophical perspective. With these insights, we want to make churches and policymakers aware of the quality of faith in tackling these problems. The FPTR aims to strengthen the pursuit of sustainability in its teaching.

Ultimately, it must also be clear that transgressive behaviour will not be tolerated at the FPTR. The university world is not spared. The faculty is committed to equal rights and realises that the teacher-student relationship can give rise to wrongful behaviour. Mistakes are not covered up and can have disastrous consequences for the academic career of the teacher concerned as well as for the student's study progress. In this area too, the FPTR demands extra alertness and courtesy from its staff and students.

## ④ Programmes

## 4.1 Study paths

The study programmes at the Faculty of Protestant Theology and Religious Studies in Brussels are divided into two tracks. Students who choose the Theology track aim to use their education to work in the church or in Protestant-evangelical religious education. In the church world the United Protestant Church in Belgium (VPKB) is the FPTR's privileged partner. For religious education this is the Protestant-Evangelical Religious Education Office (PEGO). Students who choose the Religious Studies track can find work in spiritual care, social work and research. Because the FPTR includes research in its job description as well as education, the Religious Studies track offers students the opportunity to contribute to the research centre within the FPTR on current ideological issues, operating under the name European Centre for Religious Studies (EUCRES). See further in this study guide.

The two trajectories distinguish themselves in the curriculum mainly in the area of Biblical Languages. For the Theology track Hebrew and Greek are compulsory subjects in the Bachelor's programme. Exegesis exercises from the source texts are also compulsory. Students who follow the Theology track in the Bachelor can choose between the Pastoral or Educational track in the Master's programme. Students who follow the track Religious Studies are not required to take biblical languages in the Bachelor programme, after which they can choose the Research track in the Master programme. It is possible to take up Biblical Languages during a Transition Year after having completed the track Religious Studies.

It is advisable to seek advice at the start of the study in order to help you choose the right track. To this end, the student can contact the [deanery](#) upon registration.

### *Becoming a pastor*

A brief word about the possibility of becoming a minister in Belgium. The United Protestant Church in Belgium, in conjunction with the Evangelical Federal Synod, is the government-recognised body that organises Protestant worship in Belgium. In its Church Order and Constitution, the VPKB stipulates that candidate ministers must hold a Master's degree in Protestant Theology and Religious Studies. This means that a student who has successfully completed the Master's degree programme in Pastoral Studies may apply to the VPKB as a candidate pastor to be called upon. The Church leadership gives a mandate to the Admissions Committee to screen the candidate for competence. It is not the FPTR that tests this competence, but the VPKB.

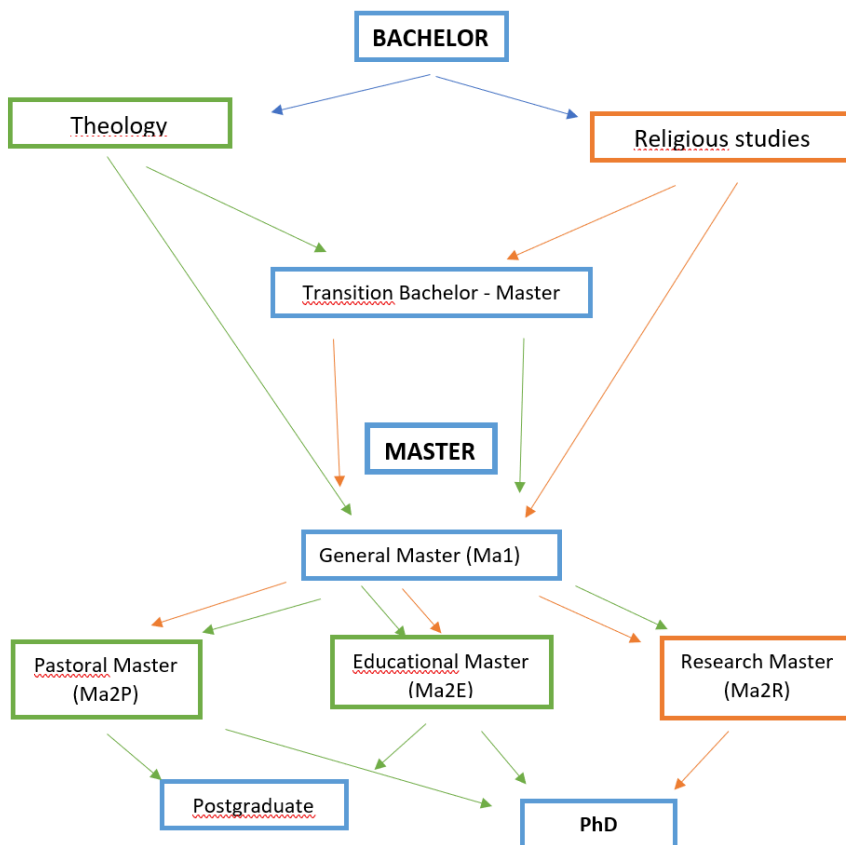
The Admissions Committee of the VPKB examines whether the abilities necessary to exercise the ministry of preacher are present, such as

trustworthiness, personality and spirituality. Graduating students must initiate this procedure with the Commission themselves.

Students who wish to become ministers are advised to get in touch with a local congregation of the United Protestant Church in Belgium or another denomination during the course of their studies so that they can get to know the ins and outs of the Protestant Church in Belgium. The Practical Theology programme includes internships as well as modules on Church Order and symbolism. In these, ample attention is given to reflection. The choice to become a pastor is traditionally based on a sense of vocation. The FPTR wants to help potential ministers to enter into this life-defining experience.

### *Overview of training courses*

Below we give a schematic overview of the study programmes that can be followed at the FPTR. The large subdivision into Pathway Theology and Pathway Religious Studies does not exclude a transfer from one pathway to the other. Also, in addition to the Pastoral and Educational Master's programme, one can follow the module Research. Thus, the possibilities are great.



## 4.2 Bachelor course

The study programme Theology and Religious Studies in the 21st Century aims to deepen the knowledge of the Christian traditions in connection with the developments of the world religions. In doing so, it keeps an eye on today's diverse and multi-religious society. The bachelor's programme is academically oriented, which means that in addition to knowledge and understanding, independent thinking and action in forming religious awareness is also addressed. The study programme also keeps its finger on the pulse of the most recent developments in the respective fields. Specifically theological training has, in addition to its scientific character, a distinctly ecumenical orientation.

The study programme aims at a balanced basic education in theology and religious studies in which the student:

- Develops the ability to study, think through and communicate themes relating to faith, religion and society in a critical and integrated way within the framework of general scientific thinking;
- Acquires the basic competences of the various fields of study that belong to critical reflection and communication on religion at a generally acceptable theological and scientific level;
- Acquires sufficient knowledge, insight and skills to be able to enter the Master's programme in Theology and Religious Studies and to make a responsible choice of a more specialised field of study.

Formulated in final attainment levels, this means that the programme is aimed at:

- Knowledge of and insight into basic concepts and research methods of the various fields of theology and religious studies;
- The ability to link theological knowledge and insights to current themes of faith, religion and society in a responsible way;
- The ability to independently search for, compare, assess and process relevant information with a view to current issues in their social context;
- The ability to think through the core themes of theology and religious studies in a coherent context of disciplines;
- The ability to communicate the core themes of theology and religious studies adequately at an academic level, both orally and in writing, culminating in the design, writing and presentation of a thesis of an integrative nature;
- A theoretically sound research attitude, which can be used for further theological and religious studies.



These general objectives are further applied to the subject areas of the bachelor's programme: biblical studies, theology and religious studies, supplemented by various optional subjects. All three fields have a link to current affairs and social issues. In other words, the Bachelor's programme does not hang around or look back. The theoretical basis of the Bachelor's programme is future-oriented and means deepening on a personal level and forming cohesion in society.

### *Bible Science*

In this subject, you will learn the main insights and trends that have emerged from the scientific study of the Bible over the centuries. How did the Biblical writings originate? What are prophets? How did religious discourse function in antiquity? The history of Biblical Israel is covered and students learn to navigate their way through the many views and interpretations that arose. The period in which Christianity saw the light of day is also discussed. The New Testament is held up to scientific scrutiny and critically analysed. The aim of the biblical subjects is to remove the 'illiteracy' regarding the foundations of religious traditions in the West. To this end, the module 'Notion of Biblical Languages' is also intended: to become acquainted with the signs and frames of mind in which the divine was first spoken of in our culture. Like the culture of the Ancient Near East, the introductory biblical courses are a fascinating voyage of discovery.

### *Historical and Practical Theology*

Theology is tradition in practice. Speaking about God has consequences in daily life. We look at the world and live with what people passed on through the ages. As a result, we see and understand reality as we do. In order to practise theology independently, it is necessary to get to know the basic concepts. For this purpose, the foundations that are dealt with in the historical and practical subjects in the Bachelor's programme serve as a basis.

### *Religious Studies*

The sights of education at the FPTR are always open. With every step we take, we look around us. We can only fully understand ourselves and our tradition when we also meet our neighbours and dissenters. This is what the discipline of religious studies is for. Its foundations are covered in the humanities, which study philosophy and culture in a broad sense.

Last but not least, in the Bachelor's programme, methodology applies. When we learn to walk, we must also do this in the right way. To this end, learning skills and methodology are an integral part of each module.

## Programmes

The Bachelor's programme is divided into two tracks. The Theology track provides direct access to the Pastoral and Educational Master's programme upon completion. The Bachelor course amounts to 180ects or credits and therefore takes three years. The study is concluded with a Bachelor's thesis. This is a thesis in the field of theology and/or religious studies, in which the ability to produce a well-organised and substantive piece of work on a recent theme in biblical or theological science is addressed.

### 4.2.1 Bachelor of Theology

Bachelor 1 - Theology	Period	ECTS	Form
<b>Hebrew / Greek 1 *</b>	Semester 1	5	resident
<b>Hebrew / Greek 2 *</b>	Semester 2	5	resident
<b>Intro. Hebrew Bible</b>	Semester 1	5	digital
<b>Intro. New Testament</b>	Semester 1	5	digital
<b>Theology and Hermeneutics</b>	Semester 2	5	digital
<b>Intro. Western Philosophy</b>	Semester 1	5	digital
<b>Intro. Practical Theology</b>	Semester 1	5	digital
<b>Church history: Dogmatism</b>	Semester 2	5	digital
<b>Religion &amp; Society</b>	Semester 2	5	digital
<b>World religions</b>	Semester 2	5	digital
<b>Free choice / Excercises **</b>	Semester 1/2	10	hybride

Bachelor 2 - Theology	Period	ECTS	Form
<b>Hebrew / Greek 1 *</b>	Semester 1	5	resident
<b>Hebrew / Greek 2 *</b>	Semester 2	5	resident
<b>Methodology exegesis</b>	Semester 1	5	hybride
<b>History of the Ancient Middle East</b>	Semester 1	5	digital
<b>Reformational Theology</b>	Semester 2	5	digital
<b>Ethics in a Christian perspective</b>	Semester 1	5	digital
<b>Diaconate and Pastoral Care</b>	Semester 1	5	digital
<b>Churchhistory: Enlightenment</b>	Semester 2	5	hybride
<b>Christianity &amp; Islam</b>	Semester 2	5	digital
<b>Exegetical exercises</b>	Semester 2	5	hybride
<b>Free choice / Excercises **</b>	Semester 1/2	10	hybride

Bachelor 3 - Theology	Period	ECTS	Form
<b>Exegesis Hebrew Bible</b>	Semester 1	5	hybride
<b>Exegesis New Testament</b>	Semester 2	5	hybride
<b>Liturgy and Homiletics</b>	Semester 1	5	digital
<b>Religion &amp; Science</b>	Semester 1	5	digital
<b>Anthropology of Religion</b>	Semester 2	5	digital
<b>Church and Judaism</b>	Semester 1	5	digital
<b>Human Rights</b>	Semester 1	5	digital
<b>Bachelor thesis</b>	Semester 2	10	resident
<b>Major</b>	Semester 2	5	hybride
<b>Free choice / Exercises **</b>	Semester 1/2	10	hybride

#### *Language subjects (indication \*)*

The biblical languages Hebrew and Greek are taught on site. This takes place alternately per academic year. During the academic years that start in an even numbered year, Hebrew is taught. During the academic years that begin in an odd numbered year, Greek is taught. This means:

- Academic year 2022-2023: Hebrew 1 during the first semester and Hebrew 2 during the second semester.
- Academic year 2023-2024: Greek 1 during the first semester and Greek 2 during the second semester.
- Academic year 2024-2025: Hebrew 1 during the first semester and Hebrew 2 during the second semester.
- Academic year 2025-2026: Greek 1 during the first semester and Greek 2 during the second semester.
- Academic year 2026-2027: Hebrew 1 during the first semester and Hebrew 2 during the second semester.
- Academic year 2027-2028: Greek 1 during the first semester and Greek 2 during the second semester.

The Bachelor of Theology programme offers the language courses during the first two years. During Bachelor 3, the student's exegetical skills are sharpened and deepened.

#### *Free choice / exercises (indication \*\*)*

The FPTR leaves room for the student to train him/herself academically in those areas of theology that he/she is most passionate about. Electives offer the advantage of getting to know or deepening certain facets that are not covered in the courses. The FPTR offers a wide range of electives and practice. Below, we list the variety of subfields of theology. However, it is permissible and even advisable for the student to visit other faculties and take a module.

In Bachelor 3, the student should choose a main subject, depending on the topic of the Bachelor thesis. In this context, too, it may be useful to look outside the borders of the institute for opportunities to train in a specific discipline that ties in with the theological topic of the Bachelor's thesis.

Here are some of the FPTR's offerings with regard to the free-choice exercises to be completed in the Bachelor's programme.

<b>Free choice / Exercices Ba1 - Theology</b>	<b>Periode</b>	<b>ECTS</b>	<b>Form</b>
<b>Grammatical analysis of Hebrew texts</b>	Semester 1/2	3	hybride
<b>Grammatical analysis of Greek texts</b>	Semester 1/2	3	hybride
<b>Discussion of a classic text from Western Philosophy</b>	Semester 1/2	2	hybride
<b>Practical Theological Case Study</b>	Semester 1/2	2	hybride
<b>Analysis Apostles' Creed</b>	Semester 1/2	1	hybride
<b>Religious sociological survey</b>	Semester 1/2	2	hybride
<b>Christian culture in pop music</b>	Semester 1/2	2	hybride
<b>Christian culture in literature</b>	Semester 1/2	2	hybride
<b>Alternative Christian currents</b>	Semester 2	5	digital
<b>Art &amp; Religion</b>	Semester 2	5	digital

<b>Free choice / Exercices Ba2 - Theology</b>	<b>Periode</b>	<b>ECTS</b>	<b>Form</b>
<b>Grammatical analysis of Hebrew texts</b>	Semester 1/2	3	hybride
<b>Grammatical analysis of Greek texts</b>	Semester 1/2	3	hybride
<b>Discussion of a classic text from the Reformation</b>	Semester 1/2	2	hybride
<b>Diaconal explorations in the field</b>	Semester 1/2	2	hybride
<b>Comparative analysis of "Discours de la Méthode" (Descartes) and "Was ist Aufklärung?" (Kant)</b>	Semester 1/2	1	hybride

<b>Literature study on key texts in Christian ethics</b>	Semester 1/2	2	hybride
<b>Apocalyptic</b>	Semester 2	5	digital
<b>Alternative Christian currents</b>	Semester 2	5	digital
<b>Art &amp; Religion</b>	Semester 2	5	digital

Free choice / Exercises Ba3 - Theology	Periode	ECTS	Form
<b>Exegesis Exercises Hebrew Bible</b>	Semester 1/2	3	hybride
<b>Exegesis Exercises New Testament</b>	Semester 1/2	3	hybride
<b>Sermon preparation</b>	Semester 1/2	2	hybride
<b>Case study Liturgy</b>	Semester 1/2	2	hybride
<b>Anthropological Bible Reading</b>	Semester 1/2	2	hybride
<b>Apocalyptic</b>	Semester 1	5	digital
<b>Radicalism</b>	Semester 1	5	digital
<b>Alternative Christian Currents</b>	Semester 2	5	digital
<b>Art &amp; Religion</b>	Semester 2	5	digital

#### 4.2.2 Bachelor of Religious Studies

In addition to the Bachelor in Theology, the FPTR offers the possibility to study religion from a non-denominational perspective. This is the Religious Studies track. In this track one is not required to follow the Bible subjects nor to acquire the specific exegetical skills. The emphasis is on the cultural, human and spiritual sciences and methodology. However, much of the basis of Western culture is Judaeo-Christian in nature, and so the Bible remains an important subject in the Religious Studies track. The knowledge of Bible and culture, however, is flanked from the outset by a global and inter-religious perspective.

This track also amounts to 180 sections and covers three full years of study. This route is also completed with a Bachelor's thesis.

<b>Bachelor 1 – Religious studies</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>Abbreviated Biblical Languages</b>	Semester 1	5	digital
<b>Introduction to Religious Studies</b>	Semester 2	5	hybride
<b>Introduction to the Hebrew Bible</b>	Semester 1	5	digital
<b>Introduction to the New Testament</b>	Semester 2	5	digital
<b>Theology and Hermeneutics</b>	Semester 2	5	digital
<b>Introduction to Western Philosophy</b>	Semester 1	5	digital
<b>Alternative Christian Currents</b>	Semester 2	5	digital
<b>Church history: Dogmatism</b>	Semester 2	5	digital
<b>Religion and Society</b>	Semester 2	5	digital
<b>World religions</b>	Semester 2	5	digital
<b>Free choice / Excercises ***</b>	Semester 1/2	10	hybride

<b>Bachelor 2 – Religious studies</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>Apocalyptic</b>	Semester 1	5	digital
<b>Radicalism</b>	Semester 2	5	digital
<b>Methodology of religious studies</b>	Semester 1	5	digital
<b>History of the ancient Middle East</b>	Semester 1	5	digital
<b>Art &amp; Religion</b>	Semester 2	5	digital
<b>Ethics in a Christian perspective</b>	Semester 1	5	digital
<b>Islamite theology</b>	Semester 1	5	hybride
<b>Church history: Enlightenment</b>	Semester 2	5	hybride
<b>Christianity &amp; Islam</b>	Semester 2	5	digital
<b>Comparative text analysis 1</b>	Semester 2	5	hybride
<b>Free choice / Excercises ***</b>	Semester 1/2	10	hybride

<b>Bachelor 3 – Religious studies</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>Religious identity formation</b>	Semester 1	5	digital
<b>Truth &amp; Pluralism</b>	Semester 2	5	digital
<b>Comparative text analysis 2</b>	Semester 1	5	digital
<b>Religion &amp; Science</b>	Semester 1	5	digital
<b>Anthropology of Religion</b>	Semester 2	5	digital
<b>Church &amp; Judaism</b>	Semester 1	5	digital
<b>Human Rights</b>	Semester 1	5	digital
<b>Bachelor thesis</b>	Semester 2	10	resident
<b>Major</b>	Semester 2	5	hybride
<b>Free choice / Exercises ***</b>	Semester 1/2	10	hybride

The student following the Bachelor Programme in Religious Studies prepares for the Research Master. The possibility of transferring to the Pastoral or Educational Theology programme is possible by following a transitional programme Biblical Languages and Theology during a transition year.

*Free choice / exercises (indication \*\*\*)*

Religious studies is a recent field that is in full expansion. The free choice that is possible in the Bachelor Programme Pathway Religious Studies is exploratory in its breadth and deepening as the study progresses. Here too, taking modules at sister faculties in the Netherlands and abroad is an added value. Those who register for the track Religious Studies at the FPTR can choose from the following offerings:

<b>Free choice / Exercises Ba1- Religious studies</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>Analysis of biblical concepts</b>	Semester 1/2	2	hybride
<b>Literature study E. Durkheim</b>	Semester 1/2	2	hybride
<b>Discussion of a classic text from Western Philosophy</b>	Semester 1/2	2	hybride
<b>Gnosticism and Hermeticism</b>	Semester 1/2	3	hybride
<b>Mystical text analysis</b>	Semester 1/2	1	hybride
<b>Religious sociological survey</b>	Semester 1/2	2	hybride
<b>Christian culture in pop music</b>	Semester 1/2	2	hybride
<b>Christian culture in literature</b>	Semester 1/2	2	hybride
<b>Theosophy and New Age</b>	Semester 2	3	hybride
<b>Religious Pedagogy</b>	Semester 2	5	digital

Free choice / Exercices Ba2- Religious studies	Period	ECTS	Form
<b>Exercices comparative text analysis</b>	Semester 1/2	3	hybride
<b>Review of Sura 2 - The Cow (Al-Baqara)</b>	Semester 1/2	3	hybride
<b>Modelling Religious Studies</b>	Semester 1/2	2	hybride
<b>Explorations Art &amp; Religion</b>	Semester 1/2	2	hybride
<b>Comparative analysis of "Discours de la Méthode" (Descartes) and "Was ist Aufklärung?" (Kant)</b>	Semester 1/2	1	hybride
<b>Literature study on key texts in Christian ethics</b>	Semester 1/2	2	hybride
<b>Review D. Hume on the Natural Religion</b>	Semester 2	2	hybride
<b>Mohammed, Jesus and Buddha</b>	Semester 2	3	hybride
<b>Belgian Church history</b>	Semester 2	5	digital

Free choice / Exercices Ba3- Religious studies	Period	ECTS	Form
<b>Exercices comparative text analysis</b>	Semester 1/2	3	hybride
<b>Discussion of key concepts of the evolution text</b>	Semester 1/2	2	hybride
<b>Literature study J. Habermas</b>	Semester 1/2	2	hybride
<b>Exploring Eastern spirituality</b>	Semester 1/2	3	hybride
<b>Anthropological Bible Reading</b>	Semester 1/2	2	hybride
<b>Western spirituality 1</b>	Semester 1	5	digital
<b>Western spirituality 2</b>	Semester 2	3	digital
<b>Survey Human Rights</b>	Semester 1/2	2	digital
<b>Lutheranism</b>	Semester 1	5	hybride
<b>Religious Populisme</b>	Semester 2	5	hybride



### *Shortened Bachelor's degree - PEGO certificate*

With this programme, the FPTR meets the demand of the Ministry of Education. Philosophical education in secondary schools in Flanders is organised by an umbrella organisation. For the lessons in Protestant-Evangelical Religion this is the PEGO Committee. From this organising committee came the request to offer a basic course in theology specifically for secondary school teachers. This curriculum consists of six parts in which the basics of contemporary theology and religious studies are dealt with.

It is important to note that the [Faculty of Protestant Theology and Religious Studies](#) does not provide access to religious education in secondary schools in Flanders. This task is taken on by the PEGO Committee. The FPTR offers the curriculum. The student who successfully completes the modules receives a certificate of completed study or a certificate with supplement. With this, the student can present himself to the PEGO Committee, which takes the necessary steps.

The basic package that we call 'Short Bachelor' or 'Certificate PEGO' can be followed entirely online. The student starting the package should take into account that on average 10 hours per module per week are spent. This means that, if the student has a job in addition to his/her studies, he/she can complete at most three modules per semester, that is if he/she studies diligently (30 hours per week). Continuing two modules is recommended, so one can complete the full package in one calendar year, including summer semester. Spreading the study longer is of course possible.

Shortened Bachelor - PEGO Certificate	Period	ECTS	Form
<b>Introduction to the Hebrew Bible</b>	Semester 1	5	digital
<b>Introduction to the New Testament</b>	Semester 1	5	digital
<b>Theology and Hermeneutics</b>	Semester 2	5	digital
<b>History of Dogmatism</b>	Semester 2	5	digital
<b>Ethics in a Christian perspective</b>	Summer	5	digital
<b>Religion &amp; Science</b>	Summer	5	digital

### 4.3 Transition Bachelor - Master

Those who wish to pursue a Master's degree at the FPTR, but did not pursue a Bachelor's degree that meets the admission requirements, can take a transition year. The purpose of this transition programme is to offer students who have followed a course of study other than theology and religious studies, or who have followed a seminary course at a related institute at home or abroad, the opportunity to acquire the necessary knowledge and skills that are lacking. The Transition Bachelor-Master nibbles away at and fills in the gaps.

Therefore the previous education and what it lacked in theological knowledge and competence in religious studies is of decisive importance for the composition of the programme. The student can discuss the programme to be followed with the dean. Most courses can be taken digitally, except for biblical languages. The programme of the transition year is composed by making a selection from the entire Bachelor's programme.

For the language courses (indication \*) the same conditions apply as for the bachelor programme.

Transition Bachelor-Master	Period	ECTS	Form
<b>Hebrew / Greek 1 *</b>	Semester 1	5	resident
<b>Hebrew / Greek 2 *</b>	Semester 2	5	resident
<b>Bible Science</b>	Semester 1/2	15	digital
<b>Historical Theology</b>	Semester 1/2	15	digital
<b>Practical Theology</b>	Semester 1/2	15	digital
<b>Systematic Theology</b>	Semester 1/2	15	digital
<b>Religiousstudies</b>	Semester 1/2	15	digital
<b>World Religions</b>	Semester 2	5	digital

For those who wish to enter the Pastoral and Educational Master's Programme, the Biblical Languages, the Biblical Sciences and the theological subjects are compulsory, except for the parts that have already been followed in the preparatory course and for which the student can present a valid certificate.

In case of doubt, the Academic Council may organise a 'learned assembly', in which the student, together with the professors, demonstrates his or her knowledge in the relevant field.

## 4.4 Master's degree programme

The Master's programme at the FPTR is an academic pathway that combines independent academic research with the acquisition of competencies for a specific practice. The theoretical 'foundation' that was laid during the Bachelor's programme is now further elaborated in the 'superstructure' to which three majors offer finality: pastoral care, teaching and research.

The Master's programme aims at deepening and broadening, by further developing the three subject areas of which the theory was seen in the Bachelor's programme, complemented by interdisciplinarity. This means that the biblical-scientific, as well as practical-historical and religious-scientific components are brought together in the Master's programme. This also means that the student conducts independent research, both in traditional theology and in contemporary hermeneutical developments, as well as in current problems concerning integrity, identity, meaning and religion.

### *Interdisciplinarity*

The specificity of the Master's programme at the FPTR is its interdisciplinary approach. A text from the Hebrew Bible or New Testament is analysed from the source text. After the translation and exegetical analysis, the student enters in seminar form into the debate with other disciplines in the field of biblical and religious studies.

In addition to exegesis, the Master's programme also offers the opportunity to devote attention to comparative text study. Texts usually follow a line of development and are often found in other cultures in slightly altered forms. It is an enriching and deepening knowledge that arises when the student compares the same text in different traditions.

Interdisciplinarity also characterises the main subject study and the Master's thesis. One can opt to study ancient languages in depth or, for example, study the relationship between modern media and the church in a practically oriented way. Other options include special pastoral care, Christian art, mysticism or oriental studies.

### *Communication*

Students following the Master's programme at the FPTR will have ample opportunity to hone their communication skills. Theology and religion in the Master have everything to do with transmission. Our cultural development proceeded along the tones of the Word. Meaning shaped tradition. Communication forms community or, as we say in theological terms: the Holy Spirit is among people.

That is why the Master's programme pays attention to dialogue and transmission. Not only the classical forms of religious communication, such as liturgy and homiletics, are examined, but also modern platforms and networks. These didactic and communicative skills are taught in seminars, public classes, colloquia and on the online platform.

### *Practice*

The Master's programme also devotes attention to practical experience. The pastoral specialisation has a wide range of internship opportunities. The student who chooses to work in the church or in a special ministry, such as prison or airport pastor, has the opportunity to learn the specific skills for this in practice. As a modest institution, the FPTR is very flexible and can identify and make arrangements for internships within the network of Protestant churches in Belgium.

In the area of scientific research, specific academic skills are sharpened and the student learns to conduct a thorough research and to report on it in the form of writing scientific articles. The growing field of online learning is also addressed, whereby the pedagogical skills of an academically sound online module are discussed and tested.

These skills will be tested in an additional pastoral Master's thesis, containing the application of the previously made Master's thesis, or cast in a set-up for a doctoral research.

### *Learning outcomes*

The Master's programme aims, formulated in learning outcomes, that the students:

- Deepen and broaden the knowledge and insight gained in their Bachelor studies and learn to apply it in an interdisciplinary way in a research field that is new to them;
- Acquire the ability to arrive at a reasonable and independent judgement on complex topical issues;
- Learn to communicate clearly and coherently about his/her own research and the conclusions that may follow from it
- Learn to adjust his/her own scientific approach in a self-critical manner and thus learns to work largely independently in science;
- Sharpen his/her own practical skills and assesses practice on a realistic basis
- Is capable of dialogue and cooperation in the field of meaning and service.

As far as content is concerned, in the general part of the Master's programme, special attention is given to the elaboration and interpretation of biblical texts

and the Christian tradition. In doing so, the current, diverse and globalised culture is always included in the interpretation process.

In the field of religious studies, too, the content of the Master's programme focuses on comparative, text-critical and interdisciplinary dialogue with humanities and world religions.

To this end, the programme is offered in the context of three majors or specialisms, in which the student chooses a main subject according to interest, motivation and talents. These are:

#### *Theology, Pastoral Care and Church*

This graduation module focuses on the connection between ancient faith and contemporary forms of belief, as well as doubt and resistance. Knowledge of history, (self) criticism and creativity are deepened within the study. A beginning of independence is cultivated in assessing and setting up research in the field of study. Insight is developed into the significance of such research for church and social practice and, more generally, into the critical and heuristically relevant interaction between research and practice. In this specialisation, ample attention is paid to the professional field and the student concerned works out an internship programme.

#### *Religious Studies and Research*

This specialisation focuses on comparative text research, scientific communication and pedagogy. The student acquires greater skills in the literary, historical and intertextual study of religious writings and traditional texts. The impact on the contemporary context has on the one hand a heuristic significance and on the other hand is an independent theme of research.

#### *Religious education*

Within the framework of the pedagogical master's programme, agreements have been made with KULeuven to follow an educational track after the first master's year. This includes a number of general and subject-didactic courses and internships. Initiation to Protestant religion is also provided. Furthermore, the emphasis is on pedagogical language skills and social tolerance.

The Master's programme at the FPTR amounts to 120ects and lasts full time for two years. The first year of the Master's programme forms the basis or pedestal. After that the programme is divided into three majors: Pastoral Master, Educational Master and Research Master.

#### 4.4.1. General Master's programme

The Master's programme at the FPTR combines in an interdisciplinary way a number of skills from academic theology with a solid communicative competence. In order to achieve these goals, the FPTR structures the Master's programme around the backbone of an Interdisciplinary Master's Module (IDM). This module brings together hermeneutical and academic competences as well as professional and personal skills.

In the General Master (Ma1), the IDM amounts to half of the study credits, i.e. 30ects. In the second year, in which the student chooses between the Pastoral, Educational or Research Master, 1/3 of the IDM makes up for specific vocational and person-related competences. In the second year, the IDM is therefore 20ects.

##### *Interdisciplinary Master Module (IDM)*

This module focuses on the ability to deal with text and tradition in a methodical and reflective way. The context in which lore operates is interpreted and enacted. This hermeneutic approach to theology and religion is at the heart of interdisciplinarity.

A second important facet of the IDM is methodology. The student not only learns to conduct research independently and to communicate it in a comprehensible manner, he/she also learns to make use of sources and insights from other fields of science in a scientific manner. The student makes well-founded use of these and justifies the consequences for contemporary theology and religious studies.

The interdisciplinary Master's module is taught in seminar format. This means that students and lecturers gather around the table to discuss topics in depth. In the process, communication skills are sharpened. Attention is also paid to connecting skills, this is between the contemporary global developments in the field of religion and philosophy of life and the situation of local faith communities in churches and mosques.

Not unimportant for the communicative competences that are addressed during the Master's programme is the ability to enter into dialogue with people of a fundamentally different background or philosophy of life. In doing so, the student learns to critically analyse his/her own convictions and to express them in the awareness of the specific context in which this takes place. Willingness to listen and an open mind are valuable skills in this respect. In addition to dialogue and consultation, the interdisciplinary module also pays attention to the ability to express oneself in writing. This includes conveying information in a comprehensible manner and presenting it in accordance with

scientific standards, but also processing critical remarks and drafting papers in such a way that the findings can be widely shared.

Finally, it is important that the master's student at the FPTR also engages in conversation with himself. A competent theologian possesses the ability to reflectively deal with his or her own biography, religious identity and practice, and philosophical positioning. This means that the student can integrate the traditional lore and the contextual bonding of the faith community into a mature model of integration, suitable for acting as a pastor and/or expert.

To achieve these goals, the interdisciplinary master module contains three main components: text analysis, topicality and spirituality. Each academic year, an overarching theme is established, under which sub-areas are explored per semester. These overarching themes are closely linked to the contemporary issues surrounding faith and religion.

Examples of overarching themes are religious radicalism and religious diversity. The sub-areas are, for example, apocalypticism, identity, pluralism, relativism, and so on.

The lectures of the IDM take place on site in the conference room (0.2), but can also be attended from home. Each semester, the student is required to write and present three papers corresponding to the three subfields covered in the module.

#### *Domain-specific learning outcomes*

During the interdisciplinary Master's module, the student completes and presents text analysis / exegesis, literature review and thematic applications. Assessment is made on the basis of the following criteria:

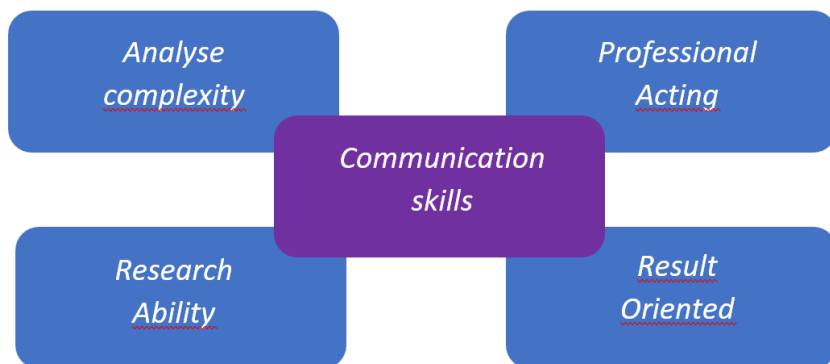
Demonstrate in-depth knowledge of the contents and methods prevalent in theological research and religious studies;

1. To be able to study sources from the Christian tradition in an academically sound manner and to use them in the analysis of specific questions;
2. Demonstrate insight into the relation of the study of theological and religious-social problems in today's multicultural and multireligious society;
3. The ability to apply the knowledge and methods of their specialisation in a relevant manner within theological reflection in the diversity of faith communities;
4. The ability to master the knowledge and methods of their chosen specialisation, with a view to developing their own contribution to the current state of research;

5. To learn how to conduct theological research independently and in dialogue with colleagues and other scholars, and how to pass on acquired attitudes, methods and knowledge;
6. To be able to report clearly and coherently on his/her own research to colleagues and non-colleagues,
7. To be able to participate critically in reflection and policy-making concerning the interaction of theology, the faith community and society.
8. The ability to arrive at a reflexive and reasoned judgment in complex issues.

The intended study results and specific subject didactics comprise four pillars, linked by communication skills:

- Analysing complexity;
- Investigative ability;
- Professionalism;
- Result-oriented.



### *Master's thesis*

To conclude the General Master, the student makes a final paper. The theme of this essay falls within one of the research areas of the faculty. As the programme at the FPTR is academically oriented, the master's thesis must demonstrate analytical, theory-forming and problem-solving skills.

During the first semester of the first master year, the student chooses the (preliminary) topic and submits it to the Academic Council, which gives the green light or proposes a change in its meeting in December. An important part of the learning process concerns the modulation and flexibility of the content and method of research during the course.



At the start of the second semester, the student starts the final approved research under the supervision of the appointed supervisor. The Master's thesis must be submitted by the end of May at the latest, for defence during the first examination period in June, or by the end of August for defence during the second examination period in September. The submitted Master's thesis must be completely bound and in accordance with the guidelines for the cover sheet, which together with the guidelines on font and line spacing are provided upon approval of the subject. A total of four copies must be submitted: one for the supervisor, one for the library (for consultation) and one for each member of the reading committee. In addition, a digital version must be submitted to the supervisor. The date of the public defence is determined in consultation with the Academic Council.

As a rule, the Master's thesis is written and submitted in Dutch. English is also possible. In exceptional cases, another language can be chosen, but then with explicit arguments and after approval of the Academic Council.

### *Objectives*

The Master's Thesis is an important part of the programme. It constitutes a provisional academic conclusion. Therefore, with the Master's thesis, the student must demonstrate his or her ability to independently explore and systematically analyse a subject. The Master's Thesis is an examination of fundamental scientific research. Bibliographic research, planning of the work, execution and analysis as well as reporting are essential in this. The student must demonstrate a critical mind and cooperative attitude during the various stages of the research. The degree of independence with which the research is conducted is part of the assessment. Originality or 'earth-shattering' findings are not assessed. However, the text is expected to be easily readable and without any language errors. The submission of the final text should be accompanied by a clear summary of the research conducted and the results.

### *Main subject and free choice*

In addition to the IDM and the Master's thesis, in the first year of the Master's programme the student chooses a main subject and a side subject (free choice). The main subject is linked to the subject of the Master Thesis and has further deepening and/or broadening in mind. The minor can be freely chosen and may contain exercises or literature with which the student wants to enrich himself, whether or not in function of the chosen subject.

## Overview

General Master (Ma1)	Period	ECTS	Form
<b>Interdisciplinary module</b>	Semester 1 / 2	30	hybride
<b>Master's thesis</b>	Semester 2	20	-
<b>Major</b>	Semester 2	5	hybride
<b>Free choice / Exercise</b>	Semester 1	5	hybride

The Interdisciplinary Module is divided into 7 parts, which are validated separately. There are six guest lectures and ten regular lecture days per semester. In view of the seminar format, the student should prepare for these lecture days well. Each semester, a text analysis / exegesis and a literature study are also made. Both parts have to be presented to fellow-students and teachers. At the end of a sub-theme, the student makes a final thesis or paper per semester, which is also presented..

Interdisciplinary Mastermodule (IDM)	Period	ECTS	Form
<b>Two lecture days per week and preparations</b>	Semester 1 / 2	6	hybride
<b>Text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Presentation of text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Literature study</b>	Semester 1 / 2	4	hybride
<b>Presentation of literature study</b>	Semester 1 / 2	4	hybride
<b>Thematic Thesis</b>	Semester 1 / 2	4	hybride
<b>Presentation thematic thesis</b>	Semester 1 / 2	4	digital

### 4.4.2 Pastoral Master's programme

The two-year Master's degree programme in Pastoral Care at the **FPTR** trains students for the ministry of a church pastor in the United Protestant Church in Belgium. The student is academically equipped to play a role in today's changing cultural climate.

Becoming a pastor is a calling, but this does not mean that skills and competences are unnecessary, on the contrary. The Pastoral Master's student at the **FPTR** learns knowledge and skills in such a way that they are also broadly applicable in society, especially in the areas of academic research, organisation, media and education. The structure of the Master's programme at the **FPTR** also provides for a high degree of interdisciplinarity

and the sharpening of communicative competencies. A minister who graduates from the FPTR is also a theologian who can serve a community with a sharp mind and a deeply rooted spirituality.

Students who completed the Theology track in the Bachelor's programme can immediately start the Pastoral Master's programme. Students who followed the Pathway Religious Studies will have to brush up on biblical languages and historical-practical subjects during the Transition Bachelor-Master. Students from outside the FPTR who took the Bachelor course in a sister theological faculty will be admitted to the Pastoral Master's programme either directly or through a bridging programme.

The Pastoral Master's programme emphasises further deepening of academic and communication skills during the interdisciplinary module. The main component of this Master's programme is the exploration of the church's work field and connecting the theoretical insights with practice. This is done in the Practical Theology study package, which focuses on church work placements and internships in special pastoral services.

#### *Interdisciplinary Master's Module (partial)*

In the second year of the Master's programme, the interdisciplinary approach is maintained, but only partially incorporated. The student who specialises in the pastoral field must obtain 20ects of the IDM. Consequently, the student chooses 2/3 of the interdisciplinary study programme, as indicated on the previous table.

#### *Practical Theology Package*

This study package aims to introduce the beginning theologian to the workings of the church organisation, with the student reflecting on proclamation and pastoral work at the intersection of faith and society. The student learns from church practice. A not insignificant part of the study concerns sermon preparation, methodology and hermeneutics, analysis and evaluation. Under the supervision of the practical theologian and guided by a mentor with experience in church practice, the student will learn what leading in worship and constructive pastoral conversation is.

A second not unimportant facet of the Practical Theology package is church law and symbolism. The functioning of the national church with its variety of ministries is structured by means of a Constitution and Church Order. The student studies these fundamental documents in both content and form, and through reflection and openness learns about the demarcations and challenges of today's church structure. This is done in view of the growing philosophical diversity in society. Knowledge of Belgian Protestant Church history is indispensable for this purpose.

At the conclusion of the Pastoral Master's programme, the student prepares a pastoral thesis. The intention is that the student interprets the theme of the Master's thesis in a pastoral perspective.

### Overview

Pastoral Master's programme (Ma2P)	Period	ECTS	Form
<b>Interdisciplinary module</b>	Semester 1 / 2	20	hybride
<b>Package Practical Theology</b>	Semester 1 / 2	30	-
<b>Pastoral thesis</b>	Semester 2	10	-

The student must complete 20ects of the interdisciplinary module in the second year.

Interdisciplinary Mastermodule (IDM)	Period	ECTS	Form
<b>Two lecture days per week and preparations</b>	Semester 1 / 2	6	hybride
<b>Text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Presentation of text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Literature study</b>	Semester 1 / 2	4	hybride
<b>Presentation of literature study</b>	Semester 1 / 2	4	hybride
<b>Thematic Thesis</b>	Semester 1 / 2	4	hybride
<b>Presentation thematic thesis</b>	Semester 1 / 2	4	digital

The Practical Theology package contains the following elements:

Practical Theology Package (Ma2P)	Period	ECTS	Form
<b>Sermon preparation, methodology, analysis and evaluation</b>	Semester 1 / 2	5	hybride
<b>Churchorder &amp; diversity</b>	Semester 1	5	hybride
<b>Belgian Protestant Church history</b>	Semester 1	5	digitaal
<b>Municipality internship</b>	Semester 2	10	-
<b>Internship special services</b>	Semester 2	5	-

The internships are determined in consultation with the practical theologian and the internship supervisor (mentor). It is important that the student prepares by orienting himself in the Protestant church landscape in Flanders and Belgium.

### *Internship folder*

The demands made on pastors are high. They must have both academic competences and leadership skills. They are strong communicators and can be addressed about spirituality and developments in society and culture. In addition, their profession is part of an organisation in transition. The church is changing with the times and that requires a careful consideration of what should be preserved from the past and what should be abandoned or restated and lived out.

Training to become a pastor asks a lot from the candidate, from the trainers - from the academy and the practice - and from the church people involved. Such training is never finished. Like all professionals in these changing times, pastors will need to continue learning in all areas of their profession where they are active.

The practical part of the training described in this guide can be seen as the first step on that road of continuous development. After this first step, the candidate is able to start as a professional in church work.

The forms that have been chosen for this Master are in line with further professionalisation. The candidate is in charge of this component. He or she makes an analysis of the practice and confronts it with recent scientific literature. By comparing his or her own development with the competences to be acquired, a picture emerges of the tasks and assignments to be started. The requirements for the candidate are expressed in these competences. They are also translated into the form of criteria for the starting document and the report that round off this part of the theology study. Guidance is provided by the faculty's trainers in close cooperation with professionals involved in the field. The aim is to deepen the learning process by holding regular expert meetings or by forming a learning community.

### *General structure*

Learning in the workplace is designed in a cycle. Five steps are taken each time, recognisable as the phases of a design study:

1. Exploring the context, which provides an analysis of the determining factors and questions;

2. Delving into recent scientific sources, which provides a theoretical framework that gives structure to the work. Learning points are formulated on the basis of steps 1 and 2;
3. Designing and implementing activities, which produces a report and input for the evaluation;
4. Evaluation based on the learning points and with a critical review of the exploration and theoretical framework;
5. Report and presentation. This formulates learning outcomes and questions for further development and research.

The first step in the internship is a systematic exploration of the internship site. (Religious) sociological data is collected. The history of the place is described. The vision from which work is done in this place is described critically and is compared to the literature that is referred to. Criticism of this vision is also sought. On the basis of this inventory, a starting document is written in which the various analyses come together. Next, the trainee makes a strength-weakness analysis of his or her competences for the chosen field of work with the help of a methodology (see appendix internship folder). Based on the analyses in combination with the strength-weakness analysis, a personal learning plan is drawn up with a number of learning questions. These learning questions are finally linked to each of the competences of the internships.

With the learning goals, in consultation with the trainers (practice and academy), a number of internship tasks are chosen that make it possible to work on the learning goals. Each internship task is accompanied by a substantive preparation - the theoretical framework - which leads to a number of points of attention. These points of attention are the basis for feedback, feedup and feedforward from the trainers. These focal points are also the basis for the reflection of the trainees. The internships are combined with two subjects from the training: congregational pedagogy and diaconal and pastoral action.

### *Practical starting points*

The Master's student is a guest in a church congregation and handles the hospitality offered with care. This entails, among other things:

- That everything that is shared with him or her in confidence is also treated in confidence;
- Being aware of the rights and duties of an office, which must also be demonstrated by the person seeking it.
- That he or she takes co-responsibility for introduction and farewell at the workplace.

The Master student himself is responsible for the careful collection of all data necessary for the Start Document and Report. That means concretely:

- That he or she takes care of daily reporting in logbook form;
- During the period, he or she regularly writes reflections in which the question about the own learning processes is discussed;
- That he or she carefully stores all the material needed for the starting document and the final report, including the full details of the sources needed for source citations.

Supervision takes place in mutual consultation with a weekly meeting between the supervising lecturer and the student. The student also participates in the expert meetings that are organised within the framework of the internship. He/she is also active in the learning community of church professionals, if this possibility exists.

Formative assessment takes place by all supervisors, both solicited and unsolicited. The summative assessment is the responsibility of the supervising teacher in consultation with the FPTR's teacher's meeting. The assessment protocols in this internship folder are guiding.

Candidates participate in training sessions and study days of the FPTR that are appropriate to their learning process. At the start of the internships, the student receives an overview of what elements the internship reports must contain, what requirements the report must meet and the assessment protocols that apply to the FPTR with regard to the Practical Theology package..

### 4.4.3 Educational Master's Programme

After the General Master, students can choose to specialise in education. For this purpose, the Educational Master's programme was set up. This programme combines training at Master's level in theology and religious studies with learning the pedagogical skills needed for teaching.

The emphasis of the Educational Master's programme is on the further deepening of knowledge in theology and religious studies between the interdisciplinary module. As in the Pastoral Master's programme, the student must obtain 2/3 of the credits for this component during the second year.

In addition, the student specialises in methods and skills for imparting the subject knowledge, especially to children and schoolchildren. The pedagogical skills, however, are not limited to secondary education, but are broadly formulated. For the general and subject-related teaching subjects, the FPTR cooperates with the KULeuven.

The Educational Master offers the necessary competences to start working as a teacher in the Protestant-Evangelical Religious Education (PEGO) in Flanders.

### *Interdisciplinary Master module (partial)*

In the second year of the Master course, the interdisciplinary approach is maintained but only partially included. The student who specialises in the pastoral specialisation must obtain 20ects of the IDM. Consequently, the student chooses 2/3 of the interdisciplinary study programme, as indicated in the table of the General Master.

### *Package Pedagogical Skills*

This package aims to provide the student with knowledge in general and specifically theological pedagogy. To this end, modules are taken at the KULeuven.

In addition, the student learns the special Protestant teaching content, exploring the curriculum, the functioning and the organisation of Protestant-Evangelical Religious Education in Flanders (PEGO).

A not unimportant part of the Pedagogical Skills package are the educational internships. These are organised in cooperation with the Inspectorate of Evangelical Protestant Education in Flanders.

The Educational Master course is concluded with a didactic Master's thesis, in which the intention is that the student elaborates the subject of his Master's thesis made in the General Master on a pedagogical level.

It should be mentioned that it is advisable to make the choice of graduation subject at the beginning of the first year. During the General Master the student can already take the necessary steps to put the pedagogical package on the rails in the second year.

### *Overview*

<b>Educational Master's programme (Ma2E)</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>Interdisciplinary module</b>	Semester 1 / 2	20	hybride
<b>Pedagogical Skills Package</b>	Semester 1 / 2	30	KUL / FPTR
<b>Didactic Master's thesis</b>	Semester 2	10	-

Of the interdisciplinary module, the student must complete 20ects in the second year.



<b>Interdisciplinary Mastermodule (IDM)</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>Two lecture days per week and preparations</b>	Semester 1 / 2	6	hybride
<b>Text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Presentation of text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Literature study</b>	Semester 1 / 2	4	hybride
<b>Presentation of literature study</b>	Semester 1 / 2	4	hybride
<b>Thematic Thesis</b>	Semester 1 / 2	4	hybride
<b>Presentation thematic thesis</b>	Semester 1 / 2	4	digitaal

The Pedagogical Skills package contains the following elements:

<b>Pedagogical Skills Package (Ma2E)</b>	<b>Period</b>	<b>ECTS</b>	<b>Form</b>
<b>General didactics</b>	Semester 1 / 2	12	KUL
<b>Subject teaching</b>	Semester 1 / 2	8	KUL
<b>Initiation Protestant Religion</b>	Semester 2	5	digitaal
<b>Educational internship</b>	Semester 2	5	-

#### 4.4.4 Research Master's Programme

The Research specialisation offers students who are interested in theology and religious studies and who have completed the Bachelor's and General Master's programmes excellently the opportunity to gain further training in scientific research. This involves a combination of further deepening of the interdisciplinarity of scientific practice and intensive individual guidance.

The Research Master's programme offers the opportunity to further develop research skills. This degree programme is an excellent preparation for the further development of an academic career. To this end, the student is prepared to make a thorough and well-founded PhD proposal. This is done by following specific science modules and by carrying out independent scientific research, which is presented in academically sound publishable articles.

This specific Research package amounts to 30ects in addition to the 60ects of the second master's year. The Research specialisation requires students to be very industrious and to show decisive dedication. It is therefore necessary to obtain the necessary excellent study results in the preceding course.

The programme is composed as follows:

##### *Interdisciplinary Master's module*

In the second year of the Master's programme, the interdisciplinary approach is maintained. The Research Master student must also follow the complete IDM in the second year. The intention is that he/she demonstrates great competence and research mentality during the seminars. The Research student may be asked by the lecturers to explore a particular theme in greater depth and to present this to fellow students.

##### *Package Research*

In this package of lessons, the student gains orientation and the opportunity to acquire specific research skills through personal guidance. The main focus is on methodology. The focus is not on the choice of one method or another, but on an overview of all existing methods in theology and religious studies. Then the student justifies the chosen methodology by indicating why the other working methods are not adequate for his or her research. This includes specific science skills, complemented by digital instrument knowledge.

The didactic exercises are refined in seminar meetings. In these, the student presents his or her findings, learns to deal with criticism and to implement adjustments and improvements, if necessary.

For the set-up of a PhD research and the writing of two publishable articles (30ects), the student can take six months and spread the completion of the entire Research Package over one and a half year.

### Overview

Research Master (Ma2R)	Period	ECTS	Form
<b>Interdisciplinary module</b>	Semester 1 / 2	30	hybride
<b>Pakket Onderzoek</b>	Semester 1 / 2	30	hybride
<b>Opzet promotieonderzoek en twee publiceerbare artikelen</b>	Semester 2 / 3	30	-

Students enrolled in the Research specialisation must also follow the entire interdisciplinary module in the second master's year, including the didactic assignments relating to the sub-themes covered.

Interdisciplinary Mastermodule (IDM)	Period	ECTS	Form
<b>Two lecture days per week and preparations</b>	Semester 1 / 2	6	hybride
<b>Text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Presentation of text analysis / exegesis</b>	Semester 1 / 2	4	hybride
<b>Literature study</b>	Semester 1 / 2	4	hybride
<b>Presentation of literature study</b>	Semester 1 / 2	4	hybride
<b>Thematic Thesis</b>	Semester 1 / 2	4	hybride
<b>Presentation thematic thesis</b>	Semester 1 / 2	4	digital

The Research Package contains the following elements:

Package Research (Ma2R)	Period	ECTS	Form
<b>Research methodology</b>	Semester 1	5	hybride
<b>Science skills</b>	Semester 1	5	hybride
<b>Digital instrument knowledge</b>	Semester 2	5	digital
<b>Didactic exercises</b>	Semester 1 / 2	10	hybride
<b>Main subject (Major)</b>	Semester 2	5	hybride

### *Graduation and awarding the diploma*

Finally, a few remarks about finishing your studies at the FPTR. This study guide has shown that there are many opportunities to graduate in theology and religious studies. To this end, the FPTR has drawn up a number of pathways and graduation possibilities.

First of all, it must be clear that the student takes care of the administrative obligations. At the first enrolment, a file is made up in which personal details and previous education are collected. At an intake interview, a study programme is also agreed upon. After payment of the enrolment fee, the student starts the study programme of his choice.

Every year, the student is required to enrol for the next academic year. The registration fee must always be paid before the end of October. The student must also ensure that his personal details are still correct. Any change of (room) address or other changes concerning gender, residence permits, etc. need to be reported to the secretarial office in time.

Only when all administrative obligations are in order, the FPTR can validate the study results. This is important in order to award the diploma.

There is always a possibility to agree on a social rate or a spread of the tuition fee. To do so, contact the [deanery](#), which will forward the agreements to the secretariat.

At the end of the Bachelor's and Master's programmes, the diploma is awarded. This has always taken place on the first Thursday of October, during the solemn opening of the new academic year. Each diploma is accompanied by a diploma supplement, which lists all study results and grades. The diploma does not contain any grades or other valuations. These documents are kept up to date.

The Bachelor's thesis is submitted on time, this is in the third week of June or the third week of September (second term). The Master's thesis should also be submitted in time. For the Master's thesis, presentation/defence is foreseen. This takes place in September at the first lectures of the interdisciplinary master module.

Only for PhD defences, a public hearing in the faculty auditorium is foreseen. For [doctoral regulations](#), see further in this study guide.

## ⑤ Content of modules

## 5.1 General

The study of theology and religious studies is primarily aimed at people who want to become proficient in spiritual care, both in church and in other forms of care. This requires a certain dedication, something that in other times was called 'vocation'. The student must to some extent possess a passion for religion and meaning, and at the same time be willing to commit himself to helping people find their way in it. A personal commitment is essential. But this means that self-criticism also has its place. The time that people blindly accept what spiritual leaders and experts say is over. The resilient citizen is keen to shape his own position in the philosophical landscape. Modern man also forms his own vision of the old traditions. Beliefs are more like search plans than bite-sized truths. The student of theology and religious studies should be aware of this and be prepared to deal with these changes in a constructive way.

Hence, a large part of the knowledge and learning modules offered by the **FPTR** apply a broad cultural basis. Trends and developments since the beginning of modernity have immersed society in a naturalistic and secular worldview. The student of theology and religious studies needs to be aware of this. At the same time, ancient traditions remain a landmark in this rapidly changing cultural landscape. A competent theologian should be aware of this too. An open scientific interest does not detract from the confessions, but knows how to deal with them in such a way that their foundations receive a new interpretation.

Finally, there is daily practice. It is an open door to say that the churches are struggling. But the often predicted disappearance of religion does not appear to be a reality at all. Religion is not disappearing, but changing. Recent developments since the beginning of the 21st century even show that religion is taking an increasingly prominent place in today's globalised world. That is why the learning modules of the **FPTR** pay ample attention to current problems of religion and meaning. The interreligious and interfaith dialogue is increasingly coming to the fore in political and social life. Students trained at the **FPTR** can participate as experts in this dialogue.

In this section of the study guide, we describe the contents of the modules that shape the Bachelor and Master programme.

## 5.2 Bachelor 1

### *Biblical Hebrew*

The Hebrew Bible is for the most part written in classical Hebrew. This ancient language has its own structure and a separate script, the so-called square script. In this module, the student learns the basics of this language, starting with the characters, the word structure and the grammar. Because Biblical Hebrew belongs to the group of Semitic languages and is written without vowels, its study requires considerable perseverance. But once you have mastered the specifics, further knowledge acquisition occurs naturally. No prior knowledge is required to start this module.

The knowledge of Hebrew is essential to understand the Torah, Prophets and Scriptures (Pentateuch). The Hebrew text of the Bible forms the basis for further study in the Theology track in the Bachelor's degree programme.

*The module is taught on site in every academic year starting in an even numbered year (2022-2024-2026-...).*

### *Greek of the New Testament*

The New Testament is written in Greek. In this basic course the foundations of the so-called koiné Greek are dealt with. Both vocabulary and grammar are explained and practised. In this module, too, the aim is to be able to read and analyse New Testament texts in the original language. Detailed attention is paid to the decomposition of words.

*The module is taught on site and every academic year starting in an odd numbered year (2023-2025-2027-...)*

### *Shortened course in Biblical Languages*

This course teaches students to independently translate texts from the Bible using tools (software programs, grammars and dictionaries).

This module offers insight into the working of the Biblical languages (Classical Hebrew and koine Greek) with an emphasis on syntax. The dissection of words is not taught in this course, but is replaced by the tools. This shortened course is sufficient to have a 'notion' of the Biblical languages, without having to learn all the rules and words by heart.

The advantage of this course is that the student gains access to the basic languages of the Bible in a relatively short period of time and is able to assess and evaluate the existing translations himself.

*The module is available online.*

### *Introduction to the Hebrew Bible*

This course introduces the student to the world of the Old Testament. It is an introductory course, which means that many different subjects will be covered. The following topics will be covered:

1. Contents and origin of the Hebrew Bible;
2. Theology of the Hebrew Bible;
3. History of Ancient Israel;
4. Modern Bible reading;
5. Some general themes of the Hebrew Bible explored.

After the course, the student will have a general understanding of the origins and content of the Hebrew Bible and insight into the current state of Bible scholarship.

*The module is available online and contains a lot of supplementary literature in English.*

### *Introduction to the New Testament*

In this course the student is introduced to the world of the New Testament. It is an introductory course, which means that many different subjects will be covered. These include the following themes:

1. Contents and origins of the New Testament
2. Theology of the New Testament
3. The Gospels and the Epistles
4. The Historical Jesus
5. The apocryphal texts

After the course, the student will have a general understanding of the origin and content of the New Testament and an insight into the current state of Bible scholarship.

*The module is available online.*



### *Theology and Hermeneutics*

Theology speaks about the divine, about God as a person and what we can know. The instrument with which we think about sacred values is reason or intelligence. Using our common sense to explain the divine is called hermeneutics. This module talks about the Christian view of God by reason.

In this module we will give an overview of the encyclopaedic aspects of the study of Theology supplemented with the hermeneutical core questions. The module has an introductory character, which means that we will review and interpret the most fundamental insights concerning faith and reason, revelation and prophecy.

*The module can be followed online and consists of nine lessons, rounded off with a reading and writing assignment. Each lesson has processing questions.*

### *Introduction to Western Philosophy*

The module offers an encyclopaedic overview of 25 centuries of Western philosophy. The main movements and representatives are discussed. The frames of thought are explained, as well as the importance from a cultural-historical point of view. Where applicable, the connection with theology and Christianity will be made.

The students acquire an overview of the most important persons, periods and core questions of Western philosophy. They learn to make connections through knowledge of the broader context, the origins and the use of philosophical concepts.

The module contains nine lessons starting with the original philosophers in ancient Greece to contemporary female philosophers.

*The module is available online.*

### *Introduction to Practical Theology*

In this course you will be introduced to the developments within Practical Theology over the past decades. The development of a church discipline into a science of action will be discussed. The relation to the social sciences will be discussed, for example the sociology of religion.

Attention will also be paid to the latest developments, in particular to the collaborative approach.

*The module is available online.*

### *Church History Dogma Formation*

This module describes how Christianity came into being. To this end, this course will explore the content, historical development and philosophical foundations of the Christian religion.

The three tracks are intertwined, because the systematic reflection on faith must keep pace with the development and results of science. The development of Christianity is also the development of dogmas.

Ample attention will be paid in this module to the historical framework and the theoretical views that shaped the Apostolic Creed. We will gain insight into the continuity/discontinuity between the words of Jesus and the Christian dogmas. Knowledge of these crucial developments in early Christianity will also shed light on the mutual influence and eventual separation of Judaism and the Christian Church. Furthermore, the main Christian dogmas, such as Trinity and the doctrine of the two natures of Christ, are explored in depth.

*The module is available online.*

### *Religion and Society*

In this module, we take a closer look at the various views on the relationship between religion and society. The focus is on the sociological developments that take place in the context of religious meaning. The pioneering work of some prominent sociologists of religion such as Emile Durkheim and Max Weber will be discussed. We also carry out a number of in-depth studies and put our finger on the pulse of contemporary social trends such as increasing secularisation and fundamentalism. This course is indispensable for anyone dealing with religion in society.

*The module is available online.*

### *World religions*

This course gives an overview of the major world religions. After an introduction to the earliest palaeontological forms of religion among our ancestors, the overview that this course offers falls into two main parts. In Part 1, we will see the historical origins of the major religious traditions that developed around the world, beginning with the agricultural revolution and especially during the Axial Age (beginning in the 9th century BCE). We will study the frames of mind that underlie religious representations, artefacts and writings. In part 2 of this course, we will look at the current forms of the world's religions. What are the foundations, structures, developments and contexts of the major world religions? In doing so, the student will do his/her own research on a contemporary form of religion and present his/her findings.

*The module is available online.*

### *Alternative Christian Currents*

Just as a region owes its visible surface to its underground soil, so every culture has invisible tendencies that determine its functioning. In this course we will learn about the underground movements that have helped shape Western Christianity. We speak of 'alternative' movements because the triumphant tradition from the beginning made a sharp distinction between the 'true' believers and the 'heretics'. In this module, the outcasts of Christianity are discussed. We learn about Gnosticism, Hermeticism, Cathars, Rosicrucians and Freemasonry. A solid understanding of what these alternative movements pass on provides an enlightening picture of classical Christianity.

*The module is available online.*

### *Free choice / Exercises BA1*

#### *Grammatical analysis of Hebrew texts*

In this exercise module Hebrew texts are analysed grammatically. This not only familiarizes the student with Biblical Hebrew, but he/she also learns to better understand the stories and structure of the texts. The exercise in grammatical analysis is not only enriching in terms of linguistics, but also and especially of the very specific culture that underlies the Hebrew Bible.

#### *Grammatical analysis of Greek texts*

This module prepares for exegesis. Chapters or striking passages such as the Sermon on the Mount and/or parables are read and analysed from the Greek text. By practising the very specific linguistic characteristics of the Gospel or the Letters of Paul, this exercise module provides the student with an ideal background for understanding the theological perceptions of the New Testament.

#### *Discussion of a classic text from Western Philosophy*

Western philosophy, like theology, is based on the Word. Texts are the backbone of the thinking that came to maturity in the Renaissance and Enlightenment. People went back to classical antiquity and read the pithy treatises of Plato or Aristotle in a renewed way. Or what about Pico Della Mirandola and his Speech on Human Dignity?

The discussion of a classic text from Western philosophy opens the horizons of the study of the humanities.

#### *Practical Theological Case Study*

Here the student makes a case study of a striking church phenomenon. Ranging from local community building to social centres, African metropolitan churches or special services. The aim is to orientate and reflect on church practices.

### *Analysis Apostles' Creed*

The Apostles' Creed, which originated in Nicea in the 4th century, is still the central confessional document of all Christian denominations. A thorough analysis of this text, preferably from the Greek source text, provides a solid insight into the basic outlines of Christian faith and dogmatics.

### *Religious sociological survey*

On the basis of the theories developed in the sociology of religion, which are the subject of the Religion and Society module, the student tests the beliefs against practice. This is initial fieldwork and ideal for the student who wants to become proficient in quantitative research.

### *Christian Culture in Pop Music*

Pop music is full of religious references and backgrounds. A search and inventory of the connection between modern youth culture and ancient religious representations provides a clear view of the developments that humanity has gone through in the past hundred years.

### *Christian culture in literature*

Religion is not absent from literature either, on the contrary. Just about all the great authors of the past two hundred years have ventured a vision of Jesus or the Bible. An exploration in this segment of the cultural perspective yields remarkable insights.

### *Art and Religion*

In this course we look at art, religion and theology as one of the most fascinating combinations in human activity and expression: the Bible, the 'handbook' of Christianity, is a compendium for religious artistic themes. In order to explore this relationship, however, we will not study a chronological survey of religious art from Prehistory to the present day.

The ten chapters will mainly focus on the plastic or visual arts (painting, sculpture, film, ...) and architecture in relation to Western Christianity as found in Europe and North America. This focus on Western Christianity also means that we can go deeper into the underlying 'regional denominational' theology. However, we will also make some excursions into two other Abrahamic religions, Judaism and Islam.

*This module is available in English and Dutch and can be followed online.*

## 5.2 Bachelor 2

### *Apocalyptic*

In this course the phenomenon of 'apocalypticism' is examined from two research perspectives. Firstly, from the perspective of biblical studies, since the breeding ground of apocalyptic thinking lies in biblical literature. Complementary is the field of Religious Studies, with attention to apocalypticism in Christian traditions throughout the centuries and in Islam.

This course offers a clear overview of the origins of apocalyptic thinking, the fundamental ideas that underpin it and the development of these ideas over the centuries. It turns out that apocalyptic conceptions, images and literature are still very much alive today and are being reshaped in our time (as in any era). We go in search of the source of these ancient images and find them in the strangest places in our culture today.

*This course is available online.*

### *Radicalism*

In this course, the phenomenon of religious 'radicalism' is examined from two perspectives. Firstly, from the biblical sciences. We ask the question to what extent the Bible proclaims radical views and to what extent we are (still) determined by them. Sub questions are how it is possible that religious texts can influence people radically and whether radical texts must always lead to radical behaviour? How can we escape (religious) radicalism?

The second field is that of Religion Studies, which delves deeper into the social and psychological backgrounds of radical thinking and fanaticism. The radical background of the burgeoning Protestantism in the 16th century is also highlighted.

Lectures on the Crusades and anti-Semitism complete the course as manifestations of an extremely radical belief in the 'own truth'.

*This module is available online.*

### *Reformational Theology*

This course deals with the foundations of Protestantism. What ideas ignited in the 16th century and how did they change the world? The important theologians and their main theses will be discussed in detail. We get to know Martin Luther and John Calvin, but also Melancton, Zwingli and Bucer. This basic course has an extensive documentation folder, which allows one to read the key texts of the Reformation for oneself. This module is a basic material for anyone who has anything to do with Protestantism, be it close or far.

*This module is available online.*

### *Ethics in a Christian Perspective*

In this module we explore the science of action that draws its knowledge and inspiration from the Bible and the Christian tradition. Ethics is the discipline of thinking about life or existence and what is good, less good or even evil. Christian ethics' then means thinking about these issues from the perspective of the Judeo-Christian tradition that helped shape Western culture.

*This module can be followed online.*

### *Diaconate and Pastoral Care*

Through the systematic study of two textbooks, the student will be introduced to the broad field of these two disciplines within Practical Theology. Assignments comparing current practice with the theory studied make the content topical. These assignments also help the students to personally appropriate the content. Especially in these times of transition, the interaction between theoretical concepts, changing practice and personal vision is necessary. The meetings are aimed at this interaction.

*This module is available online*

### *Church History Enlightenment*

This module introduces the student to the main figures and trends of the period of the Enlightenment. In the 17th and 18th centuries, culture in Europe changed rapidly. Religion was given a new place and a different interpretation. Religion gradually ceased to determine the worldview, as reason took over. In this module, students will get to know figures such as Leibniz, Rousseau and Hume and form their own vision of this striking period in European culture.

### *Christianity and Islam*

This module discusses the origins, religious content and development of Islam. The most important concepts and movements are discussed and explained clearly. It also draws lines from the Judeo-Christian and Biblical tradition that can be placed within the Islamic tradition. Furthermore, the module offers suggestions for developing a view on the (recent) problems between Islam, the monotheistic religions and secular society.

*The module is available online.*

### *Methodologie Religiestudies*

Deze module vormt een inleiding op Religiestudies. Dit vakgebied behoort slechts enkele decennia tot het academisch curriculum. Men sprak voorheen over 'wereldreligies' of 'godsdienswetenschappen'. Religiestudies omvat een breed scala aan perspectieven en stelt de vraag naar het waarom en hoe men religies beschouwt. In deze module ontdekt de student de sleutelconcepten en terminologie van dit vakgebied. Ook krijgt men in 10 lessen een overzicht van de voornaamste theoretische perspectieven en methodologische benaderingen. Aangezien Religiestudies een interdisciplinaire academische aanpak veronderstelt komen ook sociologische, antropologische, politieke en economische benaderingen van religie aan bod.

*Deze module is online te volgen.*

### *Islamic Theology*

Muslims started asking questions about the essential building blocks of their religion early on. Who is God and how does He relate to the world we live in? Is there room for human freedom in Islam? Or is everything in nature predestined? Is man responsible for his actions? How should we place the Koran: is it a divine book or a human work of art? To all these questions theologians have tried to give answers. They did so with arguments that they borrowed in part from Greek philosophers and from Jewish and Christian theologians. Thus, a fascinating intellectual debate soon ensued.

More than once, an unexpectedly critical, sometimes even incredulous, point of view was taken. All these aspects will be dealt with in this module.

### *Comparative Text Analysis*

In this module, texts from different traditions are read side by side. The student learns the methods of so-called comparative religious studies. In this way one gets a special view on the text in question, since throughout the editing history of all founding religious texts there has been influence and integration. Through comparative text analysis the student tracks down the original text version, which is essential for a better understanding of the tradition in question.

### *Free choice / Exercises BA2*

#### *Exercises comparative text analysis*

In this exercise module the student deals with a number of texts, using the comparative method. The texts are chosen in consultation and the student submits the analysis in writing.

### *Discussion of Surah 2 - The Cow (Al-Baqara)*

This Surah is the longest from the Qur'an and refers in numerous places to texts from the Bible and other traditions. The study of this Surah provides the student with an enlightening insight into the specific form and content of the pre-eminent foundation of Islam: the Qur'an.

### *Modelling Religious Studies*

A special skill is the development of models. Especially in Religion Studies, one clarifies insights and connections and indicates in an insightful manner what it is all about. A picture often says more than a word. It is a craft to create and present scientific models. This is covered in this module.

### *Explorations Art and Religion*

In this exercise module, the student explores the wide landscape of religious and other art, looking for landmarks and impassable paths, in order to discover the field of artistic presentation of meaning and truth.

### *Comparative analysis 'Discours de la Méthode' (Descartes) and 'Was ist Aufklärung?' (Kant)*

The student reads these two short but very concise texts from the history of modern philosophy simultaneously and makes a comparative analysis. What was the intention of both authors, what is their core message and in what way did they convey their wisdom?

### *Literature study key text from Christian ethics*

In this exercise module, the student chooses a key text from the long tradition of reflecting on good action in a Christian perspective. This may be Augustine on the just war or Dietrich Bonhoeffer on following. The student reads this text and provides a written analysis of the main components of the reasoning developed therein.



## 5.3 Bachelor 3

### *Exegesis Hebrew Bible*

The student learns the main methods of analysing a Hebrew text. Using concise texts from the Torah, Prophets and Scriptures as example material, the student practices scientific text explanation. Knowledge of Hebrew is a necessity, since the passages of the Bible are studied only in the original text.

### *Exegesis New Testament*

Also in this module the most important exegesis methods are discussed, this time applied to the Greek texts of the New Testament. For this reason a knowledge of Greek is required for this module.

### *Liturgy and Homiletics*

Starting from concrete worship services, the track back in time and tradition is searched for underlying forms and beliefs. The approach is one of enquiry and design. Aspects that are considered in any case are: annual order, fixed parts, sermons, sacraments and buildings. The goal of the search is a well-founded, personal vision of the quality requirements that can be set for worship and preaching in our time.

The student explores the main components of the liturgy and the traditions behind them. On the basis of this exploration, the theoretical concepts behind it are weighed, both theologically and religiously. The student reflects on the place of the sermon in worship and explores its hermeneutical implications. These explorations have a direct connection to one's own spirituality.

### *Religious identity formation*

In the current debate on meaning and philosophy of life, the concept of identity plays an important role. Who am I? Who is the other? In this module, we look at how identity was considered in the great traditions, starting with the Bible. Then we will look at contemporary views on the concept of identity. We focus specifically on religious identity formation, and do not neglect to answer pressing questions such as 'What was the identity of Jesus?'

*The module can be followed online.*

### *Truth and pluralism*

This module is part of the theme of religious diversity and how we deal with it in modern globalised and secular societies. What is truth? How does one view truth in the Bible and other traditions? Does the contemporary diversity of conceptions of truth automatically mean that religious claims to absoluteness

disappear? In other words, does pluralism mean the same thing as relativism? These questions are addressed in this module.

*The course can be followed online.*

### *Religion & Science*

For many, religion is diametrically opposed to reason and science excludes any form of faith. Religion and science arise from the fundamental human tendency to express our need for coherence. The content of faith and science depends on time and context. In this module, therefore, we highlight the contemporary debate between faith and science.

*The module can be followed online.*

### *Anthropology of Religion*

In the anthropology of religion, we look for the relationship between man and the 'sacred'. In doing so, we make extensive use of research results from other human sciences, such as psychology, neurology, ethnography, sociology and cultural studies of peoples and traditions. This advancing knowledge provides us with a renewed perspective to look at religion. Evolutionary thinking has an important place in this. In this course, we describe this anthropological perspective on religion and apply it to the Bible and other ancient texts.

### *Church and Judaism*

The relationship between Jews and non-Jews has often been very difficult and problematic. We will study this relationship throughout history, particularly the relationship between Christianity and Judaism in the past and present.

To understand the relationship between the Church and Judaism, we first look at the relationship between Jews and Gentiles before Christianity. The study material thus begins with a description of the relationship between Jews and Gentiles as found in the First Testament and in the ancient world. We analyse the relationship between Jews and Gentiles at the time of the Second Testament, the relationship in the Jewish scriptures, and the consequences of the Jewish revolts.

Then, for each period of European history, we will examine the relationship between Jews and Christians: during the Early Church, with the Church Fathers, in the Middle Ages, during the Reformation, during the Enlightenment, and in the 19th and 20th centuries. Attention is also paid to Zionism, and to the anti-Semitic legend of the "Miraculous Sacrament".

### *Bachelor thesis*

The Bachelor thesis familiarises students with the structure of scientific articles, the 'scientificity' of sources, the structure of scientific practice (especially the way in which problems are framed and analysed in academic debates) and the main ways in which scientific findings are communicated. Although the methodological requirements of science are paramount in the elaboration, writing and presentation of the Bachelor's thesis, in the evaluation a lot of attention is also paid to design, structure and the scientific content of the writing style. It is of utmost importance that the sources used are quoted and mentioned correctly and completely.

The Bachelor's thesis develops and tests both substantive competences and competences aimed at the effective communication of scientific insights. The student has to analyse scientific literature, becoming familiar with the scientific debate on a given subject. The Bachelor's thesis is therefore a personal synthesis of self-collected scientific literature on a given subject and not a 'mini-Master's thesis'. More specific objectives of the assignment are

- Being able to distinguish between scientific and non-scientific sources;
- To become familiar with scientifically relevant journals and books;
- To assess the scientific usefulness of sources;
- To be able to present the state of affairs in a scientific debate in different formats

The guidelines for writing the Bachelor's thesis are given to the student at the start of the assignment.

### *Free choice / Exercises Ba3*

#### *Discussion of key concepts of the theory of evolution*

Naturalism, which gained ground rapidly in the 19th century through the work of Charles Darwin, gradually took over the entire modern worldview. The evolutionary theory of the British biologist is the hinge on which the modern world view turned. In this module, the student gets acquainted with some key concepts from this theory, such as natural selection, adaptation, heredity, supplemented with the insights that underpin the theory in the 20th century.

### *Literature study J. Habermas*

The German philosopher Jürgen Habermas is a decisive voice in the debate on religion and secularisation. Numerous books and articles by Habermas form the background of the conversation between faith and science. The student takes these texts in hand and works his way through this fascinating religious-philosophical landscape.

### *Exploration of Eastern spirituality*

Eastern spirituality, which came to the West from Taoism and Zen Buddhism, is an attractive path for many a modern seeker. But what ideas and expressions are at the heart of this spiritual practice? Who was Lao Tse and what did he write? How did Zen Buddhism develop and what role do these spiritual traditions play in China today? The student explores the answers to these questions.

### *Anthropological Bible Reading*

Since last century, the study of anthropology has been growing in popularity at universities. The anthropological study of religion in general and the Bible in particular did not escape this renewed perspective. In this exercise module, the student will read the Bible in an anthropological light and distil from it an innovative perspective for faith and tradition.

### *Western Spirituality 1 and 2*

In these exercise modules, the student takes a close look at a number of well-known and less well-known phenomena from a wide range of Western spiritualities. This may range from mysticism, alchemy and Rosicrucians over Freemasonry to Theosophy and New Age. But it can also be the contemporary ecological tendencies that embrace nature with spiritual compassion, the esotericism of Karlheinz Stockhausen or new pagan cults.

### *Survey Human Rights*

Following on from the Human Rights and Religious Minorities module, in this practice module the student explores a number of cases that the Court of Human Rights has dealt with since its inception around religion. The student can orient himself by highlighting specific areas of interest and analysing the cases in this context, such as unanaesthetised slaughter, the burka ban or legislation on circumcision.

### *Lutheranism*

In this module, students gain knowledge of the foundations, tradition, main figures and developments of Lutheranism. During the lessons, the specific theological positioning of Luther will be discussed. On the basis of the texts taught, the student will develop a clear vision of this important tradition within the Reformation.

*This module is taught in English.*

### *Religious Populism*

De cursus behandelt de belangrijkste juridische en inhoudelijke contouren van het hedendaagse probleem van het populisme. De scheiding tussen het "zuivere volk" en de corrupte elite vindt vaak een vruchtbare voedingsbodem in het religieuze (apocalyptische) wereldbeeld. De belangrijkste inzichten, fenomenen en theorieën rond religieus populisme passeren de revue om tot een gedegen en constructief theologisch antwoord te komen.

*Deze module wordt in het Engels gedoceerd.*

## 5.4 Mastermodules

### *Interdisciplinary mastermodule*

In today's societies, religion no longer has an obvious place. At the same time, religious diversity is increasing, making it harder for traditions to survive. The present climate, therefore, poses considerable challenges to theologians. For centuries, religious tradition was driven by the firm conviction that its truth was the only correct one. This view is still held by radical adherents who do not shy away from polarisation and violence. More moderate believers, however, must answer the question of how the proclaimed truth relates to other 'truths'. Is there not one truth? We see polarisation increasing in all areas of social life. Both between religions and within traditions. Fake news plagues public opinion and divides the population into good guys and bad guys, depending on the 'truth' one assumes.

That is why the theoretical part of the Master's programme at the **FPTR** consists of an interdisciplinary approach to current problems concerning religion and meaning. Each academic year, the module is taught in the first and second semester. An overarching theme determines the sub-themes that are dealt with. The first semester studies the traditional background of the issues, while the second semester focuses on current affairs. The overarching theme of religious radicalism, for example, was examined in the first semester

from the perspective of the apocalyptic, while during the second semester religious violence and responses to it were discussed.

In the period of this study guide, being 2022 to 2025, religious diversity was chosen as the overarching theme. The programme includes themes such as truth, pluralism and relativism, identity, populism and others.

The entire module amounts to 30 credits, divided into 15ects per semester. Each credit represents 25 to 30 hours of study time (for a standard student). Depending on the number of credits requested, the student is expected to prepare and present an exegesis, study literature in the form of a thesis and presentation, and write an essay per semester, in which a facet of the sub-theme is addressed.

### *Church Order and Diversity*

The first part of this module deals with texts from the Constitution and Church Order that preserve good order within the United Protestant Church in Belgium (VPKB). In the Protestant tradition, each Church has its own Church Order. So what is so special about the Belgian one? Or what is so Belgian about the Protestant Church Order? Does one have to be a Protestant to be a member of the VPKB?

The student discovers the ecclesiological basis of the Church Order. Furthermore, the main features, the backgrounds of the creation, the function and the development of the VPKB Church Order and its structure are discussed. What makes a church a church is the actual question that is central to the subject of Church Law. When is a group of people a church and why?

Why does the VPKB call its creed a statement of faith? What model of church organisation did the VPKB choose at its inception?

Through case studies and exercises, the student learns to apply the Church Order in practice by reading and understanding ecclesiastical legal texts.

Those who wish to search the texts themselves for answers to the question of whether anyone, regardless of age or gender, can become a minister in the VPKB or what the highest authority in the Church is but do not have all the powers, learn the necessary skills in this module.

The VPKB's ecumenical contacts and its curious relationship with the Belgian government are also discussed.

The module concludes with an overview of the diversity of ministries and assignments that enrich the VPKB at the crossroads of Church and society.

The lectures are given in English, except for the second part of the module on diversity.

### *History of Belgian Protestantism*

When and how did the ideas of the Reformation enter our regions? How did the Roman Catholic Church and the political leaders react to the introduction of these ideas? What were the consequences? How does Protestantism look like in Belgium today? The module "History of Protestantism in Belgium" attempts to answer these questions.

This module first gives a brief introduction to the introduction of Christianity in our regions and the history of the Reformation, and then discusses its rise and spread. Much attention is paid to the historical context in our regions. Our regions are a border area between the North and the South, between the Germanic culture and the culture of the Mediterranean. And these cultures and ways of thinking constantly clashed.

Besides the history of Belgian Protestantism, this module also contains a number of biographies so that attention is also paid to a number of specific figures. The syllabus ends with some timelines to present the history in a visual way as well.

## ⑥ Postgraduate and PhD programmes



## Postgraduate

A postgraduate or post-master's course aims at the further deepening of competences with a view to specific professional opportunities. The study package should contain at least 20ects and is honoured upon completion with a postgraduate certificate.

The Faculty of Protestant Theology and Religious Studies offers three pathways for students and interested parties who wish to become further proficient in the art of theologising.

### *Chaplaincy*

The course amounts to 20ects and is open to students graduating from the Pastoral Master's programme. The content is both exploratory and practice-oriented. We work with people from the broad field of practice of the spiritual carer or chaplain. This includes the airport ministry, prison system, Belgian army and hospitals. Special attention is paid in this course to the City Chaplaincy Project set up in cooperation with the United Protestant Churches in Brussels..

Postgraduate Chaplaincy	Period	ECTS	Form
<b>Exploration of legal and structural frameworks chaplaincy services</b>	Semester 1	5	-
<b>Theory and models of contemporary pastoral care</b>	Semester 1	5	hybride
<b>Exploration of work field and internships</b>	Semester 2	10	-

### *Pioneer*

Along with the cultural climate, the church landscape is changing rapidly. Alongside the traditional forms of liturgy and worship, new ways of experiencing faith and being in the church are emerging. There is therefore a great demand from the national Church for academic attention to be paid to these new ways. A great deal has already been done in this respect worldwide. This postgraduate course deals with these new forms of being church and the student gets acquainted with theory and practice.

The programme amounts to 30ects and is subdivided into a theoretical and a practical part. The admission requirements for this postgraduate course are a Bachelor's degree in Theology or a Pastoral Master's degree..

Postgraduate Pionier	Period	ECTS	Form
<b>Contextual Bible Reading</b>	Semester 1	4	hybride
<b>Philosophy of life, pluralism and truth</b>	Semester 1	4	hybride
<b>Theory and models of contemporary pastoral care</b>	Semester 1	5	hybride
<b>Exploring the church landscape</b>	Semester 1	6	-
<b>Internships</b>	Semester 2	11	

### *Philosophy of life and diversity*

The increasing diversity in ideologies is putting pressure on a number of socially accepted principles. Not only do traditional religious institutions face increasing questions about their relevance and representation, but the organisation and content of ideological education is also subject to critical scrutiny. This course explores this problem area and aims to provide a constructive and insightful overview of what is at stake in the field of ideology and diversity.

We work with specialists from the world of education and the wider world of ideology. The number of credits is 30ects. Students who have completed the Pastoral, Educational and Research Master's programme are eligible for this in-depth further training programme..

Postgraduate Philosophy of live & Diversity	Period	ECTS	Form
<b>Philosophy and citizenship</b>	Semester 1	4	hybride
<b>Philosophy of life, pluralism and truth</b>	Semester 1	4	hybride
<b>Education, identity and meaning</b>	Semester 1	5	hybride
<b>Exploring the philosophical landscape in Belgium</b>	Semester 1	6	-
<b>Leadership</b>	Semester 2	3	
<b>Quantitative research and survey</b>	Semester 2	8	

## PhD Training

The Doctorate in Theology and Religious Studies focuses entirely on academic research. The candidate submits a thorough research project to the Academic Council, consisting of professors and lecturers of the faculty, completed with a portfolio. Subsequently, the Academic Council appoints a supervisor, after which the student starts his/her research. The FPTR offers a stimulating learning environment, taking into account the possibilities and needs of the student. From the start, a clear route is mapped out and a time schedule is drawn up. During the research supervisor and student have regular contact. The supervisor undertakes to keep a finger on the pulse methodologically and linguistically, but also in terms of literature and the use of empirical research data, and to support the PhD student in this.

During the PhD research and as the results take shape, the PhD student will be asked to lead seminar meetings or to give a public lecture. This is with a view to clearing up any difficulties and with the aim of stimulating the academic debate on the subject of the research and integrating the critical needs of an educated public during the completion phase. Once the doctoral thesis is completed, the supervisor, in consultation with the Academic Council, appoints a jury. This jury is chaired by the dean and includes, in addition to the supervisor, two specialists in the research field concerned. The supervisor shall be responsible for the composition of the jury. The members involved then go through the thesis and make comments. Once the student has reviewed the entire text editorially and the supervisor gives his/her approval, a date is set for a public defence. If this takes place successfully, the career of the brand new Doctor of Theology and Religious Studies begins.

The doctoral training assumes active participation in the academic exchange that the FPTR regularly organises in the 'Doctoral College'. All staff members and PhD students of the faculty have a seat in this College. The Doctoral College meets twice a year. The PhD students then have the opportunity to discuss their progress and research results with colleagues.

Candidates who graduated from the FPTR can start the doctoral programme by submitting a PhD proposal. Candidates who graduated in theology and religious studies at a foreign faculty must submit at least two recommendations from professors in the field of the proposed research.

All further information can be obtained from the Dean's office.

## Contactdetails

All information is available on our website:

[www.fptr.be](http://www.fptr.be)

**Administration:**

[info@protestafac.ac.be](mailto:info@protestafac.ac.be)

**Dean's office**

Prof. Dr. Johan Temmerman

[Johan.temmerman@protestafac.ac.be](mailto:Johan.temmerman@protestafac.ac.be)

**Location:**

Faculty of Protestant Theology and Religiousstudies  
Bollandistenstraat 40  
1040 Brussels



# Attachements

## B1 Guidelines PhD

The candidate has a master's degree in Theology & Religion, majoring in research (research). This means that after obtaining an educational or pastoral master's degree, he/she has completed the research modules 'science'. This includes writing two publishable articles (15ects) and preparing a draft for PhD research (15ects portfolio including motivation, question, argumentation, research structure, academic relevance and bibliography).

### *Submission of application*

The application to start a PhD research project at the FPTR must be submitted at the faculty meeting in September of the new academic year.

### *Dossier details*

1. Short CV stating relevant education, recent photo, contact information and possible funding scheme
2. Copy of Master's degree in Theology & Religious Studies with attached list of credits obtained (with sworn translation if not in Ne/Fr/Dui/Eng)
3. For students not graduating from FPTR, a letter of recommendation from a professor at a recognised theological faculty is included in the file
4. An exposé of the planned doctoral research with emphasis on academic relevance

### *Treatment*

After the initial declaration of admissibility by the faculty meeting, a professor will be appointed to act as contact person. This is expected to be the future supervisor. He/she makes an appointment with the PhD student and reports on this to the Meeting of Teachers. After an evaluation, permission to start the PhD research is officially given and the supervisor is appointed. The research starts as soon as the administrative registration and the financial obligations have been fulfilled.

### *Working procedure*

The PhD candidate works in close contact with the supervisor. They meet at least once a semester to discuss progress.

The supervisor informs the meeting of teachers about the progress of the research.

The PhD student is encouraged to communicate partial results, either in the form of working lectures, seminars or presentation of the partial result in the meeting of the research groups at the FPTR.

### *Evaluation*

Depending on the work done and the partial results presented, the meeting of teachers draws up an interim report. The first time this will happen after 2 years. Depending on the evaluation, the PhD student is invited by the meeting of lecturers to discuss possible adjustments or changes.

A second and final interim evaluation can take place after 4 years if necessary. Then, after consultation, the finishing date is determined. The dates for submission and public defence are put on the agenda in consultation.

### *Duration*

The length of a PhD research project cannot possibly be set in a guideline. However, we strongly recommend not extending the period and advise against a research period of more than 10 years.

Depending on the circumstances, a supervisor can remain active as a supervisor of a doctoral research project up to five years after emeritus status. The meeting of lecturers can also propose and implement a change of supervisor.

The first year and the year of defence the full registration fee is charged (€ 850). The intervening years of research are subject to a minimum fee (€ 100,-).

## B2 Internship directory

### Introduction

The demands made on ministers are high. They must possess academic competencies as well as leadership skills. They are strong communicators and are open to criticism on spirituality and developments in society and culture. In addition, their profession is part of an organisation in transition. The church is changing with the times and that requires a careful consideration of what should be preserved from the past and what should be abandoned or restated and lived out.

Training to become a pastor asks a lot from the candidate, from the trainers - from the academy and the practice - and from the church people involved. Such training is never finished. Like all professionals in these changing times, pastors will need to continue learning in all areas of their profession where they are active.

The practical part of the training described in this guide can be seen as the first step on that road of continuous development. After this first step, the candidate is able to start as a professional in church work.

The forms that have been chosen for this master's programme are in line with further professionalisation. The candidate is in charge of this component. He or she makes an analysis of the practice and confronts it with recent scientific literature. By comparing his or her own development with the competences to be acquired, a picture emerges of the tasks and assignments to be started. The requirements for the candidate are expressed in these competences. They are also translated into the form of criteria for the starting document and the report that round off this part of the theology study.

Guidance is provided by the faculty's trainers in close cooperation with professionals involved in the field. The aim is to deepen the learning process by holding regular expert meetings or forming a learning community.

## Competence profiles

### Master Theology en pastorale practice

The competence profile is as follows:

- Hermeneutic competence. The ability to read, interpret, understand and interpret texts, traditions, stories and practices in their contexts and interactions in a methodical, reflective and innovative manner, and in doing so, to allow oneself to be critically questioned on the basis of a desire for ongoing development.
- Academic competence. The ability to practise the theological science independently, to use sources and relevant knowledge from other fields of science in a scientific way, and to account for one's own interpretations, thereby contributing to the development of Protestant theological practice.
- Disciplinary competence. The ability to carry out scientific research in one of the theological fields and to make an original contribution to it.
- Connecting competence. The ability to make connections in interactional situations between culture and church, between tradition and daily life, between the local church and the Catholic Church.
- Representative competence. The ability to
  - a. Function as representative of the Gospel and the (Protestant) Church, of a philosophical organisation or of theology, in an ecclesiastical, secular and/or multi-religious context;
  - b. Dealing with the expectations that exist in this respect with regard to one's own person as a minister.
- Missionary competence. The ability to
  - a. Communicate with people from fundamentally different backgrounds and philosophies of life;
  - b. Express and proclaim one's convictions and beliefs in awareness of the specific context in which this occurs.
- Pastoral competence. The ability to accompany and assist individuals and groups in questions of faith and life, and to equip others for this task.
- Homiletic competence. The ability to connect exegesis, biblical theology and Christian tradition in a sermon or meditation with the living environment and existential questions of the hearers.
- Liturgical competence. The ability to shape and lead liturgical gatherings in awareness of the specific context in which this occurs.
- Didactic competence. The ability to initiate and supervise learning processes in catechesis and formation and to equip others for them.
- Agogical competence. The ability to
  - a. Initiate and supervise change in a religious community;
  - b. Assist the congregation in articulating its vocation and vision;



- c. Initiate, develop and execute policies regarding tasks, relationships and communication patterns;
- d. Motivating individuals and groups.
- Communicative competence. The ability to
  - a. Express himself or herself orally and in writing in a careful, comprehensible and purposeful way;
  - b. Process information and disseminate it in the appropriate medium;
  - c. Interacting with persons and groups;
  - d. Communicate about one's own communication (metacommunication).
- Cooperative competence. The ability to
  - a. From one's own specific responsibility in church and society to cooperate with everyone who is eligible;
  - b. Promote cooperation;
  - c. To be accountable for one's own attitude and behaviour as a minister.
- Professional Ethical Competence. The ability to
  - a. To shape and evaluate one's own actions from a professional ethical perspective;
  - b. Counselling persons and groups in finding an answer to ethical questions;
  - c. In one's own attitude and behaviour, give shape to the values, virtues and norms (integrity, reliability, respect, responsibility, etc.) appropriate to the profession.
- Personal competence. The ability to
  - a. Deal reflectively with one's own biography, one's own religious identity and praxis, and one's own behaviour;
  - b. To enter into the encounter with a (strange) other with inner space.
- Integrative competence. The ability to integrate the various competences and professional responsibilities, and the three dimensions of minister, professional and private person, which are always under discussion at the same time, in one's own thinking, feeling, willingness and action, and in doing so to be focused on permanent education within a professional network..

## Overall setup

Learning in the workplace is designed in a cycle. Five steps are taken each time, recognisable as the phases of a design study:

1. Exploring the context, which produces an analysis of the factors and questions that are decisive.
2. Delving into recent scientific sources, which provides a theoretical framework that gives structure to the work. Learning points are formulated on the basis of steps 1 and 2.

3. Designing and implementing activities, which produces a report and input for the evaluation
4. Evaluation based on the learning points and with a critical review of the exploration and theoretical framework.
5. Report and presentation. This formulates learning outcomes and questions for further development and research.

First step in the internship is a systematic exploration of the internship site. (Religious) sociological data is collected. The history of this place is described. The vision from which work is done in this place is described critically and is compared to the literature that is referred to. Criticism of this vision is also sought. On the basis of this inventory, a starting document is written in which the various analyses come together. Next, the trainee makes a strength-weakness analysis of his or her competences for the chosen field of work with the help of a methodology (see [appendix internship folder](#)). On the basis of the analyses in combination with the strength-weakness analysis, a personal learning plan is drawn up with a number of learning questions. These learning questions are finally linked to each of the competences of the internship.

With the learning goals, in consultation with the trainers (practice and academy), a number of internship tasks are chosen that make it possible to work on the learning goals. Each internship task is accompanied by a substantive preparation - the theoretical framework - which leads to a number of points of attention. These points of attention are the basis for feedback, feedup and feedforward from the trainers. These focal points are also the basis for the reflection of the trainees.

The internships are combined with two subjects from the study programme:

- Municipal pedagogy
- Diaconal and Pastoral Action.

### Some practical starting points

The Master's student is a guest in a church congregation and handles the hospitality offered with care.

This entails, among other things

- That everything that is shared with him or her in confidence is also treated in confidence;
- Being aware of the rights and duties of an office, which must also be demonstrated by the person seeking it.
- That he or she takes co-responsibility for introduction and farewell at the workplace.

The Master student himself is responsible for the careful collection of all data necessary for the Start Document and Report.

That means concretely

- That he or she ensures daily reporting in logbook form;
- During the period, he or she regularly writes reflections in which the question of his or her own learning processes is discussed;
- Carefully store all material needed for the Starting Document and the Final Report, including the full details of the sources needed for source citations.

### *Guidance*

Supervision takes place in mutual consultation with a weekly meeting between the supervising lecturer and the student as a starting point. The student also participates in the Expert Meetings that are organised within the framework of the internship. And he or she is active in the learning community of church professionals, if there is such a possibility.

### *Assessment*

Formative assessment takes place by all supervisors, both solicited and unsolicited. Summative assessment is the responsibility of the supervising teacher in consultation with the FPTR teachers' meeting. The assessment protocols in this internship folder are guiding.

### *Training sessions and study days*

Candidates participate in training sessions and study days of the FPTR that fit their learning process.

### *Demands for start-up document*

- Title page with all relevant data:
  - Title and subtitle;
  - Name and address details of student and practice supervisors, including mobile phone;
  - Address details of work placement;
  - Date and version number.
- Table of contents and, if required, preface
- Introduction
  - The following is discussed:
    - An overview of the most important learning points;
    - A number of related activities;
    - The most important outputs (400 - 800 words).
- Report of the exploration

This chapter addresses the following issues:

- The facts of the placement in numbers
  - The religious sociological data
  - Inventory of the most important developments in the recent past
  - Inventory of the most important planned developments (2000 - 3000 words)
- Report of the in-depth study
- This chapter provides an overview of recent literature related to the developments within the internship placement. The different concepts used in describing these developments are placed in a theoretical framework. Starting point is the compulsory literature of the FPTR. (2000 - 3000 words)
- Designing the internship activities
- In this chapter, a combination is made of the requirements of the workplace, the competences that need to be worked on and the strength-weakness analysis the candidate has made of his or her level of performance. Based on that, concrete activities are proposed and learning objectives are linked to them.

The text is structured as follows:

- For each job-related competence (nos. 4 to 13) there is a short description of how it appears in the work at the internship site; which activity will be performed and what knowledge and skills are needed for this. Then a personal learning objective is linked to this component. The personal learning objective is formulated SMARTI.
- In a concluding paragraph, an overview of the activities will be included. (800 - 1200 words)
- Planning and feedback
- In this chapter, all activities are included in a planning and a form of feedback is formulated for each activity. The intention is that each activity includes at least one form of feedback that does not come from the internship supervisor. This feedback plays an important role in the assessment.

For the person-related competences (nos. 14, 15 and 16), the intention is to formulate the way in which these areas will be learned. A form of feedback 3 is planned for each of these three competences. (400 - 800 words)

- List of references and annexes

## Demands for report

- Title page contains all relevant data:
  - title and subtitle
  - name and address details of student and practice supervisors, including mobile phone
  - address details of traineeships
  - date and version number
  
- Table of contents and, if required, preface Introduction  
The following is discussed:
  - An overview of the most important learning outcomes
  - Short impression of a number of related activities
  - A short review of the internship period (400 - 800 words)
  
- Report of activities  
The different activities linked to one of the profession-related competences are discussed. The activity itself is briefly characterised and the learning outcomes are discussed, especially on the basis of evaluations with those involved. (2000 - 3000 words)
  
- Report confronting theory and practice  
In this chapter, the theoretical framework from the start document is compared with the experiences in practice. Points of discussion are indicated for each part. (1000 - 2000 words)
  
- Meta-reflection on the personal competences  
On the basis of the different reflections the Master student has written during the semester, a metareflection is now written on the components of the personal competences. Explicitly, feedback requested from various stakeholders is also discussed. (1000 - 2000 words)
  
- Reflection  
In this chapter, a retrospective is written, in which strengths and weaknesses of the learning process are discussed.  
  
A reflection on the learning processes in the expert meetings is also included. The chapter concludes with an evaluation of the supervision. (1000 - 2000 words)
  
- List of references and appendices

## Assessment protocols

### Assessment protocols Startdocument

Name student	
Name assessor	
Date assessment	

#### **Conditional requirements:**

- All components of the relevant description are present and appropriately elaborated. The text meets the linguistic requirements that can be set for a master's level
- The text is based on thorough analyses of practice
- The text shows evidence of incorporation of recent academic professional literature
- All professional and personal competences have been addressed.

#### **Assessment criteria**

Nr.	Criteria	Grade
1	In the introduction, a balanced selection of themes is made and the main lines of the action plan are clearly articulated. The main lines of the action plan are clearly formulated	
2	The data are based on recent, scientific sources and are relevant to this context	
3	The survey made use of information from experts and written sources. written sources. These were critically compared with each other.	
4	The in-depth study critically compared different sources and there is a clear practical focus	
5	The text meets the requirements of academic competence	
6	The design reflects an understanding of the concrete requirements for the for the starting professional	
7	The insight into one's own possibilities is linked personally-professionally to the design of activities.	
8	There is realistic planning	
9	There is a learning attitude, which is demonstrated by, for example, the planning of feedback	
10	The entire starting document is logically linked	

Number of points per item 10. Total number (100) is divided by 10 and in this way the final mark is determined.

## Assessment protocols Report

Name student	
Name assessor	
Date assessment	

### **Conditional requirements:**

- All the elements of the above description are present and appropriately worked out.
- The text meets the linguistic requirements that can be set for the level of a university master
- The text is based on factual accounts of practice
- The text shows evidence of incorporation of recent academic professional literature
- All occupational and personal competences have been addressed.

### **Assessment criteria**

Nr.	Criteria	Grade
1	In the introduction, a balanced selection of learning outcomes has been made and the key points of the learning process have been clearly articulated	
2	There is a good understanding of main and minor issues	
3	There is a correct link between competences and activities	
4	The standards used in reporting are based on the literature	
5	In the discussion, a clear connection is made between the learning objectives and the and the learning outcomes	
6	The feedback from the trainers has been given a place in the report	
7	The feedback from other stakeholders has been carefully collected and balanced way	
8	There is a substantive feedback between practice and theory	
9	Metareflection shows insight in own learning process	
10	The evaluation of the learning process shows a learning attitude	

Number of points per item: 10. Total number (100) is divided by 10 and in this way the final mark is determined.

## Bibliography

### Pastoral care

Naast het boek van Ganzevoort en Visser, *Zorg voor het verhaal*, gebruik worden gemaakt van

B. Bakker, *Een goed gesprek*. Ook moet stagiair beschikking hebben over: H. Meulink-Korf en A. van Rhijn, *De onvermoede derde*, inleiding in het contextueel pastoraat.

### Diaconate

*Barmhartigheid en gerechtigheid* van ..... Daarnaast is het werk van Andries Baart over presentie aan te bevelen, zoals *Van bewegen naar bewogenheid*.

### Community building

S. Stoppels, *Voor de verandering. Werken aan vernieuwing in gemeente en parochie*, Zoetermeer, Boekencentrum, 2009.

### Professional Ethics

J. Schenderling, *Beroepsethiek voor pastores*, Budel, Damon, 2008







Faculty of Protestant Theology and Religiousstudies  
Bollandistenstraat 40  
1040 Brussels