



**The Church of Ireland Theological Institute**

*Sharing Christ through generous grace, scriptural integrity,  
compassionate outreach and loving hospitality*

# Student Handbook 2017–18

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## AIMS OF THE INSTITUTE

In seeking to fulfil its remit of serving the Bishops and the wider Church of Ireland, the Theological Institute maintains two primary purposes: It acts as a resource-training hub for ministerial formation, ongoing professional development for clergy and lay training on the one hand, and at the same time it is a much sought after conference centre facilitating a broad spectrum of meetings for both church groups and other outside users. The core values of the Institute are defined in the mission statement as ‘sharing Christ through generous grace, scriptural integrity, compassionate outreach and loving hospitality’.

Ministerial formation happens principally under the pathway of the MTh, the details of which are covered within the remainder of this Handbook. This professional programme, delivered as a partnership with the University of Dublin, has been established since 2009. It has recently undergone extensive and highly favourable review, and is presently being restructured in order to realise an enhanced suite of modules and a shorter version of its part-time pathway commencing in 2017. The External Quality Review Report can be accessed on the TCD website at: [http://www.tcd.ie/teaching-learning/quality/reviewers\\_reports\\_5.php](http://www.tcd.ie/teaching-learning/quality/reviewers_reports_5.php) and, in addition, CITI’s Quality Statement can be found on page 28 of this Handbook. The Bishops’ Review can be found at: <http://www.theologicalinstitute.ie/cmsfiles/files/Statement-on-the-Bishops-Review-CITI.pdf>

Under God the Institute seeks to be a learning environment which embodies the principles of Christian community and the values of Christian discipleship. It is the goal of all who are involved in the delivery of training that those who study at CITI will be equipped for the task of fulfilling the Great Commission, to serve the Church and to reach the world. To this end the Church has identified eleven ministerial characteristics which form the primary filter for all that the Institute seeks to deliver – spirituality, theological reflection, pastoral care, vision, leadership, worship and preaching, worship and liturgy, communicating the faith, management and change, administration and vocation.

In the light of this, training for the ordained ministry is not only, or even primarily, about the acquisition of knowledge which is then put into practice, but could be more appropriately understood as a process of discernment and ‘growing into ministry’. The emphasis in all courses is not merely to do with lectures, seminars and assignments, but is more holistically concerned with the development and formation of the whole person. The blend throughout is one of worship, community, study and the connections between all of these and ministerial life/practice. Given that students and staff come from all over Ireland and further afield, there is a broad variety of experience and background and this in turn makes for richly diverse communal life in which learning from one another can be just as important as that which is more formally taught.

At CITI students are encouraged to strive for academic excellence. The Institute aims to foster a working environment which promotes integrated learning across the core disciplines of biblical studies, systematic theology and practical ministry. Having been selected for training, the opportunity to study and explore the Christian faith is a precious privilege, and whilst there can occasionally be tensions and difficulties which arise from being part of such a close-knit community, students are expected to conduct themselves with appropriate maturity and self-discipline.

Worship is central to the Institute life, as indeed it is to the wider family of the Church. There is full and varied spectrum of worship experience which is grounded in the spirituality of the Book of Common Prayer, but which also allows for the devising of 'fresh expressions' for worship. Being thus established in the rhythms of word and sacrament, the aim is that students are fully prepared for the twin tasks of serving the continuing Church and engaging missionally with the modern world. Corporate prayer runs according to a weekly pattern (see the relevant section of this Handbook) and students are also advised of the essential nature of a daily practice of private prayer.

This Handbook is designed to provide as much information as possible to both full-time and part-time students. Further information is regularly posted on the noticeboards, to the Institute website, [www.theologicalinstitute.ie](http://www.theologicalinstitute.ie), and/or disseminated via email.

## ACADEMIC CALENDAR

### Semester One

#### September 2017:

#### TCD MICHAELMAS TERM

15–17: Orientation / part-time MTh Weekend

Friday 15: Registration for MTh Students at TCD

18–22: Residential Week for Internship Students

Monday 25: Academic Semester Begins

#### October 2017:

Tuesday 3: CITI Governing Council Meeting, 2 pm

13–15: Part-time MTh Weekend

14: Reader Study Day

16–20 Residential Week for Internship Students

Wednesday 18: Featherstonhaugh Lecture Series: Revd Ian Parkinson

TBA : Student House Meeting 7:30 pm

Thursday 19: MTh Course Committee Meeting 10:00 am

Monday 30: Bank Holiday

#### November 2017:

3–5: Part-time MTh Weekend

Saturday 4: Foundation Course Day Conference

6–10: Reading Week for Years 1 & 2 and Full-Time Interns

Thursday 9: MTh Commencements 1.15 pm

13–17: Residential Week for Internship Students

Wednesday 22: AMS Visit

#### December 2017:

Wednesday 6: Advent Carol Service

8–10: Part-time MTh Weekend

11–15: Residential Week for Internship Students

Wednesday 13: CITI Christmas Dinner, 6:15 pm

Sunday 17: Academic Semester Ends

#### January 2018:

#### TCD HILARY TERM

9–11: CME Intensive

12–14: Part-time MTh Weekend

Monday 15: Academic Semester Begins, Downes Michaelmas Term

Essays Due

15–19: Residential Week for Internship Students

Wednesday 17: Featherstonhaugh Lecture Series: Prof Neville Cox (TCD)

## Semester Two

### February 2018:

9–11: Part-time MTh Weekend

Saturday 10: Reader Study Day

12–16: Residential Week for Internship Students

14 February: CITI Ash Wednesday Retreat, House Meeting, 7:30 pm

Thursday 15: Portfolios to be Submitted to the Office, noon, 3rd yrs

TBA: MTh Course Committee

23–25 Fit for the Purpose Weekend

26–2 March: Reading Week for Full-time Students in Years 1–3

### March 2018:

Wednesday 7: AMS Visitor

12–16: Residential Week for Internship Students

Wednesday 14: Featherstonhaugh Lecture Series: Bishop Stephen Cottrell

9–11: Part-time MTh Weekend

TBA: CITI Governing Council Meeting

Saturday 17: St Patrick's Day Bank Holiday

### April 2018:

9–13: Residential Week for Internship Students

Wednesday 4: Downes Oratory Competition

Sunday 8: Academic Semester Ends

11–12: Portfolio Viva Voce Examinations for 3rd Year Students

13–15: Part-time MTh Weekend

**TCD TRINITY TERM**

Monday 9: Written Dissertation Submission Deadline, noon, 3rd Yrs,

Carrowdore Exhibition Prize & Downes Hilary Term essays due

Monday 10: First Year Placements Begin

Thursday 26: Dissertation Proposal Deadline, noon

### May 2018:

Monday 7: May Bank Holiday

10–11: Integrative Seminar (1, 2 & 3 Year Full-time Students)

11–13: Part-time MTh Weekend

14–16: Residential Week for Internship Students

Wednesday 16: Dissertation Proposal Presentations

Thursday 16: End of Year Liturgy, Placement Debrief, BBQ

Friday 25: Internship Training Day

### June 2018:

Monday 4: June Bank Holiday

11–15: Intensive Elective Module (part-time)

18–19: Viva Voce Examinations for 3rd Year Students

Saturday 9: Foundation Course and Reader Study Day

Wednesday 20: Court of Examiners

## INSTITUTE STAFF

### **The Revd Canon Maurice Elliott**

M.A., B.Th., M.Phil., Ph.D.

#### **Director of the Theological Institute**

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[http://www.theologicalinstitute.ie/about/maurice\\_elliott.php](http://www.theologicalinstitute.ie/about/maurice_elliott.php)



In terms of ministerial formation Maurice believes in vibrant churches, effective leadership, biblical preaching and personal spiritual development. He is a member of the Standing Committee, the Covenant Council, the Commission on Ministry and the Commission for Unity and Dialogue. He serves on the Board of 'Arrow Ireland', the Chapter of Christ Church Cathedral and as a Trustee for St. Catherine's, CORE. He holds memberships of the Academy of Homiletics and the Evangelical Theological Society, and is a visiting lecturer at Ming Hua Theological College, Hong Kong.

### **Katie M Heffelfinger**

B.A., M.Div., Th.M., Ph.D.

#### **Lecturer in Biblical Studies and Hermeneutics**

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Katie Heffelfinger studied theology at Asbury Theological Seminary and Princeton Theological Seminary. She holds a PhD in Hebrew Bible from Emory University. Katie's research interests include the potential for biblical poetry to enliven theological imagination, lyric approaches to ancient Near Eastern poems, and the role of memory in the development of exilic period theology. Her forthcoming publications include an article on the poetic juxtaposition of the Servant and Zion in Second Isaiah and an article on Second Isaiah's reuse of Lamentations' poetic imagery. Katie is currently writing a book on Salvation in the Hebrew Bible and a commentary on Isaiah 40-66.



**The Revd Patrick McGlinchey**

B.A., B.Th., M.A., Ph.D.

**Lecturer in Missiology and Pastoral Theology**

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Paddy has both undergraduate and post-graduate degrees in Theology from the University of Nottingham, and a PhD from Queen's University Belfast. Before ordination in the Church of England, he worked as a school teacher and later as Co-ordinator of the City of Belfast YMCA's Cross Community Schools' Programme. His pastoral experience, which includes the planting of a joint Anglican/Baptist church in the Diocese of Norwich, has been motivated profoundly by his concern that the Church engage missionally with the culture. Prior to coming to CITI he was the Church of Ireland chaplain to Queen's University, Belfast.

**Bridget Nichols**

B.A., M.A., Ph.D.

**Lecturer in Anglicanism and Liturgy**

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Bridget Nichols studied English Literature and Classics in South Africa and taught in the English Department of the University of the Witwatersrand before pursuing doctoral research in Anglican liturgy at the University of Durham. Following this, she was chaplain and research assistant to three consecutive Bishops of Ely.

Bridget has been a Visiting Scholar at Sarum College in Salisbury since 2010, where she contributes to the MA in Christian Liturgy. She has been a member of the Church of England's Liturgical Commission since 2011. She has written and published on a range of liturgical topics and is reviews editor of *Anaphora*, the journal of the Society for Liturgical Study.

**The Revd William Olhausen**

B.A., M.A., CPE, Barrister, B.A., Ph.D.

**Part-time Coordinator of CME**

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Called to the Bar (London) in 1993, William was ordained in the Oxford Diocese in 1998. He served as an assistant curate in Reading and then Cambridge before a first incumbency in the Diocese of Cork. Having served for three years as a school chaplain in the Diocese of Bath and Wells, he returned to Ireland in 2011 to serve as incumbent in Killiney Ballybrack. William earned a PhD in Hermeneutics from the University of Liverpool in 2007. He is married to Tanya and has three adult daughters.



**Lynda Levis**

**Bursar & Secretary to the Staff**

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**Director's Secretary and Secretary to the Institute**

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Hazel Connor (Office Assistant)

June Walsh (Housekeeping)

Aisling Linehan (Cook)

Alison McEvoy (Kitchen Assistant)

Sharon Clarke (Cook)

Karen McNulty (Housekeeping)

## TRINITY COLLEGE DUBLIN STAFF

**Prof Maureen Junker-Kenny**, Staatsexamen, M.A., Dr. Theol., Habil.,  
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**Cathriona Russell**, B.Agr.Sc., M.Agr.Sc., B.A., Ph.D.

(Religions and Theology)

**Christian Thinking About God, Cosmology & Hermeneutics**

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## OTHER VISITING TEACHING STAFF

The Institute benefits from visiting lecturers who contribute particular areas of expertise. Listed below are regular part-time contributors to the Institute programmes.

**Robin Stockitt**, B.A., M.Litt, D.Theol

### **Anglican Dogmatic Theory**

Robin Stockitt trained for ministry at Ridley Hall, Cambridge and was ordained in 1997. Prior to ordination he spent 17 years in education, working in a variety of settings, including a comprehensive school, a Girls School in Nigeria, a further education college and a maximum security prison. He specialized in working with those with learning difficulties. His further studies have been undertaken at St. Andrew's University, Scotland (M.Litt) and at Tübingen, Germany, where he earned his D.Theol. He has published three books: *A Theology of the Imagination and Playfulness of God*, *Restoring the Shamed; towards a Theology of Shame*, and *Roots of Transformation*, all published by Wipf and Stock.

**Eamon McElwee** B.A., M.A., MPS, H.Dip.Ed., MIACT, MIITD

### **Counselling Skills**

Eamon McElwee is an accredited counsellor, supervisor and trainer, working in private practice. He lectures on counselling, supervision and group psychotherapy on various training courses throughout the country. He has been teaching in CITI since 1998. He works as a psychotherapist with individuals and couples in the Surgery, Strand Street, Skerries, Co. Dublin.

## REPRESENTATIVE CHURCH BODY LIBRARY

The RCB Library provides for the library needs of those engaged in ministerial training.

All the books which are recommended by the Institute teaching staff, and many others, are available in the Library, as is a selection of journals and periodicals. There are reading rooms for reference and study and most books are available on loan.

Students are members of the Library for the duration of their training and are thereby entitled to full borrowing rights. The catalogue of printed books is available on-line through the Library's website ([www.library.ireland.anglican.org](http://www.library.ireland.anglican.org)) and students, once they have obtained a reader's ticket, may reserve books and manage their loans.

For those of you who cannot reach the RCB Library in normal office hours we have a system in place to enable you to borrow books from the RCB Library prior to your weekends in Dublin. Ideally materials borrowed should be returned to the Library within the due date. If you cannot get them back to the Library in person then you should leave them on the table in CITI as soon as you can, and Sean or Library staff will take them back. Please do bear in mind your fellow students may also need to borrow books, so the preference is that you get them back to the Library as soon as you can. The Library is open 9.30-1.00 & 2.00-5.00 Monday to Friday.

### **Library Staff**

Dr Susan Hood, Librarian & Archivist

Mr Bryan Whelan, Assistant Librarian

Mr Robert Gallagher, Library Administrator

Mrs Jennifer Murphy, Library Assistant

### **Contact Details**

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**STUDENT ORDINANDS**

**MTh — Full-time Year 3 Deacon Interns**

Lindsey Farrell	Clogher
Seán Hanily	Dublin & Glendalough
Derek Harrington	Derry & Raphoe
Alison Irvine	Meath & Kildare
Andrew Irwin	Down & Dromore
William Jeffrey	Down & Dromore
Berni McAvoy	Down & Dromore
Ian Mills	Connor
David Moses	Clogher
Trevor Sargent	Cashel, Ferns & Ossory

**MTh — Full-time Year 2**

Jonathan Brown	Down & Dromore
Emma Carson	Down & Dromore
Jonathan Cockerill	Connor
Graham Jones	Dublin & Glendalough
Karen Salmon	Down & Dromore

**MTh — Full-time Year 1**

Iain McAleavey	Down & Dromore
Rodney Magennis	Down & Dromore
Ross Meneely	Armagh
Christopher West	Armagh

## MTh — Part-time Years 1 –4

Peter Blake	Connor
Martin Clayton	Armagh
Sabrina Cooke-Nivet	Cork, Cloyne & Ross
Andrew Hay	Down & Dromore
Peter Hilton	Down & Dromore
Alan McCracken	Connor

## Transfer Students

Myrtle Morrison	Down & Dromore (PT)
Conor O'Reilly	Cashel, Ferns & Ossory
Mark Reid	Connor (PT)
Geoffrey Walmsley	Armagh

## Part-time Deacon Interns

Heather Cooke	Connor
Graham Hare	Armagh
Anne Lodge	Dublin & Glendalough
David McComb	Armagh
Thomas O'Brien	Dublin & Glendalough
Stuart Reid	Derry & Raphoe
Maithrie White-Dundas	Down & Dromore

## FELLOWSHIP/TUTORIAL GROUPS

Fellowship groups meet once a week for Bible study /Christian formation during term time and are facilitated by a member of staff. The aim of the groups is to provide a forum for meeting together for small group worship and reading of the Scriptures, as well as to raise or discuss any issues that students are encountering on the course. It is also an opportunity to spend time with people who you will not meet in classes. The fellowship groups are an informal but important part of the institute week and do not require extensive preparation.

The Institute staff are readily available to meet with students and in a small institution many informal discussions about experiences of the course and institute life take place, but the tutor that you are assigned for the year is a formal point of contact for you in the institute. If you are encountering any difficulties or there are issues you would like to discuss then please do not hesitate to talk to your tutor.

Tutors are available for students on an ongoing regular basis. It is up to you to arrange these appointments, they can be very informal and need only last a few minutes. Fellowship groups may also arrange social occasions throughout the year.

An important feature of the formation process is self-appraisal. Students will undertake one major appraisal in each year of study, based on a number of important themes relating to their formation programme. These appraisals are in the context of one to one reflection with tutors, or supervising rectors in the case of interns. Each student's sponsoring Bishop is provided with a copy of the appraisal throughout the course.



The fellowship groups for 2017–18 will be as follows:

**Full-time Fellowship/Tutorial Groups 2017–18**

**KATIE HEFFELFINGER**

**[Jenkins Room]**

Karen Salmon

Jonathan Brown

Conor O'Reilly

Christopher West

Ross Meneely

Graham Jones

**BRIDGET NICHOLS**

**[Brown Room]**

Emma Carson

Jonathan Cockerill

Iain McAleavey

Rodney Magennis

Geoffrey Walmsley

**Part-time Fellowship/Tutorial Group 2017–18**

**MAURICE ELLIOTT**

**[Jenkins Room]**

Sabrina Cooke-Nivet

Martin Clayton

Andrew Hay

Alan McCracken

Myrtle Morrison

Mark Reid

## **Self-directed Intern Fellowship/Tutorial Groups 2017–18**

### **Interns Group 1**

Lindsey Farrell  
Trevor Sargent  
Andrew Irwin  
William Jeffrey  
Seán Hanily

### **Interns Group 2**

Alison Irvine  
Ian Mills  
Derek Harrington  
Berni McAvoy  
David Moses

### **Interns Part-time**

#### **Group 1**

Heather Cooke  
Maithrie White-Dundas  
Stuart Reid  
David McComb

#### **Group 2**

Peter Blake  
Tom O’Brien  
Anne Lodge  
Graham Hare  
Peter Hilton

## STUDENT OFFICERS

<b>Senior Student:</b>	Karen Salmon
<b>Secretary:</b>	Jonathan Brown
<b>Treasurer:</b>	Jonathan Brown
<b>Marsh Society Rep:</b>	Seán Hanily
<b>Institute Fellowship Reps:</b>	Derek Harrington
<b>Dearmer Society Rep:</b>	Ian Mills
<b>CITI Council Rep:</b>	Jonathan Brown
<b>Sports &amp; Entertainment:</b>	Graham Jones
<b>Grants Committee Rep:</b>	Graham Jones
<b>Inter-seminary Rep:</b>	Berni McAvoy
<b>Liturgical Advisory Committee Rep:</b>	Ian Mills
<b>Course Management Committee Reps:</b>	Seán Hanily
<b>Charity Rep:</b>	Emma Carson
<b>Covenant Council Rep:</b>	Andrew Irwin
<b>Lay Student Rep:</b>	Peter Watson

## STUDENT SOCIETIES

### **Marsh Society**

The Marsh Society is named after Narcissus Marsh, who was successively Bishop of Ferns and Leighlin, Archbishop of Cashel, Archbishop of Dublin and Archbishop of Armagh. He was also the Provost of Trinity College Dublin, from 1679, where he did much to encourage the study of the Irish Language. In the 2017-2018 academic year, the Marsh Society will host speakers who will discuss, from their experience, practising a Christian faith in a secular workplace. There will also be a discussion on the history of the Irish language in the Church of Ireland, and its role today.

### **Dearmer Society**

The Dearmer Society seeks to support ordinands who might identify with the Catholic tradition of Anglicanism as part of their spiritual fabric. The Society seeks to affirm and encourage the CITI community in the common disciplines of prayer and reflection, mindful that our continued witness in Braemor Park is part of the whole Christian and Catholic tradition, Eastern and Western. We meet through God's grace to share prayer, fellowship, and to be inspired to explore and root our formation within the holy, catholic and apostolic pattern of Scripture and Sacrament.

### **Institute Fellowship**

The Institute fellowship is a student society which is evangelical in outlook. The fellowship seeks to promote the Gospel of Jesus Christ through its values and teaching. As such, we seek to invite speakers to challenge the body of ordinands in their personal relationship with Christ so that they in turn may boldly proclaim the message of Jesus in their current and future ministry.

## UNIVERSITY OF DUBLIN, TRINITY COLLEGE

Registration for MTh students takes place in the Examination Hall in Trinity on Friday 15 September. If you are from Northern Ireland, please remember to register with the Student Health Service desk. Your student ID card, will be made up immediately.

During the first week or so of term, production of your ID card in the foyer of the Arts Block in Trinity will secure you a free bag of goodies. Your ID card is required for entry into all TCD libraries, and if produced in certain retail establishments it will allow you to discounts on goods. Should you lose your student ID card, please check with the information desks in the libraries you have frequented and the one in the Arts Block. Otherwise you may get a replacement ID card from Academic Registry, which incurs a fee of €20.

The *TCD Students Union Handbook* and the smaller *Societies' Yearbook* are available at Freshers' Fair. You will find both of these booklets very informative as far as life in TCD is concerned. Students should also familiarise themselves with the *Dublin University Calendar*, which is an essential directory for all members of the university.

As a registered member of Trinity College, Dublin, all the facilities of the University are available to you. Trinity has a number of student societies and you will have the chance to enrol in those of your choice at Freshers' Fair. In the past, students have been active members of the Christian Union, Choral Society, the Philosophical Society ('Phil'), Historical ('Hist'), and Debating Societies, and of course the Theological Society ('Theo').

There are regular services in the Chapel at Trinity College, your attention is particularly drawn to the Tuesday Eucharist at 1.30 pm and Thursday Choral Evensong at 5.15 pm. You will be introduced to the Church of Ireland Chaplain at the beginning of the year. The Ecumenical Chaplaincy team of Trinity is based in House 27 and you are encouraged to make contact with the team at any time throughout the year.

## PAS

### POSTGRADUATE ADVISORY SERVICE

The Postgraduate Advisory Service is a unique and confidential service available to all registered postgraduate students in Trinity College. It offers a comprehensive range of academic, pastoral and professional supports dedicated to enhancing your student experience.

The service is led by the Postgraduate Support Officer who provides frontline support for all Postgraduate students in Trinity. They will act as your first point of contact and a source of support and guidance regardless of what stage of the Postgrad you're at. Every faculty has three members of academic staff appointed as postgraduate advisors who you can be referred to by the Postgrad Support Officer for extra assistance if needed.

Representation assistance to Postgrad students is offered in the area of discipline and/ or academic appeals arising out of examinations or thesis submissions, supervisory issues, general information on postgrad student life and many others. If in doubt, get in touch! All queries will be treated with confidentiality. For more information on what we offer see our website.

Contact details are available on the website: [http://www.tcd.ie/Senior\\_Tutor/postgraduate/](http://www.tcd.ie/Senior_Tutor/postgraduate/)

PAS is located on the second floor of House 27 and is open from 8.30 – 4.30, Monday to Friday. Appointments are available from 9am to 4pm.

Phone: 8961417

Email: [pgsupp@tcd.ie](mailto:pgsupp@tcd.ie)

# SLD

## STUDENT LEARNING DEVELOPMENT

### Student Learning Development

<http://student-learning.tcd.ie>

TCD's Student Learning Development (SLD) offers a number of services for post-graduates. These are available to you as TCD enrolled students.

They offer:

- One to one appointments
- Podcasts
- Drop in service
- Email query service
- Workshops
  - essay writing
  - time management
  - presentation skills
  - critical writing
  - viva preparation

Student Learning is located in 7-9 South Leinster Street (the first modern building up from the National Gallery towards Nassau St).

Please see their website for a full-timetable of workshops and services.

This material is adapted from Student Learning's pamphlet 'Services for Postgraduates'.

## EDGEHILL THEOLOGICAL COLLEGE, BELFAST

Edgehill is the main training centre for the Methodist Church in Ireland, responsible for initial training of ordained ministers and contributes to a wide range of lay-training programmes and ecumenical theological education. The college has had a long-standing relationship with Queen's University where it offers postgraduate supervision at both Masters and PhD level for Queen's awards. As an affiliate member of the Queen's Institute of Theology, it works with other theological colleges in the Belfast area to provide postgraduate theological training for a range of students from different traditions. In 2011 Edgehill made the *Theology for Ministry* courses (validated by the University of Durham) its main provision for ordination training. The covenant between the Church of Ireland and the Methodist Church in Ireland has encouraged a closer collaboration between Edgehill and CITI. In recent years there has developed the regular practice of combining student bodies for an annual two-day integrative seminar on a particular topic related to ministerial formation. A major commitment of Edgehill has been the Edgehill Reconciliation Programme. Its long-standing involvement in ecumenical theological education is exercised through a partnership with the Mater Dei Institute of Education in North Dublin and the SMA Fathers at Dromantine, near Newry. The courses, validated by Dublin City University, have been delivered at Dromantine and have resulted in large cohorts of students completing Certificate and Diploma programmes. For more details visit the Edgehill website at [www.edgehillcollege.org](http://www.edgehillcollege.org).

Edgehill Theological College  
9 Lennoxvale , Belfast ,BT9 5BY  
Tel (44) (0)28 9066 5870  
[office@edgehillcollege.org](mailto:office@edgehillcollege.org)



## INSTITUTE PRIZES

A number of prizes are available, mostly from endowments made by past benefactors.

### ***Bishop George Quin Memorial Prize***

This prize was founded in memory of Bishop George Quin, who died in August 1990, by his family. It is to be awarded ‘to the student who in the opinion of the Director of the Theological Institute has made a significant contribution to the life of the Theological Institute thereby enhancing the fellowship of staff and students’. The value is determined annually by the House of Bishops on the advice of the RCB, which is the trustee of the Fund.

### ***Carrowdore Exhibition Prize***

This prize is awarded annually by the incumbent and members of the select vestry of the parish of Carrowdore, diocese of Down, for an essay set by the Director of The Church of Ireland Theological Institute on a theme relating to rural ministry. Valued at £500, it will be awarded on the recommendation of a member of the institute staff, an external examiner appointed by the Director and the incumbent of Carrowdore. The essay title will be set at the beginning of the Hilary term and submitted by the first day of the Trinity term.

### ***Carson & Wallace Memorial Exhibition***

This prize was founded in 1891 by a gift from Joseph Carson, Fellow of TCD, 1837-98, and The Wallace Exhibition, founded in 1899 by a gift from William Wallace. They are awarded to students of limited means at the discretion of and on the nomination of the Director and the Archbishop of Dublin. In recent years the tradition has been that the income from these funds has been awarded to married students with families.

### ***Downes Divinity Premium Fund***

This fund was founded in 1797 by a bequest from Dive Downes. Each term three prizes may be awarded, one in each year. In the Michaelmas and Hilary terms, the prizes are awarded on the basis of essays on contemporary subjects set by the Director, and in Trinity Term for extemporary speaking on subjects set by the Director. The value varies slightly depending on the investment income, but in recent years it has averaged around €350.

### ***Elrington Theological Prize Fund***

This prize was founded in 1837 by subscription in memory of Thomas Elrington, Provost of Trinity 1811-20. An annual prize of €76 may be awarded to a final year student for the essay which achieves the highest mark in Anglicanism.

### ***Isaac Corkey Prize***

In 1964 Miss A. Corkey of Belfast bequeathed €1,270 to be invested to provide an annual prize to a first year student for proficiency in Greek.

### ***Kyle Irish Prize***

This prize was founded in 1852 in memory of Samuel Kyle, Provost 1820-31. It is offered annually on the result of an examination in Irish for divinity students in Trinity Term. It is competed for by candidates from dioceses in priority as follows: (1) Cork, Cloyne and Ross, (2) Limerick, Ardfert and Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly, (4) Tuam, Killala and Achonry, (5) Raphoe. Failing these, candidates are to be accepted from any other part of Ireland. Students may compete for this prize at any time during their divinity course, and if they obtain the prize may compete again the following year, but not oftener. A student cannot hold it for more than two years. Course Irish composition and comprehension. Text: Cosslett O Cuinn, B.D., *Tiomna Nua*.

### ***Literature Committee Prize for Excellent Dissertation***

This prize, awarded at the decision of the External Examiner, provides for the publication of one excellent dissertation per academic year. The choice of dissertation for the Literature Committee Prize should be based primarily on its academic excellence across the three integrated fields of ministerial, biblical and theological disciplines. As the publication is aimed at a theologically literate group of experienced practitioners, the choice should also be based on the following additional criteria: 1. The subject matter should as far as possible address an issue of current major concern in the life of the Christian churches and communities in Ireland. 2. The dissertation should be accessible and readable, as free as possible from cliché and jargon.

### ***McCombe Memorial Exhibition***

This was established in 1990 in memory of Arthur Hill McCombe and Isaac Hill McCombe. It provides some income for students, on the nomination of the Director, to attend appropriate courses or conferences outside the Theological Institute, or to pursue research in some branch of theological study approved by the Director. It has been used mainly to assist students to travel to conferences or study tours abroad.

### ***Moncrieff Cox Memorial Fund***

This prize was founded in 1933 by subscription in memory of John Frank Moncrieff Cox, and is awarded to the final year student who shall have composed the best sermon on a subject set at the end of Hilary Term by the Principal. The value fluctuates slightly, the annual income being between €50 - €63.

### ***Longfield Divinity Exhibition***

‘The Rt. Hon. M. Longfield, LL.D, gave four sums of €1,520 each to the Representative Church Body in trust to pay €60 a year to four Divinity students who shall be sons of clergymen, and who shall be appointed by the bishop of Cork or his successors, and who shall be studying Divinity in Trinity College, or some other Divinity School approved by the said bishop, with a view to obtaining orders in the Church of Ireland.’ The principal is usually invited to submit the relevant names to the bishop before the end of March each year.

### ***John Purser Shortt Prize***

This prize was founded in 1970 from the funds of the bequest from Canon J. P. Shortt, and is awarded annually to the student obtaining the highest marks in the paper on liturgy in the second year.

### ***Weir Prize***

This was founded in 1921 by a bequest from Edward Henry Weir. It is awarded to the student in each year who shall have shown merit. The current value is about €101 for each prizewinner.

## THE THEOLOGICAL INSTITUTE QUALITY STATEMENT

CITI's commitment to quality complies with the Qualifications and Quality Assurance Act 2012. The Institute exists as a 'linked provider' to the University of Dublin as 'designated awarding body'. This partnership sets the parameters of CITI's commitment to academic standards and the quality of its students' learning experiences. The Institute seeks to engage proactively with sister colleges across the Anglican Communion and to be informed by best practice in other traditions both locally and internationally. This policy on quality has the following aims:

- to promote a culture of quality that permeates all aspects of the Institute's life for the benefit of students, staff and visitors,
- to maintain a commitment to strategic planning, ongoing development, self-evaluation and overall quality assurance,
- to ensure that all programmes, practices and personnel are subjected to regular, constructive and independent review processes, and to publish relevant findings,
- to model appropriate and transparent governance which can allow for all voices to be heard - CITI's system of governance is shared across three main bodies –the MTh Course Management Committee, the CITI Governing Council and, ultimately, the Church of Ireland House of Bishops,
- to adhere to requisite standards for access, transfer and progression within student pathways,
- to pursue fruitful partnerships with other centres of academic excellence and ministerial formation,
- to operate within robust procedures for staff recruitment and ongoing development,
- to develop a growing network of church and other missional contacts.

In pursuit of these objectives CITI will adhere to the following methods:

- the regular gathering of all such data as can be considered relevant to its various tasks,
- annual surveys of MTh graduates as a means of assessing the integration of theological training with desired ministry outcomes,
- student involvement in all relevant decision-making processes (e.g. attendance at MTh Course Management Committee and Governing Council)

- the gathering, reviewing and implementing of student feedback on taught modules and other assessment processes, and the communication of responses where appropriate,
- a commitment to double marking of all assessed academic work, annual external examiner input, reporting and critique for final year processes,
- scheduled external review procedures in accordance with QQI regulations.

Responsibility for the successful implementation of this quality policy rests with all staff and students. CITI's life and commitment to quality is further informed by its vision statement, according to which the Institute exists as 'a community of faith that integrates living worship with academic excellence for the benefit of all traditions within Irish Anglicanism, the resourcing of ministry, the development of existing and new patterns of church, and the building of bridges between diverse partner agencies'. This mission is expressed within the core values of 'generous grace, scriptural integrity, compassionate outreach and loving hospitality.'

## FEEDBACK

Student feedback is taken seriously by all members of CITI staff. Students have opportunities to give feedback both formally as part of module feedback forms, and informally through conversations with staff members or their class representative. Daphne Metcalfe has a €5 note for the first student from each year group to bring this notice to her attention. Student feedback given through the student representative is heard by the Course Management Committee at their twice yearly meetings.

Some recent developments within CITI that have been the direct response to feedback, quality processes and the review process include:

1. The structure of governance for CITI is being reviewed.
2. As part of the Pastoral Studies module, credit is now being awarded for student reflection on their placement experience.
3. Dissertation preparation seminars have been enhanced to include more instruction on field research methodology and issues such as reflexivity.
4. The possibilities of digitisation of course content and increased accessibility are being investigated.
5. Consideration is being given to measures to enable utilisation of the facility as a retreat centre.
6. Several modules have employed modes of assessing and crediting seminars in consultation with the curriculum development subcommittee.
7. CITI has appointed a new academic administrator.

## CHAPEL LIFE

Worship takes us to the heart of our lives as Christians and of our corporate life as a Christian community dedicated to theological education and ministerial formation. It can be a source of great joy but also, at times, of some confusion. Within CITI, we are trying to do a number of different things in our worship and so it is helpful to think about our worship from four perspectives:

individual spiritual formation,  
community formation,  
practical preparation for ministry,  
learning the languages and traditions of worship.

### **Individual Spiritual Formation**

Each member of the community should find that the worship life of the institute enables her/his spiritual growth, is nourishing and that it connects with, but does not supplant, private prayer, for which there should be a routine at other times.

We should be able to follow a pattern of worship that gives us deep roots in the Church's traditions of prayer and worship, finding rhythms that nourish and sustain us throughout our ministry. As members of the community, we should also expect to find some worship challenging. This is important for two reasons: It facilitates critical reflection on worship and learning from other traditions; and it is also a valid experience of worship in itself – the encounter with otherness in worship can remind us that the God whom we worship goes beyond finite human understanding and cannot be pinned down.

But – more fundamentally – it lays down the basic discipline of prayer and the reading of Scripture on a daily basis in ordained ministry.

## **Community Formation**

Worship is also central to the formation of our community. Worship in the Chapel is far from being merely a convenient context in which individuals are able to worship. We take part in different forms of worship not just to keep other people happy or to make sure everyone is catered for, but because of the sort of community we are. As a diverse community of people reflecting a richness of traditions, our worship should express this. Just as we need space to be who we are as individuals before God, the same is true as a community: having acts of worship that may not be immediately familiar to all is part of being who we are corporately before God.

## **Practical Preparation for Ministry**

Some people come to CITI with considerable experience of leading worship; others have very little. Although not its primary purpose, worship in chapel provides opportunities to experience leading worship in a variety of styles within a safe and non-threatening environment where all can make mistakes. In addition, the variety of worship styles gives the chance to try new things and to be a bit experimental. Creativity is one of the gifts of the Holy Spirit and is something that we particularly aim to encourage.

## **Learning the Languages and Traditions of Worship**

The rich diet of regular worship should mean that preparation for ordained ministry is steeped in the liturgy and traditions of worship within the Church of Ireland and the wider Anglican Communion.

## **What Unites the Four Perspectives?**

When we gather for worship, therefore, we gather as a community of individual Christian disciples to worship God, who calls us into his life and calls us into his community. When we worship in spirit and in truth, the perspectives disappear and we are caught up into the life of God, Father, Son and Holy Spirit, and sent out to share in God's mission of love, compassion and reconciliation in our world.

## The Service Patterns

In so far as is practicable, each student has a commitment to being in chapel at least twice a day. The daily chapel services are at 8.30 am, 5 pm and 9.15 pm, except on Wednesdays, when the only chapel service is the Community Eucharist at 5 pm. This is followed by the CITI community dinner and, unless for exceptional circumstances, attendance is expected.

Leading worship is a part of spiritual formation, as together we learn to hear God's Word and to be shaped by the liturgies of the Church. Contemporary approaches to worship can be helpful alternatives. However, our focus remains on becoming grounded in the *Book of Common Prayer* and the traditions of the Church of Ireland and the Anglican Communion.

Everyone in the community is involved in a leadership role in the Chapel. The rota, which fellowship groups have responsibility for, indicates who is leading services, reading the Scriptures, assisting or serving at the Holy Communion/Eucharist, or organising the music. The emphasis is on group planning and responsibility. If you have a practical reason for not being able to fulfil a chapel duty, speak to the members of your fellowship group beforehand. Those involved in leading may find it helpful to refer to the Chapel Guidelines booklet. Those serving as Sacristans might usefully refer to the Sacristan Guidelines booklet.

### Institute Chaplains:

Revd Dr William Olhausen  
01 285 2228  
[wolhausen@gmail.com](mailto:wolhausen@gmail.com)

Revd Lesley Robinson  
087 909 1561  
[revlesleyrobinson@gmail.com](mailto:revlesleyrobinson@gmail.com)



Day/Time	8.30 am	5 pm	9.15 pm
<b>Monday</b>	Spirituality/ Silence (9am)	Evening Prayer (vested)	Praise and Prayer
<b>Tuesday</b>	MP 1 or 2	Service of the Word	Compline/LEO
<b>Wednesday</b>	Worship/ Bible study in fellowship groups, 9 am	Community Eucharist	Chapel open for silent prayer
<b>Thursday</b>	Service of the Word	Compline/ LEO	Chapel open for silent prayer
<b>Friday</b>	MP, Litany, or other op- tions, includ- ing informal prayer		

*On the principal Holy Days and Festivals, Holy Communion is celebrated either in the morning or in the evening.*

*The Ordinary and the Visitor have approved an addition to the chapel regulations to allow for occasional expressions of pioneer style worship.*

The Church has long taught the wisdom that a sense of rhythm or *stabilitas* is important in shaping our prayer lives. This wisdom lies behind the corporate saying of the Daily Office. Here we have a unique opportunity to experience the sustaining regularity of this sort of prayer. We seek to strengthen the sense of rhythm in saying the Daily Office by using the *Book of Common Prayer 2004* each morning.

## CHAPEL ROTA SEMESTER ONE

### MICHAELMAS TERM

DATE	PRESIDING MINISTER	PREACHER
20 Sept	Patrick McGlinchey	Intern to preach
21 Sept (St Matthew's Day)	Maurice Elliott	Intern to preach (am)
27 Sept	Maurice Elliott	Patrick McGlinchey
4 Oct (Student Commissioning Service)	Michael Jackson	Michael Jackson
11 Oct	Stephen Farrell	Katie Heffelfinger
18 Oct (Feast Day of St. Luke)	Patrick McGlinchey	Ian Parkinson
23 Oct (St James)	Stephen Farrell	Stephen Farrell
25 Oct	William Olhausen	William Olhausen
1 Nov (All Saints Day)	Lesley Robinson	Lesley Robinson
8 Nov	<b>Reading Week</b>	<b>Reading Week</b>
15 Nov	Cathy Hallissey	Intern to preach
22 Nov	Maurice Elliott	John Dinnen
29 Nov	Alan Breen	Alan Breen
30 Nov (St Andrew's)	Maurice Elliott	Maurice Elliott
6 Dec	Advent Carol Service	Advent Carol Service
13 Dec	Maurice Elliott	Intern to preach

## CHAPEL ROTA SEMESTER TWO

### HILARY TERM

DATE	PRESIDING MINISTER	PREACHER
17 Jan	TBC	Intern (Dean of Graduate Studies to attend)
24 Jan (Week of Prayer for Christian Unity)	Maurice Elliott	Fr Shane Crombie (Week of Prayer for Christian Unity)
25 Jan (Conversion of St. Paul)	Maurice Elliott	Maurice Elliott
31 Jan	William Olhausen	Bridget Nichols
1 Feb (St Brigid's Day)	Cathy Hallissey	Cathy Hallissey
7 Feb	Stephen Farrell	Colin Davis
14 Feb (RETREAT)	Ash Wednesday	Ash Wednesday
21 Feb	Patrick McGlinchey	Pat Storey
28 Feb	<b>Reading Week</b>	<b>Reading Week</b>
7 March	Lesley Robinson	Speaker from AMS
14 March	Maurice Elliott	Stephen Cottrell
21 March	Patrick McGlinchey	TBC
29 March (Thursday of Holy Week)	Fellowship group organising Holy Week to organise	Fellowship group organising Holy Week to organise
4 April	Maurice Elliott	Patrick McGlinchey
16 May	Patrick McGlinchey	Maurice Elliott

PART-TIME CHAPEL ROTA

DATE	PRESIDING MINISTER	PREACHER
17 Sept	Patrick McGlinchey	Graham Jones
15 Oct	Patrick McGlinchey	Katie Heffelfinger
05 Nov	Mark Reid	Peter Hilton
10 Dec	Maurice Elliott	Myrtle Morrison
14 Jan	Maurice Elliott	Peter Blake
11 Feb	Caroline Farrar	Mark Reid
11 Mar	Patrick McGlinchey	Gordon Linney
15 Apr	Maurice Elliott	Patrick McGlinchey
13 May	Patrick McGlinchey	Maurice Elliott

Chapel Duty

M. Elliott Group—All Weekends—Saturday Evenings, Sunday Mornings

Intern Group A—Oct., Dec., Feb., Apr.—Friday Early and Late Evenings

Intern Group B—Nov., Jan., Mar., May—Friday Early and Late Evenings

## SPIRITUALITY PROGRAMME SEMESTER ONE

DATE	TOPIC	LECTURER
25 Sept KH	Spiritual Disciplines	Patrick McGlinchey
2 Oct BN	Wesleyan Spirituality	Katie Heffelfinger
9 Oct KH	Spirituality of Failure	Patrick McGlinchey
16th Oct Intern B	Spirituality & Mission	Bridget Nichols
23 Oct BN	Spirituality of Healing	Iva Beranek
30 Oct KH	<b>Bank Holiday</b>	<b>Bank Holiday</b>
6 Nov	<b>Reading Week</b>	<b>Reading Week</b>
13 Nov (Intern Week) Intern A	Scripture Exposition	Michael Burrows
20 Nov BN	Spirituality of the Prayer Book	Harold Miller
27 Nov KH	Anglican Spirituality	Bridget Nichols
4 Dec BN	Spirituality of Advent	Katie Heffelfinger
11 Dec Intern B	Benedictine Spirituality	Robert Miller

## SPIRITUALITY PROGRAMME

### SEMESTER TWO

DATE	TOPIC	LECTURER
15 Jan Intern A	Scripture Exposition	Maurice Elliott
22 Jan KH	Spirituality of Laity	Gillian Kingston
29 Jan BN	Pauline Spirituality	William Olhausen
5 Feb KH	Seasonal Spirituality	Bridget Nichols
12 Feb (Intern Week) Intern B	TBC	TBC
19 Feb BN	Wisdom and Surprise	Abigail Sines
26 Feb	<b>Reading Week</b>	<b>Reading Week</b>
5 March KH	Spiritual Disciplines	Patrick McGlinchey
12 March (Intern Week) Intern A	Spiritual of the Ordinal	Patrick Rooke
19 March BN	Spirituality of Poetry	Katie Heffelfinger
26 March KH	Spirituality for Holy Week	Maurice Elliott
9 April BN	Catholic Spirituality	Patrick McGlinchey

#### Special Events:

Harvest and Holy Week—KH

Remembrance and Advent Carol Service—BN

Ash Wednesday Retreat—All Interns

## THE GRADUATE CERTIFICATE IN MINISTRY [ FOUNDATION COURSE]

The Graduate Certificate in Ministry is designed to meet a number of key needs within those who are either sensing or testing God's call upon their life and who are enthusiastic to develop their own capacity for furthering God's mission through his church in today's world. For everyone it provides an extended opportunity to think through the implications of what a particular vocation may look like. Is it a call to ordination or to a particular expression of lay ministry? In either case, will this be to full-time or part-time ministry, and even if this is already subjectively clear, will the wider Church be ready to recognise it? For some, therefore, the Graduate Certificate in Ministry will be a means towards the end of selection and training for ordination; for others it will be the opportunity to acquire new learning skills for a continuing and enhanced role in lay ministry. As from Spring 2012 the Graduate Certificate in Ministry will be used for reader training.

The Graduate Certificate in Ministry consists of three modules:

Biblical Studies (level 5)

Christian Doctrine in Focus (level 6)

Theological Perspectives: Christian Ministry (level 6)

Graduate Certificate in Theology, Ministry and Mission is validated by Durham University and is available over either fifteen months or two years. Entry into the programme takes place in March. It therefore stands as an academic qualification in its own right. By virtue of the rising levels of assessment, and with appropriate qualifications, it also serves the purpose of providing a key component of the access to the Professional MTh (in partnership with Trinity College, Dublin) which forms the basis of Initial Ministerial Training for ordination within the Church of Ireland. Where this pathway is intended, it should be noted that satisfactory completion of the course is an essential requirement of the selection process for theological training.

The Graduate Certificate in Ministry has its own handbook and further details and regulations regarding the course are provided there.

## THE PROFESSIONAL COURSE IN THEOLOGY (MTh)

### **Rationale and Aims:**

The professional course in Theology is a longstanding programme offered to the Christian churches by TCD and to date has solely run in association with the Church of Ireland. The original programme was at Diploma level and was subsequently extended to Ordinary and Honours Degree levels. In practice the Ordinary BTh became the normative qualification for ordained ministry in the Church of Ireland. The MTh continues the development of the professional course in Theology and develops it in line with much current practice worldwide. This degree continues and expands the aims of the professional course in Theology which equips professional ministers (lay and ordained) for their role in contemporary society by developing key competencies in the areas of mission and ministry, through appropriate engagement with theology and biblical studies. The programme combines a strong academic emphasis which focuses on the foundational sources of Christian belief, namely scripture and the theological disciplines, with a practice-based model of learning.

The course stresses the role of the minister as a reflective practitioner who can articulate Christian belief within contemporary culture and who understands the challenges and opportunities which this presents. Within this framework the practice of ministry is explored in ways which enable an effective and creative response to the world in which we live. The course is ecumenical in its scope, is adaptable to the needs of other Christian denominations and to forms of ministry other than the ordained. The present course is designed to meet the ministerial training needs of the Church of Ireland, (delivered through the Church of Ireland Theological Institute) although it is already hoped to extend the course to training in a number of different denominations.



## MTh CALENDAR ENTRY

### Calendar part 2 entry for 2017–18

#### 1.1 Introduction

The MTh offers a distinctive learning experience based on the integration of the fields of theology, biblical studies and Christian practice. Students will engage critically with the intellectual challenges of ministry through the study of key themes in biblical, theological and ministerial studies. The programme is thus framed around a clear interaction between both theory and practice and across a variety of areas of ministerial formation. The MTh aims to maintain a rigorous academic core whilst also broadening the scope of content and assessment to include professional application.

#### 1.2 Admission Requirements

All candidates will be required to successfully complete the Foundation Course. In addition candidates will have either:

- An Honours Degree in Theology or another discipline
- An appropriate qualification and at least 3 years ministerial experience or equivalent professional experience
- Otherwise satisfy the Course Admissions Committee that they have the ability to complete and benefit from the course.

In exceptional circumstances candidates may be required to submit a further piece of written work for assessment by the School of Religions, Theology and Ecumenics.

Candidates will apply in the first instance to the CITI and applications will be considered by a joint Course Admissions Committee.

#### 1.3 Duration

Three years residential **Mode A**, four years distance-learning **Mode B**

This degree carries 120 ECTS credits.

#### 1.4 Course Structure

Students are required to take 80 ECTS from the taught modules, 70 of which are core, 10 of which are elective.

Students taking the course according to Mode A will take modules amounting to 45 credits in each of the first and second years, and in the third year will prepare a Ministry Portfolio (10 credits) and a research dissertation (20 credits). Students taking the course according to Mode B will take modules amounting to 25 credits in two of the first three years of the programme with the additional year scoring 35 credits on account of a ten credit elective module. The final year will be devoted to an Old Testament module on 'Sages and Prophets in the Context of Israelite History' alongside the Ministry Portfolio and dissertation.

## **Core Modules**

### **The Bible and its Interpretation**

Pentateuch and Psalms (5 credits)  
Critical and Interpretive Issues in the Study of the Gospels (5 credits)  
Sages and Prophets in the Context of Israelite History (5 credits)  
Letters and Writings of Early Christianity (5 credits)  
Hermeneutics (5 credits)

### **Theological Reflection and Christian Identity**

Christian Thinking About God (5 credits)  
Jesus the Christ (5 credits)  
Cosmology, Anthropology and the Church (5 credits)  
Theology and Ethics (5 credits)  
Introduction to Anglican Dogmatic Theology (5 credits)

### **Christian Practice in Church and Society**

Mission, Culture and Social Context (5 credits)  
Pastoral Studies (5 credits)  
Liturgy, Worship and Spirituality (5 credits)  
Anglican Studies in an Irish Context (5 credits)  
Church Leadership Practice and Practicalities (10 credits)

## **Elective Modules**

Students take one elective module  
Music and Worship (10 credits)  
Faith, Nurture and Christian Education (10 credits)  
Ministry for Reconciliation (10 credits)  
Church History (10 credits)  
Developing New Communities of Faith (10 credits)

## 1.5 Assessment

Each 5-credit module is assessed through coursework of 2,500 words or equivalent. Each 10 ECTS module is assessed through coursework of 5,000 words. In the third year students are also required to complete a Ministry Portfolio and a dissertation of 14,000 words. A viva voce examination forms part of the assessment for both the Ministry Portfolio and the Dissertation modules. Modules in the distance-learning Mode B may contain additional smaller assessments of up to 20% of the overall coursework mark at the discretion of the module leader.

The pass mark for each module is 40%. Assessed work which does not attain the pass mark can be re-submitted, but only in modules accounting for up to a maximum of 10 ECTS credits in each year, and only prior to the annual Court of Examiners. If, after resubmission, a student fails one 5 ECTS module, they may compensate for this failure provided that their overall (cumulative) mark for the year is the equivalent of at least 40%, and that the failed module has been marked at least 30-39%. Students are required to pass each year before progression to the following year.

The assessed work of students in the distance-learning Mode B will normally be examined annually. In this pathway assessed work which does not attain the pass mark can be re-submitted (up to a maximum of 10 ECTS in each year, but only prior to the relevant Court of Examiners. If, after re-submission, a student fails one 5 ECTS module in any year, they may compensate for this failure provided that their overall (cumulative) mark for that year is the equivalent of at least 40%, and that the failed module has been marked at least 30-39%. Not all modules are necessarily offered in each year. Alternative modules may be offered.

Students must achieve a mark of at least 50% in individual taught modules totalling 40 ECTS, and at least 40% in the other remaining modules in order to proceed to dissertation, and must receive a mark of at least 40% in the dissertation to be eligible for the degree of MTh. The MTh degree with distinction may be awarded to candidates who achieve a mark of 70% or above in the dissertation and an overall average minimum mark of 68% for the taught modules where modules amounting to not less than 40 credits have a final mark of 70% or above (of these modules, there must be at least one from each of the three core strands – biblical, theological, practical). A distinction cannot be awarded if a candidate has failed any module during the period of study.

Mode A students who do not choose to proceed to the dissertation stage, or who fail to achieve a pass mark in the dissertation, may be awarded a Postgraduate Diploma in Theological Studies without further assessment provided that they have achieved an overall credit-weighted average mark of at least 40% on taught modules totalling 90 credits or achieve at least 40% in individual modules amounting to 85 credits and have a mark of at least 30% in remaining modules. Mode B students who have achieved an overall average mark of at least 68% and who have a mark of at least 70% in individual modules amounting to at least 40 credits will be eligible for the award of Postgraduate Diploma with Distinction. A Postgraduate Diploma with Distinction cannot be awarded if a candidate has failed any module during the period of study.

### **1.6 Course co-ordinator**

Rev Canon Dr Maurice Elliott, Director, Church of Ireland Theological Institute

**\*\* For any updates, please consult the Trinity College Calendar 2017-18\*\***

**\*\*\***

## MTH COURSE OVERVIEW (FULL-TIME)

The MTh currently operates on a rotation basis whereby first year and second year students are taught together.

There are three main strands to the MTh programme under which each module is taught.

	2017–18 (year 1)	2018–19 (year 2)	2019–20 (year 3)
<b>Content</b>	<p><b>The Bible and its Interpretation</b></p> <ol style="list-style-type: none"> <li>1. Sages and Prophets in the Context of Israelite History</li> <li>2. New Testament Letters &amp; Writings</li> <li>3. Hermeneutics</li> </ol> <p><b>Theological Reflection &amp; Christian Identity</b></p> <ol style="list-style-type: none"> <li>1. Cosmology, Anthropology &amp; the Church</li> <li>2. Theology &amp; Ethics</li> </ol> <p><b>Christian Practice in Church</b></p> <ol style="list-style-type: none"> <li>1. Liturgy, Worship &amp; Spirituality</li> <li>2. Anglican Studies in an Irish Context</li> <li>3. Church Leadership, Practice &amp; Practicalities</li> </ol>	<p><b>The Bible and its Interpretation</b></p> <ol style="list-style-type: none"> <li>1. Pentateuch &amp; Psalms</li> <li>2. Critical and Interpretative Issues in the Study of the Gospels</li> </ol> <p><b>Theological Reflection &amp; Christian Identity</b></p> <ol style="list-style-type: none"> <li>1. Christian Thinking About God</li> <li>2. Jesus the Christ</li> <li>3. Anglican Dogmatic Theology</li> </ol> <p><b>Christian Practice in Church</b></p> <ol style="list-style-type: none"> <li>1. Missiology</li> <li>2. Pastoral Studies</li> <li>3. Elective</li> </ol>	<p><a href="#">Ministry Portfolio</a></p> <p><a href="#">Dissertation</a></p>

MICHAELMAS / AUTUMN TIMETABLE

Key: Red = 1<sup>st</sup> & 2<sup>nd</sup> year Green = 1<sup>st</sup> year  
Blue = 2<sup>nd</sup> year 2 Black = 3<sup>rd</sup> year  
Purple = community

Monday			Tuesday		Wednesday		Thursday		Friday	
8:30A M			Morning Prayer				Service of the Word		Morning Prayer or Litany	
9AM	Spirituality Plenary & Silence				Bible Study Groups (fellowship)					
11AM	Practical Seminars Various 09:30–12:30 Jenkins Room  Homiletics (2 <sup>nd</sup> year) Maurice Elliott / Patrick McGlinchey 11–12 Brown Room	Practical Seminars Various 9:30–12:30 Hartin Room  Liturgy 10–12:30 Bridget Nichols Jenkins Room			Dissertation research day for interns  Leadership Maurice Elliott 10/11–12:30 Hartin Room	Dissertation research day for Interns  Hermeneutics Cathriona Russell/Lesley Grant 10–12 ISE Room 2		10:00–12:00 Deacon Exegesis Katie Heffelfinger Brown Room		
Noon - 1PM	Lunch 12:30	Lunch 12:30			Lunch 12:30		Lunch 12:30		Lunch 12:30	
2PM	Practical Seminars Various 2:00–4:00 Jenkins Room	Homiletics (1 <sup>st</sup> year) Maurice Elliott / Patrick McGlinchey 3:00–4:00 Brown Room  Theological Reflection (3 <sup>rd</sup> year) William Olhausen 2:00– 3:00 Jenkins Room Theological Reflection (2 <sup>nd</sup> year) William Olhausen 3:00– 4:00 Jenkins Room			Theological Reflection (1 <sup>st</sup> year) Maurice Elliott / Katie Heffelfinger 2:00–3:00 Brown Room	Cosmology Cathriona Russell 2–4 ISE Room 2				
3PM										
4PM	Sages and Prophets 2–4:30 Katie Heffelfinger Brown Room									
5PM	Evening Prayer (vested)	Service of the Word			Community Eucharist	Compline or Late Evening Office				
9:15	Praise and Prayer	Compline or Late Evening Office			Chapel Open for Silent Prayer	Chapel Open for Silent Prayer				

# HILARY / SPRING TIMETABLE

	Monday	Tuesday	Wednesday	Thursday	Friday
8:30 AM		Morning Prayer		Service of the Word	Morning Prayer or Litany
9AM	Spirituality Plenary & Silence		Bible Study Groups (fellowship)		
11A M	Practical Seminars Various 09:30-12:30 Jenkins Room	Practical Seminars Various 9:30-12:30 Hartin Room	Dissertation research day for Interns	Dissertation research day for Interns	Deacon Exegesis Katie Heffelfinger 10:00-12:00 Brown Room
	Homiletics (2 <sup>nd</sup> year) Maurice Elliott 11:00-12:00 Brown Room	Counselling Skills (1 <sup>st</sup> year) Eamon McElwee 9:15-11.15 Jenkins Room (For 6 weeks from week 1 /15 January)	Leadership Maurice Elliott 10:00-12:30 Hartin Room	Theology & Ethics Maureen Junker-Kenny 11:00-1:00 ISE Room 1	
Noon - 1PM	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30
2PM	Practical Seminars Various 2:00-4:00 Jenkins Room	Anglicanism 2:00-4:30 Bridget Nichols Hartin Room	Homiletics (1 <sup>st</sup> year) Maurice Elliott / Patrick McGlinchey 1.30-2:30 Brown Room Theological Reflection (1st year) Maurice Elliott/Katie Heffelfinger 3:00-4:00 Hartin Room Theological Reflection (2 <sup>nd</sup> year) William Olhausen 2:00-3:00 Jenkins Room Theological Reflection (3 <sup>rd</sup> year) William Olhausen 3:00-4:00 Jenkins Room		
3PM	New Testament Letters & Writings Katie Heffelfinger 2:00-4:30 Brown Room				
5PM	Evening Prayer (vested)	Service of the Word	Community Eucharist	Compline or Late Evening Office	
9:15	Praise and Prayer	Compline or Late Evening Office	Chapel Open for Silent Prayer	Chapel Open for Silent Prayer	

# MTh YEAR 1 & YEAR 2 MODULES 2017-18



**TH7813 / TH8813****SAGES AND PROPHETS IN THE CONTEXT OF ISRAELITE HISTORY****Lecturer: Katie Heffelfinger****Semester one (Michaelmas)****Hours: 2 hours per week****Course Description:**

This module focuses on exegetical methods particularly appropriate to wisdom literature and prophetic literature. It will consider sociological and rhetorical approaches as well as grounding students further in historical, cross-cultural and literary approaches relevant to these texts. Close work with texts will be integrated theologically as they raise cross-disciplinary considerations of the nature of divine discourse and of revelation. Consideration will also be given to modes of teaching, embodiment and proclamation.

**Learning Outcomes:**

On successful completion of this module students will be able to:

- Employ methods of biblical interpretation appropriate to prophetic and wisdom literature.
- Assess the importance of historical, socio-political, literary, cultural and rhetorical context for the interpretation of prophetic and wisdom texts.
- Analyse the theological and hermeneutical import of the texts' presentations of divine discourse in literary form via human mediation, and of modes of divine revelation through the natural world, human society, and the wisdom endeavour.
- Create modes of engaging Christian congregations with the theological and ethical claims of selected texts.
- Defend ways in which texts from Israel's prophetic and wisdom literature might be used appropriately in Christian ministry today.

**Teaching and Learning Methods:**

This module will be delivered through a combination of lectures, student-led seminars, and classroom discussion sessions.

**TH7813 Modes of Assessment:**

Students will submit an **exegetical exercise** (1,250 words), and a response to a **ministerial case study** (1,000 words). In addition they will be assessed on their participation in **seminar discussions**.

**TH7813 Course Submission Date:**

Exegetical exercise is due Monday 18 December, 2017.

Ministerial case study is due Wednesday 31 October, 2017.

**TH8813 Modes of Assessment:**

Students will submit an **exegetical essay** (1,750 words) and a **short essay** (500 words) that presents a reasoned defence of an appropriate mode of presentation/proclamation of an interpreted meaning of the text. They will also be assessed on their participation in **seminar discussions**.

**TH8813 Course Submission Date:**

Exegetical essay (1,750 words) is due Thursday 30 November, 2017.

Short essay (500 words) is due Monday 18 December, 2017.

**Required or Recommended Reading:**

\*Brown, William P. *Handbook to Old Testament Exegesis*. Louisville: Westminster John Knox, 2017.

Dell, Katharine. *'Get Wisdom, Get Insight': An Introduction to Israel's Wisdom Literature*. London: Darton, Longman and Todd, 2000.

Lakoff, George and Mark Johnson. *Metaphors We Live By*. London: University of Chicago Press, 1980.

\*McEntire, Mark. *A Chorus of Prophetic Voices: Introducing the Prophetic Literature of Ancient Israel*. Louisville: Westminster John Knox, 2015.

Muilenburg, James. 'Form Criticism and Beyond' *JBL* 88 (1969): 1-18.

Murphy, Roland E. *The Tree of Life: An Exploration of Biblical Wisdom Literature*. Grand Rapids: Eerdmans, 2002.

Newsom, Carol. *The Book of Job: A Contest of Moral Imaginations*. Oxford: Oxford University Press, 2003.

von Rad, Gerhard. *Wisdom in Israel*. London: T&T Clark, 1993.

The titles marked \* are the primary textbooks for the module. Students should plan to obtain a copy.

## TH8822

### COSMOLOGY, ANTHROPOLOGY AND THE CHURCH

Lecturer: Cathriona Russell

Semester one (Michaelmas)

Hours: 2 per week

#### Course Description:

Cosmology traces developments in the natural-scientific study of the universe in its complex history. This course will investigate developments in the natural sciences as they have been interpreted, resisted and appropriated theologically and philosophically. These interpretations of the world have implications for how theology conceives of God's action in creation (deism, panentheism). They also has implications for the role of the human person in creation and for how sin and salvation are articulated and understood. In anthropology the module will explore the theological typologies and descriptive categories for the human person: created in the image of God (*imago Dei*); embodied (finite) and contingent; and subject to frailty and failure (sin)—exploring in particular the influence of Augustine's classical concept of original sin.

Finally it will map how the church, as a community for the Kingdom of God, engages in mutual commitment and critique with modern cosmology and anthropology (in particular the role of the Steward in creation, and in relation to the dialogue with human rights discourse) to best translate its message of creation and salvation in a cosmos, described empirically by the natural science, but interpreted theologically as God's creation.

#### Learning Outcomes:

On successful completions of this course, students will be able to:

- Trace the complex history of understandings of the universe in its origins and ends in theology (Eschatology), philosophy and natural science perspectives
- Outline and debate these in relation to the Christian understanding of God as Trinity, creation and the human person
- Explore the way in which world-views (e.g. scientific materialism or panentheism) can prefigure commitments to engagement in the public sphere in liberation, political and environmental theology.

**Teaching and Learning Methods:**

Delivery will be through a series of lectures and seminars. Students will be expected to participate in and to lead class seminars, take part in collaborative small-group work and independent study.

**Modes of Assessment:**

Essay or written coursework (2,500 words) and student seminar or group work.

**Course Submission Date:**

27 November, noon.

**Required or Recommended Reading:**

Berry, R.J. *Environmental Stewardship: Critical Perspectives- Past and Present*. Edinburgh: T&T Clark, 2006.

Küng Hans. *The Beginning of All Things: Science and Religion*. Grand Rapids, MI: Eerdmans, 2007.

Mackey, James P. *The Scientist and the Theologian*. Dublin: Columba, 2007.

Pannenberg, Wolfhart. *Toward a Theology of Nature: Essays on Science and Faith*. Louisville, KY: Westminster/John Knox, 1993.

## TH8824

### LITURGY, WORSHIP AND SPIRITUALITY

**Lecturer: Bridget Nichols**

**Semester one (Michaelmas)**

**Hours: 2 per week**

#### **Course Description:**

This course examines Christian theology of worship and prayer, the development of the liturgical year and the daily office, prayer, the sacraments, worship and rites of passage, the theology of space, the Ministry of the Word, the theology of ordination within the theology of the whole people of God, and spirituality for ministry and mission.

#### **Learning Outcomes:**

By the end of this module students will be able to:

- understand and appropriate the history, theology and liturgical praxis of baptism, eucharist and ministry;
- appreciate the significance of time and place in Christian worship and mission;
- articulate the way in which liturgies can reflect and challenge social norms;
- engage critically with the history of homiletics;
- display knowledge of diverse approaches to spirituality in the Church;
- appreciate the theory and practice of spiritual direction;
- show awareness of the relationship between different personality types and different paths in spirituality;
- demonstrate appreciation of the need for personal spiritual discipline.

#### **Teaching and Learning Methods:**

This module will be taught through a series of lectures and student-led seminars. Students will be required to participate and lead class seminars and also to take part in collaborative small groups and independent study.

**Modes of Assessment:**

2,500 words of written coursework.

**Course Submission Date:**

18 December, 2017, noon.

**Required or Recommended Reading:**

- Bradshaw, P. (ed). Bradshaw, Paul F. (ed) *A Companion to Common Worship* Volume 1 London: SPCK, 2001.
- Bradshaw, P. (ed). *The New SCM Dictionary of Liturgy and Worship*. London: SCM Press, 2nd ed, 2002.
- Bradshaw, Paul F. *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* London: SPCK, 2<sup>nd</sup> edition, 2002
- Burns, S. *SCM Studyguide to Liturgy*. London: SCM Press, 2006.
- Day, Juliette & Gordon-Taylor, Benjamin *The Study of Liturgy and Worship* (An Alcuin Guide) London: SPCK, 2013.
- Earey, M. and G. Myers (eds). *Common Worship Today*. London: HarperCollins, 2001.
- Giles, R. *Creating Uncommon Worship*. Norwich: Canterbury Press, 2004.
- Giles, R. *Re-pitching the Tent*. Norwich: Canterbury Press, 3rd edition, 2004.
- Gordon-Taylor, B. and S Jones. *Celebrating the Eucharist, A Practical Guide*. London: SPCK, 2005/2011.
- Hefling, C. and C. Shattuck (eds). *The Oxford Guide to the Book of Common Prayer*. Oxford: OUP, 2006.
- Holder, Arthur *The Blackwell Companion to Christian Spirituality* Oxford: Blackwell, 2005
- Inge, John A *Christian Theology of Place* London: Routledge, 2003; new edn 2017.
- Jones, C., G. Wainwright, E. Yarnold, and P. Bradshaw (eds). *The Study of Liturgy*. London: SPCK, 1992.
- Larson-Miller, Lizette *Sacramentality Renewed: Contemporary Conversations in Sacramental Theology* Collegeville, Minnesota: Liturgical Press, 2016
- McGowan, Andrew *Ancient Christian Worship* Grand Rapids, Michigan: Baker Academic, 2014
- Miller, H. *The Desire of our Soul: A User's Guide to the Book of Common Prayer*. Dublin: Columba, 2004.
- Senn, Frank C. *Introduction to Christian Liturgy* Minneapolis: Fortress Press, 2012 (an excellent introduction by an American Evangelical Lutheran)
- Sheldrake, Philip (ed.) *The New SCM Dictionary of Christian Spirituality* London: SCM, 2005
- Spinks, Bryan D. *Do This in Remembrance of Me* London: SCM Press, 2013

**TH8826****CHURCH LEADERSHIP: PRACTICALITIES AND PRACTICE****Lecturer: Maurice Elliott****Semester one & two (Michaelmas & Hilary)****Hours: 2 per week****Course Description:**

This module aims to provide students with both a range of skills to enable them to lead groups of people effectively in a church setting, and a deepening sense of self-awareness in relation to how their own leadership can potentially impact on others (Gibbs). Building on a foundation of core biblical principles, the nature of leadership will be approached through the primary filter of 'servant' (Greenleaf, van Dierendonck) and historical, contemporary and collaborative Anglican expressions (Pickard, Nash, Pimlott & Nash). The issues of personal leadership style and emotional intelligence (Goleman) will be critically explored, as will the need for such style to be appropriately contextualised and diversified (Bolman and Deal). The module aims to bring students into a robust understanding of the inevitability of ecclesial conflict, allied to strategies for overcoming this (Boyd-MacMillan & Savage). There is a strong emphasis on the need for integrated thinking through exploration of case studies and with the opportunity to interact with actual practitioners. Students will be expected to bring their learning to bear on practice in their placement settings and to reflect on these experiences theologically in both classroom discussions and written assignments.

**Learning Outcomes:**

By the end of this module students will be able to:

- Critically analyse, and theologically integrate, a range of leadership theories and their underlying principles.
- Identify the role of vision in motivating groups, including the nature of its construction, refinement and delivery.
- Articulate an understanding of personal and inter-personal leadership styles.
- Demonstrate an understanding of, and have applied, an effective methodology of conflict resolution between individuals and groups.
- Synthesise and, where appropriate, have applied, the principles of effective delegation and staff management.
- Evaluate the nature of ecclesial authority, and the giving and receiving of permission in a church that is episcopally led and synodically governed.
- Critically reflect on a focused ministry initiative in a parish setting.

## Modes of Assessment:

This module will run through both teaching semesters and will be taught through a combination of lectures, student-led seminars, subject-intensives, collaborative small groups, case studies and independent study.

## Course Submission Date:

First assignment: 15 January, noon.

Second assignment: 20 March, noon.

## Required or Recommended Reading:

Bolman, L.G. & Deal, T.E., *Reframing Organisations: Artistry, Choice and Leadership*. San Francisco, Jossey-Bass, 2003.

Boyd-MacMillan, E. & Savage, S., *Transforming Conflict*. York: FCL, 2008.

Croft, S., *Ministry in Three Dimensions: Ordination and Leadership in the Local Church*. London, Darton, Longman & Todd, 1999.

Goleman, D., 'What Makes A Leader' in *Harvard Business Review*, Boston, Harvard Business School Press, 1998.

Gibbs, E., *Leadership Next: Changing Leaders in a Changing Culture*. Leicester, Inter-Varsity Press, 2005.

Greenleaf, R., *On Becoming a Servant Leader*. San Francisco, Jossey-Bass, 1996.

Jacobsen, E.O. (ed.), *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders*. Grand Rapids, Eerdmans, 2009.

Kouzes, J.M & Posner, B.Z., *Credibility: How Leaders Gain and Lose it, Why People Demand it*. San Francisco, Jossey-Bass, 2003.

Nash, S, Pimlott, J. & Nash, P., *Skills for Collaborative Ministry*. London, SPCK, 2008.

Nouwen, H.J.M., *In the Name of Jesus: Reflections on Christian Leadership*, London, Darton, Longman & Todd, 1989.

Pickard, S., *Theological Foundations for Collaborative Ministry*. Farnham, Ashgate, 2009.

Wright, W.C., *Relational Leadership: A biblical model for influence and Service*. Waynesboro, Paternoster Press, 2000.



**TH8829****HERMENEUTICS****Lecturer: Cathriona Russell & Lesley Grant****Semester one (Michaelmas)****Hours: 2 per week****Course Description:**

The first part of this module examines the way in which the interpretation of biblical traditions depend on a number of factors such as perspective and social context. Exegesis provided the basis for intellectual and social, as well as religious action and we shall examine how this was the case from at least as early as the Hellenistic period. This module will focus on the ways in which Jewish and Christian writers interpreted the Hebrew Scriptures in the context of cultural, linguistic and political change. It explores biblical interpretation from Antiquity to the Early Modern period: the transition from Hebrew to Greek; the developments of the later Roman and Byzantine eras; the developing ideas of authority and interpretation; Jewish and Christian hermeneutics in the Mediaeval period; and the use of the Biblical texts in the European and English-speaking Reformation era.

The second part of the module traces key position and debates in hermeneutics in modernity: F. Schleiermacher's inclusion of biblical interpretation into a general hermeneutics; H.-G. Gadamer on belonging to a history of effects of texts; and the related capacity for critique; and Paul Ricoeur's approach to a hermeneutics of the self and moral development as applied to Christian discipleship and to the question of care for creation.

**Learning Outcomes:**

Students should be able to:

- evaluate the relationship between the biblical canon and the communities of faith.
- reflect critically on the presuppositions and categories which inform and determine interpretation.
- appreciate the process of biblical interpretation as a community-based activity and have developed an articulacy for using the Bible in their professional practice.
- demonstrate an informed appreciation of how different methods of interpretation have been used in the past and present.
- evaluate approaches to dealing with biblical texts which appear problematic for contemporary interpreters

## TH8829      The Bible and its Interpretation

- appreciate the Bible's impact on European culture and the ongoing relationship between Jewish and Christian traditions of reading and interpretation.
- appreciate the complexities of the relationship between the Hebrew Scriptures and the New Testament.
- identify key philosophical presuppositions that influence how the task of "understanding", the role of language, of the author and of the interpreter are conceived.
- outline key tenets of the approaches of Schleiermacher, Gadamer and Ricoeur including the difficulty of 'naming the present' as modern or postmodern and to trace the effects of these positions on their understandings of biblical interpretation.
- illustrate these with case studies (in the reception of the Bible, in the history of Christian Thinking, in liturgy, discipleship and care for creation and in the concept of 'gift' which elucidate the problem of the power to decide between contesting

### Teaching and Learning Methods:

A combination of lectures and student-led seminars, over 11 weeks for Mode A and 8-9 weeks for Mode B with reading reports.

### Assessment

Full participation in seminars and a 2000 word essay and (80%) and a 500 word reading report(s) or seminar report (20%).

**Course Submission Date:** 19 December, noon.

### Required or recommended reading

- Hauser A. and Watson, D. (eds.) *A History of Biblical Interpretation, vol 1: The Ancient Period*. Grand Rapids: Eerdmans, 2003.
- Jasper, D. *A Short Introduction to Hermeneutics*. Westminster: John Knox Press, 2004.
- Jeanrond, W. *Theological Hermeneutics*. London: SCM, 1994.
- Reventlow, H. Graf, *History of Biblical Interpretation, vol. 1 From the old Testament to Origen* Society of Biblical Literature: Atlanta, 2009.
- Reventlow, H. Graf, *History of Biblical Interpretation, vol. 2: From Late Antiquity to the End of the Middle Ages*, Society of Biblical Literature: Atlanta, 2009.
- Reventlow, H. Graf, *History of Biblical Interpretation, vol. 3: Renaissance, Reformation, Humanism*, Society of Biblical Literature: Atlanta, 2010.
- Ricoeur, P. *Hermeneutics and the Human Sciences*, ed. trans. by J. B. Thompson. Cambridge: CUP, 1981.
- Lacoue, A. and Ricoeur, P. *Thinking Biblically: Exegetical and Hermeneutical Studies*. Chicago: Chicago University Press, 1998.

**TH7814 / TH8814****NEW TESTAMENT LETTERS AND WRITINGS****Lecturer: Katie Heffelfinger****Semester two (Hilary)****Hours: 2 per week****Course Description:**

This module will build upon the exegetical approaches introduced in the autumn semester. The epistolary collection within the New Testament will receive significant focus and strategies for interpretation including Greco-Roman letter form and canonical reading strategies will be explored. Historical context including perspectives on Paul, contexts of early Christian communities, and canonical approaches to reading the Catholic epistles will be significant elements of the module. Suffering and persecution are themes naturally raised by these texts which will receive exploration and will form a bridge to study of Hebrews and Revelation.

**Learning Outcomes:**

On successful completion of this module students will be able to:

- Undertake exegetical study to justify an answer to a critical question raised about a particular text or body of texts.
- Assess the relevance of scribal practices, letter writing form and historical context for the interpretation of early Christian letters.
- Critically and constructively engage with matters of current scholarly discussion regarding New Testament letters and apply the relevant insights of these discussions to the interpretive task.
- Evaluate the respective particular contributions of Pauline theology and 'Pillars' theology to early Christian Thinking about the nature of discipleship and justify a claim about their contradictory or complementary nature.
- Develop relevant application of New Testament letters and their theological and ethical claims to pastoral ministry in the contemporary context bearing in mind pertinent historical differences.
- Integrate relevant insights from emotional/affective strategies of New Testament epistolary and apocalyptic rhetoric and writing into exegetical work.

**Teaching and Learning Methods:**

This module will be delivered through a combination of lectures, student-led seminars, and classroom discussion sessions.

**TH7814 Modes of Assessment:**

Students will submit an **exegetical essay** (1,750 words), and a short piece of **creative writing** (500 words) selected from a list of options. They will also be assessed on their seminar participation.

**TH7814 Course Submission Date:**

Exegetical essay (1,750 words) is due Monday 9 April, 2018.

Creative writing (500 words) is due Monday 5 March, 2018.

**TH8814 Modes of Assessment:**

Students will submit an **essay** (2,250 words) and will be assessed on their seminar participation.

**TH8814 Course Submission Date:**

The essay is due Monday 9 April, 2018.

**Required or Recommended Reading:**

Achtemeier, Paul J., Joel B. Green, and Marianne Meye Thompson. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids: Eerdmans, 2001.

Collins, John J. 'Towards the Morphology of a Genre: Introduction' *Semeia* 14 (1979): 1-20.

Gaventa, Beverly Roberts. 'Romans' in *Womens' Bible Commentary*. 20<sup>th</sup> Anniversary Edition. Louisville: Westminster John Knox, 2012.

Johnson, Luke Timothy. *The Writings of the New Testament: An Interpretation* Minneapolis: Fortress, 1986

Lincoln, Andrew T. 'Ephesians' in *The Cambridge Companion to St. Paul*. Edited by James D.G. Dunn. Cambridge: Cambridge University Press, 2003.

\*Nienhuis, David R. and Robert W. Wall. *Reading the Epistles of James, Peter, John & Jude as Scripture: The Shaping & Shape of a Canonical Collection*. Cambridge: Eerdmans, 2013.

Sanders, E.P. *Paul: The Apostle's Life, Letters and Thought*, London: SCM, 2016.

\*Weima, Jeffrey A.D. *Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis*. Grand Rapids: Baker Academic, 2016.

The titles marked \* are the primary textbooks for the module. Students should plan to obtain a copy.

## TH8825

### ANGLICAN STUDIES IN AN IRISH CONTEXT

**Lecturer: Bridget Nichols**

**Semester two (Hilary)**

**Hours: 2 per week**

#### **Course Description:**

This module acknowledges the conflicting interpretations of key moments in Irish church history, and learns about Patrick and early Christianity; the reforms and settlements of the 16th and 17th centuries; nationalisms, partition, conflict and peace; the 'Anglican Way' in Ireland; Scripture, Worship and Communion as defining themes in contemporary Anglicanism; theologies of reconciliation and the challenges of divided societies; Anglicanism engagement with debates on reconciliation and justice; new ways for Anglicans to be church; and the challenges facing the Anglican Communion.

#### **Learning Outcomes:**

By the end of this module students will be able to:

- understand critically the historical contexts that have shaped the current expressions of Irish Christianity;
- engage with the ways in which Anglican identity is articulated, especially through the liturgical life of the Church;
- recognise the distinctive challenges facing Irish Anglicans in articulating the 'gospel of reconciliation';
- engage critically with concerns of Anglicans in the Global South over the nature of Anglican *koinonia*;
- reflect on new proposals of how to be church

#### **Teaching and Learning Methods:**

This module will be taught through a series of lectures and student-led seminars. Students will be required to participate and lead class seminars and also to take part in collaborative small groups and independent study.

**Modes of Assessment:**

2,500 words of coursework.

**Course Submission Date:**

09 April, 2018, noon.

**Required or Recommended Reading:**

Avis, Paul *The Identity of Anglicanism: Essentials of Anglican Ecclesiology* London and New York: T&T Clark, 2008.

Chapman, Mark *Anglicanism: A Very Short Introduction* Oxford: Oxford University Press, 2006.

Chapman, Mark D., Clarke, Sathianathan & Percy, Martyn *The Oxford Handbook of Anglican Studies* Oxford: Oxford University Press, 2015.

Empey, Mark, Ford, Alan & Moffitt, Miriam (eds) *The Church of Ireland and its Past: History, Interpretation and Identity* Dublin: Four Courts Press, 2017.

Ford, Alan, McGuire, J.I. & Milne, Kenneth (eds) *'As By Law Established': The Church of Ireland Since the Reformation* Dublin: Lilliput Press, 1995.

Liechty, Joseph & Clegg, Cecelia *Moving Beyond Sectarianism: Religion, Conflict and Reconciliation in Northern Ireland* Dublin Columba Press, 3<sup>rd</sup> edn, 2001.

Markham, Ian S., Hawkins, J. Barney IV, Terry, Justyn & Steffensen, Leslie Nuñez *The Wiley-Blackwell Companion to the Anglican Communion* Chichester: Wiley-Blackwell, 2013.

Milne, Kenneth *A Short History of the Church of Ireland* Dublin: Columba Press, 4<sup>th</sup> edn, 2003.

O' Loughlin, Thomas *St Patrick: The Man and his Works* London: SPCK, 1999.

O'Loughlin, Thomas *Journeys on the Edges: The Celtic Tradition* London: DLT, 2000.

**TH8823**

**THEOLOGY & ETHICS**

**Lecturer: Maureen Junker-Kenny**

**Semester two (Hilary)**

**Hours: 2 per week**

**Course Description:**

This course will endeavour to address the different approaches to ethics which Christianity has developed and how Christianity has addressed the relationship between secular ethics and a distinctive Christian Ethic. The role of scriptural sources as well as tradition will also be explored. Specific challenges to contemporary Christianity Ethics such as socio-economic and political morality, the legacy of violence and conflict, relationships between persons, human reproduction, death and dying and ethical issues which arise in business will be addressed.

**Learning Outcomes:**

On successful completions of this course, students will be able:

- To analyse and evaluate the nature of the current challenges in and to Christian ethical discourse, with specific reference to the Irish context.
- To understand the different ways in which the sources of Christian moral understanding (Bible, tradition, experience, exemplary practice) function within the Christian moral life.
- To recognise and make use of the different forms of ethical argumentation that are evident in different traditions of Christian ethics.
- To connect scriptural understanding with ethical decision making.
- To include a consideration of the relationship between preaching and ethical decision making.
- To recognise the manner in which the different forms of argumentation occur in contemporary ethical debates about personal and social ethics (as for example in relation to sexuality, bioethics, economics, etc.).
- To articulate and evaluate the criteria by which different Christian ethical traditions draw conclusions about moral norms in contemporary society.
- To appreciate and evaluate the different ways in which the church can participate in moral debate in contemporary society, with particular reference to the Irish context.

**Teaching and Learning Methods:**

It is envisaged this will be an interactive course which will have a combination of didactic lectures and seminars. Students will be assigned specific reading for each seminar and one student will be designated to lead the seminar

**Modes of Assessment:**

2,500 words of coursework (essay or other assignment)

**Course Submission Date:**

09 April, 2017, noon.

**Recommended or Required Reading:**

The following is a list of recommended books. However articles and chapters of books will be assigned for the seminars.

Biggar, Nigel. *In Defence of War*. Oxford: OUP, 2013.

Flanagan, B. and S. Thornton. *The Bloomsburg Guide to Pastoral Care*. London: Bloomsbury, 2014.

Hauerwas, S. and S. Wells. *The Blackwell Companion to Christian Ethics*. Oxford: Blackwell, 2006.

Gill, R. *Textbook of Christian Ethics*. 2nd edition. Cambridge: Cambridge University Press, 2012.

Gill, R. *New Challenges for Christian: From Test-tube Babies to Euthanasia*. London: SPCK 2010.

McDonagh, E. and V. MacNamara. (eds). *An Irish Reader in Moral Theology Vol 1-3*. Dublin: Columba Press, 2009.

O'Donovan, Oliver. *Self, World, and Time: Volume 1 & 2: Ethics as Theology*. Grand Rapids, MI: Eerdmans Publishing Company, 2013.

Reed, E. *Work, for God's Sake: Christian Ethics in the Workplace*. London: Darton, Longman and Todd, 2010.

*Sexuality (A Guide to the Debate)*. London: Church House Publishing, 2003.

Walzer, Michael. *Just and Unjust Wars*. New York: Basic



**TH8841****HOMILETICS (YEAR 1)****Lecturers: Maurice Elliott & Patrick McGlinchey****Semester one & two (Michaelmas & Hilary)****Hours: 1 per week****Course Description:**

The Homiletics module is designed to carry forward the established principles of expository and exegetical preaching by applying them to a variety of differing contexts and occasional offices. Students will be introduced to the practice of preaching in all-age worship, at weddings and funerals, in regard to topical issues and with the intention of evangelism. A series of DVD-based classes and the use of video-recording in practical classes is intended to facilitate discussion of both the strengths and weaknesses of differing personal homiletic styles.

**Learning Outcomes:**

- On completion of this module students will be able to:
- Evidence a deepening understanding of the attributes of good preaching by both observation and self-awareness.
- Be able to prepare and deliver effective preaching in an all-age context.
- Have a clear understanding of appropriate preaching for weddings and funerals.
- Be equipped to preach on contemporary topical issues.
- Be able to deliver effective evangelistic preaching.
- Demonstrate a strong level of professional competence in sermon delivery and an advanced awareness of necessary oratorical skills.

## Teaching and Learning Methods:

The course is delivered through a combination of teaching inputs, class presentations and interactive group work. Students will be expected to integrate their involvement in this course with the experience of a pastoral placement. The giving and receiving of feedback from both staff and peers constitutes an intrinsic aspect of the learning opportunity.

## Assessment

The course will be assessed in two ways:

- Class attendance and full participation in the group-work process.
- Submission of completed sermons as part of the ministry portfolio. This will be examined through a *Viva Voce* which constitutes 10 out of the 120 credits degree award.

## Course Submission Date:

09 April, 2018, noon.

## Recommended or Recommended Reading:

Barger Elliott, M., *Creative Styles of Preaching*. Louisville: Westminster Press, 2000.

Barth, K., *Homiletics*. Westminster: John Knox, 2001.

Buttrick, D., *Homiletic – Moves and Structures*. London: SCM, 1987.

Day, D., *A Preaching Workbook*. London: SPCK, 1998.

English, D., *An Evangelical Theology of Preaching*. Nashville: Abingdon, 1996.

Hayes, J.H. & Holladay, C.R., *Biblical Exegesis*. Louisville: Westminster, 2007.

McClure, J.S., *Preaching Words*. Westminster: John Knox, 2007.

Paul, I. & Wenham, D. (eds.), *We Proclaim the Word of Life: Preaching the New Testament Today*. Leicester: IVP, 2013.

Robinson, H.W., *Expository Preaching*. Leicester: Inter-Varsity Press, 1991.

Stott, J.R.W., *I Believe in Preaching*. London: Hodder & Stoughton, 1982.

Troeger, T.H. & Everding, H.E., *So that all might know: Preaching that engages the whole congregation*. Nashville: Abingdon Press, 2008.

Willimon, W.H. & Lischer, R. (eds.), *Concise Encyclopedia of Preaching*. Louisville: John Knox, 1995.

**TH8841****HOMILETICS (YEAR 2)****Lecturers: Maurice Elliott & Patrick McGlinchey****Semester one & two (Michaelmas & Hilary)****Hours: 1 per week****Course Description:**

The Year 2 Homiletics module is designed to carry forward the established principles of expository and exegetical preaching by applying them to a variety of differing contexts and occasional offices. Students will be introduced to the practice of preaching in all-age worship, at weddings and funerals, in regard to topical issues and with the intention of evangelism. A series of DVD-based classes and the use of video-recording in practical classes is intended to facilitate discussion of both the strengths and weaknesses of differing personal homiletic styles. The module is also indirectly linked to the Pastoral Formational mini-module on Oral Communication which is aimed towards enhancing the capacity for effective voice production and vocal preservation.

**Learning Outcomes:**

On completion of this module students will be able to:

- Evidence a deepening understanding of the attributes of good preaching by both observation and self-awareness.
- Be able to prepare and deliver effective preaching in an all-age context.
- Have a clear understanding of appropriate preaching for weddings and funerals.
- Be equipped to preach on contemporary topical issues.
- Be able to deliver effective evangelistic preaching.
- Demonstrate a strong level of professional competence in sermon delivery and an advanced awareness of necessary oratorical skills.

## Teaching and Learning Methods:

The course is delivered through a combination of teaching inputs, class presentations, DVD-discussions and interactive group work. Students will be expected to integrate their involvement in this course with the experience of a pastoral placement. The giving and receiving of feedback from both staff and peers constitutes an intrinsic aspect of the learning opportunity.

## Assessment:

The course will be assessed in two ways:

- Class attendance and full participation in the group-work process.
- Submission of completed sermons as part of the ministry portfolio. This will be examined through a *Viva Voce* which constitutes 10 out of the 120 credits degree award.

## Course Submission Date:

09 April, 2018, noon.

## Recommended or recommended reading

Ash, C. *The Priority of Preaching* Fearn: Christian Focus Publications, 2009.

Day, D. *A Reader on Preaching*. Farnham: Ashgate, 2005.

Francis, L.J. and A. Village. *Preaching with All Our Souls*. London: Continuum, 2008.

Fry Browne, T.L. *Delivering the Sermon* Minneapolis: Fortress Press, 2009.

Pasquarello III, M. *We Speak Because We Have First Been Spoken*. Grand Rapids: Eerdmans, 2009.

Robinson, H.W. *Expository Preaching*. Leicester: Inter-Varsity Press, 1991.

Stevenson, G. (ed). *The Future of Preaching*. London: SCM, 2010.

Willimon, W.H. & R. Lischer (eds.) *Concise Encyclopedia of Preaching*. Louisville: John Knox, 1995.

**TH8841****THEOLOGICAL REFLECTION: FORMATION FOR MINISTRY  
(PORTFOLIO)**

**Lecturers 1st year: Maurice Elliott & Katie Heffelfinger**

**Lecturer 2nd year: William Olhausen**

**Semester one & two (Michaelmas & Hilary)**

**Hours: 1 per week**

**Course Description:**

This module gives students and opportunity to put their learning in the Theological Reflection Mini Module into practice through student-led theological reflection sessions

**Learning Outcomes:**

By the end of this module students will:

- Have reflected theologically upon a situation or learning experience from their placement
- Have developed skills in considering ministry from a perspective that integrates the insights of their biblical, theological, and practical knowledge
- Have gained skill and experience in aiding others in the process of theological reflection
- Have integrated the strands of their learning with practical ministry settings.

**Teaching and Learning Methods:**

Student-led discussions

**Assessment Modes:**

Participation and discussion leadership are required. Students will write a brief report of their presentation and the related discussion which will be included in their student box file and will count towards their Ministry Portfolio.

## TH8841 (YEAR 1)

### PASTORAL PLACEMENT: FORMATION FOR MINISTRY

**Lecturer: Patrick McGlinchey**

**Semester one & two (Michaelmas & Hilary)**

**Hours:** (A) Minimum 8 week Sunday placement and (B) Three week Full-Time placement

#### **Course Description:**

The first year placements major on reflective practice and provide you with the opportunity to experience ministry in a variety of contexts. In consultation with tutors you will be able to settle on placements which introduce you to practical ministry in both local and possibly overseas locations.

**Part A** occurs mainly during semester 1. This is a parish Sunday placement which starts mid-term and should last a minimum of 8 weeks. The aim of this learning experience is to integrate academic study, practical experience and reflective analysis. In this regard attendance and participation in a Theological Reflection Group (arranged separately) is an essential part of the learning experience.

**Part B** occurs at the end of the second semester and may be taken as a parish-based assignment. However, this can also be used as an opportunity to broaden your ministerial experience by opting for either an overseas placement or exposure to a form of ministry which you would like to find out more about. Possibilities may include ministry in an ecumenical or specialist context, some aspect of evangelism, church planting or outreach, or some other practicum with a relevant ministerial agency. Where possible, the Institute offers a higher level of financial support where additional expenses are incurred. (e.g. overseas travel). Specialist placements are also supported by discretionary awards from various Church or specialist agencies.

**Aims and Learning Outcomes:**

On completion of this module participants will be able to:

- Demonstrate an initial level of ability in self-critical analysis in the context of ministerial practice.
- Demonstrate a significant level of integration between theological study and the practice of ministry.
- Identify issues for further action in respect to personal ministerial skills and practice.
- Evidence an initial level of professional competence in the key areas of the placement ministry.
- Demonstrate a critical capacity in evaluating different approaches and possibilities in observed models of ministry and the local church.

**Teaching and Learning Methods:**

Placement experience; Mentoring (placement Rector/Chaplain); Reflective analysis with Academic Tutor; Theological Reflection

**Assessment Modes:**

There are no marked assignments attached to the placement module and it is expected that the placements will find a significant reference in the DISSERTATION in due course. Students however must satisfactorily complete the placements and, as part of which, submit the following:

(i) ONE SERMON or APPROVED ALTERNATIVE.

(ii) SUPERVISOR'S REPORT

(iii) THEOLOGICAL REFLECTION (for Theological Reflection Group presentation)

(iv) PASTORAL/THEOLOGICAL REFLECTION (500 words from placement B which will constitute 20% of the Pastoral Studies mark)

(v) PARTICIPATION in the end of year debrief following placement B.

COURSE MARK: Written work for the placements will become part of the Ministry Portfolio which will form the basis for discussion in the VIVA VOCE examinations at the end of the course.

**Required or Recommended Reading:**

The placement draws on all the reading literature of the professional course but especially on those areas pertinent to liturgy, pastoral ministry and preaching.

## ADDITIONAL INFORMATION ABOUT STUDENT PLACEMENTS

### Year One Autumn Placement

This initial placement involves a minimum of 8-10 Sundays in a local parish context where the student will have the opportunity to integrate their classroom learning with practical experience of ministry and theological reflection. Information on the aims and learning outcomes of the placement is included elsewhere in the handbook. The placement is always chosen in consultation with the student although the Institute reserves the right to make the final decision about the location of placements.

The minimum expectation is that the student will preach on at least one occasion as well as be responsible for leading a main service at some other point during the placement. Other duties such as the leading of intercessions and reading lessons should be interspersed throughout the placement. If the student has significant prior experience of preaching and leading then the student's input (in terms of preaching or leading) may be increased with the agreement of both parties. It is advised that the placement begins no later than the second Sunday in October. Involvement in any services other than the main morning service is at the student's discretion and is not a mandatory part of the placement.

### Year One Summer Placement

The end of year placement is a full-time three week continuous placement occurring in the period between the close of the second semester and the beginning of the Integrative Seminar in May. It will involve ten sessions per week (each session being either a morning, afternoon or evening) as well as involvement in three Sunday services. The learning outcomes outlined in the handbook apply equally to both the autumn and summer placement. These placements should be seen as a practical learning experience in the areas of:

- (i) liturgical leadership and participation,**
- (ii) service preparation**
- (iii) the ministry of preaching**
- (iv) pastoral skills.**

It is advised that students discuss potential placement locations with the tutor responsible for placements at some point early in the first semester. This is a key placement and the Institute can offer valuable assistance in choosing an appropriate setting. The Institute reserves the right to make the final decision about the location of the placement though it values the input of the student to this process and will always work collaboratively with the student. Assessment for the placement consists of a 500 word pastoral/theological reflection which will make up 20% of the mark for the Pastoral Studies module.



## ADDITIONAL INFORMATION ABOUT STUDENT PLACEMENTS

### YEAR 2 PLACEMENT

This is a MAJOR PLACEMENT involving **one day every second week (or equivalent)** and **Sunday worship** over a minimum of 10 weeks. It is hoped that by the close of the placement the student will have developed significant skills in the following areas:

#### **Reading the Scriptures:**

Preparing and proclaiming the scriptural readings of the day so that the meaning and authority of the text is clearly conveyed. The relevant skills include clarity in flow and pronunciation, good voice projection and use of microphone, appropriate posture etc.

#### **Intercessions:**

Leading public prayer effectively so that members of the congregation are enabled to appropriate the intercessions for themselves. This will be helped through the use of relevant prayer themes which take the pastoral context into consideration; clear verbal communication; and a genuine devotional manner which invites the participation of fellow worshippers.

#### **Leading Worship:**

Preparing practically and spiritually in such a way that the congregation is enabled to worship effectively. This will involve familiarity and ease with the liturgical forms of the BCP; the selection of hymns and prayers that reflect the theme of the readings; good audibility; creativity in the structuring of less formal services (e.g. Service of the Word or All Age); and last, but by no means least, a warm and welcoming demeanour.

#### **Preaching:**

Communicating effectively the message of the inspired text. This will involve good use of eye contact, the employment of appropriate illustrations, and a careful exposition of the meaning of the passage based on good exegetical and devotional preparation.

### **Pastoral and Leadership Skills:**

Engaging effectively at a pastoral level with parishioners. This will involve listening skills and the appropriate exercise of initiative within the parish.

### **Requirements for Satisfactory Completion of the Placement.**

**Two sermons** or APPROVED ALTERNATIVES.\* (It should be noted that while the student is required to preach two sermons over the course of the placement, only one must be submitted for inclusion in the Pastoral Portfolio at the end of the placement).

**Satisfactory attendance** : Minimum 10 weeks: Sunday worship and one day every second week or equivalent)

**Satisfactory report** from the supervising rector/chaplain/ supervisor.

**Church leadership assignment:** (A 2,500 word assignment for the Leadership module which involves sustained reflection on an aspect of the placement experience.) Fuller details will be given in the context of the taught module on Leadership. The assignment must be submitted by the close of the placement.

\*During your placement you are required to prepare and preach at least **TWO SERMONS** or addresses. At least one should be in the context of a principal Sunday service. Alternatively one of the sermons might be geared to a different context within the parish such as a mid-week meeting, an evening service, a discussion group etc. In the case of this presentation, you should feel free to interpret the idea of a 'sermon' loosely. The piece, for example, might make creative use of audio or visual material or be by way of an informal talk or meditative reflection. Whatever the eventual make-up of both pieces, the following must be borne in mind:

**Your work in these areas must demonstrate a high level of competence in the homiletic use and presentation of scripture. This will include detailed exegetical preparation of the scriptural texts; consideration of the immediate pastoral context; and an explication of the relevance and application of the gospel to the world of hearer.**

**You must also demonstrate professional competence in homiletic method including the crafting of the sermon / presentation, the skills required in its delivery and an understanding of the place of the sermon in its immediate liturgical or pastoral context.**

## SPIRITUALITY (YEAR 1 & 2)

### ASSESSED BY MINISTRY PORTFOLIO

**Semester: One & two (Michaelmas & Hilary)**

**Hours: 1 per week**

#### Course Description:

This element of the programme exposes students to a range of approaches to Spirituality that may helpfully inform the Christian life.

#### Learning Outcomes:

By the end of this course students should be able to identify and evaluate different approaches to spirituality within the Christian tradition, and be able to relate them both to personal discipleship and to the liturgical, worshipping, pastoral and missional life of the Church.

#### Teaching and Learning Methods:

Interactive introductions to various approaches to the spirituality of Christian and other religions take place on Monday mornings in the chapel. These sessions will be followed by a community observance of fifteen minutes of silence to contemplate and reflect upon the approach presented.

**Modes of Assessment:** attendance and one piece of written or creative work to their ministry portfolio.

#### Recommended or Required Reading:

- Callen, Barry L. *Authentic Spirituality*. Grand Rapids: Baker, 2001.
- Chilcote, Paul. *Praying in the Wesleyan Spirit: 52 Prayers for Today*. Nashville: The Upper Room, 2001.
- Foster, Richard J. & James Bryan Smith (ed). *Devotional Classics*. New York: Harper Collins, 2005.
- Harper, Steve. *Devotional Life in the Wesleyan Tradition*. Nashville: The Upper Room, 1983.
- McGrath, Alister. *Christian Spirituality*. Oxford: Blackwell, 1999.
- Marshall, William. *O Come Emmanuel*. Dublin: Columba/APCK, 1993.
- Oakley, Mark. *The Splash of Words: Believing in Poetry*. Norwich: Canterbury Press, 2016.
- Packer, J.I. and Carolyn Nystrom. *Praying: Finding our way from Duty to Delight*. Leicester: IVP: 2006.
- Runcorn, David. *Spirituality Workbook*. London: SPCK, 2006.
- Schmidt, R.H. *Glorious Companions, five centuries of Anglican Spirituality*. Grand Rapids and Cambridge: Eerdmans, 2002.
- Thompson, Ross. *Spirituality in Season*. London: Canterbury Press Norwich, 2008.
- Walker, Andrew. *Spirituality in the City*. London: SPCK, 2005.

## **GUIDELINES FOR WRITING YOUR SPIRITUALITY REFLECTION**

The Spirituality hour on Monday mornings is part of the Pastoral Formation programme for MTh students, introducing a range of approaches to Spirituality that may helpfully inform the Christian life.

### **Learning Outcomes:**

It is expected that by the end of this course students should be able to identify and evaluate different approaches to spirituality within the Christian tradition, and be able to relate them both to personal discipleship and to the liturgical, worshipping, pastoral and missional life of the Church.

### **Assessment:**

Apart from attendance at the Monday morning presentations, students are expected to submit one piece of written or creative work to their ministry portfolio.

### **Submission:**

MTh students are reminded to discuss this submission with their appropriate tutor, and to submit this work as part of their ministry portfolio.

This work should be a short essay or critical reflection (about 1,000 to 1,500 words) on one of the major topics discussed on a Monday morning or other Spirituality inputs (Retreats, Travel Seminars, etc.) during this academic year, but other creative suggestions can be discussed with your tutor.

For example, you may consider a song or poem you have written in the past year, a drama presentation, a work of creative art, appropriate journal entries, a critical evaluation of this year's Lenten retreat, or a reflection on the spiritual experiences and challenges arising from your placement.

Your tutor will welcome your suggestions, and advise on how best you can complete this submission. As a guideline, any submitted work should be within the range of 1,000 to 1,500 words. But if you chose a creative option, discuss this with your tutor.

**In preparing this element for the ministry portfolio, students are encouraged to read the assessment criteria for the ministry portfolio outlined on page 108.**

## PIECE OF REFLECTIVE WRITING ON THE INTEGRATIVE SEMINAR

As a component of your ministry portfolio, you are required to submit one piece of reflective writing to showcase your engagement with the seminar.

You have two options for this piece of writing:

1. You may submit a 1,000 word reflection on what you have learned from the seminar.
2. You may submit a collect, prayer, piece of artwork, or other piece created during the seminar. If you choose this option, you should write an accompanying reflection (500-1,000 words) explaining your reasoning in producing the piece and how it helped to integrate and/or express your learning from the seminar.

The purpose of this writing is reflective. You are not expected to do research or include evidence of wider reading, e.g. footnotes.

There are daily times for integrative reflection built into the seminar. We fully expect that you should be able to complete this piece of reflective writing during the times provided.

This piece should be submitted to the office for inclusion in your ministry portfolio by **25 May** at the latest.

**In preparing this element for the pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 108.**

## FIRST YEAR WRITTEN COURSEWORK CHECKLIST

### Core Strand Module Essays

To be submitted to the CITI office in duplicate with a cover sheet. Please pay careful attention to the stipulated module deadline dates. The cover sheet should clearly indicate the name of the module and the name of the lecturer for that module. Additionally students must submit an electronic copy of each essay saved as a pdf to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie). This file must be saved using the following format for the filename: lecturer's name.student's surname.semester.year. So, for example: Heffelfinger.Collins.Autumn.2016.

#### AUTUMN

- Sages & Prophets ministerial case study – due 31 October, noon.
- Sages & Prophets exegetical exercise— due 18 December, noon.
- Cosmology & Anthropology – due 27 November, noon.
- Liturgy, Worship & Spirituality – due 18 December, noon.
- Hermeneutics – due 19 December, noon.
- Church Leadership – due 15 January, noon.

#### SPRING

- New Testament Letters & Writings exegetical essay – due 09 April, noon.
- New Testament Letters & Writings creative writing – due 05 March, noon.
- Anglican Studies – due 09 April, noon.
- Theology & Ethics – due 09 April, noon.
- Church Leadership –essay due noon, 20 March, noon.

### Elements of Ministry Portfolio

To be submitted to the CITI office in duplicate with a cover sheet. Cover sheet should clearly indicate the title given below and the lecturer's name as indicated below. **In preparing elements of the ministry portfolio, students are encouraged to read the assessment criteria for the ministry portfolio outlined on page 108.**

- 1 sermon from Homiletics class – Maurice Elliott and Patrick McGlinchey— 09 April, 2017, noon.
- Integrative Seminar Reflection – your tutor – 25 May, noon.
- Theological Reflection – Maurice Elliott and Katie Heffelfinger—10 April, noon.
- 1 Placement Sermon – Patrick McGlinchey—27 May, noon.
- Spirituality Reflection – your tutor—10 April, noon.

**Retain copy of all work submitted for your own records.**

## SECOND YEAR WRITTEN COURSEWORK CHECKLIST

### Core Strand Module Essays

To be submitted to the CITI office in duplicate with a cover sheet by noon on the deadline. Please pay careful attention to the stipulated module deadline date. Cover sheet should clearly indicate the name of the module and the name of the lecturer for that module. All written work must also be submitted electronically in pdf format to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie). This file must be saved using the following format for the filename: lecturer's name.student's surname.semester.year. So, for example: Heffelfinger.Collins.Autumn.2016.

#### AUTUMN

- Sages & Prophets short essay – due 18 December, noon.
- Sages & Prophets exegetical essay— due 30 November, noon.
- Cosmology & Anthropology – due 27 November, noon.
- Liturgy, Worship & Spirituality – due 18 December, noon.
- Hermeneutics — due 19 December, noon.
- Church Leadership –essay due noon, 15 January 2018.

#### SPRING

- Theology & Ethics— due 09 April, noon.
- New Testament Letters & Writings essay – due 09 April, noon.
- Anglican Studies — due 09 April, noon.
- Church Leadership –essay due noon, 20 March, noon.

### Elements of Ministry Portfolio

To be submitted to the CITI office in duplicate with a cover sheet. Cover sheet should clearly indicate the title given below and the lecturer's name as indicated below. **In preparing elements of the ministry portfolio, students are encouraged to read the assessment criteria for the ministry portfolio outlined on page 108.**

- 1 sermon from Homiletics class – Maurice Elliott and Patrick McGlinchey— 09 April, noon.
- Integrative Seminar Reflection – your tutor – 25 May, noon.
- Theological Reflection – William Olhausen 10 April, noon.
- 1 Placement Sermon – Patrick McGlinchey 27 May, noon.
- Spirituality Reflection – your tutor 10 April, noon.

**Retain copy of all work submitted for your own records.**

## **Dissertation Proposal**

The dissertation proposal should be submitted to the CITI office in duplicate with the designated cover sheet by noon on 26 April, 2018. The submission should include:

- Dissertation proposal
- Sample interview questions (if required)
- Participant information sheet (if required)
- Participant consent form (if required)
- Verification of compliance with school research ethics policy



## TH8840

### DISSERTATION PROPOSAL

#### **MTh Dissertation Guidelines:**

All MTh students must submit a dissertation of 18,000-20,000 words.\* The dissertation may be focused on any one of the three strands of the MTh, namely biblical, theological or ministerial studies, and should explore the interface between the theological tradition and the practice of Christian mission and ministry. While one strand may serve as the focal point for the emergence of the research question, all dissertations must engage all three strands of the MTh in their discussion of that topic.

Dissertations will be assessed for their clarity of research agenda and argument, integration of elements from all three strands, and critical skill and depth of insight in discussion of sources from all three main strands of the MTh (see assessment grid).

Students will participate in research and writing seminars over the course of their second and third years to learn research methods and to develop their thinking in the area selected for examination. Students will work closely with academic staff to produce a dissertation proposal which they will present to staff and students prior to commencing the writing phase (3<sup>rd</sup> year).

#### **Research Policies CITI / Confederal School of Religions, Peace Studies & Theology:**

All students and staff conducting research must receive research ethics release or approval from the School's Ethics Committee. The procedures for this are in the link below. Start with the 'RPST procedures for Research Ethics Review' and then complete the checklist.

<http://www.tcd.ie/religions-peacestudies-theology/research/Ethics.php>

\* Students who propose a dissertation from Spring 2019 onwards in Mode A, or Spring 2018 onwards in Mode B, will be expected to submit a dissertation of no more than 13,000-15,000 words.

**Dissertation Timeline:****Second Year: seminars (may include)**

From Topic to Research Question

Engaging Research Methods and Integrating Research into your Internship

Ethical Research Practices

Second Semester of Second Year:

Students should begin to discuss research projects in detail with members of staff

Students draft a research proposal (2,500 words) – see dissertation proposal page

Plenary proposal presentations and assignment of academic supervisor (May)

**Third Year: writing year**

Students will undertake research and writing independently and in consultation with their supervisor. The Internship setting will provide primary opportunities for practical research.

During residential weeks students are expected to work on their research and writing in addition to practical and biblical seminars. They are also expected to submit written work and meet with their supervisor for feedback and direction.

**Dissertation Proposal Guidelines:**

The dissertation proposal is a short document (2,500 words) in which a student describes the task they will undertake in the dissertation and demonstrates their understanding of the task and ability to recognise the appropriate resources and research strategies for accomplishing that task. The proposal will be assessed on the basis of clarity of written and oral presentation, evidence that the student understands of the nature of the task, and demonstration of the achievability of the task (see assessment criteria).

Students should be aware that a proposal should be as comprehensive as possible in its projection of the research plan. However, staff are well aware that the process of doing research is inherently messy and that research itself will often change both the researcher's hypothesis and approach. Such situations, if they arise, should be discussed with the student's supervisor.

**The Written Proposal:**

Students will submit a 2,500 word document no later than noon on 26 April, 2018. This document will conform to the following outline:

Description of your research question and explanation of why it is of importance and interest. This section may include personal reflections on why the topic is of interest to you, but should also go beyond the personal to demonstrate why the research question is of interest in the broader sense (to the Church of Ireland, to mission in Ireland, or to Christian theologians, etc.)

Discussion of how your research question demands an integrated approach or allows for integration.

Discussion of how your research question is an appropriate one for your internship context and demonstration of how your internship context will contribute to your thinking on the topic.

Discussion of the research methods to be employed and demonstration that you have or know how to acquire the skills necessary to carry out the research.

Tentative outline of chapters and sub-sections including a rough breakdown of words per section. This outline should demonstrate both that you know roughly how you will break down and attack the writing process and that you are able to cover the necessary material within the word limit

Indicative preliminary bibliography. You need not have already read all volumes on this list, but your list should show awareness of the types of sources that must necessarily be consulted for a comprehensive understanding of your topic.

**The written proposal must be submitted to the CITI office with the dissertation proposal cover sheet included in this handbook. Two copies should be submitted. Please also refer to the list on pg 80.**

**If your research includes any form of interviews with live subjects, you will need to submit a list of potential questions, a participant information sheet, and a participant consent form along with your written proposal. Sample documents are included in this handbook. You will also be required to turn in interview notes to the office upon completion of the dissertation.**

### **The Proposal Plenary:**

On Wednesday 16 May all 2nd year students will present their proposal to their gathered community and the staff. Students will be given fifteen minutes each to describe their research proposal and to indicate its significance for the life of the church and an understanding of ministry and mission. Students will then answer questions from the students and the staff for a further fifteen minutes. The goals of these proposal presentations are several:

That students may hear the breadth of research being conducted by their classmates and offer appropriate support and encouragement

That students have an opportunity to clarify their proposals and receive instruction and helpful feedback prior to commencing research

That staff may assess whether students are fully prepared to engage in the research proposed.

## **Proposal Assessment Criteria**

### **Viability:**

Is the project achievable?

Are the limits reasonable?

Is the project narrow enough for comprehensive coverage within the word limit?

Has the student made a compelling case that such research ought to be carried out?

### **Clarity of Written Presentation:**

Does the student obviously know what research task he/she is proposing?

Does the reader?

### **Clarity of Oral Presentation:**

Has the student successfully communicated his/her research question, aims, and methodology?

Does the student demonstrate sufficient familiarity with the project to talk comfortably about it?

### **Potential for Integration:**

Does the project lend itself naturally to integration of sources and insights from all three strands of the MTh?

Has the student shown awareness of potential for such integration?

Does the student exhibit an understanding of the way in which his/her dissertation will involve rigorous engagement with all three strands?

Does the student's outline and research plan exhibit an avoidance of compartmentalisation?

**For further information see the dissertation details in the third year section.**

**CITI DISSERTATION PROPOSAL COVER SHEET****Name:** \_\_\_\_\_**Student Number:** \_\_\_\_\_**Year:** \_\_\_\_\_**Title of proposed work:** \_\_\_\_\_**Submitted to (tutor's name):** \_\_\_\_\_**Supervisor requested:** \_\_\_\_\_**Student signature:** \_\_\_\_\_

(for office use only)

**Date received:**

## **The Church of Ireland Theological Institute Research Participant's Information Sheet**

### **Personal Introduction**

This needs to say who you are, the nature of the course and the way in which this particular research fits into the course. It should also indicate the estimated completion date and any other relevant introductory information. You should append a photocopy of your TCD card.

### **Study Title**

#### **Invitation Paragraph**

A brief overview of what you asking the person to do.

#### **Confidentiality Statement**

All information provided shall be kept confidential. Save where there is a legal obligation to disclose information to a third party, or in the circumstances discussed below, the only people who may have access to the information provided are myself, my supervisor, and, if necessary, the external examiner. Collection of data, storage and processing of information shall comply with the requirements of the University of Dublin's compliance with the Data Protection Act (1988 & 2003) – see also <http://www.tcd.ie/foi/>. Information emanating from the research shall only be published in an un-attributable, anonymised format or as part of an aggregate assessment. You should be aware, however, that if you disclose information which may result in you or another person or persons being put at risk of harm, there may be an obligation on me to inform the appropriate authorities and to disclose the information provided.

#### **What Will Happen to the Results of the Research**

Unless published as part of the final dissertation (for which specific permission must be given elsewhere) all information gathered in the course of this research shall be stored for seven years and thereafter destroyed. It shall be securely stored in either a written or electronic format. In the event of a full transcript of the interview or detailed quotation appearing in the final text, the participant may be assured that all personal names, and any other information that might easily make a person identifiable, will be removed to ensure anonymity and respect confidentiality. The results of my analysis of all information gathered shall be included in my final MTh dissertation, a copy of which may be obtained in due course from the RCB Library, Braemor Park, Churchtown, Dublin, D14 N735.

#### **Supervisor's Name and Contact Details**

**The Church of Ireland Theological Institute**  
**Research Participant Consent Form**

**Title -**

I agree to participate in research towards the completion of the above named dissertation.

I have read the participant information sheet and had an opportunity to ask all relevant questions.

I understand that I am free to withdraw from the research/interview at any time.

Save where there is a legal obligation to disclose information to a third party, or where the information provided indicates a risk of harm to me or any other person or persons, I understand that all information provided by me shall be dealt with confidentially.

I understand the above named dissertation may be published or otherwise made available for consultation.

I agree that the researcher may contact me subsequent to the initial research in order to clarify certain answers or for additional limited information.

I understand that a copy of this consent form shall be retained.

***Where it may be appropriate, I give permission for a transcript of the interview conducted to be included in the final dissertation provided that all that details of my identity will remain anonymous.***

**YES/NO**

**Name-**.....

**Address**

**(optional)** .....

**Telephone**

**(optional)** .....

**Email (optional)** .....

**Signed**

.....

**Date**

.....

## SPACE FOR YOUR NOTES



## MODULES NOT BEING OFFERED IN 2017–18

CITI offers its modules on a rotating basis. The following modules are not being offered during the 2017–18 academic year but will re-appear in coming academic years according to their relevant rotation.

- TH7804      Christian Practice in Church: Mission, Culture  
                    & Social Context  
                    Lecturer: Patrick McGlinchey
- TH7805      Christian Practice in Church: Pastoral Studies  
                    Lecturer: Patrick McGlinchey
- TH7860      Reconciliation  
                    Lecturer: Johnston McMaster
- TH7864      Church History  
                    Lecturer: Bridget Nichols
- TH7862      Biblical Greek  
                    Lecturer: Lesley Grant
- TH7866      Hebrew  
                    Lecturer: Katie Heffelfinger

# **MTH YEAR 3**

## **MODULES 2017-18**

## MTH YEAR 3

**Internship:**

Students undertake hands-on training in their assigned ministry contexts.

**Residential Weeks:**

Further instruction is provided during residential weeks in areas of practical ministry preparation, research and writing skills, biblical exegesis, and chapel participation.

**Dissertation:**

The dissertation is the major written component of the third year. Students work in close consultation with their assigned supervisor and are assessed both on their written work and via a *viva voce* examination.

**Fellowship Groups:**

Students will meet in peer-facilitated spirituality groups during the weekly fellowship meeting time.

**Integrated Elements:**

Students are expected to integrate their learning in their internship, dissertation and residential week sessions. In addition, third year students participate in (but do not submit written work for) the integrative seminar.

## MTH YEAR 3 ASSESSMENT

The third year is assessed on the basis of two pieces of work:

- The dissertation
- The ministry portfolio.

Each of these will be assessed in two modes:

- A written submission
- A *viva voce* examination.

In the case of the dissertation 25 ECTS are awarded for the written submission and 5 ECTS are awarded for the *viva voce*. The *viva voce* examinations will take place on **18-19 June**.

In the case of the ministry portfolio 5 ECTS are awarded for the written submission and 5 ECTS are awarded for the *viva voce*. The *viva voce* examinations will take place during the April residential week.

In this section you will find details about submitting your written work for evaluation, cover sheets and checklists for doing so, criteria by which it will be marked, and guidelines for the *viva voce* examination.

## INTERNSHIP

### The Concept of Internship

The purpose of the internship year is to provide a focal point in making the connection between learning and practice and it is an integral part of the MTh degree programme. The priority is the development of the Intern and the role of Training Clergy is that of Mentor. In addition there will be periods for reflection at CITI where theory and practice are integrated and issues thought through in Theological Reflection.

### Weekly Parish Programme

#### Sunday Duty

Interns are expected to:

- Take part in services every Sunday
- To lead two services a month
- Preach once a month
- To be robed and take part in some way on the other Sundays.

It is a matter for training clergy to decide how many services Interns should attend on Sunday. It is also expected that the intern will not be required to preach on the Sunday at the end of a CITI week or the Sunday at the end of a reading week. Interns are required to devote two days to study, research and writing their dissertation and should have one free day each week. During the remaining three days, Interns are expected to complete seven sessions of practical ministry under the direction of the training clergy. One of these sessions will be attendance at a weekly team meeting and/or a one-to-one meeting between the training clergy and the Intern.

As far as possible in the allocation of intern placements, students will continue to reside in their own accommodation. However, when an intern has, because of distance, to live in a house in the placement parish, the rent of that house will be paid by the RCB. Interns will have a break from the internship for one week after Christmas and Easter. In addition to the monthly Internship study weeks in CITI there will be two reading weeks: 6–10 November, 2017 and 26 February – 2 March, 2018. Sunday visits to curacy parishes will be announced nearer the time.

### Final Assessments

Training Clergy will be asked to return assessments under agreed headings to CITI at the end of the Internship year. Assessments will be based on the eleven ministerial characteristics defined by the House of Bishops. Interns will also be asked to provide feedback on their internship experience.

**Further details about the internship can be found in the Internship Handbook.**

## INTERNSHIP

### Outline of Residential Weeks

Monday	Tuesday	Wednesday	Thursday	Friday
9-10 Spirituality (Chapel)	9:15-12:30 Practical Programme (3)	Fellowship Groups	Day Devoted to Dissertation Research/ Writing	10:00- 12:00 Exegesis
09:30-12:30 Practical Programme (1)	2:00-3:00 Theological Reflection	Day devoted to dissertation Research/ Writing		
2:00-4:00 Practical Programme (2)	Dissertation Research/ Writing			

This diagram is intended to give an indication of the number of sessions per week. The timing and placement of various session during the week may be adjusted to suit the timetable.

## PRACTICAL SEMINARS 2017–18 FULL-TIME

1 = Monday morning 9.30am – 12.30 (coffee 10:30am – 11.00am)

2 = Monday afternoon 2.00pm – 4.00pm (coffee 3.15pm – 3.30pm)

3 = Tuesday morning 9.15am – 12 noon (coffee 10.30am – 11.00am)

<b>September</b>	(1), (2) & (3)	Hospital Visiting, Palliative Care, Loss, Boundaries	Bruce Pierce
<b>October</b>	(1) & (2)	Ministry to Young People	Jonny Phenix
	(3)	Confirmation	Andrew Brannigan
<b>November</b>	(1) & (2)	Children's Ministry	Lynn Storey
November	(3)	All Age Worship	Lydia Monds
<b>December</b>	(1) & (2) (3)	Funerals and Rites of Passage	Daniel Nuzum
<b>January</b>	(1), (2) & (3)	Structures of Governance Time Management & Admin.	Janet Maxwell Stephen Farrell
<b>February</b>	(1) & (2) (3)	Pastoral Care of Marriage	Dianne Morris
<b>March (15–16)</b>		Clergy Family Stress	Jill Hendron
<b>April</b>		Portfolio <i>Viva Voces</i>	
<b>May</b>		Curacy Process Feedback for finishing interns	
<b>June</b>	(1), (2) & (3)	Dissertation <i>Viva Voces</i>	(Interns do not need to be in attendance outside of their scheduled <i>viva voce</i> time)

## TH8840 DISSERTATION

### MTh Dissertation Guidelines

All MTh students will submit a dissertation of 18,000-20,000 words. The dissertation may be focused on any one of the three strands of the MTh, namely biblical, theological or ministerial studies, and should explore the interface between the theological tradition and the practice of Christian mission and ministry. While one strand may serve as the focal point for the emergence of the research question, all dissertations must engage all three strands of the MTh in their discussion of that topic.

Dissertations will be assessed for their clarity of research agenda and argument, integration of elements from all three strands, and critical skill and depth of insight in discussion of sources from all three main strands of the MTh (see assessment grid). **Written dissertations must be submitted to the office with the dissertation cover sheet by noon on 9 April 2018. See further submission guidelines in this handbook. Please note: your written dissertation will not be returned to you. It is your responsibility to keep a copy to make corrections on prior to the submission of the final bound version.**



## TH8840

### DISSERTATION

#### Dissertation Supervision Guidelines:

- Students are entitled to a maximum of 8 hours of contact time with their supervisor over the course of their dissertation writing period. This does not include reading time.
- After each supervision session, the student should write up a brief summary detailing the time, day, and substance of the discussion, including tasks to be undertaken, and email this to the supervisor who will retain it as a record of the conversation.
- Students should expect that work will take at least a week to be returned with comment. The staff member has the right to exercise discretion in regard to this.
- The supervisor's primary role is to advise about theology and method. Best practice suggests that the student and supervisor should have an early conversation specifying roles and expectations.
- Supervisors may indicate if writing is unclear, ungrammatical or misspelled, but it is the responsibility of the student to rework the material such that it is appropriate.
- Students will submit their research consent forms and draft questionnaires to the supervisor before undertaking primary field research. In addition, students should turn in any interview notes upon completion of the dissertation.
- For part-time dissertations, the same number of contact hours and policies apply, but should be spread over the two year period on the basis of equivalence.
- Bearing in mind the three strands and the extent of the dissertation, bibliography should normally include no fewer than 80 sources.
- Written dissertations will not be returned to students. It is the responsibility of the supervisor to indicate all required changes (including typographical and style) on the dissertation marks sheet and to give thorough feedback to students in each area of assessment.
- Students **must** have supervisor approval prior to submitting the hard-bound copy of their dissertation.

## DISSERTATION SUBMISSION AND BINDING REGULATIONS

There are precise University rules regarding the style and binding of dissertations, which are given below.

MTh candidates **must** follow the detailed regulations for submission of dissertations laid down by the University of Dublin. The following comments are intended to give some general guidance to the requirements for the dissertation. Further details may be downloaded from the Graduate Studies page on the TCD website.

### **Dissertation Length:**

Minimum 18,000, maximum 20,000 words. Dissertations more than 10% over 20,000 words will be penalised. The word count for the dissertation must be given at the end of the last chapter or the conclusion. The word count includes the text of the dissertation. It does not include footnotes, appendices, abstract, table of contents, or bibliography. However, footnotes should be used primarily for referencing and overloaded footnotes may be counted against the word count and incur a penalty.

### **Physical Structure:**

The final typescript should include (in this order):

- Title page, including title and author

- Declaration (see below)

- Acknowledgements (if any)

- Three one-page abstracts, one bound in and two loose copies

- Table of Contents

- Chapter one

- Core chapters (for example, literature, or theoretical review chapter, case study chapter)

- Conclusion

- Bibliography

There may also be (i) appendices, containing any important extra material you need to include, to be placed after the conclusion but before the bibliography; (ii) a list of abbreviations used in the dissertation (if such abbreviations are extensive) to be placed either before the Introduction or immediately before the Bibliography. These should be noted in the Contents.

The number of main chapters depends largely on the material and the kind of subdivision to which it lends itself. In general, a total of 18,000 – 20,000 words is best split up into not fewer than three and not more than six chapters, though these may then be further subdivided under particular sub-headings.

Each chapter should have its own title, and these, together with any subheadings, should be listed in the Table of Contents. In the final version, it is helpful if each chapter is briefly linked to the preceding one within the text, so that the reader can follow the development of your thought and argument.

### **Declaration**

The Declaration after the Title page should state:

#### **DECLARATION**

I certify that this dissertation, submitted in partial fulfilment of the requirement for the degree of MTh, has not been submitted for a degree at any other University, that it is entirely my own work, and that the research was conducted in compliance with the policies for ethical research specified in the CITI Handbook and approved by the University of Dublin. I agree that the Library may lend or copy the dissertation upon request and that a digital version be stored and made available as per the regulations of the RCB Library.

Signed: .....

Date: .....

## **Abstract**

A 300-word abstract of the dissertation (in single spacing), outlining its content and mode of investigation, where appropriate, should be included in the bound copy of the dissertation, after the title page, Declaration and acknowledgements. It should be headed by title and author and entitled “Abstract”. An abstract is a short précis of your project. The 300 words of the abstract do not count against your total word count. Further information on abstracts may be obtained from the websites below.

Each of these talk about descriptive and informative types of abstracts – you want the informative type.

<http://writingcenter.unc.edu/resources/handouts-demos/specific-writing-assignments/abstracts>

<http://leo.stcloudstate.edu/bizwrite/abstracts.html>

## **Submission and Presentation of Dissertation**

One soft or spiral-bound copy (e.g., ring bound), which will not be returned, must be submitted. One electronic copy must also be sent to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie). Please save this file as a pdf document. This can be easily achieved in Microsoft Word 2010 through the ‘save as’ function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialogue box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialogue box allowing you to select where on your hard drive to save the pdf file. For the filename please use the following format: supervisor’s name. student’s surname. dissertation. So, for example: McGlinchey. O’Connell. dissertation. Following the acceptance of the dissertation, i.e. after the *viva*, a hard bound copy must be submitted. The hard-bound copy will be retained for general use by the RCB library. This copy must be accompanied by two further loose copies of the abstract.

The dissertation must be typed on white A4 paper, on one side only, using double spacing, and a twelve point font (Times New Roman) and footnotes should be 10pt font single spaced. A margin of about 3.5 cm on the binding side and 2 cm on the other is required, with a top margin of about 3.5 cm. Pages must be numbered sequentially throughout the document, starting after the Table of Contents.

### **Spelling, Grammar etc.**

Correct spelling, grammar and clear presentation are essential in essay writing and in the dissertation. Spelling errors and sloppy presentation are not tolerated by Trinity College and will require bound dissertations to be rebound and resubmitted.

Please be warned! The final draft of the dissertation cannot be recommended for binding unless it conforms to TCD presentation standard, even if the content is satisfactory. In your own interest, therefore, you must ensure adequate proof-reading of your text.

All student work should conform to *The Chicago Manual of Style* (15th Ed.) for referencing and the *Oxford Guide to Style* for matters of English usage.

Further information may also be obtained from Part 2 of the University Calendar.

### **Binding Regulations**

You must follow the exact form and colour of the binding required for the dissertation. It should be bound in dark blue leatherette, with front and spine lettering in gold. The name of the degree must appear on the spine (MTh). The name of the degree is followed by the year of submission and the student's name. The spine should be readable when the volume is lying flat with the front cover uppermost. The front cover should show the title of the dissertation above the centre and the candidate's full name.

The student's name must appear on the spine exactly as registered. First name initials are not allowed.

You will receive comments on the marks sheet for your dissertation, but the bound copies of the work may not be returned to you.

## INSTRUCTIONS FOR CREATING A SINGLE PDF DOCUMENT

The dissertation submission guidelines stipulate that dissertations should be submitted in two forms on the due date. One copy of your dissertation is to be soft bound and one electronic as one pdf file emailed to

[assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie).

In order to create this one electronic file, you will need to copy all your chapters into one document and save. Then go to the first page of your second chapter and put your cursor at the top of the page before the first word. Go up to the menu at the top of the screen and click insert. From the drop down menu select break. That will pull up a window allowing types of breaks. In the bottom section of that window will be an opportunity to choose section break at page. Click ok or apply or whatever it asks you to. Once that window is gone, go back to the menu at the top and select insert again. Click reference, footnote. In the insert footnote screen there will be a bottom section that refers to formatting footnotes. There is a drop down menu that currently reads continuous, open that menu and click 'restart each section'. Select that and click apply. Now the first footnote after your new break should be #1 and so on. Create breaks for the rest of your chapters and check to see that the numbers restart. If they do not, repeat the procedure with the footnote menu as necessary.

Once you are all finished making these and any other changes necessary, save the file as a pdf. This can be easily achieved in Microsoft Word 2010 through the save as function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialogue box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialogue box allowing you to select where on your hard drive to save the pdf file. **This file must be saved using the following format for the filename: supervisor's name. student's surname. dissertation. So, for example: McGlinchey. O'Connell. dissertation.** Then send that copy to the email address above.

Students must process all dissertations through Turnitin, a plagiarism detection software programme.

# CITI DISSERTATION COVER SHEET

**Submission deadline 9 April, noon**

**Name:** \_\_\_\_\_

**Student number:** \_\_\_\_\_

**Year:** \_\_\_\_\_

**Title of work:** \_\_\_\_\_

**Primary strand:** \_\_\_\_\_

**Submitted to (supervisor's name):** \_\_\_\_\_

**Date uploaded to Turnitin:** \_\_\_\_\_

**Student signature:** \_\_\_\_\_

(for office use only)

**Date received:**

## DISSERTATION ASSESSMENT GRID

### **Integration (20 pts):**

Three strands (Biblical, Pastoral/Ministerial, Theological) are drawn together well to answer research question .

Integration is natural and grows out of argument.

Integration demonstrates strong work in all areas.

Integration exhibits excellence in synthetic thinking.

### **Research and Writing (10 pts):**

Research question, hypothesis and thesis are clear and compelling.

Student uses a good range of appropriate methods with a helpful awareness of own methodology.

Project exhibits sufficiently comprehensive and critical engagement with sources.

Dissertation is structured around demonstration of the thesis and builds a convincing case .

Dissertation is free of typographical and grammatical errors and is written in an engaging style.

The project, where appropriate, contributes accurate reportage of historical narratives, primary source interviews, and field research.

### **Area of Primary Focus: Biblical, pastoral/ministerial, theological (circle and mark out of 30)**

#### **Biblical (20 pts):**

The project engages in an insightful, critical and exegetical manner.

The project demonstrates awareness of interpretive issues.

The project engages critically and helpfully with a significant range of secondary sources.

The project integrates biblical insights into proposed practical outcomes.

#### **Pastoral/Ministerial (20 pts):**

The project engages with ministerial realities.

The project demonstrates awareness of missiological context.

The project integrates where appropriate with the internship experience.

The project connects with relevant models of pastoral care.

The project, where appropriate, incorporates insights from field research in relevant ways.



**Theological (20 pts):**

The project engages with the main theological texts associated with the theme. The project shows awareness of the major interpretive issues and demonstrates measured judgement.

The project evidences awareness of how the major theological traditions (particularly the Anglican) treat the theme.

The project demonstrates thorough engagement with reason, tradition and experience.

\*\*\*\*\*

## VIVA VOCE EXAMINATION FOR DISSERTATION

The *viva voce* examination on your dissertation is your opportunity to further discuss your thesis and to showcase your research and findings in verbal form. The examination will last for 30 minutes. During that time the external examiner will ask you a range of questions in order to further assess your work as well as your ability to talk about your work, your familiarity with your work, and your ability to think and reason on your feet about your work. You will be accompanied by your supervisor during the examination. However, your supervisor is there in a supportive capacity and will neither ask nor answer questions. You are permitted to take a copy of your dissertation into the examination room. A helpful publication on preparing for your *viva*, written for doctoral students at the University of Leicester may be downloaded from <http://www2.le.ac.uk/departments/gradschool/training/eresources/study-guides/viva/supervision>. If you have questions or concerns in advance of your *viva*, you are encouraged to speak with your supervisor. The dates for *viva voce* examinations are 18–19 June, 2018.

**Questions you might be asked:**

This is by no means an exhaustive list. The questions listed below are merely suggestive.

How did you decide to research this particular question?

Describe the development of your thinking as the research progressed.

What ethical issues did your research method raise and how did you address them?

What did you learn/discover through your research and why might it be of importance to the broader church?

Which of the strands was most difficult to draw upon in your study and how did you address this issue?

What role did your internship context play in the development of your thinking and research?

Your study draws upon (or does not ...) this method, thinker, concept, etc. Why was it important (or unimportant) to your study.

What weaknesses do you see in your research and how would you address them differently?

What have you learned about the practise of pastoral ministry and being a reflective practitioner through this research?

\*\*\*\*

## **DISSERTATION VIVA ASSESSMENT AREAS**

The viva will assess your oral discussion of your work:

The student is able to clearly communicate the aims, methodology, and findings of the study.

The student responds to critiques of the study in a constructive and non-defensive manner.

The student can articulate further implications of the study.

The student's discussion of the study shows clear evidence of integrative engagement and reflexive implications.

## PORTFOLIO SUBMISSION COVER SHEET

**STUDENT NAME:**

**SUPERVISOR:**

**DATE:**

**STUDENT'S SIGNATURE:**

Please ensure that all of the following are included in your portfolio before submitting two soft bound copies to the office with this cover sheet by **15 February, noon**.

### **Spirituality**

- Year 1 Reflection
- Year 2 Reflection
- Year 3 Reflection

### **Homiletics**

- Select any two from in class sermons (years 1-2) or placement/internship sermons (years 1-3)

### **Integrative seminar**

- Select one of the reflections submitted from integrative seminars (years 1-2)

### **Internship reflection (see internship reflection instruction page)**

- 3 Internship reflections

## ASSESSMENT CRITERIA FOR THE MINISTRY PORTFOLIO

### **Spirituality:**

Does the student engage spiritual practices with an openness that allows for formation?

Does the student have regular spiritual practices of his/her own that are nourishing?

Can the student talk comfortably about the state of his/her own spiritual journey?

### **Homiletics:**

Can the student articulate an understanding of the nature of the preaching task?

Does the student have a clear sense of the relationship between biblical text, pastoral context, theology and sermon preparation and delivery?

Can the student analyse their own sermon in terms of message, coherence, application and structure?

### **Internship:**

Does the student draw usefully and regularly on the practices of Theological Reflection in regular parish ministry?

Does the student's Theological Reflection exhibit fluid and thoughtful engagement with all major theological norms (Scripture, Reason, Tradition, Experience, Liturgy)

Does the student's Theological Reflection regularly move toward reflective action?

**Integration:**

Is the student able to draw fluidly and naturally upon all streams of Theological Education?

Does the student's engagement with these themes exhibit a depth of interaction and an avoidance of such practices as proof-texting and pre-determined thinking?

Does the student's engagement with ministry preparation show formation in head and heart and an openness to the ways in which ministry and ministry formation will shape their personal faith, character and intellectual engagement with the world?

**\*\*** Students may refine submissions from previous years provided that such changes remain within the original topic and a copy of the original remains in the student's box file. Students should obtain permission from the office to access their box files to compile these documents at a mutually convenient time.

## **INTERNSHIP THEOLOGICAL REFLECTION**

Reflective writing is a means of examining our thoughts and learning more about what we learn through experiences. During your internship you are required to write up three pieces of Theological Reflection. This is an opportunity to practise the skills of theological reflection as issues arise in your internship.

Articulate an issue that you wish to reflect on and then engage in the pastoral cycle. Unpack the issue, consider alternative points of view on the issue, apply biblical, theological, traditional, experiential, practical, and liturgical insights. Since reflective writing is writing to know, do not feel you must adhere to the elements of the cycle in a linear fashion.

**The submitted work:**

You are required to submit your completed reflections as part of your ministry portfolio. Organise your reflections around naming the issue, examining other viewpoints, incorporating insights from Bible, tradition, experience, etc., and action points / resolutions. Aim for 500 words per completed reflection (1,500 words total).

**\*\*\***

# PART-TIME COURSE STRUCTURE

## MTh PART-TIME

The part-time MTh offers the same modules and the same degree qualification as the full-time mode. MTh modules are offered in a cyclical pattern. Part-time MTh students work independently and collaboratively on module materials through a variety of media. Central to the success of the part-time MTh are the residential weekends during which students gather for contact with staff regarding their modules, spiritual and pastoral formation, worship, and community support.

In the part-time mode of the MTh up to 20% of the individual module mark may be allocated for work assigned beyond the essay (e.g. discussion forums, conference calls, email responses to readings) at the discretion of the lecturer. See further the statement in the MTh Calendar entry.

## MTh PART-TIME WEEKENDS

Students in the part-time MTh programme are required to attend residential weekends at CITI in Braemor Park. These weekends provide teaching input for the core modules that students are working on as well as providing elements of the spirituality and formation for ministry elements of the programme.

<b>WEEKEND TEMPLATE</b>	<b>FRIDAY</b>	<b>SATURDAY</b>	<b>SUNDAY</b>
<b>MORNING</b>		Fellowship study groups  Core module A – 2 hrs	Spirituality/ Silence  Homiletics/ Exegesis  Eucharist
<b>AFTERNOON</b>	Arrive	Core module B— 2 hours  Theological Reflection	Depart
<b>EVENING</b>	Evening Prayer  Core Module A— 2 hrs	Service of the Word  Free Time	



## PART-TIME WEEKEND DATES 2017–18

The dates of the weekends for 2017–18 are as follows:

September 15–17  
October 13–15  
November 3–5  
December 8–10  
January 12–14  
February 9–11  
March 9–11  
April 13–15  
May 11–13

## Beginning and End Dates for Modules

### **Module 1: Pentateuch & Psalms (5 ECTS)**

Start 13 October.

Taught inputs during October and November residential weekends.  
Exegetical exercise, 28 November. Ministerial case study 9 December.

### **Module 2: Christology**

Start 13 October.

Taught inputs during October, November, December and January residential weekends.  
Essay due 10 February.

### **Module 3: Christian Thinking About God (5 ECTS)**

Start 8 December.

Taught inputs during December and January.  
Essay 10 February.

### **Module 4: Anglican Dogmatic Theology (5 ECTS)**

Start 9 February.

Taught inputs during February and March residential weekends.  
Essay due 14 April.

### **Module 5: Critical and Interpretative Issues in the Study of the Gospels (5 ECTS)**

Start 13 April.

Taught inputs during February, March, April and May.  
Creative writing, 14 April, 2018; exegetical essay, 12 May, 2018.

### **Module 6: Intensive elective—Developing New Communities of Faith (10 ECTS)**

Start 11 June.

One 2,500 word essay due 30 July, 2018, noon.  
One 2,500 word essay due 27 August, 2018, noon.

## ROTA OF PART-TIME MODULES 2017–21

	<b>2017–18 (year 1)</b>	<b>2018–19 (year 2)</b>
<b>Sept</b>	Stand alone	Stand alone
<b>Oct</b>	Pentateuch & Psalms (F & S1) Christology (S2)	Liturgy (F & S1) New Testament Letters (S2)
<b>Nov</b>	Pentateuch & Psalms (F & S1) Christology (S2)	Liturgy (F & S1) New Testament Letters (S2)
<b>Dec</b>	Christian Thinking (F & S1), Christology (S2)	Missiology (F & S1), New Testament Letters (S2)
<b>Jan</b>	Christian Thinking (F & S1), Christology (S2)	Missiology (F & S1), New Testament Letters (S2)
<b>Feb</b>	Anglican Dogmatic Theology (F&S1) Gospels (S2)	Pastoral studies (F & S1), Cosmology (S2)
<b>Mar</b>	Anglican Dogmatic Theology (F&S1) Gospels (S2)	Pastoral Studies (F & S1), Cosmology (S2)
<b>April</b>	Integrative seminar (F & S1) Gospels (S2)	Mini modules (F & S1), Cosmology (S2)
<b>May</b>	Dissertation proposals (F), End of year reflection (S1) Gospels (S2)	Dissertation proposals (F), End of year reflection (S1), Cosmology (S2)
<b>Intens</b>	Intensive elective New Commu- nities of Faith	Intensive elective Reconciliation
	Year ECTS total : 35/25 if no elective	Year ECTS total: 35/25 if no elective

### KEY

**F = Friday evening**

**S1 = Saturday morning**

**S2 = Saturday afternoon**

## ROTA OF PART-TIME MODULES 2017–21

<b>Sept</b>	<b>2019–20 (year 3)</b>
<b>Sept</b>	Stand alone
<b>Oct</b>	Leadership (F & S1) Anglicanism (S2)
<b>Nov</b>	Leadership (F & S1) Anglicanism (S2)
<b>Dec</b>	Leadership (F & S1), Anglicanism (S2)
<b>Jan</b>	Leadership (F & S1), Anglicanism (S2)
<b>Feb</b>	Ethics (F & S1), Hermeneutics (S2)
<b>Mar</b>	Ethics (F & S1), Hermeneutics (S2)
<b>April</b>	Integrative seminar (F & S1), Hermeneutics (S2)
<b>May</b>	Dissertation proposals (F), End of year reflection (S1), Hermeneutics (S2)
<b>Intens</b>	Intensive elective Church History
	Year ECTS total: 35/ 25 if no elective

### **2020–21 (year 4:)**

Final year students are removed from the rotation which begins again.

Dissertation (13-15,000 words)

**20 ECTS**

Portfolio **10 ECTS**

Prophets and Sages **5 ECTS**

\*\* This rota shows the relevant weekend taught sessions for each module. The modules themselves run outside of and between the weekends with taught input beginning typically near to the first weekend session and continuing until the coursework deadline which coincides with the start of the next module.

Weekend Timetable 2017–2018

	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
Fri 7-9.15	Intro Week- end	Pentateuch & Psalms KH	Pentateuch & Psalms KH	Christian Th about God CR	Christian Th about God CR	Ang Dog Theology RS	Ang Dog Theology RS	Integ. Seminar KH/PM	Dissertation Proposals Staff
Sat 10-12.30	Intro Week- end	Pentateuch & Psalms KH	Pentateuch & Psalms KH	Christian Th about God CR	Christian Th about God CR	Ang Dog Theology RS	Ang Dog Theology RS	Integ. Seminar KH/PM	End of Year Reflection PMcG
Sat 1.30- 3.30	Intro Week- end	Christology MJK	Christology MJK	Christology MJK	Christology MJK	Gospels KH	Gospels KH	Gospels KH	Gospels KH
Sat 4.00-5.15	Intro Week- end	Theo Reflection ME	Theo Reflection ME	Theo Reflection ME	Theo Reflection ME	TheoTheo Reflection ME Refl	Theo Reflection KH Y4 Diss Res	Theo Reflection ME	Theo Reflection ME
Sun 9-10	Intro Week- end	Spiritual Disciplines PMcG	Knowing God ME	Spirituality of Psalms KH	TBC BN	Wesleyan Spirituality KH	Expository Sermon ME	Puritan Spirituality PMcG	TBC BN
Sun 10.15-11.15	Intro Week- end	Homiletics ME Exeg – KH	Homiletics ME Exeg –KH	Homiletics ME Exeg - KH	Homiletics ME Exeg - KH	Homiletics ME Exeg - KH	Homiletics ME Exeg - KH	Homiletics ME Exeg - KH	Homiletics ME Exeg - KH
Additional Courses	Spouses & Fami- lies	Readers	Foundation Course			Readers			

## PART-TIME INTERNSHIP

The part-time internship will be completed over 2 years. It will include a minimum of 19 weekends a year – to include 9 weekends in CITI (Friday evening and Saturday) and 19 Sundays- preaching 6 times a year.

CITI weekends will alternate between academic and practical seminars. The internship will include 40 sessions of pastoral work each year in the internship parish – to include staff meetings and one-to-one meetings with Trainer. Students have the option to switch to full-time internship if CITI is notified a year in advance.

## PART-TIME SEMINARS 2017–18

F = Friday evening 19:00–21:00

S1 = Saturday morning 10:00–12:30 (coffee 13:30–11:00)

S2 = Saturday afternoon 14:00–16:00 (coffee 15:15–15:30)

<b>15–16 Sept</b>	Hospital Visiting, Palliative Care, Loss, Boundaries	Bruce Pierce
<b>13–14 Oct</b>	Ministry to Young People (F & S1) Biblical Seminar (S2)	Jonny Phenix, Katie Heffelfinger
<b>3–4 Nov</b>	Funerals & Rites of Passage (F & S1) Biblical Seminar (S2)	Daniel Nuzum, Katie Heffelfinger
<b>8–9 Dec</b>	Clergy, Family, Stress	Jill Hendron
<b>12–13 Jan</b>	Biblical Seminars (F & S1), Confirmation (S2)	Katie Heffelfinger, Andrew Brannigan
<b>9–10 Feb</b>	All Age Worship (F) Children's Ministry (S1 & 2)	Lydia Monds, Lynn Storey
<b>9–10 Mar</b>	Biblical Seminars (F&S1) Free time to work on dissertation (S2)	Katie Heffelfinger
<b>13–14 Apr</b>	Integrative Seminar (F & S1) Time Management & Admin (S2)	Stephen Farrell
<b>11–12 May</b>	Free time (F & S1) Biblical Seminar (S2)	Katie Heffelfinger

## TH7810B

### PENTATEUCH AND PSALMS (PART-TIME)

**Lecturer:** Katie Heffelfinger

**Contact Time:** Weekends, Oct–Nov, supplemented by further contact to be coordinated by the module leader.

#### **Course Description:**

This module will orient students to the critical and exegetical study of biblical texts with specific focus on two sections of the Hebrew Bible with particular importance in the history of the discipline and Christian discipleship. Study of the Pentateuch will lay groundwork in the history of biblical criticism, engage questions of genre and relevant methods of interpretation for primeval history, legal material, historical narrative, patriarchal tradition and covenant texts. Literary, Historical-Critical and Comparative methods in biblical interpretation will be explored and these texts will be considered in light of their theological perspectives and role in the formation of the historical memory and worship life of ancient Israel. The claim that the Psalter engages imagination through metaphor and presents its final form as an invitation to meditation on the Torah will shape the modules' second point of emphasis. Canonical, lyric, intertextual and comparative work as well as form critical and functional typologies will be engaged. Throughout the module, skill in interpretation and engagement with the particular theological claims of these texts as well as connections to liturgical, theological, spiritual and ministerial relevance will be developed through examination of preaching points, teaching models, and insights about the nature of God, humanity and the world as presented by these texts.

#### **Learning Outcomes:**

On successful completion of this module students will be able to:

- Employ skills in historical, literary, comparative and canonical exegesis for the purposes of interpretation and application of texts in the Pentateuch and Psalter.
- Appraise the importance of contexts for the production, historical meaning, and continuing interpretation of Pentateuch and Psalter (e.g. ancient Near Eastern context, contexts within Israelite History, canonical and contemporary social contexts).

- Critically and constructively analyse current issues in the academic study of the Pentateuch and the Psalter.
- Develop responses to pertinent 'troubling' text types and theologies (imprecation, violence).
- Articulate the relevance of metaphor, narrative, imagery, imagination, and literary form for the interpretation and expression of biblical texts as well as the life of Christian ministry and discipleship.
- Formulate ways in which interpretations of texts from the Pentateuch and Psalter might inform pastoral ministry including theological reasoning, preaching, prayer, teaching, lay discipleship, and pastoral care.

### Teaching and Learning Methods:

In the part-time mode, this module will be taught through a combination of face to face and distance learning methods. During residential weekends, students will participate in a mixture of lecture, seminar and discussion sessions. Outside of residential weekends course materials, video lectures, discussion tasks and other materials will be made available through the module's blackboard site.

### Assessment:

Students will submit an **exegetical exercise** (1,250 words), and a **ministerial case study** (1,000 words). They will also be assessed on their participation in **seminar discussions and online discussion boards**.

**Dates for Submission of Assessed Work:** Exegetical exercise, 28 November, noon. Ministerial case study 9 December, noon.

### Required or Recommended Reading:

\*Brown, William P. *Handbook to Old Testament Exegesis*. Louisville: Westminster, John Knox, 2017.

Brown, William P. *Seeing the Psalms: A Theology of Metaphor*. London: Westminster John Knox, 2002, 1-14.

\*Briggs, Richard S. and John N. Lohr. *A Theological Introduction to the Pentateuch: Interpreting the Torah as Christian Scripture*. Grand Rapids, MI: Baker, 2012.

Brueggemann, Walter. 'The Psalms and the Life of Faith: A Suggested Typology of Function.' in *Psalms and the Life of Faith*. Minneapolis: Fortress Press, 1995.

Items marked with \* are the primary textbooks and should be acquired by the student. Other reading materials will be required based on student selections within the module.

## TH7803B

### CHRISTOLOGY: JESUS THE CHRIST (PART-TIME)

**Lecturers:** Daniele Pevarello & Maureen Junker-Kenny

**Contact Time:** Weekends, Oct–Jan, supplemented by further contact to be coordinated by the module leader.

#### **Course Description:**

This course investigates central historical and doctrinal developments in the theological understanding of the person and work of Christ from its New Testament origins to contemporary challenges to Christology and Soteriology. Drawing on primary sources and critical scholarship, the course will devise a theological framework in which to assess theoretical presuppositions and consequences of different interpretations of the person and work of Christ through the ages. The significance of Christology for a Christian anthropology and for a Christian doctrine of God will be tested by analysing the Christological formulations of early, medieval and modern Christianity. Their implications for current ethical issues, such as transhumanism, and questions arising in the theology of religions will be treated in conclusion.

#### **Learning Outcomes:**

On successful completion of this module, students should be able to:

- Demonstrate a systematic knowledge of the main theoretical stances in the study of Christology and of their importance for early Christian history and for contemporary theology. This includes, for example, the ability to describe and compare the different stages and positions within the Historical Jesus debate and the most relevant textual evidence for its study, as well as a systematic understanding of the Christological doctrines of the Councils of Nicaea, Constantinople, Ephesus and Chalcedon.
- Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to distinguish the perspectives of historical research and of systematic theological engagement with the thought forms of different eras.
- Demonstrate the ability to interpret and assess the plural nature of the sources and to contextualise critically conflicting interpretations and contrasting theological positions (e.g. Antioch and Alexandria, or Anselm and Thomas Aquinas) on the person and work of Christ.



- Having developed the ability to identify the frameworks of thinking in which classical and modern Christological issues arose, to assess their relevance and treatment in contemporary debates, such as approaches to interfaith dialogue and to transhumanism.

### **Teaching and Learning Methods:**

This module will be taught through a series of lectures based on weekly readings. Students will be required to participate and to present their ability for independent study, reconstruction and critique in their chosen essay theme.

**Assessment:** 2,500 words of coursework

### **Dates for Submission of Essay:**

10 February 2017, noon.

### **Indicative Resources:**

- Burkett, Delbert (ed.). *The Blackwell Companion to Jesus*. Oxford: Wiley-Blackwell, 2011.
- Crossan, John Dominic. *The Historical Jesus. The Life of a Mediterranean Jewish Peasant*. Edinburgh: T&T Clark, 1991.
- Freyne, Seán. *The Jesus Movement and Its Expansion – Matrix, Meaning and Mission*. Grand Rapids: Eerdmans, 2014.
- Freyne, Seán. *Jesus, a Jewish Galilean*. London/New York: T & T Clark International, 2004.
- Hurtado, Larry. *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity*. Grand Rapids, Mich.: Eerdmans, 2003.
- McGrath, Alister (ed.). *The Christian Theology Reader*. Oxford: Blackwell, 3rd ed. 2007.
- Schleiermacher, F.D.E. *The Christian Faith* (1830/31). Edinburgh: T & T Clark, 1928.

**TH7802B****CHRISTIAN THINKING ABOUT GOD (PART-TIME)****Lecturer: Cathriona Russell****Contact Time: Weekends, Dec–Jan, supplemented by further contact to be coordinated by the module leader.****Course Description:**

This course will explore Christian discourse about God, the conditions of its possibility and reflection on its limits. It will investigate the sources for Christian theology, tracing the distinctions made between natural theology and God's self-revelation, to which the Bible is witness. Students will trace classical, medieval and modern theologies of the Trinity, creation, theodicy and eschatology, interpreting these theologies in light of the cultural challenges of their own time. Lastly the course will relate these approaches to key contemporary issues: the relationship between the natural sciences and theology in the public realm, the understandings of God present in popular culture, and in interreligious and intercultural encounter.

On successful completions of this course, students will be able to:

- Recognise the possibilities and limitations of human discourse about God
- Appreciate the factors and influences that led to classical Christian formulations of God
- Relate these formulations to key contemporary issues

**Teaching and Learning Methods:**

Delivery will be through a series of lectures and seminars. Students will be expected to participate in and to lead class seminars, take part in collaborative small-group work and independent study.

**Assessment:** 2,500 words of coursework (essay or other assignment).

**Dates for Submission of Essay:** 10 February, noon.

**Indicative Resources:**

Byrne, James. *The Christian Understanding of God Today*. Dublin: Columba, 1993.

Johnson, Elizabeth. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroad, 1992.

Kasper, Walter. *The God of Jesus Christ*. New York: Crossroad, 1984.

Moltmann, Jürgen. *The Coming of God: Christian Eschatology*. London: SCM, 1996.

**TH7812B****ANGLICAN DOGMATIC THEOLOGY IN ITS CONTEMPORARY  
CONTEXT (PART-TIME)****Lecturer: Robin Stockitt****Contact Time: Weekends, Feb–Mar, supplemented by further contact to be coordinated by the module leader.****Module Description:**

This course will present historical and contemporary Anglican perspectives on key themes of dogmatic theology which are central to theological formation and ministerial practice. Foundational beliefs related to the nature of God and affirmed in the Articles of Religion will be examined in the context of the historic Creeds, the Councils and the Patristic era. This will be complemented by a consideration of pneumatology and eschatology as these themes have been developed within Anglican thought. Students will also engage with the major atonement theories and understand their place in Anglican theology and practice. The doctrine of Scripture will be explored with particular attention given to the debate within Anglicanism on the nature of biblical authority. An over-arching theme of the module is an understanding of the Reformation debates as the context for the Anglican Reformation.

**Learning Outcomes:**

On successful completion of this module students should be able:

- to analyse foundational Anglican beliefs about the nature of God and explain their historical and credal provenance.
- to evaluate the range of atonement theories within Anglicanism and illustrate how the different models of atonement impact on the issue of soteriology.
- to distinguish and evaluate critically the range of Anglican thinking on pneumatology and eschatology.
- to critically evaluate the role of Scripture and exhibit a critical awareness of issues such as canonicity, inspiration and the relationship between Scripture, Tradition, Reason and Experience.
- to analyse key theological themes which precipitated the Reformation and informed the development of Anglicanism as both Catholic and Reformed.

- to apply their learning in this module to the ministerial context.
- to integrate their knowledge of Anglican Dogmatic Theology with learning undertaken in other modules.

### **Teaching and Learning Methods:**

The module will be delivered through a combination of lectures and student-led seminars.

### **Assessment:**

In addition to full participation in the elements of the module, students will be assessed on the basis of a 2,500 word assignment.

**Dates for Submission of Assessed Work:** 14 April, noon.

### **Recommended or Required Reading:**

Evans, G. R. & J. Robert Wright, *The Anglican Tradition: A Handbook of Sources*. London: SPCK, 1991.

Litton, A.E., *Introduction to Dogmatic Theology*. Edinburgh: James Clarke & Co, 1960.

McGrath, Alister, *Christian Theology: An Introduction*. Oxford: Blackwell Publishing, 2007.

McMichael, Ralph (ed.), *The Vocation of Anglican Theology: Sources and Essays*. London: SCM Press, 2014.

Stevenson, J. (revised by W.C. H. Frend), *Creeds, Councils and Controversies*. London: SPCK, 1989.

Sykes, S., John Booty and Jonathan Knight, *The Study of Anglicanism*. London: SPCK, 1988.

Wells, S., *What Anglicans Believe: An Introduction*. Norwich: Canterbury Press, 2011.

**TH7811B****CRITICAL AND INTERPRETATIVE ISSUES IN THE STUDY OF THE GOSPELS (PART-TIME)****Lecturer: Katie Heffelfinger****Contact Time: Weekends, Feb–May, supplemented by further contact to be coordinated by the module leader.****Course Description:**

This module continues the development of student skills in interpretation and application of biblical texts to parish ministry, theology, ethics, and preaching begun in the Pentateuch and Psalms module. In this module students will focus on the four canonical gospels adding exegetical skills particularly appropriate to this body of literature including engagement with issues of historical context, genre and sub-genres (e.g. bios, parables), and the synoptic problem. It will locate the Gospels within the contexts of Second Temple Jewish literature, Jesus' ministry and the life of the early church, and the process of canonisation. Attention will be paid to the mode of scriptural interpretation employed by each Gospel in its citations of and allusions to Old Testament texts. The module will consider the relationship of Gospels study to historical study as well as theological interpretation. Emphasis will be laid on the distinctive contributions of each of the four canonical Gospels and consideration given to the task of engaging congregations with gospels over the course of lectionary years focussed upon each.

**Learning Outcomes:**

On successful completion of this module students will be able to:

- Employ methods of interpretation appropriate to Gospel texts.
- Describe and analyse the interplay between the production and interpretation of biblical texts and relevant contexts.
- Critically and constructively examine current issues in the academic study of the Gospels and present these issues in a relevant and engaging manner with a lay context in mind.
- Investigate the variety of interpretive stances and theological perspectives within early Christian communities and the texts they produced and measure the importance of these distinctive perspectives for Christian ministry today.
- Design ways in which Gospel texts might be used appropriately in Christian ministry today.
- Illustrate the complexities of relationship between each gospel and the Jewish Scriptures and the distinctive hermeneutical contributions of each gospel as well as their juxtaposition within the Christian canon.

### Teaching and Learning Methods:

In the part-time mode, this module will be taught through a combination of face to face and distance learning methods. During residential weekends, students will participate in a mixture of lecture, seminar and discussion sessions. Outside of residential weekends course materials, video lectures, discussion tasks and other materials will be made available through the module's blackboard site.

### Assessment Modes:

An **exegetical essay** (1,750 words) and a piece of **creative writing** (500 words). They will also be assessed on their participation in **seminars**.

### Dates for Submission of Assessed Work:

Creative writing due 14 April, 2018 noon; exegetical essay due 12 May, 2018

### Required or Recommended Reading:

Bailey, James L. and Lyle D. Vander Broek, *Literary Forms in the New Testament*. London: SPCK, 1992.

Bauckham, Richard. 'Reading Scripture as a Coherent Story.' pgs 38-53 in *The Art of Reading Scripture*. eds Ellen F. Davis and Richard B. Hays. Cambridge: Eerdmans, 2003.

Boyarín, Daniel, 'How Enoch Can Teach us about Jesus' *Early Christianity* 2 (2001): 51-76.

Green, Joel B. 'Practicing the Gospel in a Post-Critical World: The Promise of Theological Exegesis.' *JETS* (2004): 387-97.

Green, Joel B. 'Re-Thinking "History" for Theological Interpretation.' *JTI* (2011): 159-74.

\*Hays, Richard. *Reading Backwards: Figural Christology and the Fourfold Gospel Witness*. Waco: Baylor, 2014.

Hultgren, Alrand. 'The Miracle Stories in the Gospels' *Word & World*, 29 no 2 Spr (2009): 129-135

Johnson, Luke T. 'Imagining the World Scripture Imagines.' *Modern Theology*. Apr (1998): 165-179.

Keener, Craig S. *The Historical Jesus of the Gospels*. Cambridge: Eerdmans, 2009.

\*Powell, Mark Allan, *Fortress Introduction to the Gospels*. Minneapolis: Fortress Press, 1998.

Rindge, Matthew S. 'Luke's Artistic Parables: Narratives of Subversion, Imagination, and Transformation' *Interpretation* 68 (2014): 403-415.

Throckmorton, Burton H. *Gospel Parallels: A Comparison of the Synoptic Gospels*. London: Thomas Nelson, 1992.

Wright, N.T. *The New Testament and the People of God*. London: SPCK, 1992.

The titles marked \* are primary textbooks for the module.

**TH7865B****DEVELOPING NEW COMMUNITIES OF FAITH****Lecturer: Patrick McGlinchey****Contact Time: Intensive, 11–15 June.****Course Description:**

This module aims to provide students with an understanding of past and contemporary models of new faith community development, enabling students to engage with and critique the factors that made historic expressions effective or otherwise and to provide a similar analysis of contemporary models.

**Learning Outcomes:**

On successful completion of this module students should be able to:

- Engage with a critique a variety of current and historic new faith community models, including a critical reflection on issues of success or failure.
- Critically analyse the Christ/culture relationship guiding each model (e.g. H. Richard Niebuhr's typology), its analysis of biblical sources, its understanding of the pastoral tasks of the minister, and the role of the faithful.
- Engage with and critique a range of contemporary models across different traditions and cultural contexts, requiring critical reflection both theologically and practically on how this learning would be applied to future faith community development.
- Critically analyse different approaches to the sociological, ecclesiological and cultural dynamics specific to faith community development with particular reference to contemporary Ireland.
- Critically reflect on the practical skills needed to build good connections between the new faith community, the wider local context and all other faith communities within the context of a pluralist democracy.
- Critically reflect on the range of personal characteristics and practical skills that will enable the leadership of a new faith community.

**Teaching and Learning Methods:**

Lectures, seminars, groups, fieldtrips in Northern Ireland and the Republic

**Assessment Modes:**

Written work and participation in seminars

**Dates for Submission of Assessed Work:**

One 2,500 word essay due 30 July, 2018, noon.

One 2,500 word essay due 27 August, 2018, noon.

**Required or Recommended Reading:**

Carson, D.A., *Christ and Culture Revisited*. Grand Rapids: Eerdmans, 2012.

Goodhew, David, Andrew Roberts & Michael Volland, *Fresh: An Introduction to Fresh Expressions and Pioneer Ministry*. London: SCM Press, 2012.

Moynagh, Michael, *Church for Every Context: An Introduction to Theology and Practice*. London: SCM Press, 2012.

Murray, Stuart, *Planting Churches – A Framework for Practitioners*. Milton Keynes: Paternoster, 2008.

Niebuhr, H. Richard, *Christ and Culture*. New York: HarperOne, 2001.

Stroud, David, *Planting Churches – Changing Communities: A Hands On Guide to Successful Church Planting*. Milton Keynes: Authentic, 2009.

Tomlin, Graham, *The Provocative Church*. London: SPCK, 2004.



## PART-TIME PORTFOLIO

Part-time students are examined on their ministry portfolio during the final year of their internship. Students should be accumulating pieces of work to contribute to their portfolio throughout the course of their MTh. These items may be given in to the CITI office to be stored in a students' box file at any time. The cover sheet should clearly indicate "ministry portfolio".

The following rubric provides a good guideline for the number of contributions that would enable a student to make the necessary selections for marking in their final year.

- 2 Spirituality submissions from years 1–3
- 1 Spirituality submission written out of the internship experience
- 2 Integrative Seminar reflections from years 1–3
- 2 Sermons—either from Homiletics class or placement per year
- 1 Theological reflection report per year

Students are encouraged to read the description of the Spirituality and Integrative Seminar assignments earlier in this handbook and to consult the marking criteria for ministry portfolios in preparing these pieces of work.

During the final year of their internship, students should be prepared to select for marking:

**Spirituality**—three reflections

**Homiletics**—Any two sermons including class, placement and internship sermons

**Integrative Seminar**—one reflection

**Internship Reflection (see Internship Reflection Instruction page)**

To be written during the internship

## PART-TIME COURSEWORK SUBMISSION POLICY

1. All submitted work (electronic and hard copy) must be sent to the CITI office by the date and time listed as the coursework deadline on page 113.
2. All work must be submitted as an electronic copy. This file should be sent to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie) by the deadline specified for the module. Please save this file as a pdf document. This can be easily achieved in Microsoft Word 2010 through the save as function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialogue box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialogue box allowing you to select where on your hard drive to save the pdf file. This file must be saved using the following format for the filename: lecturer's name.student's surname.semester.year. So, for example: Heffelfinger.Collins.Autumn.2012. In the case of dissertations the word Dissertation takes the place of semester and year in the filename.
3. 2 hard copies of all work must also be submitted. Work may be submitted in hard copy format with cover sheet up to noon on the due date when the due date falls on the Saturday of a residential weekend. The final assessment of the academic year does not fall on the Saturday of a residential weekend. For this deadline, hardcopies that are delivered in person must arrive into the CITI office by noon on the due date. Hard copies may also be submitted by post. When the postal option is used, standard post is acceptable and the date stamp from the postal service will serve as proof of submission by the deadline date.
4. All written work will be inspected using the plagiarism detection software Turnitin. Please see the plagiarism policy in the general coursework regulations for further details on CITI's plagiarism policy.

## GENERAL INSTITUTE POLICIES

### SELF APPRAISAL

This form of assessment is in part a collaborative evaluation of your ministerial formation. During the year you will be asked to write a self-appraisal which will then be discussed in detail with your Tutor. A staff comment will then be written and reviewed with you. A final copy will be sent to your sponsoring and (if applicable) ordaining bishop. During the second year this document contributes to the Vocational Growth Discernment Panel process. Instruction concerning this process will be provided separately.

### EMAIL

Insofar as is practicable, all email correspondence from the CITI office and staff will be addressed to students' University email addresses. Students are urged to check their email regularly and to keep their login and password information confidential.

### SAFEGUARDING TRUST AND SECURITY CLEARANCE

The Institute is committed to the highest possible standards of professional behaviour and accountability to the Church and to the communities which ordinands are being prepared to serve. Integral to this is a clear understanding of legal requirements and what is considered to be good practice in the Parish. For this reason, all incoming students must undergo new Clearance procedures including the requirements of the Garda and the PSNI. This is an in-depth process which requires references and extensive security checks. All students must also undertake as part of this process the Safeguarding Trust programme. Students on placement will be required to have formal approval from the bishop in whose diocese placements etc are being undertaken. This process is in addition to any other security requirements which may be requested.

### ELECTRONIC DEVICES

Students are reminded that the use of electronic devices in class and chapel should be for educational and worship purposes only (e.g. taking notes, looking up biblical texts, etc.) not for messaging. If you have a personal circumstance that requires that you be temporarily accessible during class or chapel, please consult with your tutor or the lecturer of the class. If you bring your phone into chapel, please ensure it is set to 'silent'. In addition, students are required to sign the RCB's policy on internet usage.

### TURNITIN

The plagiarism detection software Turnitin which is used for submitted work at CITI is designed to be used as a learning tool. You are required to check your own work through the system prior to submission. In order to do this you will need to go to [https://turnitin.com/newuser\\_type.asp?lang=en\\_us](https://turnitin.com/newuser_type.asp?lang=en_us) and access your account, then follow the steps to submit an assignment with the class id and password. These will be made available on the student notice board.

### DISABILITY

Training within CITI is designed to provide equality of treatment for all who have been admitted to the process. Reasonable accommodation will be made where a person presents with a disability.

### GENERAL BEHAVIOUR

CITI adheres to stipulated TCD policies for student conduct.

### SECURITY, HEALTH AND SAFETY

The Institute is checked for lights out and that all windows are secured at approximately 22.00hrs. In the event of any student using a room after that time please ensure that the lights are turned off and the windows and doors leading to the exterior are securely locked. Security is a serious issue and it is the responsibility of all students to be vigilant for both your own safety and the security of your personal belongings, and that of your fellow students in the Institute. Particular attention is drawn to students who are on the ground floor. Please ensure that your windows are not left open during a prolonged absence. If you are leaving your room, it is your responsibility to ensure that it is secure. With particular regard to security, the Institute thank you for your vigilance. The Institute cannot be held responsible for items that go missing from your accommodation. Part-time students are particularly asked to bear in mind that they are responsible for securing a room containing the belongings of others. Please also familiarise yourself with the conditions of residence document, which you are required to sign. You must use the in/out board, complete manual handling training and comply with all CITI Health and Safety policies.

## STYLE GUIDE

All student work should conform to *The Chicago Manual of Style* (15th Ed.) for referencing purposes. For matters of use of the English language all submitted work should conform to the Oxford Guide to Style.

A copy of the *Oxford Guide to Style* is available outside the Brown Room. A shorter reference guide may be accessed at: [http://www.ox.ac.uk/sites/files/oxford/media\\_wysiwyg/University%20of%20Oxford%20Style%20Guide.pdf](http://www.ox.ac.uk/sites/files/oxford/media_wysiwyg/University%20of%20Oxford%20Style%20Guide.pdf).

The *Chicago Manual of Style* is compatible with Endnote (available through [www.tcd.ie/library/support/endnote](http://www.tcd.ie/library/support/endnote)) and most internet based bibliographic and citation systems. An online version (for purchase or free trial) and FAQ about the guide are available at <http://www.chicagomanualofstyle.org/home.html>. The widely available Kate L. Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations* (7th Ed.; London: University of Chicago Press, 2007) is an affordable version of the Chicago Manual in print copy.

Please note: students whose dissertations are selected for publication in the Braemor Series will need to convert their citation system to Braemor Style prior to publication.

## CLERICAL ROBES

It is necessary for each student to obtain a cassock and surplice when they commence their training at CITI. These will be needed when students are commissioned in their dioceses as student readers, for parish placements (which every student is required to do as part of their annual training) and if one is rostered for certain services in the college chapel.

Only full-time students receive a grant towards their robes. It is assumed part-time students can fund their own as they continue in their employment while training. There are many clerical suppliers where robes may be obtained; examples include: Hunter Ferguson [www.churchwearireland.com](http://www.churchwearireland.com), J and M sewing [www.jandmsewing.com](http://www.jandmsewing.com), Wippells clerical wear [www.wippell.com](http://www.wippell.com) and Hayes and Finch, <http://www.hfltd.com/home.asp>. However, please note this is not an exhaustive / recommended list and it would be advisable to check in one's local business directory and internet sites for other clerical outfitters as range and prices can differ greatly between suppliers.

## TCD MARKING POLICY FOR POSTGRADUATES

A new policy on the return of course work was approved by Council on 11 June 2014. Council also discussed the return of postgraduate course work at its meeting of 19 November 2014. According to this policy, students should be provided with feedback on assessed work within 20 working days of submission at undergraduate level. The timeline for the return of postgraduate course work should not exceed 30 days. The nature of course work/assessment of course work is outlined in the 15-16 Calendar, Part II (Academic Progress, 24) and Part III (1.27).

Some of the key elements are summarized below:

- Individual feedback on assessed work should be made available to undergraduate students no later than 20 working days and to postgraduate students no later than 30 working days after the assessment submission deadline.
- In cases where this is not logistically possible or academically appropriate, the lecturer should inform the class in advance and provide an alternative date for when the feedback will be given. It is also important to explain clearly to students why there is a delay.
- Constructive and actionable feedback should be provided sufficiently in advance of subsequent assessment tasks so that students can utilise feedback effectively.
- Course work which is not returned at any point during the year as matter of policy (for example, at undergraduate level, some independent projects and final-year work) does not fall within this policy and does not have to be returned within 20/30 working days. However, the course handbook should state clearly which pieces of work are not returned.

Where there are official holidays (e.g., when College is closed over the Christmas period), these are not included in the 20/30-day period.

## DRESS CODE FOR COMMENCEMENT

Commencement at Trinity College Dublin is a formal occasion. Graduands must appear in gown and hood. In addition, students must comply with the graduation dress code which specifies black suit or dress and black or white bowtie (for males). If students wish to wear clerical dress, they must wear black clerical shirts.

## FAMILIES

Families and children of students and staff form an important part of our community. We treasure their presence and the contribution they make to the life of the whole community. Your families are very welcome here. Families should sign in and out using the book near the main door and children remain the responsibility of their parents at all times while they are at CITI.

## MTh MARKING CRITERIA

(Adapted from the Handbook of the Irish School of Ecumenics, TCD)

### Marking Criteria

Essays will be assessed by the course leader and another examiner and the marks given will reflect their judgement of four distinct categories of competence:

**1. Presentation and Style.** This refers to both the physical presentation of the essay and the style of writing. It includes: spelling and grammatical competence; the clear, consistent and comprehensive presentation of references and bibliography; the clarity, lucidity and vivacity of a student's writing skills.

**2. Structure.** This involves the organization of the material into logical and coherent sections for analysis, with a clear thread of argument throughout.

**3. Argument and Critical Analysis.** This refers to the way that the argument is advanced and how the analysis is developed according to common academic norms as appropriate to the piece of work. For example: the ability to describe accurately and discuss succinctly relevant information and ideas; the ability to summarise, integrate and evaluate debates found in the academic literature; the ability to understand and reflect on theoretical and/or abstract material; the ability to identify and evaluate assumptions and contextual factors; the ability to manipulate ideas critically; the ability to engage with complex arguments and a variety of viewpoints; the ability to sustain and develop a focused argument; the ability to address issues in fresh ways; the ability to offer original ideas or insightful interpretations.

**4. Use of Sources.** This refers to the judicious and appropriate use of documentary sources or empirical data, which are relevant and adequate to the overall argument, as well as to a variety of academic literature that has a bearing on them and the issues that they raise. Credit can also be given for identifying appropriate sources through personal initiative and using them to make a new or distinctive contribution.

Since each criteria has multiple aspects, a positive achievement on some aspects can balance or compensate for weaknesses on other aspects and vice-versa. Where necessary, a judgement on how this applies is agreed by the examiners, subject to confirmation by the Court of Examiners.

### MTh Grade Bands

0-29	Highly unsatisfactory - Fail
30-39	Very weak - Fail
40-49	Weak - Pass
50-59	Satisfactory
60-69	Good
70-79	Excellent
80+	Truly outstanding

**An essay marked below 40 is deemed unsuccessful. Please refer to the MTh calendar entry for relevant regulations. A pass mark is from 40 to 69 inclusive. An essay marked 60 or above is deemed to be with merit for the purpose of awarding prizes. An essay marked 70 or above is in the Distinction class. For progression to the third year of the MTh the calendar entry stipulates that students must achieve a mark of 50 or above in no less than 50% of modules.**



Grades are determined by judgments across the criteria and do not necessarily represent the same band of achievement on all criteria. Positive achievements on some criteria balance or compensate for weaknesses on other criteria and *vice-versa*. The final grade reflects the weighting of the different variables in this judgement, as agreed by the examiners, and subject to confirmation by the Court of Examiners. Feedback on assignments will be returned to students in line with the TCD marking policy for post-graduates.

For example:

0–29 A highly unsatisfactory level of achievement across the criteria.

30–39 A very weak level of achievement across criteria OR so highly unsatisfactory on at least one criteria that achievements on other criteria do not balance this.

40–49 A weak level of achievement across the criteria OR a very weak level of achievement on at least some criteria balanced by at least satisfactory achievement on others.

50–59 A satisfactory level of achievement across the criteria OR a good level of achievement on some criteria balancing weaknesses in others.

60–69 A good level of achievement across the criteria OR an excellent level on some criteria and at least satisfactory on all criteria.

70–79 An excellent level of achievement on all the criteria OR a truly outstanding achievement on some of the criteria and at least satisfactory on all criteria.

80+ Truly outstanding achievement on all criteria.

Students will normally receive a report based on the internal examiners' assessment of their essays. This report is intended to indicate whatever merits and defects the essay contains and to explain the basis of the mark given. It is particularly important that students consult the essay supervisor on receipt of a report, if they wish to discuss further the points made in it. If the essay falls below the minimum required standard and was submitted by the required deadline, the report can help with revision.

Marks on the essay reports are provisional until agreed at the Court of Examiners. Students will receive a transcript confirming their final essay marks following the Court of Examiners.

Essays may at times be presented in summary or note form in seminars, where fellow-students and staff will help with comments and suggestions for improvement, if necessary.

## COURSEWORK REGULATIONS FOR ALL CITI STUDENTS

The following rules from the Department of Religions and Theology, TCD, have been shortened and adapted.

**1** Essays are important for a number of reasons. They are immensely enjoyable in helping you to learn how to construct an argument and defend a position. If you learn to improve your essay skills that will help your mental presentation and spoken presentation in many areas of life. Essays are also an important source of feedback for your teachers. Essays tell them both how you are coping with the subject, how well you are learning the necessary skills, and also how their presentation of the course comes across.

**2** When you write an essay do not reproduce other peoples' work without clear acknowledgement. This rule should be followed with all the material you use in your work, whether it consists of original sources, secondary reading or even other students' essays. **Unacknowledged copying is plagiarism**; it is considered an extremely serious offence and may lead to sanctions imposed by the University [For fuller details **see further page 145.**] Furthermore, plagiarism is a violation of integrity and as such is a serious matter for ministerial formation and suitability for ordained ministry. CITI regards plagiarism as a very serious matter. Therefore, it is CITI policy that students check all essays for plagiarised material using the Turnitin software programme.

**3** Individual module marks contribute towards your overall marks.

**4 Penalties for unauthorised late submission**—Please note that these penalties will be strictly observed. Due dates for coursework are specified in the handbook. Failure to meet these deadlines will result in a penalty of 10% of your total mark being deducted per week. Coursework that is more than four weeks late without a previously arranged extension will not be accepted. If there is a good reason why you will not be able to make the deadline you will need to request a revised deadline from the appropriate lecturer **before** the original deadline. Revised deadlines will only be granted in exceptional circumstances and in the case of illness you should provide a doctor's certificate. **Students should be aware that extensions are for extraordinary circumstances and should not be used as a matter of course to compensate for poor time management.**

**5** Learning to write clear, succinct and well-structured essays is an important part of your course and so you should adhere to the specified word-limits. Lecturers may penalise your work if it is too short or refuse to read material greatly beyond the limit. **Students are strongly urged to avail of the services of TCD's Student Learning Development department in this regard. A full-timetable of workshops and resources is available at <http://studentlearning.tcd.ie>**

**6** At the front of every essay you should place the completed **Assignment Cover Sheet**. A copy of the cover sheet is included in this handbook. The name of the module (in the space marked worked submitted for) and lecturer's name should be clearly indicated on the cover sheet. For spirituality and integrative seminar submissions, your tutor's name should be listed in the space marked lecturer.

**7** Every essay should be typed.

**8** All essays must be delivered to the office by 12pm on the due date. Essays that are delivered after 12pm will be deemed as a late entry. You are required to hand in two hard copies and a further electronic copy. The electronic copy must be sent to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie). Please save this file as a pdf document. This can be easily achieved in Microsoft Word 2010 through the save as function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialogue box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialogue box allowing you to select where on your hard drive to save the pdf file. Each of the hard copies must have an assignment coversheet attached, which is fully and properly completed. Students should also retain personal copies of all work submitted. Essays are not to be submitted to the individual lecturers.

**9** When you hand in essays it is your responsibility to keep a copy (and when writing essays on a computer remember to back up your work frequently).

**10** Instructions for coursework from tutors should be observed and attention paid to layout, footnotes, bibliography etc. The Dissertation must be submitted in dissertation format, guidelines for which are provided in this handbook.

**11** All written work must conform to the Chicago Manual of Style (15th ed.) for referencing purposes and to the Oxford Guide to Style for matters of use of the English language (grammar, punctuation, abbreviations and the like). Dissertations selected for publication in the Braemor Studies Series must be adapted to conform to Braemor Style prior to publication. This adaptation is the responsibility of the student.

**12** Students are advised that they will not be given academic credit for the same work more than once. For this reason they are encouraged to choose essay titles that do not present the appearance of overlap. If a situation should arise in which a student has apparently submitted the same or substantially the same piece of material for credit twice (whether for the same module or separate modules), the essay submitted second will be given a mark of zero.

**13** In the event that students fail and must resubmit an assignment, resubmissions should be turned in a timely manner keeping in mind the necessity of double marking prior to the court of examiners. Any resubmissions which do not arrive in time for double marking will not be considered in evaluation of whether a student progresses to the next year. The student, not the staff member, is responsible for ensuring that resubmissions are completed within the specified time limit. Please also refer to the MTh Calendar entry for regulations regarding assessment and progression.

**14** Assignments that are over their word limit by more than 10% of the total word count will be penalised by a deduction of 10% off of the total assignment mark.

**15** Essays should be turned in and will be marked in anonymised form using the student's Trinity ID number as their identifier. The student's name should appear nowhere on the submitted essay document.

**16** Dissertations will not be anonymised for marking but will be double blind marked.

**17** CITI adheres to TCD policies on student appeals.

THE CHURCH OF IRELAND THEOLOGICAL INSTITUTE  
COURSEWORK COVER SHEET

All written work must be submitted to the CITI office in duplicate. A completed cover sheet must be attached to each copy

(To be completed by the student)

**STUDENT NUMBER:.....123456.....**

**YEAR:.....2017-18**

**MODULE CODE ...TH8824.....**

**LECTURER: .....lecturer’s surname.....**

**TITLE OF WORK: ....‘essay title as given on syllabus’ .....**

**DATE WORK DUE.....xx/xx/xx.....**

**DATE SUBMITTED TO TURNITIN:.....xx/xx/xx.....**

AGREED FINAL MARK: \_\_\_\_\_ DATE: \_\_\_\_\_

(First marker)

**COMMENTS:**

**Signed:\_\_\_\_\_ Date:\_\_\_\_\_**

(Second Marker)

**COMMENTS:**

**Signed:\_\_\_\_\_ Date:\_\_\_\_\_**

## STUDY SKILLS FOR CITI STUDENTS

### General Recommendations:

#### 1. Know Your Study Style

Every person thinks and learns differently. Some students are most alert and awake in the morning while others find evenings their most productive study time. Some will learn best by discussing their readings with classmates while others will find quite reflection and journaling on readings more effective for them. Some students need some background noise to focus on their readings and other students require total silence in order to study. As you begin a new course reflect on what has worked well for you in the past. If you are unsure, try out several options until you settle on an approach that works well for you. Make sure that whatever you learn about your study style, you incorporate that into your study habits. If you know you work best in the mornings, adjust your schedule to allow you to work on your assignments in the mornings. If you need group interaction, find other students for whom that is also a helpful study style. Keep in mind that as your life and topics of study change, your study style may change as well. The beginning of a term is a good time to reflect on whether your current study habits are still serving you well or whether they need adjustment.

#### 2. Know the Specific Needs of Your Module

Some modules will require different study approaches. Some modules will be heavily focused on completing assigned readings. For these, strategies for remaining engaged and inquisitive while reading will be important. For other modules memorization of key concepts will be significant. For these modules regular review is an important strategy. Language courses will require regular (even daily) practice in order to gain confidence and proficiency. If you are unsure about what approaches are best suited to your module, speak with your lecturer.

#### 3. Dedicate Regular Time

Whether your study is morning or evening, group or solitary, reading or review, you will need to dedicate regular time to study for each module. The best learning happens progressively and regularly over the course of a term. Waiting until just before an assignment is due or an exam is being given will decrease the effectiveness of your study. Working steadily and regularly over the course of the term allows you to feel in control of your study schedule and gives you time to work ahead, pursue questions of particular interest, and review gradually and without panic.

#### **4. Read Actively**

Many of your courses in theological education will require significant amounts of reading. Rather than simply treating these readings as an exercise in absorbing information, treat them as conversations with an expert author. Read with pen or pencil in hand. Along the way note questions you have for the author. Read with these questions in mind and seek answers for them. Many students will also find it helpful to discuss their readings with their classmates. You might find it useful to discuss the questions the reading raised for you, or to see how much of the material you are able to recall for your classmates without the aid of your book.

#### **5. Review Often**

You will have many pages of notes and these will build over the course of the term. These will include the notes you take during lectures as well as those things you note while reading or discussing the readings with your classmates. Make a regular practice of reading over these notes beginning early in the term. Regular reading reinforces the material and will help you integrate the learning you have already done with those topics you are encountering later in the term.

#### **6. Allow 'Steeping' Time**

Just as a good pot of tea needs time in order to reach its full strength, your ideas need time to gain clarity and focus in your mind. If a module has a research paper or seminar presentation attached to it, choose your topic early in the module and begin reading on it a little at a time. As the semester progresses jot notes to yourself as you have ideas related to your topic. You may be surprised when these ideas come to you. You will want to always keep a pencil and paper handy for noting ideas. Good theological thinking takes time and integration. Allow for this integration by beginning your projects early and reflecting on them periodically throughout the term.

#### **7. Where To Go for Help**

Raise specific concerns with your lecturer early in the module. He or she may have suggestions for you related to your particular needs and the content of the module.

Make use of the resources available to Trinity students through the learning services office. Information about these services is available on their website: <http://www.tcd.ie/CAPSL/students/learning>. Further help, including workshops and one to one sessions is available through the student learning department: <http://student-learning.tcd.ie>.



## PLAGIARISM

*These rules can be found in The University of Dublin Calendar*

**68** Plagiarism is interpreted by the University as the act of presenting the work of others as one's own work, without acknowledgement.

Plagiarism is considered as academically fraudulent, and an offence against University discipline. The University considers plagiarism to be a major offence, and subject to the disciplinary procedures of the University.

**69** Plagiarism can arise from deliberate actions and also through careless thinking and/or methodology. The offence lies not in the attitude or intention of the perpetrator, but in the action and in its consequences.

Plagiarism can arise from actions such as:

(a) copying another student's work;

(b) enlisting another person or persons to complete an assignment on the student's behalf;

(c) quoting directly, without acknowledgement, from books, articles or other sources, either in printed, recorded or electronic format;

(d) paraphrasing, without acknowledgement, the writings of other authors.

Examples (c) and (d) in particular can arise through careless thinking and/or methodology where students:

(i) fail to distinguish between their own ideas and those of others;

(ii) fail to take proper notes during preliminary research and therefore lose track of the sources from which the notes were drawn;

(iii) fail to distinguish between information which needs no acknowledgement because it is firmly in the public domain, and information which might be widely known, but which nevertheless requires some sort of acknowledgement;

(iv) come across a distinctive methodology or idea and fail to record its source.

All the above serve only as examples and are not exhaustive.

Students should submit work done in co-operation with other students only when it is done with the full knowledge and permission of the lecturer concerned. Without this, work submitted which is the product of collusion with other students may be considered to be plagiarism.

**70** It is clearly understood that all members of the academic community use and build on the work of others.

It is commonly accepted also, however, that we build on the work of others in an open and explicit manner, and with due acknowledgement. Many cases of plagiarism that arise could be avoided by following some simple guidelines:

(i) Any material used in a piece of work, of any form, that is not the original thought of the author should be fully referenced in the work and attributed to its source. The material should either be quoted directly or paraphrased. Either way, an explicit citation of the work referred to should be provided, in the text, in a footnote, or both. Not to do so is to commit plagiarism.

(ii) When taking notes from any source it is very important to record the precise words or ideas that are being used and their precise sources.

(iii) While the Internet often offers a wider range of possibilities for researching particular themes, it also requires particular attention to be paid to the distinction between one's own work and the work of others. Particular care should be taken to keep track of the source of the electronic information obtained from the Internet or other electronic sources and ensure that it is explicitly and correctly acknowledged.

**71** It is the responsibility of the author of any work to ensure that he/she does not commit plagiarism.

**72** Students should ensure the integrity of their work by seeking advice from their lecturers, tutor or supervisor on avoiding plagiarism. All schools and departments should include, in their handbooks or other literature given to students, advice on the appropriate methodology for the kind of work that students will be expected to undertake.

**73** If plagiarism as referred to in §68 above is suspected, in the first instance, the head of school will write to the student, and the student's tutor advising them of the concerns raised and inviting them to attend an informal meeting with the head of school, and the lecturer concerned, in order to put their suspicions to the student and give the student the opportunity to respond. The student will be requested to respond in writing stating his/her agreement to attend such a meeting and confirming on which of the suggested dates and times it will be possible for the student to attend. If the student does not in this manner agree to attend such a meeting, the head of school may refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under CONDUCT AND COLLEGE REGULATIONS §2.

**74** If the head of school forms the view that plagiarism has taken place, he/she must decide if the offence can be dealt with under the summary procedure set out below. In order for this summary procedure to be followed, all parties attending the informal meeting as noted in §73 above must state their agreement in writing to the head of school. If the facts of the case are in dispute, or if the head of school feels that the penalties provided for under the summary procedure below are inappropriate given the circumstances of the case, he/she will refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under CONDUCT AND COLLEGE REGULATIONS §2.

**75** If the offence can be dealt with under the summary procedure, the head of school will recommend to the Senior Lecturer one of the following penalties:

- (a) that the piece of work in question receives a reduced mark, or a mark of zero; *or*
- (b) if satisfactory completion of the piece of work is deemed essential for the student to rise with his/her year or to proceed to the award of a degree, the student may be required to re-submit the work. However the student may not receive more than the minimum pass mark applicable to the piece of work on satisfactory re-submission.

**76** Provided that the appropriate procedure has been followed and all parties in §73 above are in agreement with the proposed penalty, the Senior Lecturer may approve the penalty and notify the Junior Dean accordingly. The Junior Dean may nevertheless implement the procedures as referred to under CONDUCT AND COLLEGE REGULATIONS §2.

**77** The director of teaching and learning [postgraduate] may also attend the meeting as appropriate. As an alternative to their tutor, students may nominate a representative from the Student's Union to accompany them to the meeting.