



The Church of Ireland Theological Institute

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

# Student Handbook 2019– 2020

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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 underwent an extensive and highly favourable review in 2015, and has been restructured in order to realise an enhanced suite of modules and a shorter version of its part-time pathway. This commenced in 2017. The External Quality Review Report can be accessed on the TCD website at: <https://www.tcd.ie/teaching-learning/quality/reviewersreports5.php> and, in addition, CITI’s Quality Statement can be found on page 25 of this Handbook. The Bishops’ Review can be found at: <https://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 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 a 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, <https://www.theologicalinstitute.ie/> and/or disseminated via email.

# ACADEMIC CALENDAR

## September 2019: TCD MICHAELMAS TERM

- 6-8: Year 1 Introductory Weekend (1<sup>st</sup> year Full-time and all Part-time)
- 6: Registration in TCD at 9.30am
- 7: Bar-b-que
- 9: Semester 1 commences
- 9-13: Residential Week for Internship Students

## October 2019:

- 2: CITI Governing Council Meeting, 2 pm
- 11-13: Part-time MTh Weekend and Interns
- 12: Reader Study Day
- 14-18: Residential Week for Internship Students
- 14: Student House Meeting at 1.15pm
- 17: MTh Course Management Committee Meeting 10.00am TCD
- 21-25: Reading Week for Years 1, 2 and interns
- 28: Bank Holiday

## November 2019:

- 8-10: Part-time MTh Weekend & Interns
- 6: Association of Mission Society (AMS)-Catherine Little – Missions Fair
- 9: Foundation Access Course (FAC)
- 11-15: Residential Week for Internship Students
- 29: Semester 1 ends

## December 2019:

- 2-6: Reading/Writing/Assignments Week
- 6-8: Part-time MTh Weekend & Interns
- 9-11: Residential Week for Internship Students
- 9-12: End of semester week
- 13: Downes Michaelmas Term Essays Due by 12.00 noon
- 10: Advent Carol Service
- 11: Christmas Dinner

## January 2020: TCD HILARY TERM

- 10-12: OLM Weekend conference
- 14-16: (PDD) Professional Development Days
- 17-19: Part-time MTh Weekend & Interns
- 20: Semester 2 commences
- 20-24: Residential Week for Internship Students (Christian Unity)

## February 2019:

- 6: MTh Course Management Committee Meeting 10.00am TCD
- 14-16: Part-time MTh Weekend & Interns
- 15: Reader Study Day
- 17-21: Residential Week for Internship Students
- 17: Student House Meeting at 1.15pm
- 17-18: Featherstonhaugh Lecture Series: Right Revd Dr Rowan Williams
- 21-23: Fit for the Purpose Weekend 26: Ash Wednesday Retreat
- 26: Ash Wednesday Retreat

**March 2020:**

- 2-6: Reading Week for Years 1 & 2 and Interns
- 16-20: Residential Week for Internship Students
- 17: St Patrick's Day Bank Holiday
- 20: Submit portfolios to the office for final year students by 7pm
- 20-22: Part-time MTh Weekend & Interns

**April 2020:**

- 6-8: Residential Week for Internship Students
- 6: Full-time written dissertation submission by 12 noon
- 7: Portfolio *Viva Voce* Examinations - 3rd Year full-time Students
- 8: Downes Extemporary Speaking Competition
- 10: Semester 2 ends
- 12: Easter Sunday
- 13: Easter Monday holiday

**TCD TRINITY TERM**

- 17: Carrowdore Exhibition Prize & Downes Hilary Term essays due 12 noon
- 24-25: Portfolio *Viva Voce* Examinations for Part time final year students 12 noon
- 24-26: Part-time MTh Weekend and Interns
- 27: Disseration Proposal submissions

**May 2020:**

- 4 Bank Holiday
- 7-9: General Synod, Croke Park
- 15-17: Part-time MTh Weekend & Interns
- 15: Part-time dissertation submission deadline, 7PM
- 18-22: Integrative Seminar (1, 2 & 3 Year Full-time Students)
- 18-22: End of Year Week & Residential Week for Internship Students
- 20: Dissertation Proposal Presentations
- 21: End of Year Liturgy, Placement Debrief, Bar-b-que
- 22: Internship Training Day

**June 2020:**

- 1: Bank Holiday
- 6: Foundation Access Course and Reader Study Day
- 8-12: Intensive Elective Module
- 16: *Viva Voce* Examinations for final year Students
- 17: Court of Examiners

## Institute Staff



**The Revd Canon Maurice Elliott** (MA, BTh, MPhil, PhD)

**Director of the Theological Institute**

Email: [mauriceelliott@theologicalinstitute.ie](mailto:mauriceelliott@theologicalinstitute.ie)

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' and is a member of the Chapter of Christ Church Cathedral. 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.

To view Maurice's profile electronically please click [here](#)



**Katie M Heffelfinger** (BA, MDiv, ThM, PhD)

**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. She has written a recently published article on the poetic juxtaposition of the Servant and Zion in Second Isaiah. An article on Second Isaiah's reuse of Lamentations' poetic imagery is forthcoming. Katie is currently writing a commentary on Isaiah 40-66 and a book on Salvation in the Hebrew Bible.

To view Katie's profile electronically please click [here](#)



**The Revd Patrick McGlinchey (BA, BTh, MA, PhD)**

**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.

To view Paddy's profile electronically please click [here](#)



**Bridget Nichols (BA, MA, PhD)**

**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.

To view Bridget's profile electronically please click [here](#)



**The Revd William Olhausen**  
BA, MA, CPE, Barrister, BA, PhD  
**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 and has been the theological adviser to the Archbishop of Dublin since 2014. He is married to Tanya and has three adult daughters.

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**Bursar & Secretary to the Staff**  
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Hazel Connor (Office Assistant)

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Nicholas Barlow – Assistant Manager, Catering  
June Walsh - Kitchen Assistant  
Alison McEvoy - Kitchen Assistant  
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## University of Dublin, Trinity College Staff

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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**, BA, MLitt, DTheol

### **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. Andrews University, Scotland (MLitt) and at Tübingen, Germany, where he earned his DTheol. 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** BA, MA, MPS, HDipEd, MIACT,

### **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 and referencing needs of those engaged in ministerial training. The Library further acts as the Church of Ireland's repository for its records, and access.

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 Leonard Madden or the 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. Please note that access to archives and manuscripts is 9.30-1.00 & 2.00-5.00 Monday to Thursday.

### Library Staff

Dr Susan Hood, Librarian & Archivist

Mr Bryan Whelan, Assistant Librarian

Mr Robert Gallagher, Library Administrator

Mrs Jennifer Murphy, Library Assistant

**Contact Details** (Telephone: 01 492 3979, Fax: 01 492 4770)

Representative Church Body Library,

Braemor Park, Churchtown, D14 N735

## Student Ordinands

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

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

### MTh — Full-time Year 2

Edwin Aiken	Down & Dromore
Rodney Blair	Armagh
Andrea Cotter	Connor
Sarah Crawford	Connor
Alistair Doyle	Dublin & Glendalough
Nathan Ervine	Connor
Claire Henderson	Derry
Leonard Madden	Dublin & Glendalough
Matthew Topley	Armagh
Anna Williams	Down & Dromore

### MTh — Full-time Year 1

Martin Steele	Connor
Norma-Jean Carney	Limerick
Alexander Chisnall	Dublin & Glendalough
Johnny Lowden	Connor
Elaine Pentland	Down & Dromore
Andrew Pierce	Kilmore
Philip McKinley	Dublin & Glendalough

## ILA Students

Imants Miezes

Latvian Evangelical Lutheran  
Church Abroad

## MTh — Part-time Year 1-3

Jane Burns

Dublin & Glendalough

Gareth Campbell

Connor

Scott Evans

Dublin & Glendalough

Andrew Neill

Connor

Andrew Moore

Down & Dromore

Sabrina Cooke-Nivet

Cork, Cloyne & Ross

Andrew Hay

Down & Dromore

Alan McCracken

Connor

## Part-time Deacon Interns

Jonathan Cockerill

Connor

Heather Cooke

Connor

## 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.

## Full-time Fellowship/Tutorial Groups 2019-20

Katie Heffelfinger	Patrick McGlinchey	Bridget Nichols
Jenkins Room	Common Room	Brown Room
Rodney Magennis	Chris West	Iain McAleavey
Edwin Aiken	Sarah Crawford	Anna Williams
Claire Henderson	Andrea Cotter	Leonard Madden
Matthew Topley	Imants Miezes	Philip McKinley
Nathan Ervine	Rodney Blair	Andrew Pierce
Johnny Lowden	Norma-Jean Carney	Elaine Pentland
Alistair Doyle	Martin Steele	Alexander Chisnall

## Part-time Fellowship/Tutorial Groups 2019-20

<b>Katie Heffelfinger</b>	<b>Bridget Nichols</b>
<b>Jenkins Room</b>	<b>Brown Room</b>
Jonathan Cockerill	Heather Cooke
Jane Burns	Sabrina Cooke-Nivet
Andrew Moore	Andy Hay
Scott Evans	Gareth Campbell
Andrew Neill	Alan McCracken

## Student Officers

<b>Senior Student:</b> .....	Anna Williams
<b>Secretary:</b> .....	Andrea Cotter
<b>Treasurer:</b> .....	Andrea Cotter
<b>Class Student Rep:</b> .....	Sarah Crawford
<b>Marsh Society Rep:</b> .....	Leonard Madden
<b>Institute Fellowship Rep:</b> .....	Nathan Ervine
<b>Dearmer Society Rep:</b> .....	Edwin Aiken
<b>CITI Council Rep (FT):</b> .....	Rodney Blair
<b>CITI Council Rep (PT):</b> .....	Sabrina Cooke-Nivet
<b>Sports &amp; Entertainment:</b> .....	Alistair Doyle
<b>Grants Committee Rep:</b> .....	Matthew Topley
<b>Inter-seminary Rep:</b> .....	Edwin Aiken
<b>Liturgical Advisory Committee Rep:</b> .....	Anna Williams
<b>Course Management Committee Rep:</b> .....	Leonard Madden
<b>Charity Rep:</b> .....	Rodney Blair
<b>Covenant Council Rep:</b> .....	Claire Henderson

## 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 2019-2020 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

Induction for MTh Students takes place at Trinity College on Friday 6 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 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 can receive a replacement card at the Service Desk in the Watts building. Please note there is a €20 fee for any replacement without a Garda theft report. The Service Desk does not accept cash; you can pay this fee by Tcard or debit/credit card.

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. 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. The Church of Ireland Chaplain is Revd Steve Brunn.

# 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:

<https://www.tcd.ie/seniortutor/>

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: (01) 8961417

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

# SLD

## Student Learning Development

### Student Learning Development

[https:// student-learning.tcd.ie](https://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).

We would encourage all students to avail of these support services.

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 Theological College (Edgehill) is a ministry of the Methodist Church in Ireland, seeking to reflect the Methodist ethos of being 'a friend to all and an enemy of none.' Its hope is that all who share in the community of this College, whether Methodist or from another tradition of faith, will find themselves included, heard and respected.

Alongside a full programme of training and development for ordained ministry, the College provides a range of courses which offer learning and training opportunities for all who want to study theology, develop skills for ministry within the church and deepen their Christian discipleship. 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.

The covenant between the Church of Ireland and the Methodist Church in Ireland has encouraged a closer collaboration between Edgehill and the Church of Ireland Theological Institute. 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.

Edgehill Theological College partners with CITI to provide courses in Theology and Reflective Practice for Queen's University Open Learning. One of the Hubs is based in Edgehill. A range of students undertake these courses - OLM students, students training for ordained ministry and for local preacher ministry in the Methodist Church, as well as those who have an interest in studying theology.

**Edgehill Theological College is situated at Edgehill House, 9 Lennoxvale, Belfast, Co. Antrim, BT9 5BY.**

**Tel. (from NI): (028) 9076 7950; (from ROI) (048) 9076 7950**

## 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 extemporaneous 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, (3) Tuam, Killlala and Achonry, (4) 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.

# Theological Institute Quality Statement

CITI's commitment to quality complies with the Qualifications and Quality Assurance Act 2012. The Institute has a relationship with the University of Dublin governed by a Memorandum of Understanding. 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. 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:

- ongoing review of the structures of governance for CITI including the possibility of an annual meeting of the Governing Council and Bishops.
- commitment to further exploration of a new foundation course in partnership with the University of Dublin
- further consideration of possible use of the facility as a retreat centre
- ongoing development of crediting seminar work
- commitment to develop more broadly based bibliographies
- completion of trial period for students to present their dissertation proposal in a private session and not before student bodies

## 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. Those serving as Sacristans might usefully refer to the Sacristan Guidelines booklet which is available from the office.

### **Institute Chaplains:**

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

The 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 options, including informal prayer		

*On the principle 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.

# **Guidelines for Leading Worship in the Chapel**

## **Introduction**

*The Book of Common Prayer* of the Church of Ireland speaks of worship as God's gift to us, and our 'true and laudable service' to God. It defines the purpose of worship as 'drawing God's people into a fresh experience of the beauty of holiness' (Preface p.7). With that aim in mind, these guidelines are offered to help us all within The Church of Ireland Theological Institute to grow as a loving, worshipping and godly community. Families and guests are warmly welcome to attend chapel worship at any time.

Worship that is truly empowering is worship whose constituent parts have been carefully and thoroughly prepared. Leading worship consequently requires careful thought in advance. The way in which we lead worship should facilitate the prayers of others: it should not be simply an expression of our own preferences.

## **General Principles**

### ***Entries and Exits***

Movement in and out of the chapel should be dignified and unfussy. Some leaders of worship choose to pause and acknowledge the holy table when they enter and exit. It gives a visually better impression if all those involved (presiding minister, reader and server; or worship leader and reader) adopt the same style.

### ***A Natural Voice***

The aim in leading worship must be to speak clearly, audibly, and in a natural voice. Over dramatising the liturgy draws unhelpful attention to the speaker, and deflects attention from the message. It is a good idea to rehearse readings beforehand, ensuring that your voice is well-projected and that you are not reading too fast. Note difficult words and pronunciations, and in the case of passages with long, complex sentences, note natural pauses for breathing. It is important that the mood of the passage being read is clearly

communicated. At the same time, readers should bear in mind that the reading is a portion of scripture to be read, and not a dramatic oration. The most effective readers are those who are themselves felt to be addressed by the words they are reading.

### ***Clarity of Purpose***

The aim of the regular pattern of communal worship is to enable a gathered group of Christian believers to come before God in adoration, thanksgiving, penitence, intercession and supplication. This has a particular bearing on our intercessions.

Petitions should be addressed directly to God, and not to those present. They should avoid pointed allusions to individual or community behaviour.

### ***Careful Preparation***

Before leading worship in the chapel, check the lectionary and the intercession list in the sacristy. Readings should be marked: we use Cycle A at Morning Prayer and Cycle B at Evening Prayer. When assisting at Holy Communion, confirm with the preacher which passages will be used.

Avoid using too many books when leading worship, and make sure to mark the book(s) you will be using. If you have time, transfer your intercessions to a single card or sheet of paper. Mark the Prayer Book from which you will be leading, so that you can refer quickly to the service itself and to the collects and psalter. Staff and students sometimes request prayers for particular people and situations via the intercession list, and these requests should be included. The seasons of the Church's Year should be reflected in the prayers. It is also a good idea to check the news (local, national and international) before the service begins. Make sure that prayers are related to the content of the service and that intercessions are rooted in specific concerns.

## ***Introductions and Announcements***

Keep introductions to psalms, hymns, canticles, etc., brief. It is helpful to give directions about posture ('Please stand for the Canticle') and to indicate the method of recitation where appropriate ('We will say Psalm 23 by alternate half-verses, the leader taking the first half-verse, the people responding with the second half-verse'). It is also useful to give page numbers, especially when a number of visitors are present. Things that follow automatically, e.g. the Apostles' Creed and collects, do not need to be announced, unless there is a special need to assist visitors unfamiliar with the Prayer Book.

Intercessions should not be long and rambling, and should be clearly focused (see above under 'Careful Preparation'). If you are using a responsive form, announce this at the beginning and take the congregation through it once before making the first petition (e.g. 'The response to 'Your Kingdom come' is 'Your will be done'). Responsive intercessions aid participation. In non-responsive forms, a bidding to each prayer helps worshippers to concentrate and join their own prayers to those of the intercessor. All forms of intercession should end in a way that allows a corporate response.

## ***Preparing Printed Orders of Service***

If you are preparing an order of service for printing, please set it in 16 point type, and in a font that is easy to read (Arial, Gill Sans, Calibri, Verdana). It can be emailed to Jane Kelly as a Word document for printing, allowing adequate time for this to be done. Proof-read a final draft carefully before a full set of copies is printed.

## **Resources**

Many helpful publications and other resources are available for planning worship. Consider online materials (the C of E Common Worship website often provides excellent seasonal material), the extensive collection of resources for worship in the RCB Library, and books in the CITI sacristy, e.g. *New Patterns for Worship*. The Church of Ireland Daily Prayer app and *Common Worship Daily Prayer* both offer attractive forms of intercession to be used through the week.

## **Dress Code**

Informal dress is appropriate for leading or assisting at worship, except at services for which cassock and surplice are stipulated (at some of the daily offices, and always at the Eucharist). Cassocks look best with black shoes. Deacons assisting at the Eucharist should wear a stole in the colour of the season, or a preaching scarf. A suggested place to purchase robes is a company called J&M Sewing, <https://www.jandmsewing.com/>

## **After the Service**

Immediately after the service, officiants and lectors should sign the preacher's book. Tutors and other members of staff are always available to discuss the presentation of the service and to advise on such things as delivery, choice of music, and the balance between the voices of the worship leader and the congregation.

## **Some Further Comments on Specific Aspects of Liturgy**

### ***Inclusivity***

Modern liturgy employs inclusive language. This acknowledges that the meaning and usage of words change over time, and that words which were once understood to encompass men and women now sound exclusively masculine. Our use of language in worship should therefore be consciously inclusive. The BCP 2004 is generally inclusive, but in some sections it would be clumsy and convoluted to 'inclusivise' much of the language inherited from the 1662 BCP. This applies to all Order One forms of service, and to Compline. Intercessions should employ inclusive language, and when readings are from the NRSV, they too will be inclusive. Remember that Psalm 8 is provided in two versions in the BCP 2004: normally form 2 would be used.

Gender is the principle motive for purposeful inclusiveness, but be aware that there are also acute sensitivities around other categories, such as ethnicity and disability. Inclusivity must now be interpreted as providing as widely as possible for welcome and participation: wheelchair access, large print orders of service, care in using the lectionary, gluten free bread, and signing for the deaf all belong to this conversation.

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

The reading of Holy Scripture is central to the Church of Ireland's worship and spirituality. Through the Scriptures, we encounter the story of the mighty acts of God, and are called to respond to God's saving love. Those reading the Scriptures must understand the significance and the privilege of their task. Scripture readings are usually from the New Revised Standard Version (other versions may sometimes be used). Readings are generally introduced in a straightforward way, e.g. 1 Samuel 12.5-10 would be introduced thus: 'A reading from the first book of Samuel, Chapter 12, [beginning at] verse 5'. There is no need to state at which verse the reading ends. There are guides available to assist those introducing readings. Remember to distinguish between 'books' and 'letters', and not to attribute to St Paul letters that were not written by him. The Book of Revelation does not have an S (Revelations).

Readings normally end, 'Here ends the first/ second reading', with silence (sometimes the best way of dealing with 'hard sayings' or passages describing particularly violent and unedifying events), or 'This is the word of the Lord'. Consider a brief contextualising summary before you begin to read, if the passage you are reading is in the middle of a much longer narrative or an extended prophetic utterance.

### ***Psalms***

The psalms are often said antiphonally (the leader reading the odd verses and the people responding with the even verses), but there are other creative, imaginative and original ways of using the psalms in worship. These include saying the psalms by half-verse, using men's and women's voices in an alternating pattern, and reflective, dramatic or musical presentations. There are settings which are manageable for a congregation, such as those by Cadden and Thompson, as well as metrical settings in standard hymnals. You will also find responsorial settings of the psalms, which can be very effective in congregational settings. When more than one psalm is appointed, there may be a single *Gloria* at the end of the set. The *Gloria* is not usually recited after the Gradual Psalm (between the Old and New Testament Readings at the Eucharist), and is omitted in Holy Week.

### ***Canticles, Collects and Hymns***

The BCP 2004 provides a wide selection of canticles, with guidance on appropriate use. *The Church Hymnal* and *Thanks & Praise* include metrical settings of a number of canticles. We use the collects in BCP 2004. The collect of the day is always said at morning and evening prayer and at the Eucharist. One or more of the additional collects provided in the orders for morning and evening prayer normally follow the collect of the day.

Hymns, when included at morning and evening worship, are chosen by the person leading. The number should be in proportion to the length of the service: a maximum of two hymns (one of which might be a sung canticle) at morning and evening prayer, and four at the Eucharist will give the right

balance. Choices should take account of the Church's Year, the readings, and the time of day. The Church Hymnal has useful sections for times of day, seasons, festivals and special occasions, and a scriptural index.

At the Eucharist, the presiding minister chooses the hymns. Remember to inform the chapel musician(s) in good time so that piano accompaniments can be practiced. Introduce new and unfamiliar material gradually, and try to balance it with well-known hymns and songs. Consider a short congregational hymn practice before the service begins, when a new item is being sung for the first time.

### ***Creeds & Penitence***

The custom at CITI is to recite the Apostles' Creed in the morning, and to use an authorised form of confession and absolution in the evening. In other words, there is no confession in the morning, and no creed in the evening. The Apostles' Creed is the only creed permitted in the orders for Morning and Evening Prayer. Other authorised confessions of faith may be used at services of the word. The Nicene Creed is specified for use at the Holy Communion. It may be omitted on ordinary weekdays or festivals that are not principle holy days. Principle holy days are designated by the colour red in the lectionary. Absolutions are pronounced by an ordained member of staff. If no member of the clergy is present, the alternative prayer on p.102 of the BCP is used.

### ***Congregational Texts***

The opening lines of the Lord's Prayer, the Creeds, the confession, the *Gloria in Excelsis*, and any other prayers that are said by all in unison are not repeated by the people after the worship leader.

### ***Intercessions***

The outline suggested for the Prayers of the People (Holy Communion Two) is a useful template: we pray for the universal Church of God, the nations of the world, the local community, those in need, and we remember and give thanks for the faithful departed. Prayer *for* the dead is not the practice of the Church of Ireland.

When developing intercessions under these categories, avoid ‘informative prayer’ (‘Dear Lord, as you know, there was a missile strike in the Yemen this morning’). Always exercise discretion in praying specifically for individuals.

Consider varying the prayers by using an alternative set of intercessions, by sensitive use of extemporary prayer, or with symbolic acts. One of the underlying principles of the BCP 2004 is ‘acceptable flexibility’ (p. 75).

In prayers that address persons of the Trinity, be consistent. A common error is to fall into patripassianism (‘Dear Father, we thank you that you died for us on the cross’). Try to use a consistent register and style of language: contemporary language worship requires contemporary language intercessions. The same is true to some extent in traditional language worship, but be careful about composing mock Tudor prayers which sound pompous and absurd.

Intercessions should leave some space for silent prayer. Those leading should seek opportunities to include the needs of members of the community (tactfully and with permission from individuals), and invite open and generous praying for one another. As we pray together several times a day, it is not necessary to pray for all things at all services. The Church of Ireland Daily Prayer app offers intercessions with a different focusing theme for each day – this is a helpful model for shaping your own prayers.

## ***Silence***

Silence is kept in chapel before the service begins. If you are leading worship, try to arrive at least ten minutes before the service starts, so that you have time to find pages in relevant books (copies of those needed for each service are displayed on the table at the chapel door) and settle yourself. When a period of silence is called for during the service itself, it should be observed without interruption. This applies to periods of silent intercession (leaders should not break in with suggestions to direct the congregation's prayers), and to the Great Silence after all have received communion at the Eucharist. The leader should be careful to mark the beginning and end of a period of silence distinctly, and should judge the length carefully. Two or three minutes can be a long time.

## ***Services of the Word***

Please observe the guidelines in the BCP (p. 165) when preparing a service of the word. These guidelines are not restrictive and are designed to encourage creativity. Where alternatives to standard authorised texts are permitted (e.g. confessions of faith, forms of confession and absolution), use them with an eye to the coherence and integrity of the total act of worship.

## ***Pioneer Ministry***

The Ordinary has given permission for other styles of worship to be used occasionally. These might take place in one of the lecture rooms if a spatial configuration is needed which cannot be achieved in the chapel. Remember that the chapel furniture itself is movable. Experimental forms of worship need a lot of planning and a sense of timing. Those wishing to explore their possibilities should consult their tutors and think carefully about theme, purpose, movement, music, and congregational participation.

## ***The Holy Communion***

The Eucharist is ‘the central act of Christian worship of the Church’ (BCP p. 75). The Wednesday evening Eucharist is a community celebration, and all students are expected to be present. Communion is celebrated on Principle Holy Days (apart from Good Friday) and on Festivals. Careful preparation is required of all who assist at Holy Communion in the chapel. They usually take responsibility for reading the Old and New Testament Readings, preparing the intercessions, administering the chalice, and pronouncing the dismissal. When assisting, always check the details of the service with the presiding minister. Styles of presiding and expectations of those assisting can vary.

The server prepares and leads intercessions at the Eucharist (see above under ‘Careful Preparation’ and ‘Intercessions’). The intercessions should be relatively brief. From time to time, it is good practice to use a variety of voices, provided that all involved are clear about the nature of their involvement and are ready for their cues. As the Eucharist itself is an act of thanksgiving, prayers offering thanks should be used sparingly.

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## Chapel Rota Semester One Michaelmas Term

DATE	PRESIDING MINISTER	PREACHER
11 <sup>th</sup> September	Maurice Elliott	Patrick McGlinchey
18 <sup>th</sup> September	Patrick McGlinchey	Katie Heffelfinger
25 <sup>th</sup> September	William Olhausen	Maurice Elliott
2 <sup>nd</sup> October	Archbishop Michael Jackson	Archbishop Michael Jackson
9 <sup>th</sup> October	Maurice Elliott	Christopher Hill
11 <sup>th</sup> October (St Philip the Deacon)	Patrick McGlinchey	Bridget Nichols
16 <sup>th</sup> October	Patrick McGlinchey	Lesley Robinson
18 <sup>th</sup> October (St Luke)	Maurice Elliott	Intern/tut. group (P McGlinchey)
23 <sup>rd</sup> October	Reading Week	Reading Week
30 <sup>th</sup> October	Stephen Farrell	Bridget Nichols
6 <sup>th</sup> November	Maurice Elliott	AMS – Catherine Little
13 <sup>th</sup> November	Patrick McGlinchey	Rodney Magennis
20 <sup>th</sup> November	Ruth Noble	David McClay
27 <sup>th</sup> November	Cathy Hallissey	Robbie Robinson
11 <sup>th</sup> December	Patrick McGlinchey	Christopher West

## Chapel Rota Semester Two Hilary Term

DATE	PRESIDING MINISTER	PREACHER
22 <sup>nd</sup> January	Maurice Elliott	Nigel Mackey
29 <sup>th</sup> January	Patrick McGlinchey	William Olhausen
5 <sup>th</sup> February	Maurice Elliott	George Davison
12 <sup>th</sup> February	Alan Breen	Stephen Spencer
19 <sup>th</sup> February	Rob Jones	Iain McAleavey
26 <sup>th</sup> February (Ash Wednesday)	No chapel service	No chapel service
4 <sup>th</sup> March	Reading Week	Reading Week
11 <sup>th</sup> March	Nigel Pierpoint	Susan Green
18 <sup>th</sup> March (St.Joseph)	Patrick McGlinchey	Emma Lynch (AMS)
25 <sup>th</sup> March	Maurice Elliott	Mark McConnell
1 <sup>st</sup> April	Abigail Sines	Chris Matchett
9 <sup>th</sup> April (Thursday)	Katie Heffeling's group to organise	Katie Heffeling's group to organise
21 <sup>st</sup> May 2020 (Ascension Day)	Patrick McGlinchey	Maurice Elliott

## Part-time Chapel Rota

Date	Presiding Minister	Preacher
8 <sup>th</sup> September	Patrick McGlinchey	Anna Williams
13 <sup>th</sup> October	Maurice Elliott	Andy Hay
10 <sup>th</sup> November	Patrick McGlinchey	Sabrina Cooke-Nivet
8 <sup>th</sup> December	Gordon Linney	Alan McCracken
19 <sup>th</sup> January	Caroline Casserly-Farrar	Katie Heffelfinger
16 <sup>th</sup> February	Maurice Elliott	Patrick McGlinchey
22 <sup>nd</sup> March	Gordon Linney	Bridget Nichols
25 <sup>th</sup> April (St Mark)	Maurice Elliott	BN Tutorial Group
26 <sup>th</sup> April	Suzanne Harris	Andy Moore
17 <sup>th</sup> May	Patrick McGlinchey	Maurice Elliott

### Chapel Rota:

September: KH  
 October: BN  
 November: KH  
 December: BN  
 January: KH

February: BN  
 March: KH  
 April: BN  
 May: KH

## Spirituality Programme

Week	Semester 1	Chapel	Semester 2	Chapel
1	Spirituality of Millennials Greg Fromholz	KH	Expository Sermon (* Michael Burrows)	KH
2	Spiritual Disciplines (Patrick McGlinchey)	PM	Pauline Spirituality (William Olhausen)	BN
3	Spirituality of the Prayer Book (*Harold Miller)	BN	Spirituality of Poetry (Katie Heffelfinger)	PM
4	Knowing God (Maurice Elliott)	PM	Anglican Spirituality (Bridget Nichols)	KH
5	Wesleyan Spirituality (Katie Heffelfinger)	BN	Evangelical Spirituality (Maurice Elliott)	PM
6	Spirituality and Mission (Barry Forde)	PM	Spirituality of Ordinal (*Patrick Rooke)	BN
7	Reading Week		Reading Week	
8	<b>Bank Holiday</b>	KH	Spirituality and Failure (Patrick McGlinchey)	KH
9	Spirituality and Children (Katie Heffelfinger)	PM	Spirituality and the World of Literature (* Richard Clarke)	BN
10	Expository Sermon (Andrew Forster)	BN	Benedictine Spirituality (Robert Miller)	PM
11	Spirituality and Healing (Iva Beranek)	KH	Catholic Spirituality (Patrick McGlinchey)	BN
12	Spirituality of Advent (Bridget Nichols)	BN	Spirituality of Holy Week (KH Tutorial Group)	KH

# 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 has been 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

## 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 blended-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 Ministerial 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)

New Testament Letters and Writings (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 Ministerial portfolio and a dissertation of 14,000 words. A viva voce examination forms part of the assessment for both the Ministerial portfolio and the Dissertation modules. Modules in the blended-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 blended-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**

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

\*\* For any updates, please consult the Trinity College Calendar 2019-20\*\*

# **MTh Full-Time Course Structure YEARS 1, 2 and 3 (Mode A / Residential)**

## MTh Course Overview (Full-time/Mode A / Residential)

There are three main strands to the MTh programme. Modules are grouped under particular strands.

Year 2019 – 2020	Year 2020 – 2021	Year 2021 – 2022
The Bible and its Interpretation	The Bible and its Interpretation	Ministerial portfolio
1. Sages & Prophets	1. Pentateuch and Psalms	
2. New Testament Letters and Writings	2. Gospels	
3. Hermeneutics		
Theological Reflection and Christian Identity	Theological Reflection and Christian Identity	Dissertation
1. Cosmology	1. Christian Thinking about God	
2. Theology & Ethics	2. Anglican Dogmatic Theology	
	3. Jesus the Christ	
Christian Practice in Church	Christian Practice in Church	
1. Liturgy	1. Missiology	
2. Anglicanism	2. Pastoral Studies	
3. Church Leadership		
	Electives	
	*Reconciliation /Church History / New Communities of Faith	

\*2 of 3 will be offered students to choose 1.

**MTh Full-Time Modules**  
**YEARS 1, 2 and 3**  
**(Mode A / Residential)**

## TH7813 (first year)/TH8813 (second year) SAGES AND PROPHETS in the context of Israelite History

Semester: 1

Hours: 2 per week

### **Module 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:

1. Employ methods of biblical interpretation appropriate to prophetic and wisdom literature.
2. Assess the importance of historical, socio-political, literary, cultural and rhetorical context for the interpretation of prophetic and wisdom texts.
3. 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.
4. Create modes of engaging Christian congregations with the theological and ethical claims of selected texts.
5. 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 Deadlines for Submission of Assessed Work:

Exegetical Exercise is due 9 December, 2019.

Ministerial Case study is due 29 November, 2019.

### 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 Deadlines for Submission of Assessed Work:

Exegetical Essay (1,750 words) is due 29 November, 2019.

Short Essay (500 words) is due 11 December, 2019.

### 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.

## TH7814 (first year) / TH8814 (second year) New Testament Letters and Writings

**Semester:** 2

**Hours:** 2 per week.

### **Module 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:

1. Undertake exegetical study to justify an answer to a critical question raised about a particular text or body of texts.
2. Assess the relevance of scribal practices, letter writing form and historical context for the interpretation of early Christian letters.
3. 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.
4. 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.
5. 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.
6. 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 Deadlines for Submission of Assessed Work:**

Exegetical Essay (1,750 words) is due 10 April, 2020.

Creative Writing (500 words) is due 9 March, 2020.

### **TH8814 Modes of Assessment:**

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

### **TH8814 Deadline for Submission of Assessed work:**

The essay is due 10 April, 2020.

### **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.

## TH8829 HERMENEUTICS

**Lecturer: Lesley Grant & Cathriona Russell**

**Semester one (Michaelmas)**

**Hours: 2 per week**

### **Module 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 translation, 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 articulation 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
- 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

### **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: 9<sup>th</sup> 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.  
Lacoque, A. and Ricoeur, P. *Thinking Biblically: Exegetical and Hermeneutical  
Studies*. Chicago: Chicago University Press, 1998

## TH8822 COSMOLOGY, ANTHROPOLOGY AND THE CHURCH

**Lecturer: Cathriona Russell**

**Semester one (Michaelmas)**

**Hours: 2 per week**

### **Module 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 other coursework (2,500 words)

**Course Submission Date:**

27<sup>th</sup> 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*. GrandRapids, 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.

### **Module Description:**

This module will offer an overview of traditions of philosophical ethics, of the sources of and approaches to theological ethics, and discuss the argumentations they provide for concrete ethical issues. After exploring the differences in the use of key terms such as justice in Aristotelian and Communitarian, Kantian, Utilitarian and Contract Ethics, this module will introduce students to the four sources of Theological Ethics: 1) Scripture, 2) its reception in the practice of Christian communities and in the traditions of theological thinking, 3) a philosophical, general concept of the 'normatively human', and 4) the human sciences. How different approaches to Christian Ethics use these sources will be analysed subsequently: virtue ethics, classical and revisionist natural law, autonomous ethics, feminist theological ethics. Concrete ethical issues will serve as examples for their distinct perspectives and will illustrate how Theological Ethics interacts with other disciplines, such as biblical studies and hermeneutics, systematic theology, philosophy, and the individual human sciences.

**Learning Outcomes:** "On successful completion of this course, students will be able to..."

- distinguish traditions of philosophical ethics
- relate theological ethics to philosophical and theological anthropologies
- recognize the typical uses of core ethical concepts in each School's argumentation
- analyse the presuppositions of approaches to Christian Ethics regarding the relationships between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences
- justify criteria for concrete cases of ethical decision-making, such as the use of genetics and end-of-life care
- identify the main alternatives in the philosophical debate on religion in the public sphere and develop their own position.

**Teaching and Learning Methods:**

- A combination of lectures and student-led seminars, over 11 weeks.

**Assessment:**

- Full participation in seminars and a 2,500 word essay (100%)

**Date of Submission of Assessed Work:**

14<sup>th</sup> April, noon

**Bibliography:**

Barton, John, "Virtue in the Bible," *Studies in Christian Ethics* 12 (1999) 12-22.

Biggar, Nigel/Hogan, Linda (eds), *Religious Voices in Public Places* (Oxford: Oxford University Press, 2009)

Düwell, Marcus/Braarvig, Jens/Brownsword, Roger/Mieth, Dietmar (eds), *Cambridge Handbook of Human Dignity. Historical Traditions, Philosophical Interpretations, Legal Implementation and Contemporary Challenges* (Cambridge: CUP, 2014)

Fergusson, David, *Community, Liberalism and Christian Ethics* (Cambridge: CUP, 1998)

Harrington, Daniel/Keenan, James, *Jesus and Virtue Ethics* (Lanham, MD/Chicago: Sheed & Ward, 2002)

Junker-Kenny, Maureen, *Approaches to Theological Ethics. Sources, Traditions, Visions* (London: T & T Clark, 2019)

Hauerwas, Stanley/ Wells, Samuel (eds), *The Blackwell Companion to Christian Ethics* (Oxford: Blackwells, 2004)

Meilaender, Gilbert, "Against Consensus: Christians and Public Bioethics" in *Studies in Christian Ethics* 18 (2005) 75-88.

*Search*, Special Issue on Euthanasia and End of Life Issues, 32 (2009) 176-183.

## TH8824 LITURGY, WORSHIP AND SPIRITUALITY

**Lecturer: Bridget Nichols**

**Semester one (Michaelmas)**

**Hours: 2 per week**

### **Module Description:**

This course introduces the foundations of Christian prayer and worship. The approach draws on theological, historical, practical and pastoral perspectives, applying them to the development of the liturgical year, the daily office, the sacraments of Baptism and the Eucharist, the role of the Bible in the liturgy, rites of passage, and liturgical space.

### **Learning Outcomes:**

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

- understand and appropriate the history, theology and liturgical praxis of Baptism, the 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

### **Modes of Assessment:**

- One piece of written work (2,500 words)

### **Course Submission Date:**

- 22<sup>nd</sup> November, noon

## Bibliography:

- Bradshaw, Paul F. *Rites of Ordination* London: SPCK, 2014
- Bradshaw, P. (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.
- Doig, Alan *Liturgy and Architecture: From the Early Church to the Middle Ages* Aldershot & Burlington, VT: Ashgate, 2008
- Earey, M. and G. Myers (eds). *Common Worship Today*. London: HarperCollins, 2001.
- 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
- Spinks, Bryan D. *Early and Medieval Rituals and Theologies of Baptism: From the New Testament to the Council of Trent* Aldershot & Burlington, VT: Ashgate, 2006
- Spinks, Bryan D. *Reformation and Modern Rituals and Theologies of Baptism: From Luther to Contemporary Practices* Aldershot & Burlington, VT: Ashgate, 2006

Vosko, Richard S. *God's House is Our House* Collegeville, MN: Liturgical Press, 2006

Yarnold, Edward SJ *The Awe-Inspiring Rites of Initiation: The Origins of the RCIA* 2<sup>nd</sup> (eds) Edinburgh: T&T Clark, 1994

## TH8825 ANGLICANISM IN AN IRISH CONTEXT

**Lecturer: Bridget Nichols**

**Semester Two (Hilary)**

**Hours: 2 per week**

### **Module Description:**

This module acknowledges the conflicting interpretations of key moments in Irish church history. Students encounter the authentic writings of St Patrick and set these in the context of early Christianity in Ireland. They discuss the ecclesiastical reforms of the 11<sup>th</sup> century, the Tudor Reformation of the 16<sup>th</sup> century, and the reforms and settlements of the 16<sup>th</sup> and 17<sup>th</sup> centuries. The curriculum attends to nationalisms, partition, conflict and peace. The course also studies the structure and life of the Anglican Communion, with attention to the importance of Scripture, Worship and Communion as defining themes. It takes note of Anglicanism's engagement with debates on reconciliation and justice, and considers current 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 Majority World over the nature of Anglican *koinonia*;
- reflect on new proposals for how to be church

### **Assessment:**

- One piece of written work (2,500 words)

### **Date of Submission of Assessed Work:**

- 10th April, noon

### **Bibliography:**

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

Avis, Paul *The Vocation of Anglicanism* London: Bloomsbury, 2018

- 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.
- Gregory, Jeremy (ed.) *The Oxford History of Anglicanism Volume II: Establishment and Empire, 1662-1829* Oxford: Oxford University Press, 2017
- Irvine, Christopher (ed.) *Anglican Liturgical Identity* (JLS 65) Norwich: Canterbury Press, 2008
- 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.
- McMichael, Ralph *The Vocation of Anglican Theology: Essays and Sources* London: SCM, 2014
- Milne, Kenneth *A Short History of the Church of Ireland* Dublin: Columba Press, 4<sup>th</sup> edn, 2003.
- Milton, Anthony (ed.) *The Oxford History of Anglicanism Volume I: Reformation and Identity, c. 1520-1662* Oxford: Oxford University Press, 2017
- Morris, Jeremy (ed.) *The Oxford History of Anglicanism Volume IV: Global Western Anglicanism, c. 1910 – present* Oxford: Oxford University Press, 2017
- 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.
- Strong, Rowan (ed.) *The Oxford History of Anglicanism Volume III: Partisan Anglicanism and its Global Expansion 1829-c.1914* Oxford: Oxford University Press, 2017
- Sachs, William L. (ed.) *The Oxford History of Anglicanism Volume V: Global Anglicanism, c. 1910-2000* Oxford: Oxford University Press, 2017

## TH8826 CHURCH LEADERSHIP – PRACTICE AND PRACTICALITIES

**Lecturer: Maurice Elliott**

**Semesters 1 & 2**

**Hours:2 per week**

### **Module 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, Bolden). 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 (Percy, Croft, 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 (Percy, 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.

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

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, self-assessments and independent study.

### **Assessment:**

The Church Leadership module carries 10 credits within the MTh degree award and a corresponding requisite assessment level of 5000 words. Bearing in mind the seminar assessed work, this is factored around two further assignments.

### **Course Submission date:**

Reflection: 15<sup>th</sup> January , noon

Essay: 20<sup>th</sup> March, noon

### **Bibliography:**

Blackaby, H. & Blackaby, R., *Spiritual Leadership*, (Nashville: B&H Publishing, 2011)

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)

Brain, P., *Going the Distance: How to stay fit for a lifetime of ministry*, (Kingsford: Matthias Media, 2004)

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

Donaldson, W., *Word and Spirit – The Vital Partnership in Christian Leadership*, (Abingdon: BRF Press, 2011)

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

Goleman, D., *Emotional Intelligence: Why it can matter more than IQ*, (London: Bloomsbury Publishing, 1996)

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

Percy, M. (ed.), *The Study of Ministry: A Comprehensive Survey of Theory and Best Practice*, (London, SPCK, 2019)

Tidball, D., *Skilful Shepherds*, (Leicester: Apollos, 1987)

Western, S., *Leadership: A Critical Text*, (London: Sage Publications, 2013)

## TH8841 HOMILETICS (YEAR 1)

**Lecturers: Maurice Elliott & Patrick McGlinchey Semester 1&2; Autumn & Spring (Michaelmas & Hilary) Hours: 1 per week**

### **Module 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 Ministerial portfolio. This will be examined through a *Viva Voce* which constitutes 10 out of the 120 credits degree award.

**Course Submission Date:**

10 April, 2020, noon.

**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 1&2; Autumn & Spring (Michaelmas & Hilary)**

**Hours: 1 per week**

### **Module 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 Ministerial portfolio. This will be examined through a *Viva Voce* which constitutes 10 out of the 120 credits degree award.

## Course Submission Date:

10 April, 2020, 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 & Bridget Nichols**

**Lecturer 2nd year: William Olhausen**

**Semester 1&2; Autumn & Spring (Michaelmas & Hilary)**

**Hours: 1 per week**

### **Module 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 Ministerial portfolio.

## TH8841 (Year 1)

### Pastoral Placement: Formation for Ministry

**Lecturer: Patrick McGlinchey**

**Semester 1&2; Autumn & Spring (Michaelmas & Hilary)**

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

#### **Module 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 Ministerial 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 hand- book. 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 Sun- day 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 Ministerial 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 principle 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 Ministerial portfolio**

**Semester 1&2; Autumn & Spring (Michaelmas & Hilary)**

**Hours: 1 per week**

### **Module 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 Ministerial portfolio.

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

Reading recommendations will be offered by speakers.

## TH7866 BIBLICAL HEBREW (UNASSESSED ELECTIVE)

K. Heffelfinger

**Semester:** 1 and 2

**Hours:** 2 per week

**Module Description:**

This module introduces students to basic Hebrew grammar and will apply this learning to issues of translation and interpretation.

**Learning Outcomes:**

By the end of this module students will be:

1. familiar with the structures of Hebrew grammar
2. able to translate simple Hebrew with the aid of a lexicon and verb charts
3. aware of the ways that the features of Hebrew grammar impact translation, interpretation and meaning in the reading of Biblical texts.

**Teaching and Learning Methods:**

Lectures will introduce grammatical concepts. Class sessions will devote time to the introduction of new concepts and the review of grammatical and translation exercises assigned for homework. Students will also be expected to memorise vocabulary terms. Periodic in-class quizzes will help the lecturer assess the pace and progress of the module.

**Assessment Modes:**

There is no end-of-year examination in this module.

**Main Textbook:**

Pratico, Gary D. and Miles V. Van Pelt. *Basics of Biblical Hebrew: Grammar*. 2nd Ed.; Grand Rapids, MI: Zondervan, 2001.

Pratico, Gary D. and Miles V. Van Pelt. *Basics of Biblical Hebrew: Workbook*. 2nd Ed.; Grand Rapids, MI: Zondervan, 2007.

Students should plan to buy the Grammar and Workbook

**Recommended Reading:**

*Biblia Hebraica Stuttgartensia*

Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament*

It is not recommended that students purchase the Recommended Reading books, at least initially. These books are reference works available through the RCB library and various modes of accessing them will be discussed in class.

## 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 Ministerial portfolio.

### **Submission:**

MTh students are reminded to discuss this submission with their appropriate tutor, and to submit this work as part of their Ministerial 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 Ministerial portfolio, students are encouraged to read the assessment criteria for the Ministerial portfolio outlined on page 149

## PIECE OF REFLECTIVE WRITING ON THE INTEGRATIVE SEMINAR

As a component of your Ministerial 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 ministerial portfolio, students are encouraged to read the assessment criteria for the ministerial portfolio outlined on page 149

## 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.

### AUTUMN

Module	Due Date
TH7813 Sages and Prophets (Year 1)	Exegetical Exercise – 9 <sup>th</sup> December, noon Ministerial Case Study – 29 <sup>th</sup> November, noon
TH8822 Cosmology	Essay/Coursework 2,500 words- 27 <sup>th</sup> November, noon
TH8824 Liturgy	Piece of written work – 22 <sup>nd</sup> November, noon
TH8826 Church Leadership	Reflection 15 <sup>th</sup> January, noon Essay: 20 <sup>th</sup> March, noon
TH8829 Hermeneutics	2000 word essay and (80%) and a 500 word reading report(s) or seminar report (20%). – 9 <sup>th</sup> December, noon

### SPRING

Module	Due Date
TH7814 New Testament Letters & Writing (Year 1)	Exegetical Essay – 10 <sup>th</sup> April, noon Creative Writing – 9 <sup>th</sup> March, noon
TH8823 Theology and Ethics	Essay due – 14 <sup>th</sup> April, noon
TH8825 Anglicanism	Once piece of written work – 10 <sup>th</sup> April, noon
TH8826 Church Leadership	Reflection - 15 <sup>th</sup> January, noon Essay - 20 <sup>th</sup> March, noon

## Elements of Ministerial 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 Ministerial portfolio, students are encouraged to read the assessment criteria for the Ministerial portfolio outlined on page 149

1 sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	10 <sup>th</sup> April, noon.
Integrative Seminar Reflection	your tutor	25 <sup>th</sup> May, noon
Theological Reflection	Maurice Elliott and Bridget Nichols	15 <sup>th</sup> April, noon
1 Placement Sermon	Patrick McGlinchey	27 <sup>th</sup> May, noon.
Spirituality Reflection	your tutor	15 <sup>th</sup> April, noon.

## 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.

### AUTUMN

Module	Due Date
TH8813 Sages and Prophets (Year 2)	Exegetical Essay – 29 <sup>th</sup> November, noon Short Essay - 11 <sup>th</sup> December, noon
TH8822 Cosmology	Essay/Coursework 2,500 words- 27 <sup>th</sup> November, noon
TH8824 Liturgy	Piece of written work – 22 <sup>nd</sup> November, noon
TH8826 Church Leadership	Reflection: 15 <sup>th</sup> January ,12 noon Essay: 20 <sup>th</sup> March, noon
TH8829 Hermeneutics	2000 word essay and (80%) and a 500 word reading report(s) or seminar report (20%). – 9 <sup>th</sup> December, noon

### SPRING

Module	Due Date
Th8814 New Testament Letters and Writings (Year2)	Essay 10 <sup>th</sup> April, noon Creative Writing 9 <sup>th</sup> March, noon
TH8823 Theology and Ethics	14 <sup>th</sup> April, noon
TH8825 Anglicanism	Once piece of written work – 10 <sup>th</sup> April
TH8826 Church Leadership	Reflection: 15 <sup>th</sup> January ,noon Essay: 20 <sup>th</sup> March, noon

## Elements of Ministerial 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 Ministerial portfolio, students are encouraged to read the assessment criteria for the Ministerial portfolio outlined on page 149

1 sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	10 <sup>th</sup> April, noon.
Integrative Seminar Reflection	your tutor	25 <sup>th</sup> May, noon
Theological Reflection	William Olhausen	10 <sup>th</sup> April, noon
1 Placement Sermon	Patrick McGlinchey	27 <sup>th</sup> May, noon.
Spirituality Reflection	your tutor	15 <sup>th</sup> April, noon.

## Dissertation Proposal

The dissertation proposal should be submitted to the CITI office in duplicate with the designated cover sheet by noon on 27<sup>th</sup> April, 2020. 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

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

## MTH YEAR 3 ASSESSMENT

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

- The dissertation
- The Ministerial portfolio.

Each of these will be assessed in two modes:

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

80% of the dissertation mark is awarded for the written submission and 20% for the *viva voce*. In the case of students who commenced training in 2013-2017 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 **16<sup>th</sup> June**.

In the case of the Ministerial 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. Regular contact with training rectors will be maintained by CITI staff.

### **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: 21-25 October 2019 and 2-6 March, 2020 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.**

## Outline of Residential Weeks

Monday	Tuesday	Wednesday	Thursday	Friday
9:00-10:00 Spirituality (Chapel)	9:15-12:30 Practical Programme (3)	9:00-10:00 Fellowship Groups	Day devoted to Dissertation Research / Writing (Oct, Dec, Jan)	Student/ Staff Research Seminar
10:00-12:30 Practical Programme (1)	Dissertation Research/ Writing	2:00-3:00 Theological Reflection		
2:00-4:00 Practical Programme (2)				

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

## PRACTICAL SEMINARS 2019-20 FULL-TIME

- 1 = Monday morning 10.00am – 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)  
 4 = Wednesday morning 9.15am – 12 noon

Date	Seminar	Speaker
9 <sup>th</sup> – 10 <sup>th</sup> September	1, 2, 3 Hospital Visiting, Palliative Care, Boundaries, Loss	Bruce Pierce
14 <sup>th</sup> – 15 <sup>th</sup> October	1, 2, 3 Governance (Synodical & Statutory)	Janet Maxwell
11 <sup>th</sup> – 12 <sup>th</sup> November	1, 2, 3 Marriage	Dianne Morris
9 <sup>th</sup> – 10 <sup>th</sup> December	1, 2, 3 Bereavement	Daniel Nuzum
20 <sup>th</sup> – 21 <sup>st</sup> January	1, 2, 3 Clergy Family Stress	Jill Hendron
17 <sup>th</sup> – 19 <sup>th</sup> February	TBD - 3 4 Ecclesiastical Law	Rowan Williams Stephen Farrell
16 <sup>th</sup> March	1, 2 Youth Ministry	Jonny Phenix
6 <sup>th</sup> – 7 <sup>th</sup> April	1, 2 Stipends and Pensions  Portfolio Vivas – afternoon of 7 <sup>th</sup> April	Peter Connor
18 <sup>th</sup> – 22 <sup>nd</sup> May	Integrative Seminar	

## CONTINUING MINISTERIAL EDUCATION

Most professions have some sort of on-going professional development training. In some parts of the Anglican Communion CME is available for all ordained clergy and is often administered at diocesan level. Here in the Church of Ireland, CME is currently only available to those ordained members of the clergy in their first three years of curacy and is provided on a national basis from the Church of Ireland Theological Institute. The aim of CME is to build on the formal years of training by focusing on professional development in areas such as the legal framework for parish life, training in various professional skills, and an introduction to a range of specialist issues relevant to pastoral ministry. Further aims of CME include establishing sustainable patterns of self-care through the pastoral support groups, providing opportunities to learn about the wider church from members of the House of Bishops and other leading church people, and enabling on-going relationship building and networking among peers.

The National Co-ordinator for CME is The Revd. Dr. William Olhausen.

Tel: 01 2852228    Email: wolhausen@gmail.com

**PART-TIME (Mode B /  
Blended Learning)  
COURSE STRUCTURE**

## MTH PART-TIME – MODE B / BLENDED LEARNING

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 – MODE B BLENDED LEARNING

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	

## MTH PART-TIME WEEKEND DATES 2019-20

The dates of the MTh part-time weekends are as follows:

Month	Dates
September	6 <sup>th</sup> – 8 <sup>th</sup>
October	11 <sup>th</sup> – 13 <sup>th</sup>
November	8 <sup>th</sup> – 10 <sup>th</sup>
December	6 <sup>th</sup> – 8 <sup>th</sup>
January	17 <sup>th</sup> – 19 <sup>th</sup>
February	14 <sup>th</sup> – 16 <sup>th</sup>
March	20 <sup>th</sup> – 22 <sup>nd</sup>
April	24 <sup>th</sup> – 26 <sup>th</sup>
May	15 <sup>th</sup> – 17 <sup>th</sup>

## ROTA OF PART-TIME MODULES 2019–22

### KEY:

**F** – Friday evening

**S1** – Saturday morning

**S2** – Saturday afternoon

	2019/2020	2020-2021	2021-2022
<b>Sep</b>	Stand alone	Stand alone	Stand alone
<b>Oct</b>	Leadership <b>F,S1</b> Hermeneutics <b>S2</b>	Pentateuch & Psalms <b>F,S1</b> Christology <b>S2</b>	Liturgy <b>F,S1</b> Cosmology <b>S2</b>
<b>Nov</b>	Leadership <b>F, S1</b> Hermeneutics <b>S2</b>	Pentateuch & Psalms <b>F,S1</b> Christology <b>S2</b>	Liturgy <b>F,S1</b> Cosmology <b>S2</b>
<b>Dec</b>	Leadership <b>F,S1</b> Hermeneutics <b>S2</b>	Christian Thinking <b>F,S1</b> Christology <b>S2</b>	Missiology <b>F,S1</b> Cosmology <b>S2</b>
<b>Jan</b>	Leadership <b>F, S1</b> Hermeneutics <b>S2</b>	Christian Thinking <b>F,S1</b> Christology <b>S2</b>	Missiology <b>F,S1</b> Cosmology <b>S2</b>
<b>Feb</b>	Ethics <b>F, S1</b> Anglicanism <b>S2</b>	Anglican Dogmatic Theology <b>F,S1</b> Gospels <b>S2</b>	Pastoral Studies <b>F,S1</b> NT Letters <b>S2</b>
<b>Mar</b>	Ethics <b>F, S1</b> Anglicanism, <b>S2</b>	Anglican Dogmatic Theology <b>F,S1</b> Gospels <b>S2</b>	Pastoral Studies <b>F,S1</b> NT Letters <b>S2</b>
<b>April</b>	Anglicanism <b>F, S1,S2</b>	Integrative Seminar <b>F,S1</b> Gospels <b>S2</b>	NT Letters <b>F,S1</b>
<b>May</b>	Integrative Seminar <b>F, S1</b> Dissertation proposals <b>S2</b>	Dissertation proposals <b>F</b> End of year reflection <b>S1</b> Gospels <b>S2</b>	Dissertation proposals <b>F</b> End of year reflection <b>S1</b>
<b>Inter ns</b>	Intensive elective Church History	Intensive elective New Communities of Faith	Intensive Elective Reconciliation
<b>Note</b>	Year ECTS total: 35/ 25 if no elective	Year ECTS total: 35/25 if no elective	Year ECTS total: 35/25 if no elective

2022 – 2023

Final year students are removed from the rotation which begins again

Dissertation (13-15,000 words) 20 ECTS

Portfolio 10 ECTS

Sages and Prophets 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.

## BEGINNING AND END DATES FOR MODULES

### AUTUMN

<b>Module TH8826B – Leadership (10 ECTS)</b>	<b>Timetable / Details</b>	<b>Essay Due</b>
Taught inputs during October, November, December and January residential weekends.	Reflection (2000 words)  Essay (2500 words)	29 <sup>th</sup> November, 7.00pm  24 <sup>th</sup> January 7.00pm
<b>Module 2: Hermeneutics TH8829B (5 ECTS)</b>		
Start 9 <sup>th</sup> September 2019 Taught inputs during October, November, December and January residential weekends.	Week-by-week work book for 20%	14th February, 7.00pm

### SPRING

<b>Module 3: Theology &amp; Ethics TH8823B (5 ECTS)</b>		
Start 14 <sup>th</sup> February 2020 Taught inputs during February, March residential weekends.	A 2000 word essay (80%) and 6 x 500 word reading reports (20%)	24 <sup>th</sup> April, 7.00pm
<b>Module 4: Anglican Studies TH8825B (5 ECTS)</b>		
Start Taught inputs during February, March and April residential weekends.	Written work 2,500 words	24 <sup>th</sup> April, 7.00pm

The part-time Internship will be completed over 1 year. Interns are expected to complete a maximum of 30 weekends of parish engagement in the course of the year. This number includes 9 weekends in CITI (Friday evening and Saturday) and preaching 6 times a year (not at the end of a CITI weekend) Interns are expected to carry out 50 sessions of pastoral work in the internship parish – to include staff meetings and one-to-one meeting with training clergy.

Please note this requirement does not apply to those students who are completing the older 2 year part-time internship.

## PART-TIME SEMINARS 2019–2020

F = Friday evening 19:00–21:00

S1 = Saturday morning 10:00–12:30

S2 = Saturday afternoon 14:00–15:30

Date	Seminar	Speaker/s
6 <sup>th</sup> – 7 <sup>th</sup> Sep	F When the Media calls S1 Conflict in voluntary organisations	Peter Cheney & Lynn Glanville Laurie Randall
11 <sup>th</sup> – 12 <sup>th</sup> Oct	F ‘Scripture Union training: Children and the Church’ S1 Dissertation-Writing Seminar	Phil Howe Bridget Nichols
8 <sup>th</sup> – 9 <sup>th</sup> Nov	F Sustainability & burnout in ministry S1 Prison chaplaincy, cathedral ministry, teams	Professor James Lucey The Very Revd Niall Sloane
6 <sup>th</sup> – 7 <sup>th</sup> Dec	Autistic spectrum and ministry	Dennis Saxton
17 <sup>th</sup> -18 <sup>th</sup> Jan	F Secondary Schools S1 Addiction	Dr Anita Gracie The Revd Tom O’Brien
14 <sup>th</sup> – 15 <sup>th</sup> Feb	S1 Pensions and Stipends	Peter Connor
20 <sup>th</sup> – 21 <sup>st</sup> Mar	S1 Care of buildings & project management	Terence Woulfe-Flanagan
24 <sup>th</sup> – 25 <sup>th</sup> Apr	Dissertation submission and portfolio vivas	

## TH8826B CHURCH LEADERSHIP – PRACTICE AND PRACTICALITIES

**Lecturer: Maurice Elliott**

**Semesters 1 & 2**

**Hours:2 per week**

### **Module 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, Bolden). 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 (Percy, Croft, 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 (Percy, 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.

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

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, self assessments and independent study.

### **Assessment:**

The Church Leadership module carries 10 credits within the MTh degree award and a corresponding requisite assessment level of 5000 words. Bearing in mind the seminar assessed work, this is factored around two further assignments.

### **Course Submission date:**

Reflection: 29<sup>th</sup> November, 7.00pm

Essay: 24<sup>th</sup> January, 7.00pm

### **Bibliography:**

Blackaby, H. & Blackaby, R., *Spiritual Leadership*, (Nashville: B&H Publishing, 2011)

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)

Brain, P., *Going the Distance: How to stay fit for a lifetime of ministry*, (Kingsford: Matthias Media, 2004)

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

Donaldson, W., *Word and Spirit – The Vital Partnership in Christian Leadership*, (Abingdon: BRF Press, 2011)

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

Goleman, D., *Emotional Intelligence: Why it can matter more than IQ*, (London: Bloomsbury Publishing, 1996)

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

Percy, M. (ed.), *The Study of Ministry: A Comprehensive Survey of Theory and Best Practice*, (London, SPCK, 2019)

Tidball, D., *Skilful Shepherds*, (Leicester: Apollos, 1987)

Western, S., *Leadership: A Critical Text*, (London: Sage Publications, 2013)

## TH8829B HERMENEUTICS

**Lecturer: Lesley Grant & Cathriona Russell**

**Semester one (Michaelmas)**

**Hours: 2 per week**

### **Module 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 positions 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 translation, 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 articulatory capacity 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

- 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 8-9 weeks with reading reports

### **Assessment**

Week-by-week work book for 20%

Course Submission date: 14<sup>th</sup> February, 7.00pm

### **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.
- Lacoque, A. and Ricoeur, P. *Thinking Biblically: Exegetical and Hermeneutical Studies*. Chicago: Chicago University Press, 1998

### **Module Description:**

This module will offer an overview of traditions of philosophical ethics, of the sources of and approaches to theological ethics, and discuss the argumentations they provide for concrete ethical issues. After exploring the differences in the use of key terms such as justice in Aristotelian and Communitarian, Kantian, Utilitarian and Contract Ethics, this module will introduce students to the four sources of Theological Ethics: 1) Scripture, 2) its reception in the practice of Christian communities and in the traditions of theological thinking, 3) a philosophical, general concept of the 'normatively human', and 4) the human sciences. How different approaches to Christian Ethics use these sources will be analysed subsequently: virtue ethics, classical and revisionist natural law, autonomous ethics, feminist theological ethics. Concrete ethical issues will serve as examples for their distinct perspectives and will illustrate how Theological Ethics interacts with other disciplines, such as biblical studies and hermeneutics, systematic theology, philosophy, and the individual human sciences.

**Learning Outcomes:** "On successful completion of this course, students will be able to..."

- distinguish traditions of philosophical ethics
- relate theological ethics to philosophical and theological anthropologies
- recognize the typical uses of core ethical concepts in each School's argumentation
- analyse the presuppositions of approaches to Christian Ethics regarding the relationships between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences
- justify criteria for concrete cases of ethical decision-making, such as the use of genetics and end-of-life care
- identify the main alternatives in the philosophical debate on religion in the public sphere and develop their own position.

**Teaching and Learning Methods:**

Lectures take place at two week-ends over 8-9 weeks.

**Assessment:**

A 2000 word essay (80%) and a 6 x 500 word reading reports (20%).

**Date of Submission of Assessed Work:**

24<sup>th</sup> April, 7.00pm

**Indicative bibliography:**

- Barton, John, "Virtue in the Bible," *Studies in Christian Ethics* 12 (1999) 12-22.
- Biggar, Nigel/Hogan, Linda (eds), *Religious Voices in Public Places* (Oxford: Oxford University Press, 2009)
- Düwell, Marcus/Braarvig, Jens/Brownsword, Roger/Mieth, Dietmar (eds), *Cambridge Handbook of Human Dignity. Historical Traditions, Philosophical Interpretations, Legal Implementation and Contemporary Challenges* (Cambridge: CUP, 2014)
- Fergusson, David, *Community, Liberalism and Christian Ethics* (Cambridge: CUP, 1998)
- Harrington, Daniel/Keenan, James, *Jesus and Virtue Ethics* (Lanham, MD/Chicago: Sheed & Ward, 2002)
- Junker-Kenny, Maureen, *Approaches to Theological Ethics. Sources, Traditions, Visions* (London: T & T Clark, 2019)
- Hauerwas, Stanley/ Wells, Samuel (eds), *The Blackwell Companion to Christian Ethics* (Oxford: Blackwells, 2004)
- Meilaender, Gilbert, "Against Consensus: Christians and Public Bioethics" in *Studies in Christian Ethics* 18 (2005) 75-88.
- Search*, Special Issue on Euthanasia and End of Life Issues, 32 (2009) 176-183.

## TH7864B CHURCH HISTORY: THE WESTERN CHURCH & MONASTICISM (ELECTIVE)

**Lecturer:** Bridget Nichols

**Semester:** 1 & 2

**Hours:** 44 contact hours

### **Module Description:**

This is a survey module, designed to introduce students to the development of Western Monasticism. It follows the progression of the religious life from small communities following a rule, to powerful foundations, influential in the life of the institutional Church, and in political and economic affairs. The chronological parameters of the module will be set by St Benedict's first experiments in establishing a community, and the Dissolution of the monasteries (c. 500-1540). The module will make reference to periodic reforms of monastic life (e.g. Dunstan & Ethelwold's *Regularis Concordia* in the tenth century; the Cistercian reform of the late eleventh century). It will include discussion of the monastic tradition of scholarship and the role of monasteries in education. Attention will be given to the importance of women in the religious life. It will be taught residentially from 8<sup>th</sup> – 12<sup>th</sup> June 2020.

### **Learning Outcomes**

At the end of the module, students will be able

- to give an account of the chronology of Western monasticism from Benedict to the Dissolution, and to summarise the principle concerns of the Benedictine Rule
- to discuss the contribution of men and women in monastic life to education and scholarship, liturgy and aesthetics
- to summarise the effects of the twelfth-century reforms, initiated by Malachy of Armagh, both on the organisation of the Irish church, and on the organisation of monastic life in Ireland
- to articulate the causal complexities of the Dissolution (the influence of the Reformation, the fragility and poor state of discipline in some religious houses, strategic benefit to state authorities in seizing monastic property and diminishing the power and influence of the

monasteries)

- to grasp the contemporary reinterpretation of earlier accounts of the monastic and episcopal/ diocesan influence in the Irish Church, and to appreciate the importance of admitting a more complex picture than previous discussions have presented.

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

Delivery will be through a series of lectures and seminars. The two-day intensives will provide opportunities for field trips including a walking tour of the monastic sites in the city of Dublin.

**Assessment:** 5,000 words of assessed work through an essay and another assignment.

### **Date of Submission of Assessed Work:**

Essay: 30<sup>th</sup> June 2020, 7pm

(Practical Assignment: 10 April 2020, noon) format tbd

### **Indicative Bibliography**

- A translation of the Rule of St Benedict e.g., Doyle, Leonard J. ( tr.) ed. David W. Cotter OSB *The Rule of Saint Benedict*. Collegeville, Minnesota: Liturgical Press, 2001.
- Browne, Martin & O'Clabaigh, Colmán. *The Irish Benedictines*. Blackrock: Columba Press, 2005.
- Charles-Edwards, T.M. *Early Christian Ireland*. Cambridge: Cambridge University Press, 2000.
- Clarke, James. *The Benedictines in the Middle Ages*. Woodbridge: Boydell Press, 2011.
- Dickens, Andrea Janelle. *The I.B. Tauris History of Monasticism: the Western tradition*. London & New York: I.B. Tauris, 2016.
- Etchingham, Colmán. *Church Organisation in Ireland AD 650-1000*. Maynooth: Laig in Publications, 1999.
- Flanagan, Marie-Thérèse. *The Transformations of the Irish Church in the Twelfth Century* Woodbridge: Boydell Press, 2010.
- Hughes, Kathleen. *Early Christian Ireland: An Introduction to the Sources*. London: Sources of History, 1972.
- O'Clabaigh, Colmán. *The Friars in Ireland 1224-1540*. Dublin: Four Courts Press, 2012.
- O'Corráin, Donnchadh. *The Irish Church, Its Reform and the English Invasion*. Dublin: Four Courts Press, 2017.
- O'Loughlin, Thomas. *Celtic Theology: Humanity, World and God in Early Irish Writings*. London: Continuum, 2000.

## TH8825B ANGLICANISM IN AN IRISH CONTEXT

**Lecturer: Bridget Nichols**

**Semester Two (Hilary)**

**Hours: 2 per week**

### **Module Description:**

This module acknowledges the conflicting interpretations of key moments in Irish church history. Students encounter the authentic writings of St Patrick and set these in the context of early Christianity in Ireland. They discuss the ecclesiastical reforms of the 11<sup>th</sup> century, the Tudor Reformation of the 16<sup>th</sup> century, and the reforms and settlements of the 16<sup>th</sup> and 17<sup>th</sup> centuries. The curriculum attends to nationalisms, partition, conflict and peace. The course also studies the structure and life of the Anglican Communion, with attention to the importance of Scripture, Worship and Communion as defining themes. It takes note of Anglicanism's engagement with debates on reconciliation and justice, and considers current 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 Majority World over the nature of Anglican *koinonia*;
- reflect on new proposals for how to be church

### **Assessment:**

- One piece of written work (2,500 words)

### **Date of Submission of Assessed Work:**

- 24th April, 7.00pm

## Bibliography

- Avis, Paul *The Identity of Anglicanism: Essentials of Anglican Ecclesiology* London and New York: T&T Clark, 2008.
- Avis, Paul *The Vocation of Anglicanism* London: Bloomsbury, 2018
- 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.
- Gregory, Jeremy (ed.) *The Oxford History of Anglicanism Volume II: Establishment and Empire, 1662-1829* Oxford: Oxford University Press, 2017
- Irvine, Christopher (ed.) *Anglican Liturgical Identity* (JLS 65) Norwich: Canterbury Press, 2008
- 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.
- McMichael, Ralph *The Vocation of Anglican Theology: Essays and Sources* London: SCM, 2014
- Milne, Kenneth *A Short History of the Church of Ireland* Dublin: Columba Press, 4<sup>th</sup> edn, 2003.
- Milton, Anthony (ed.) *The Oxford History of Anglicanism Volume I: Reformation and Identity, c. 1520-1662* Oxford: Oxford University Press, 2017
- Morris, Jeremy (ed.) *The Oxford History of Anglicanism Volume IV: Global Western Anglicanism, c. 1910 – present* Oxford: Oxford University Press, 2017
- 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.
- Strong, Rowan (ed.) *The Oxford History of Anglicanism Volume III: Partisan Anglicanism and its Global Expansion 1829-c.1914* Oxford: Oxford University Press, 2017
- Sachs, William L. (ed.) *The Oxford History of Anglicanism Volume V: Global Anglicanism, c. 1910-2000* Oxford: Oxford University Press, 2017

## PART-TIME PORTFOLIO

Part-time students are examined on their Ministerial 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 "Ministerial 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 Ministerial 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 109
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 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.  
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 Turnitin is accessed via each module's Web CT site.

## CONTINUING MINISTERIAL EDUCATION

Most professions have some sort of on-going professional development training. In some parts of the Anglican Communion CME is available for all ordained clergy and is often administered at diocesan level. Here in the Church of Ireland, CME is currently only available to those ordained members of the clergy in their first three years of curacy and is provided on a national basis from the Church of Ireland Theological Institute. The aim of CME is to build on the formal years of training by focusing on professional development in areas such as the legal framework for parish life, training in various professional skills, and an introduction to a range of specialist issues relevant to pastoral ministry. Further aims of CME include establishing sustainable patterns of self-care through the pastoral support groups, providing opportunities to learn about the wider church from members of the House of Bishops and other leading church people, and enabling on-going relationship building and networking among peers.

The National Co-ordinator for CME is The Revd. Dr. William Olhausen.

Tel: 01 2852228    Email: wolhausen@gmail.com

# DISSERTATION GUIDELINES

### 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. It is designed to demonstrate their understanding of the task and ability to recognise the appropriate resources and research strategies for accomplishing that task. Staff will read the proposal for its clarity of written presentation. Both written and oral presentations offer an opportunity for students to evidence understanding of the nature of the task and its achievability (see proposal evaluation 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.

Following the presentation, students will receive written feedback on each area of the evaluation criteria and will be given an **indicative** grade. This grade is for the student's information and is intended to communicate how the proposal itself has conveyed the student's aims and research plans so that the student can make necessary modifications to those plans in consultation with their supervisor. The indicative grade does not contribute to the student's MTh marks in any way and is intended solely as a means of information. The staff may determine that a proposal has not sufficiently demonstrated readiness to proceed with dissertation writing. In these instances, students will be advised that their indicative grade is 'resubmit'.

### The Written Proposal:

Students will submit a 2,500 word document no later than noon on 27<sup>th</sup> April 2020. 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.**

**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, a participant consent form, and the TCD research ethics checklist 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.**

## **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. Start with the 'RPST procedures for Research Ethics Review' and then complete the checklist. <https://www.tcd.ie/religion/research/researchethics/>

### The Proposal Presentation

On a trial basis, students will be anonymously polled about their preference for either a public presentation or a private one attended only by the presenter and the staff. A decision will be made for each cohort (full time, part time) with the presence of one strong preference for private presentation being determinative.

On 20<sup>th</sup> May each 2<sup>nd</sup> year Residential (Mode A) student will present their proposal. On Saturday 16<sup>th</sup> May each 3<sup>rd</sup> year Blended Learning (Mode B) student will present their proposal. 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 and engage in discussion for a further fifteen minutes. The goals of these proposal presentations are several:

- 1) That staff (and students in the case of public proposals) may hear the breadth of research being conducted and offer appropriate support and encouragement.
- 2) That students who are able to communicate their ideas more strongly in oral form than in the written document have an opportunity to do so.
- 3) That students have an opportunity to clarify their proposals and receive suggestions and helpful feedback prior to commencing research,
- 4) That staff may satisfy themselves that students are fully prepared to engage in the research proposed.

## **Proposal Evaluation 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?

## 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 are 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 current data protection regulations

see also [https://www.tcd.ie/info\\_compliance/data-protection/](https://www.tcd.ie/info_compliance/data-protection/).

Information emanating from the research shall only be published in an unattributable, 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**  
**Title**

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

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:** .....

### MTH DISSERTATION GUIDELINES

All MTh students will submit a dissertation of 13,000-15,000 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). **The written dissertations of full-time students must be submitted to the office with the dissertation cover sheet by noon on 6<sup>th</sup> April 2020. Part-time students must submit their dissertations to the office with the dissertation cover sheet on 15<sup>th</sup> May 2020 by 7PM. 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.**

**\*Students who commenced study in 2013 /2014 will submit a dissertation of 18,000-20,000 words.**

### **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.
- The same number of contact hours and policies apply to both Residential (Mode A) and Blended Learning (Mode B) students.
- 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.

### **Dissertation Length:**

Minimum 13,000, maximum 15,000 words.\* Dissertations more than 10% over 15,000 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

- Appendices if applicable

- Bibliography

\*Students who commenced MTh study in academic year 2013-2014 will submit a dissertation of 18,000-20,000 words.

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 13,000 – 15,000 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 sub-headings, 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. <https://writingcenter.unc.edu/tips-and-tools/abstracts/>

### **Submission of spiral bound copy of Dissertation for marking**

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. Following the acceptance of the dissertation, i.e. after the *viva*, a hard bound copy must be submitted. See details below.

The dissertation must be typed on white A4 paper, on one side only, using one and a half or double spacing and a twelve point font (e.g. Calibri, Times New Roman) and footnotes should be 10pt font single spaced. A margin of about 35mm on the binding side and 20mm on the other is required, with a top margin of about 35mm. 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. Principle elements of these guides are now incorporated in the CITI Style Guide (Tab 10).

Further information may also be obtained from

[https://www.tcd.ie/itservices/assets/samples/Planning\\_Thesis/Thesis%20Submission%20Guidelines%20AUGUST11.pdf](https://www.tcd.ie/itservices/assets/samples/Planning_Thesis/Thesis%20Submission%20Guidelines%20AUGUST11.pdf)

## Binding Regulations for Hard Bound (Post viva) copy.

(as printed in thesis submission guidelines for students on TCD's website)

### **Typescript and illustrations.**

The thesis must be printed on good quality, A4 (297 x 210mm) white paper. The type must be fully formed as in the output of a laser or ink jet printer. The output of dot matrix printers is not acceptable. The type must be black and not less than 10 point. Line-spacing must be at one and a half or double spacing between lines. The gutter margin of both text and diagrams must not be less than 35 mm and that on the other three sides not less than 20 mm. The two copies of the thesis for examination should be soft-bound and printed on one side of the page only. It is required that the hard-bound copy of a thesis will be printed on both sides of the page on paper of a weight of at least 90 gsm (exceptions are at the discretion of the Dean of Graduate Studies). The hard-bound copy will be retained for general use by the RCB library. Colour photocopies and scanned images may be used in the copy of the thesis deposited in the Library.

This copy must be accompanied by two further loose copies of the abstract and an electronic copy of the final version must be sent to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie)

### **Cover.**

A thesis which has been examined and in which all necessary corrections have been completed must be securely bound in hard covers with dark blue cloth [leatherette]. The final size when bound must not exceed 320 x 240 mm.

**Title.**

The title of the thesis must be written in full on the title page of each volume of the thesis. The degree for which the thesis has been submitted, the year, and the name of the candidate, in that order, should be lettered in gold, in 24 pt or larger type, down the spine, so as to be readable when the volume is lying flat with the front cover uppermost. The title must also appear in gold lettering on the front cover of the thesis. The year on the spine and title page must be the year that the thesis was approved by Council (not the year of initial submission).

Once all corrections have been made and approved by your supervisor, you will be required to submit an electronic copy of the final, bound version of your dissertation to the CITI office.

These policies have been adapted from the Irish School of Ecumenics (TCD) guidelines. TCD Graduate Studies and the MTh Course Management Committee.

**Suggestions on where to get dissertations bound....**

Please see below link to The Thesis Centre in Camden Street, Dublin

<http://www.thesiscentre.ie/>

HD Finch which is located beside Queens in Belfast. [www.hdfinch.co.uk](http://www.hdfinch.co.uk)

Finebind, CDS Print & Repro Centre,  
Queens University Belfast  
Level 1 Admin Building  
T: 028 9031 3865  
E: [qub@cds.co.uk](mailto:qub@cds.co.uk)

Belfast Bookbinding Ltd:  
Unit 7 North City Business Centre  
2 Duncairn Gardens, Belfast, BT15 2 GG

## DISSERTATION SUBMISSION GUIDELINES

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.

**This file must be saved in .pdf format 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 [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie)

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

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. This needs to be done through your module's WebCT/Blackboard site.

# CITI DISSERTATION COVER SHEET

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

Student number **(last 4 digits)**: \_\_\_\_\_

Year: 2019/2020

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

Primary strand: e.g. Biblical, Theological, Ministerial

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 work 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 <https://www2.le.ac.uk/departments/gradschool/training/resources/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 16<sup>th</sup> June, 2020.

## 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 practice 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.**

**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 **20<sup>th</sup> March, by 7pm.**

**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)**

- Internship reflections

## **PART-TIME – (BLENDED LEARNING /MODE B) 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 **20<sup>th</sup> March, 7pm.**

### **Spirituality**

- 1st Reflection from years 1-3
- 2nd Reflection from years 1-3
- Spirituality Reflection based on the Internship experience

### **Homiletics**

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

### **Integrative seminar**

- Select one of the reflections submitted from integrative seminars

### **Internship reflection (see internship reflection instruction page 150)**

- 3 Internship reflections

## ASSESSMENT CRITERIA FOR THE MINISTERIAL 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 practice 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 Ministerial 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).

## 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 Clearance (Vetting) 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 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.

## **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, and comply with all CITI Health and Safety policies.

### 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 <https://www.wippell.com> and Hayes and Finch, <https://www.hfild.com/>.

*However, please note this is not an exhaustive / recommended list and it would be advisable to consult a local business directory and appropriate internet sites for other clerical outfitters as range and prices can differ greatly between suppliers.*

### 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.

## TCD MARKING POLICY FOR POSTGRADUATES

According to TCD 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.

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.

## 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 criterion 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.

## MTH MARKING CRITERIA

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 postgraduates.

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 [see section on Plagiarism] 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.

5. 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.
6. 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 <https://studentlearningtcd.ie>**
7. 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.
8. Every essay should be typed.
9. All essays must be delivered to the office by 12pm on the due date, unless otherwise stated. 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. 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 to be submitted directly to the CITI office.**
10. 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).
11. 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.

12. 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.
13. 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.
14. **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.
15. 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.
16. 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.
17. Dissertations will not be anonymised for marking but will be double blind marked.
18. 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:.....1234.....**

**YEAR:.....2019-20**

**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:**

### 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 quiet 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.

#### 1. 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.

#### 2. 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**

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: <https://www.tcd.ie/CAPSL/students/learning>. Further help, including workshops and one to one sessions is available through the student learning department: <https://student-learning.tcd.ie>.

## PLAGIARISM (FROM TCD WEBSITE)

Plagiarism is interpreted by the University as the act of **presenting the work of others as ones own work, without acknowledgement**. Plagiarism is considered academic fraudulent, and an offence against University discipline. The University considers plagiarism to be a major offence, and subject to disciplinary procedures of the University. The University's full statement on plagiarism is set out in the *University Calendar*, Part I, 'General Regulations and Information', II, *Academic progress*, p63 - p71.

[Ready Steady Write](#) is a resource developed by Academic Practice and eLearning at Trinity College Dublin as a guide for students to help prevent plagiarism and develop academic writing skills and academic integrity.

**For Students:** We suggest you begin by watching some student videos, where you can listen to the views of your fellow students. Then work your way through the online tutorial on plagiarism or our online academic writing handbook. Both are designed so that you can view from beginning to end or in sections and topics. Each resource is divided into sections and tasks to which you can return as you approach and complete the different stages of your academic writing.

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

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.

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.

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

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.

If plagiarism as referred to in the 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.

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 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 .

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.

Provided that the appropriate procedure has been followed and all parties 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.

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.

## ORDAINED LOCAL MINISTRY

### Church of Ireland and Methodist Church in Ireland

Courses in Theology and Reflective Practice in association with Open Learning, Queen's University Belfast

#### Introduction

These Courses in Theology and Reflective Practice are designed to be integrative in nature, allowing for the development of learning and understanding, alongside the honing of practical skills and continuing spiritual formation.

The courses will be ideal preparation for those engaging in training for Ordained Local Ministry in the Church of Ireland and those involved in ordination training in the Methodist Church of Ireland. It is hoped that others interested in enhancing their theological learning will also take up the Courses. The course leaders are all experienced theological educators. The course tutors have already undertaken theological study and are engaged in ministry practice in local contexts throughout Ireland. All of those involved in delivering the courses have been approved to do so by Queen's University.

Each course is a standalone unit and can be undertaken by itself or in conjunction with other courses. Those engaging in training for Ordained Local Ministry in the Church of Ireland and those involved in ordination training in the Methodist Church of Ireland will have a specific programme of courses to complete. Assessment will focus on an individual applying their learning and enhancing their practical skills.

If you wish to have more details or would like to talk to someone about taking one of the courses, please contact the Co-ordinators, (Church of Ireland) Revd Ken Rue [kenrue@gmail.com](mailto:kenrue@gmail.com) or (Methodist Church) Dr Janet Unsworth [janet.unsworth@edgehillcollege.org](mailto:janet.unsworth@edgehillcollege.org).

## **Course Enrolment and Administration**

Enrolment forms will be available in early August. Each course will carry a fee of £140 / €160. Course enrolments will be made through Edgehill Theological College. The details regarding how to make payments will be given on the Enrolment form. The enrolment form will also include a space for you to indicate which of the learning Hubs you wish to participate in and which venue you wish to attend for Workshop sessions. Administration for the courses is based at Edgehill Theological College and all queries should be directed to [office@edgehillcollege.org](mailto:office@edgehillcollege.org).

## **Course Delivery**

Course delivery will take place through a mixture of workshops, self-study and video preparation, on-line learning and guided tutorials in local Hubs. The emphasis will be on interaction and encounter. Where a course uses video input, this will be made accessible to students in advance and should be viewed before the relevant weekly class tutorial. Details of this will be given in the course schedule.

There will be Local learning Hubs in Belfast, Multyfarnham, Cashel and Claremorris. At present it is planned that the courses will take place on Monday evenings in Belfast and Multyfarnham and on Thursday evenings in Cashel and Claremorris.

## **Assessment**

All courses which offer credit require an assessed piece of work. Those who complete the assessment requirements for each course will be able to gain 10 CATS points at Level 1 per course completed (the equivalent of Year 1 of a University degree course). The assessment may involve more than one task, but in general will not exceed 2,500 words for a 10 CATS points course. The nature of the assessment will vary from course to course. More details will be available at the start of each course. However, the tasks will be designed to allow students to reflect on their studies and their own experience. Types of assessment will include written essays, book reviews, reflective learning journals, oral presentations and exegetical exercises.

Assignments will normally be submitted to your Course Leader by the penultimate session of the Course, to allow time for the assignment to be marked and returned. Late assignments are not normally accepted, and it is the duty of the student to get the assignment to the Course Leader. Marks awarded will be provisional and will be subject to ratification by the Queen's University Board of Examiners.

## **Contacting Course Leaders and Course Tutors**

If you have questions or queries about the course material, or you wish to have some general advice or guidance you can discuss this with your Course Tutor by email or at a tutorial. It may be that some of these queries should be directed to the Course Leader and your Course Tutor will guide you on that. The appropriate email addresses will be made available after Enrolment has been completed.

Questions around Course administration should be directed to the Course Co-ordinators - (Church of Ireland) Revd Ken Rue [kenrue@gmail.com](mailto:kenrue@gmail.com) or (Methodist Church) Dr Janet Unsworth [janet.unsworth@edgehillcollege.org](mailto:janet.unsworth@edgehillcollege.org).

## **Courses Timetable**

w/b 23rd September 2019 Autumn Course Tutorials (Christian Spirituality; Christian Theology) begin

Weekly one hour tutorials for Autumn Courses will run for 10 weeks until the academic week beginning 2nd December 2019. This will include a one-week break during the academic week beginning 28th October 2019.

5th October 2019 Leadership and Ministry Workshop – CITI (10am - 5pm)

12th October 2019 Leadership and Ministry Workshop – Edgehill (10am - 5pm)

23rd November 2019 Pastoral Skills Workshop - Edgehill (10am - 5pm)

14th December 2019 Pastoral Skills Workshop - CITI (10am - 5pm)

10th – 12th January 2020 Bishops' Weekend on Church History in CITI (Friday evening to Sunday Lunch)

w/b 20th January 2020 Course Tutorials (Worship and Preaching 2; Introduction to Pastoral Skills) begin

Weekly one hour tutorials for the Winter Course (Worship and Preaching 2) and an All Year Course (Introduction to Pastoral Skills) will run for 10 weeks until the

academic week beginning 30th March 2019. This will include a one-week break during the academic week beginning 17th February 2020.

1st February 2020 Leadership and Ministry Workshop – CITI (10am - 5pm)

8th February 2020 Leadership and Ministry Workshop – Edgehill (10am - 5pm)

7th March 2020 Pastoral Skills Workshop - CITI (10am - 5pm)

14th March 2020 Pastoral Skills Workshop - Edgehill (10am - 5pm)

w/b 20th April 2020 Teamwork and Self-understanding Tutorials begin – Edgehill

Weekly two hour tutorials for the Teamwork and Self-understanding course will run in Edgehill for the Belfast Hub students for 5 weeks until the academic week beginning 18th May 2020.

25th April 2020 Teamwork and Self-understanding Workshop 1 – Edgehill (10am - 5pm)

w/b 27th April 2020 Teamwork and Self-understanding Tutorials begin – CITI

Weekly two hour tutorials for the Teamwork and Self-understanding course will run in CITI for the Cashel, Claremorris and Multyfarnham Hub students for 5 weeks until the academic week beginning 1st June 2020. This will include a one-week break during the academic week beginning 25th May 2020.

2nd May 2020 Teamwork and Self-understanding Workshop 1 – CITI (10am - 5pm)

16th May 2020 Teamwork and Self-understanding Workshop 2 – Edgehill (10am - 5pm)

30th May 2020 Teamwork and Self-understanding Workshop 2 – CITI (10am - 5pm)

Notes: 1. w/b above means Academic week beginning.

2. There are no tutorials in Leadership and Ministry as this course will consist of two core Saturday Workshops with associated online preparation and follow-up work..

## CHRISTIAN SPIRITUALITY

**Timing:** Autumn

**Leader:** Revd Terence Mitchell Dip. Th., B.S.Sc., B.A., B. Th., H.Dip.Ed.

**Mode of Delivery:** The course will consist of weekly on-line preparation and 10 weekly tutorials in the local Learning Hubs, from the week beginning Monday 23rd September 2019.

**Module Description:** This course will provide an overview of the key ideas, debates and developments in Christian spirituality. A variety of spiritual teachings and practices will be explored. This course will provide a basic grounding in spirituality and an introduction to some spiritual disciplines.

**Learning Outcomes:** On successful completion of this course students will be able to:

1. Identify, describe and discuss the theology and practice of Christian spirituality.
2. Engage in a critical appreciation of the different traditions of Christian spirituality that have developed in Ireland and the relationships between them.
3. Identify, gather and evaluate source materials for a specific purpose.

## CHRISTIAN THEOLOGY

**Timing:** Autumn

**Leader:** Revd Michael Spence B.Th., P.G.C.E., M.Th.

**Mode of Delivery:** The course will consist of weekly on-line preparation and 10 weekly tutorials in the local Learning Hubs, from the week beginning Monday 23rd September 2019.

**Module Description:** This course is a lively and engaging introduction to the key ideas, debates and developments in Christian theology. Students will develop key skills for research and analysis and gain insight into ideas that have shaped so much of our history, philosophy and politics. This course will provide a basic theological grounding for practitioners and give beginners a taste of this significant multi-disciplinary field.

**Learning Outcomes:** On successful completion of this course students will be able to:

1. Investigate and interpret a range of perspectives on key theological issues using the sources and methods of Christian theology.
2. Critically evaluate and synthesise a range of theological perspectives and produce a coherent analysis using the grammar and language of theology.
3. Articulate where aspects of Christian theology may be related appropriately to experience and practice in diverse contexts.

## **PASTORAL SKILLS**

**Timing:** Throughout the 2019/20 year

**Leader:** Revd Canon Daniel Nuzum

**Mode of Delivery:** This course will consist of two core Saturday Workshops and a series of tutorials in the Winter Term organised in the local Learning Hubs.

**Module Description:** This course aims to introduce students to a range of skills appropriate in the context of pastoral practice. A variety of pastoral encounters will be explored, including mental health issues, loss and bereavement, and care of the vulnerable. The course is designed to enable students to think theologically about pastoral practice. Students should be aware that they will address sensitive issues, due to the pastoral nature of the course.

**Learning Outcomes:** On successful completion of this course students will be able to:

1. Reflect on and practice skills of sensitive caregiving, using role play and analysis of case studies.
2. Discern and implement appropriate boundaries, knowing when and to whom to refer people, and when and when not to share information.
3. Identify, gather and evaluate source materials for a specific purpose.

## **WORSHIP AND PREACHING 2**

**Timing:** Winter

**Leader:** Ven David Huss

**Mode of Delivery:** The course will consist of weekly on-line preparation and 10 weekly tutorials in the local Learning Hubs, from the week beginning 20th January 2020.

**Module Description:** This course offers the opportunity for participants to explore and analyse different methods of preaching in contemporary contexts. It will also seek to help students to examine critically differing modes of communication in worship. The course will include reflection on preaching styles and will provide opportunity for students to consider their own approaches to preaching.

**Learning Outcomes:** On successful completion of this course students will be able to:

1. use a range of skills and tools to engage confidently with the disciplines and methodologies that can inform an understanding of approaches to preaching.

2. engage in reflection on their context and preferred preaching style, including the impact of that style on others.
3. engage creatively and effectively with a range of communication styles.

## **LEADERSHIP AND MINISTRY**

**Timing:** Throughout the 2019/20 year

**Leader:** Revd John Alderdice

**Mode of Delivery:** This course will run throughout the year. It will consist of two core Saturday Workshops with associated online preparation and follow-up work.

**Module Description:** This course offers the opportunity for participants to explore and analyse the ways in which theology and spirituality can provide a foundation for leadership in the church today. It will also seek to help students to examine critically understandings of leadership within faith-based contexts and in contemporary society. The course will include reflection on leadership styles and provide opportunity for students to consider their own approaches to leadership.

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

1. use a range of skills and tools to engage confidently with the disciplines and methodologies that can inform an understanding of Christian approaches to leadership.
2. engage in reflection on their context and preferred leadership style, including the impact of that style on others.
3. engage creatively and effectively with the relationship between theology, spirituality and leadership and the spectrum of scholarly opinion as it impacts on the study of the Leadership in the Church today.
4. identify, gather and evaluate source materials for a specific purpose

## **TEAMWORK AND SELF-UNDERSTANDING**

**Timing:** Spring

**Leader:** Ms Laurie Randall

**Mode of Delivery:** The course will consist of a series of 5 tutorials in the local Learning Hubs and 2 Saturday workshops. Those registered for the Belfast Hub must attend the Belfast Workshops. Those registered for the Cashel, Claremorris and Multyfarnham Hubs must attend the Dublin workshops.

**Module Description:** This course aims to introduce students to paradigms and methods for understanding themselves as individuals and in the context of teams, particularly in a church setting. There will be an overview of key personal and interpersonal themes of power, approach, communication and conflict. Students will have an opportunity for self-reflection, application into their own context and practising relevant skills.



THE CHURCH OF IRELAND



THEOLOGICAL INSTITUTE

# **The Style-Guide for Student Essays and Dissertations: Referencing, Bibliographies, and Writing Made Easy**

Revised and updated summer 2019

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## Introduction to this Style-Guide

This document is a collaboration between Church of Ireland Publishing (CIP) and the Church of Ireland Theological Institute (CITI), and aims to provide you with a comprehensive guide for writing and referencing your essays and dissertations to meet the standards as required by the School of Religion (School), in Trinity College, Dublin.

The Guide is divided into three sections. The first section covers grammar and punctuation and presents key areas to help you with writing your text to conform to the Oxford Style preferred by the School. It will help you in aspects such as spelling, capitalisation, punctuation, what type to use, as well as how to present numbers and dates

The second part of the document deals with referencing and gives you nearly every permutation of the Chicago Referencing Style, which you will need to apply to all of your essays and dissertations. Here you will find the basics of how to footnote and compile your bibliography.

The third part is a specific guide on the Braemor Series, published by Church of Ireland Publishing.

Each heading in the table of contents is hyperlinked, so you can simply click on the relevant aspect of the Guide that you wish to see.

While we have made every attempt to include every possible example, you may occasionally need to check for something that isn't mentioned in this Guide. With this in mind, reference copies of the books listed below are available in the RCB Library:

- *The Chicago Manual of Style*, 17<sup>th</sup> ed. Chicago: University of Chicago Press, 2017.
- *New Oxford Style Manual: the World's Most Trusted Reference Books*. Oxford University Press, 2016.
- Seely, John. *Oxford A-Z of Grammar and Punctuation*. Oxford University Press, 2013.
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. Chicago: University of Chicago Press, 2013.

For further guidance about styling your work, you should in the first instance speak to one of your supervisors. Further information is also on hand from the Assistant Librarian, Bryan Whelan, in the RCB Library.

# 1. Grammar and Punctuation: The Oxford Style Manual

## Introduction

The Oxford Style Manual is primarily based on *New Hart's Rules*, a referencing and style manual that prioritises consistency that is still universally used today. The examples that we have highlighted here will not tell you how to write an essay, but will help you to write correctly and in a consistent manner.

You will see brief examples regarding spelling, capitalisation, punctuation, the correct type to use, as well as how to write numbers and dates. Remember that if your particular query isn't listed here, it will be found in the Library's copy of the *New Oxford Style Manual* mentioned previously.

As with all aspects of coursework, students should always check their material, and not rely on online programmes or guides to do this for them. Using textbooks should also be done with a critical eye to what is written here, as well as what your supervisor tells you. A good example of this is the instruction for writing dates (see below). This conforms to the Oxford Style, but differs from the Chicago Style for footnotes/endnotes. Any online generator or guide to Chicago will need to be physically checked before submission.

Conversely, although the Oxford Style Manual includes its own referencing and citation guide, this should be ignored by students of CITI in favour of the Chicago Style, as explained in greater detail later in this document.

## Spelling

The preference is for British spelling rather than American:

- *-ence* rather than *-ense*: defence; offence; pretence
- *-re* rather than *-er*: centre; mitre; sceptre
- *c* for *k*: sceptic; mollusc
- *-ogue* rather than *-og*: catalogue; analogue
- *-our* rather than *-or*: colour; honour; labour; neighbour; harbour; tumour
- *s* rather than *z*: analyse; cosy; realise; capitalisation

## Punctuation

- Use quotation marks and roman (not italic) type for titles of short poems, short stories, and songs:

‘The Business of Preaching and the World of Literature’

- Do not punctuate contractions. For example use St for Saint (not St.) and Revd for Reverend (not Rev.) and Rt Revd for the Right Reverend (not Rt. Rev.).
- The general practice is to enclose quoted matter of less than five lines between single quotation marks, and to use double quotation marks for a quotation within a quotation:

‘Have you any idea’, he said, ‘what “red mercury” is?’

For quotations of more than five lines, indent the passage as a free-standing paragraph, but do not place this in quotation marks, as in the following example:

2:14-16; 12:4).<sup>31</sup> This understanding and the assertion (of Lambeth 1998) that the Spirit ‘blows in sovereignty and freedom’<sup>32</sup> also undergirds the thesis, and similarly that:

[i]n dialogue we must assume then that the Spirit is working to convert people to God. Signs of the Spirit’s work will be discerned in their consonance with the Gospel, its teaching and values, but also by the fruit of love, joy and peace. In the same way, all that makes for human flourishing will be seen as a response to the Spirit’s impulse and guidance. All that makes for strife, intolerance and greed is clearly not of the Spirit (Galatians 5:16–24).<sup>33</sup>

Eastern and western theologians, from across the spectrum of traditions, recognise the ongoing activity of the Spirit,<sup>34</sup> in the believer and the Church.

## Capitalisation

- Use capitals for both Protestant and Catholic, and titles. Use Archbishop Clarke, and Richard Clarke, Archbishop of Armagh and Primate of All Ireland. Similarly, the Revd Joe Bloggs, Rector of Gretna Green parish, or the Very Revd Joe Bloggs, Dean of Ballygodo. However, use lower case when referring – in general terms – to a bishop, a rector, or a diocese.
- The institutional Church is always capitalised, but a church building should be lower case. For example: the Methodist Church in Ireland, but Rathfarnham parish church.
- Always capitalise the Bible, but biblical is lower case. Use capitals for all references to God (e.g. the Holy Trinity, the Lord) but lower case for the gods and goddesses of polytheistic religions (e.g. the Aztec god of war, the goddess of the dawn).
- Capitalise ‘the Pope’ and the reigning monarch (the King/Queen). When referring to Muhammad, ‘the Prophet’ is capitalised but note

that when referring to an Old Testament 'prophet', the word is not capitalised.

- Capitalise the names of days, months, festivals, and holidays: Tuesday; March; Easter; Good Friday; Ramadan; Passover; Christmas Eve; New Year's Day; St Patrick's Day.
- Use lower case for millennia, centuries, and decades: the first millennium; the sixteenth century; the sixties.
- Use capitalisation for wars, treaties, councils, and significant events: the Crucifixion; the Reformation; the Great Famine; the Inquisition; the French Revolution.
- Take special care regarding capitalisation of religious sacraments is not uniform. Note, for example: a mass; baptism; compline; bar mitzvah but: the Mass; the Eucharist; Anointing of the Sick
- Capitalise north, south, east, west, and derivative words when designating definitive regions or when the usage is an integral part of a proper name. Do not capitalise when referring to a general location or merely indicating direction.

## Type

- Use italics for words and phrases that are still regarded as foreign or need to be distinguished from identical English forms:

the *catenaccio* defensive system employed by the Italians  
an *amuse-gueule* of a tiny sardine mounted on a crisp crouton

This does not apply to foreign words or terms that have become naturalised into English.

- Italics should be used for titles of books, periodicals, plays, films, TV and radio series, and music albums.

## Numbers and dates

- Spell out numbers under and including the number ten (eight, nine, ten). Anything over ten should be written numerically. The exception is percentages and sums of money (9%, €6).
- When writing successive years, always include the full numerical value (2013-2017, not 2013-17).
- Dates should be written as so: 1 January 2014 (Nb: no commas or ordinal numbers). It should be stressed that this way of writing dates differs to the Chicago Style, so any programme/text book you might use for your citations will need to be altered accordingly.

## 2. Introduction to referencing: The Chicago Style

The Chicago Style was originally published in 1906, and is now in its 17<sup>th</sup> edition. This system is preferred by many working in the humanities, including the School of Religion in Trinity College, Dublin. The Chicago Style comes in two varieties: notes and bibliography or author-date. You will be using the **notes and bibliography** form for all your essays as well as for your dissertation. In this system, all sources are cited in numbered footnotes or endnotes. At the end of each piece of work, you will need to compile all your sources into a bibliography.

There are a multitude of online programmes that make it easier than ever to manage your references in the correct citation, whether this is through Microsoft Word, a web-based reference management software package such as RefWorks, or an online generator. However, it is essential always to physically check your references to make sure that they correspond with the Chicago Style.

This Guide includes examples of the most popular types of source material you are likely to need for course work. The red box demonstrates how to compile your footnote, showing you the technical components as well as two examples: firstly, the full bibliographical reference, and secondly the short hand version. The blue box underneath will show you how to compile the type of source material in your bibliography. In both examples, you will see the technical components firstly, and then the actual example.

### Footnotes

Referencing correctly means acknowledging all of the sources that you used to write your essay or dissertation. When this is done initially, you include the full bibliographical data in the footnote, as in the example below:

<sup>1</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 93.

When two references for the same source follow one right after the other, you should use the abbreviation 'ibid' (Latin for 'in the same place'). In the following example, the first is the full note, the second is a note immediately following this referring to the same source but different page, and the third refers to the same source as well as the same page number.

<sup>1</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 93.

<sup>2</sup> Ibid, 97.

<sup>3</sup> Ibid.

Note that you only include the full reference the first time a source is referenced. The exception here is when you are writing your dissertation. You write a full reference for each new mention in a different chapter. If you reference a different source, and then reference your original document, you should only include a shortened form of the bibliographical data. This is usually just the author's surname, up to the first four words of the book title or article, and the page number (if required). See the following example:

<sup>1</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 93.

<sup>2</sup> Jürgen Moltmann, *Theology of Hope* (London: SCM, 2002), 12.

<sup>3</sup> Bosch, *Transforming Mission*, 96.

## Bibliography

The next major element of the Chicago Referencing Style is the Bibliography. A bibliography is an ordered list of all the sources you have used in researching your paper. Note that it may contain works not cited in your paper that you may have consulted during your research. Some important points to note include:

- The Bibliography is located at the end of your paper, always starts on a new page, and is always titled Bibliography.
- All sources appearing in the Bibliography must be ordered alphabetically by surname of the first listed author (or title, if no author is listed). This is an important point to note, as it means that author names must be inverted from the footnotes (i.e. a bibliography will display Gavriyuk, Paul as opposed to what we see in a footnote: Paul Gavriyuk).
- Note the full stop after the author's name is used in the Bibliography as opposed to the comma in the footnote. There is also a full stop used after the title.
- Another important difference between bibliographies and footnotes is that the publishing details are no longer contained in brackets.
- Your Bibliography should be divided into two sections. Firstly, printed material, and then online sources.

- Bibliographical entries should be listed with hanging indents for each entry. Hanging indents are where the first line starts at the left margin, but subsequent lines are indented, like this:

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis Books, 2011.

### Referencing the Bible

With regards to referencing the Bible, it should be noted that you can either reference biblical quotes in your footnotes or in brackets after the relevant text. An example of referencing biblical quotations in your footnotes would be:

<sup>1</sup> 1 Kings 18:20.

An example of referencing biblical quotations in-text would be:

The encounter is on the promontory of Mount Carmel (1 Kings 18:20).

Whatever edition of the Bible that you use must be included at the beginning of your Bibliography (note that this differs from Chicago Style directions). For example:

All biblical references were taken from *The Holy Bible*, New Revised Standard Edition. Oxford: Oxford University Press, 2006.

If, for whatever reason, you use a different edition of the Bible in addition to the standard one used throughout, this should be clearly stated in the footnotes, and the various different editions listed in the Bibliography underneath the initial reference to the Bible at the start of your Bibliography. For example:

The primary source for biblical references is *The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books*, New Revised Standard Version. New York: Oxford University Press, 2001.

Other editions that were used include:

*The Holy Bible*, New Revised Standard Edition. Oxford: Oxford University Press, 2006.

*The Holy Bible*, New International Version. Grand Rapids: Zondervan, 1984.

It should be noted that books of the Bible are capitalised, but not italicised.

## Citing Books

### Book by one author

Note the differences between the footnotes and the bibliography, paying particular attention to how a name is displayed, as well as the lack of brackets and page numbers in the bibliography example.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.**

<sup>1</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 99–100.

<sup>2</sup> Bosch, *Transforming Mission*, 3.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year.**

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis Books, 2011.

### Book with two authors

Keep an eye on the differences between footnotes and bibliography here. Only the initial-listed name is inverted in the bibliography entry.

**Footnote Structure: First Name Initial Surname and First Name Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.**

<sup>1</sup> Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, New York: Orbis Books, 2004), 52.

<sup>2</sup> Bevans and Schroeder, *Constants in Context*, 59-61.

**Bibliography Structure: Surname, First Name Initial and First Name Initial Surname. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year.**

Bevans, Stephen B., and Roger P. Schroeder. *Constants in Context: A Theology of Mission for Today*. Maryknoll, New York: Orbis Books, 2004.

## Book with three authors

In this example, the book is an edited text. If this is not the case, simply omit [eds.,] Another point to note is that the previous examples have listed authors with initials included as part of their name. If there is no initial, simply omit.

**Footnote Structure: First Name Initial Surname, First Name Initial Surname, and First Name Initial Surname, eds., *Title in Italics & Capitals: Subtitle (Place: Publisher, Year), page numbers.***

<sup>1</sup> Mark Empey, Alan Ford, and Miriam Moffitt, eds., *The Church of Ireland and Its Past: History, Interpretation and Identity* (Dublin: Four Courts Press, 2017), 59.

<sup>2</sup> Empey, Ford, and Moffitt, *The Church of Ireland*, 65-68.

**Bibliography Structure: Surname, First Name Initial, First Name Initial Surname and First Name Initial Surname, eds. *Title in Italics & Capitals: Subtitle. Place: Publisher, Year.***

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

## Book with four or more authors

In the footnote, we just include the first listed author followed by 'et al' (in non-italic script). However, in the bibliography make sure to note the difference: list all the authors here.

**Footnote Structure: First Name Initial Surname et al., eds., *Title in Italics & Capitals: Subtitle (Place: Publisher, Year), page numbers.***

<sup>1</sup> Ian S. Markham et al., eds., *The Wiley-Blackwell Companion to the Anglican Communion* (Oxford: Wiley-Blackwell, 2013), 42.

<sup>2</sup> Markham et al., *Anglican Communion*, 55.

**Bibliography Structure: Surname, First Name Initial, First Name Initial Surname, First Name Initial Surname, and First Name Initial Surname, eds. *Title in Italics & Capitals: Subtitle. Place: Publisher, Year.***

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

## Book with organisation as author

Note that 'organisation' here can refer to a company, government body, religious organisation or any other type of organisation.

**Footnote Structure: Organisation Name, Title in Italics & Capitals: Subtitle (Place: Publisher, Year), page number.**

<sup>1</sup> Church of Ireland Bishops' Advisory Commission on Doctrine, *The Authority of Scripture: A Report of the Church of Ireland Bishops' Advisory Commission on Doctrine* (Dublin: Church of Ireland Publishing, 2006), 73.

<sup>2</sup> Church of Ireland Bishops' Advisory Commission on Doctrine, *The Authority of Scripture*, 101.

**Bibliography Structure: Organisation Name. Title in Italics & Capitals: Subtitle. Place: Publisher, Year.**

Church of Ireland Bishops' Advisory Commission on Doctrine. *The Authority of Scripture: A Report of the Church of Ireland Bishops' Advisory Commission on Doctrine*. Dublin: Church of Ireland Publishing, 2006.

## Book with no author

Here the title is placed at the beginning of the footnote, and this is replicated in the bibliography. Note that the entry in the bibliography should be shelved alphabetically by title (omitting definite and indefinite articles).

**Footnote Structure: Title in Italics & Capitals: Subtitle (Place: Publisher, Year), page number.**

<sup>1</sup> *The Book of Common Prayer* (Dublin: The Columba Press, 2004), 568.

<sup>2</sup> *The Book of Common Prayer*, 670.

**Bibliography Structure: Title in Italics & Capitals: Subtitle. Place: Publisher, Year.**

*The Book of Common Prayer*. Dublin: The Columba Press, 2004.

## Book with a translator or editor

We are using an example of a translated work here. For edited books, replace [trans.] with [ed.] Note that in the footnote we use shorthand (trans. and ed.) but in the bibliography we write in full.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*, trans. Name Initial Surname (Place: Publisher, Year), page numbers.**

<sup>1</sup> Jürgen Moltmann, *Theology of Hope*, trans. James W. Leitch (London: SCM Press, 2002), 94–95.

<sup>2</sup> Moltmann, *Theology of Hope*, 55.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Translated by First Name Initial Surname. Place: Publisher, Year.**

Moltmann, Jürgen. *Theology of Hope*. Translated by James W. Leitch. London: SCM Press, 2002.

## Part of book not written by the book's author

If the reference is to a generic title such as introduction, preface, or afterword, that term (lower-cased unless following a full-stop) is added before the title of the book. Note that you must include the page numbers encompassing the full article in the bibliography.

**Footnote Structure: First Name Initial Surname, introduction to *Title in Italics & Capitals: Subtitle*, by First Name Initial Surname (Place: Publisher, Year), page numbers.**

<sup>1</sup> Paul Ziegler, preface to *The Call of the Desert: The Solitary Life in the Christian Church*, by Peter F. Anson (London: S.P.C.K., 1964), xii.

<sup>2</sup> Ziegler, preface, xiii.

**Bibliography Structure: Surname, First Name Initial. Introduction to *Title in Italics & Capitals: Subtitle*, by First Name Initial Surname. Place: Publisher, Year.**

Ziegler, Paul. Preface to *The Call of the Desert: The Solitary Life in the Christian Church*, by Peter F. Anson, xi–xv. London: S.P.C.K., 1964.

## Chapter or other part of a book

Note that the title of the chapter, essay, or part of a book is in double-quotation marks, and also note that there is a comma after the title in the footnote, but before the end of the quotation marks. Another point of interest is that the bibliography has a full-stop instead of a comma here, so the following word 'in' is capitalised. Note that in the bibliography, you must include the page numbers encompassing the full article. These are placed prior to the publishing data.

**Footnote Structure: First Name Initial Surname, "Title of Chapter/Part," in *Title of Book in Italics & Capitals: Subtitle*, ed. First Name Surname and First Name Surname. (Place: Publisher, Year), page numbers.**

<sup>1</sup> Richard Clarke, "The Business of Preaching and the World of Literature," in *Perspectives on Preaching: A Witness of the Irish Church*, ed. Maurice Elliott and Patrick McGlinchey (Dublin: Church of Ireland Publishing, 2017), 157.

<sup>2</sup> Clarke, "The Business of Preaching," 160-161.

**Bibliography Structure: Surname, First Name Initial. "Title of Chapter/Part," in *Title of Book in Italics & Capitals: Subtitle*, edited by First Name Initial Surname and First Name Initial Surname. Place: Publisher, Year.**

Clarke, Richard. "The Business of Preaching and the World of Literature." In *Perspectives on Preaching: A Witness of The Irish Church*, edited by Maurice Elliott and Patrick McGlinchey, 153-161. Dublin: Church of Ireland Publishing, 2017.

## Revised edition of book

Only include when such a reissue is due to significant new content. This information will appear either on the front cover or with the bibliographical information on the title page, or the reverse title page, stating that it is a 'revised' or a 'second' (or subsequent) edition. You do not indicate when a book is a first edition.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*, Number of edition. (Place: Publisher, Year), page numbers.**

<sup>1</sup> Alister E. McGrath, *Christian Theology: An Introduction*, 4<sup>th</sup> ed. (Malden, MA: Blackwell, 2007), 247.

<sup>2</sup> McGrath, *Christian Theology*, 389.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*, Number of edition. Place: Publisher, Year.**

McGrath, Alister E. *Christian Theology: An Introduction*, 4<sup>th</sup> ed. Malden, MA: Blackwell, 2007.

## Reprint edition of book

This example would primarily be used when you are consulting a modern printing of a classic work. As with other examples, always note the edition for the version that you have consulted.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Year of original publication; repr., Place: Publisher, Year), page numbers.**

<sup>1</sup> C. S. Lewis, *Miracles: A Preliminary Study* (1947; repr., London: Collins, 2012), 73.

<sup>2</sup> Lewis, *Miracles*, 262.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Year of original publication. Reprint, Place: Publisher, Year.**

Lewis, C. S. *Miracles: A Preliminary Study*. 1947. Reprint, London: Collins, 2012.

## Specific volume with individual title

When you have a specific volume that carries its own individual title, it is important to note that you should list the title for the multivolume work as a whole first, then the volume number, and then the title for the individual volume.

**Footnote Structure: First Name Initial Surname, *Title of Multivolume Work in Italics & Capitals: Subtitle*, vol. number in Roman type, *Title of Individual Title in Italics & Capitals* (Place: Publisher, Year), page numbers.**

<sup>1</sup> William L Sachs, *The Oxford History of Anglicanism*, vol. 5, *Global Anglicanism, c.1910-2000* (Oxford: Oxford University Press, 2018), 215.

<sup>2</sup> Sachs, *Anglicanism*, 262.

**Bibliography Structure: Surname, First Name Initial. *Title of Multivolume Work in Italics & Capitals: Subtitle*, vol. number in Roman type, *Title of Individual Title in Italics & Capitals* (Place: Publisher, Year)**

Sachs, William L. *The Oxford History of Anglicanism*. Vol. 5, *Global Anglicanism, c.1910-2000*. Oxford: Oxford University Press, 2018.

## Specific volume not individually titled

Place the volume number (without vol.) immediately prior to the page number, separated by a colon and with no space between the volume number and the page number.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), Volume number:page numbers.**

<sup>1</sup> John Healy, *History of the Diocese of Meath* (Dublin: Association for Promoting Christian Knowledge, 1908), 2:135.

<sup>2</sup> Healy, *History*, 2:231.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Vol. 2. Place: Publisher, Year.**

Healy, John. *History of the Diocese of Meath*. Vol. 2 Dublin: Association for Promoting Christian Knowledge, 1908.

## Book in a series

For example, referencing a book in the NIV Application Commentary series. Note that the title of the book will nearly always be the biblical book's name, and the name of the series follows (after a full stop). As the series title is not the name of the book, it is **not** in italics.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*. Name of Series (Place: Publisher, Year), page number.**

<sup>1</sup> George H. Guthrie, *Hebrews*. The NIV Application Commentary Series (Grand Rapids: Zondervan, 1998), 153.

<sup>2</sup> Guthrie, *Hebrews*, 357.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Name of Series. Place: Publisher, Year.**

Guthrie, George H. *Hebrews*. The NIV Application Commentary Series. Grand Rapids: Zondervan, 1998.

## Book published electronically

Always cite the version that you consulted. For books consulted online, always list a URL. If no fixed page numbers are available, you can include a section title or a chapter or other number. The rules for multiple authors apply similarly for online books. Note the second example where there is no clear publisher. This form can be applied to most pre-20<sup>th</sup> century books.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), Electronic format/access date, URL.**

<sup>1</sup> Ted Woods, *And Some There Were: Sketches of Some Irish Anglican Prelates and Priests* (Liverpool: Ted Woods, 2016), Kindle edition.

<sup>2</sup> Woods, *And Some There Were*.

<sup>1</sup> William Law, *A Serious Call to a Devout and Holy Life: Adapted to the State and Condition of All Orders of Christians* (London, 1729), accessed 12 June 2018, [https://www.ccel.org/ccel/law/serious\\_call.titlepage.html](https://www.ccel.org/ccel/law/serious_call.titlepage.html).

<sup>2</sup> Law, *A Serious Call*, chap. 11.

**Bibliography Structure: Surname, First Name Initial. *Title in Italics & Capitals: Subtitle*. Place: Publisher, Year, electronic format / access date, URL.**

Woods, Ted. *And Some There Were: Sketches of Some Irish Anglican Prelates and Priests*. Liverpool: Ted Woods, 2016. Kindle edition.

Law, William. *A Serious Call to a Devout and Holy Life: Adapted to the State and Condition of All Orders of Christians*. London, 1729, accessed 12 June 2018, [https://www.ccel.org/ccel/law/serious\\_call.titlepage.html](https://www.ccel.org/ccel/law/serious_call.titlepage.html).

## Citations from a secondary source

Citing from a secondary source (“as quoted in ...”) is something that would be **strongly discouraged**, as you should be looking at primary source material where at all possible. However, if the original source is unavailable, it may be permissible, but you should consult your supervisor before doing so. Note that in both your footnotes and bibliography, you are essentially referencing the original primary source material, but reference must be made to the source that you have actually used.

**Footnote Structure: First Name Initial Surname, *Title in Italics & Capitals: Subtitle*, (Place: Publisher, Year), page numbers, quoted in First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.**

<sup>1</sup> Caesar Otway, *A Tour in Connaught, Comprising Sketches of Clonmacnoise, Joyce Country, and Achill* (Dublin, 1839), 413, quoted in Irene Whelan, *The Bible War in Ireland: The 'Second Reformation' and the Polarization of Protestant-Catholic Relations, 1800-1840* (Dublin: The Lilliput Press, 2005), 264.

<sup>2</sup> Otway, *A Tour in Connaught*, 413.

**Bibliography Structure: Surname, First Name Initial, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year. Quoted in First Name Initial Surname, *Title in Italics & Capitals: Subtitle* (Place: Publisher, Year), page numbers.**

Otway, Caesar. *A Tour in Connaught, Comprising Sketches of Clonmacnoise, Joyce Country, and Achill* (Dublin, 1839). Quoted in Irene Whelan, *The Bible War in Ireland: The 'Second Reformation' and the Polarization of Protestant-Catholic Relations, 1800-1840*. Dublin: The Lilliput Press, 2005.

## Citing periodicals and newspaper articles

### Article in a print academic journal

The primary difference here is that page numbers are preceded by a colon and not a comma. Note that the bibliographical entry contains the full range of page numbers for the article. Note that place and publisher are not featured for periodicals, newspapers, or magazines.

**Footnote Structure: First Name Initial Surname, "Title of Article in Capitals," Title of Journal in Italics & Capitals Issue information: page number.**

<sup>1</sup> Anne Fitzpatrick-McKinley, "YHWH and the Gods of Palestine: A Study of the Seal and Inscriptional Evidence," *Proceedings of the Irish Biblical Society* 23 (2000): 19.

<sup>2</sup> Fitzpatrick-McKinley, "YHWH and the Gods of Palestine," 23.

**Bibliography Structure: Surname, First Name Initial. "Title of Article in Capitals," Title of Journal in Italics & Capitals Issue information: page numbers.**

Fitzpatrick-McKinley, Anne. "YHWH and the Gods of Palestine: A Study of the Seal and Inscriptional Evidence." *Proceedings of the Irish Biblical Society* 23 (2000): 19-39.

### Article in a newspaper or popular magazine

Newspaper and magazine articles may be cited in running text instead of a footnote (if so: omit from Bibliography).

**Footnote Structure: First Name Initial Surname, "Title of Article in Capitals," Title of Newspaper/Magazine in Italics & Capitals, Date, page number.**

<sup>1</sup> Suzanne Cousins, "Muslims Gather in Dublin to Witness against Islamic State," *Church of Ireland Gazette*, 7 August 2015, 12.

<sup>2</sup> Cousins, "Muslims Gather in Dublin," 12.

**Bibliography Structure: Surname, First Name Initial. "Title of Article in Capitals," Title of Newspaper/Magazine in Italics & Capitals, Date.**

Cousins, Suzanne. "Muslims Gather in Dublin to Witness against Islamic State." *Church of Ireland Gazette*, 7 August 2015.

## Article in an online academic journal

Include a DOI (Digital Object Identifier): this will begin with <https://doi.org/>. If this is not available, a URL is acceptable.

**Footnote Structure: First Name Initial Surname, "Title of Article in Capitals," Title of Journal in Italics & Capitals Issue information: page number, access date, DOI/URL.**

<sup>1</sup> Denis O'Callaghan, "The Challenge for Irish Catholicism," *The Furrow* 65, No. 10 (October 2014): 490, accessed 1 June 2018, <http://www.jstor.org/stable/24635938>.

<sup>2</sup> O'Callaghan, "The Challenge for Irish Catholicism," 491-92.

**Bibliography Structure: Surname, First Name Initial. "Title of Article in Capitals," Title of Journal in Italics & Capitals Issue information: page numbers, access date, DOI/URL.**

O'Callaghan, Denis. "The Challenge for Irish Catholicism," *The Furrow* 65, No. 10 (October 2014): 489-498, accessed 1 June 2018, <http://www.jstor.org/stable/24635938>.

## Book review

**Footnote Structure: First Name Initial Surname, "Title of Review in Capitals," review of Title in Italics & Capitals: Subtitle, by First Name Initial Surname, Title of Newspaper/Magazine/Journal in italics, Date.**

<sup>1</sup> Peter Costello, "Faith and Generosity in the new Emerging Ireland," review of *Generous Love in Multi-Faith Ireland: Towards Mature Citizenship and a Positive Pedagogy for the Church of Ireland in Local Christian-Muslim Mission and Engagement*, by Suzanne Cousins, *The Irish Catholic*, 17 May 2018.

<sup>2</sup> Costello, "Faith and Generosity."

**Bibliography Structure: Surname, First Name Initial. "Title of Review in Capitals," review of Title in Italics & Capitals: Subtitle, by First Name Initial Surname, Title of Newspaper/Magazine/Journal in Italics, Date.**

Costello, Peter. "Faith and Generosity in the new Emerging Ireland," review of *Generous Love in Multi-Faith Ireland: Towards Mature Citizenship and a Positive Pedagogy for the Church of Ireland in Local Christian-Muslim Mission and Engagement*, by Suzanne Cousins, *The Irish Catholic*, 17 May 2018.

## Citing websites and other online sources

### Website

For original content from online sources, include as much information as possible (author, title, publisher, date, access date, URL). However, note the first example, where there is no clear author. The rules here broadly follow those for a book with no author. The title is listed first, but the corporate name goes first in the bibliography. Also note that in contrast to previous editions of Chicago Style, it is now preferred to list the website without italics. In the second example, it is clear that TeacherServe is the name of the website, but you can follow the first example and put 'TeacherServe (website)' if you so wish.

**Footnote Structure: "Title of Web Page in Capitals," Name of Person or Organisation (if not clear, include website in brackets), access date, URL.**

<sup>1</sup> "About Us," Church of Ireland (website), accessed 7 June 2018, [www.ireland.anglican.org/about/about-us](http://www.ireland.anglican.org/about/about-us).

<sup>2</sup> "About Us."

<sup>1</sup> Daniel H. Bays, "The Foreign Missionary Movement in the 19<sup>th</sup> and early 20<sup>th</sup> Centuries," TeacherServe, accessed 31 May 2018, <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/fmmovementd.htm>.

<sup>2</sup> Bays, "Foreign Missionary Movement."

**Bibliography Structure: Name of Organisation/Surname, First Name Initial. "Title of Web Page in Capitals," Name of Person or Organisation (if not clear, include website in brackets), access date, URL.**

Church of Ireland. "About Us," Church of Ireland (website), accessed 7 June 2018, [www.ireland.anglican.org/about/about-us](http://www.ireland.anglican.org/about/about-us).

Bays, Daniel H. "The Foreign Missionary Movement in the 19<sup>th</sup> and early 20<sup>th</sup> Centuries," TeacherServe, accessed 31 May 2018, <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/fmmovementd.htm>.

## Blog

Blogs should be treated much the same as articles in newspapers. If the title of the blog does not make the genre clear, you can include 'blog' in parentheses (see below). Note that we have the title of the blog here in italics.

**Footnote Structure: First Name Initial Surname, "Title of Blog Post in Capitals," *Name of Blog in Italics & Capitals* (if not clear, include (Blog) in capitals), date, access date, URL.**

<sup>1</sup> Patrick Comerford, "There Was More Than One Good Samaritan, But Who Are Today's Good Samaritans?", *PatrickComerford.com* (blog), 17 September 17 2017, accessed 23 May 2018, <http://www.patrickcomerford.com/2015/12/liturgy-101-and-102-2015-2016-public.html>.

<sup>2</sup> Comerford, "Good Samaritan."

**Bibliography Structure: Surname, First Name Initial. "Title of Blog Post in Capitals," *Name of Blog in Italics & Capitals* (if not clear, include (Blog) in capitals), date, access date, URL.**

Comerford, Patrick. "There Was More Than One Good Samaritan, But Who Are Today's Good Samaritans?" *PatrickComerford.com* (blog), 17 September 17 2017, accessed 23 May 2018, <http://www.patrickcomerford.com/2015/12/liturgy-101-and-102-2015-2016-public.html>.

## Personal communication

Personal communications (including email, text messages, and direct messages sent through social media applications) are usually cited only in the text. You can occasionally footnote these as below. Note that they are rarely included in a bibliography.

<sup>1</sup> John Smyth, Facebook message to author, 28 May 2018.

<sup>2</sup> Smyth, Facebook message.

## Social media content

Citations of content shared through social media can usually be restricted to the text. In very limited cases, a bibliography entry may be appropriate. In lieu of a title, quote up to the first 160 characters of the post. Comments are cited with reference to the original post.

**Footnote Structure: First Name Initial Surname/Corporate Name, "Title of post in lower case," Social Media Type, date, URL.**

<sup>1</sup> Lambeth Palace Library, "The view from St Mary-at-Lambeth," Twitter, 31 May 2018,  
<https://twitter.com/lampallib/status/1002203051640451074>.

<sup>2</sup> Lambeth Palace Library, "The view from St Mary-at-Lambeth."

**Bibliography Structure: Surname, First Name Initial/Corporate Name. "Title of post in lower case," Social Media Type, date, URL.**

Lambeth Palace Library. "The view from St Mary-at-Lambeth," Twitter, 31 May 2018,  
<https://twitter.com/lampallib/status/1002203051640451074>.

## Miscellaneous examples

### Paper presented at a meeting or conference

**Footnote Structure: First Name Initial Surname, "Title of Paper Presented at a Meeting or Conference in Capitals" (information regarding meeting or conference, place, date).**

<sup>1</sup> Daniele Pevarello, "Christianity: Its Origins and Its Early Development in the Cultures of Antiquity" (paper presented at Educating on Religions, the Evening Lecture Series, Department of Religions & Theology, Trinity College Dublin, 1 October 2015).

<sup>2</sup> Pevarello, "Christianity."

**Bibliography Structure: Surname, First Name Initial. "Title of Paper Presented at a Meeting or Conference in Capitals." Information regarding meeting or conference, place, date.**

Pevarello, Daniele. "Christianity: Its Origins and Its Early Development in the Cultures of Antiquity." Paper presented at Educating on Religions, the Evening Lecture Series, Department of Religions & Theology, Trinity College Dublin, 1 October 2015.

## Published or broadcast interviews

If the interview has been published or broadcast - or in some way been made available online - it can be treated like an article or other item in a periodical. As with similar examples for online material, if an interview has been consulted online, you should include a URL or similar identifier.

**Footnote Structure: First Name Initial Surname, interview by First Name Initial Surname, *Name of Newspaper/Journal in italics*, date, access date, URL (if applicable).**

<sup>1</sup> Rowan Williams, interview by Alan Rusbridger, *The Guardian*, March 21, 2006.

<sup>2</sup> Williams, interview.

**Bibliography Structure: Surname, First Name Initial. Interview by First Name Initial Surname, *Name of Newspaper/Journal in italics*, date, access date, URL (if applicable).**

Williams, Rowan. "Interview." By Alan Rusbridger in *The Guardian*, March 21, 2006.

## Unpublished interviews or unattributed interviews

Unpublished interviews can be cited in your footnotes, but do not need to be included in your bibliography, unless instructed otherwise by your lecturer. Citations should include the names of both the interviewer and interviewee, brief identifying information (if appropriate), the place or date of the interview (if known), and the location of a transcript or recording if known. It is important to note that permission may be required to quote such material.

**Footnote Structure: First Name Initial Surname (identifying information), in discussion with the author, date.**

<sup>1</sup> David F. Ford (Regius Professor of Divinity at the University of Cambridge), in discussion with the author, September 2018.

<sup>2</sup> Ford, discussion.

## Thesis or dissertation

**Footnote Structure: First Name Initial Surname, "Title of Dissertation in Capitals: Subtitle" (Type of Dissertation, University, year), page number.**

<sup>1</sup> Richard Clarke, "The Disestablishment Revision of the Irish Book of Common Prayer" (PhD diss., University of Dublin, 1989), 12.

<sup>2</sup> Clarke, "Disestablishment Revision," 14.

<sup>1</sup> Críostóir Mac Bruithin, "Imagining Judgement: Preaching on Difficult Texts in Luke" (MTh diss., Church of Ireland Theological Institute, 2016), 57.

<sup>2</sup> Mac Bruithin, "Imagining Judgement," 110.

**Bibliography Structure: Surname, First Name Initial. "Title of Dissertation in Capitals: Subtitle." Type of Dissertation, University, year.**

Clarke, Richard. "The Disestablishment Revision of the Irish Book of Common Prayer." PhD diss., University of Dublin, 1989.

Mac Bruithin, Críostóir. "Imagining Judgement: Preaching on Difficult Texts in Luke." MTh diss., Church of Ireland Theological Institute, 2016.

### 3. The Braemor Series

Since its commencement in 2013, the Braemor Series, which aims to publish the best student dissertations, has been a flagship publication for both CIP and CITI - providing an important opportunity for new authors to see their work in print in a highly-competitive publishing market, whilst further making a significant contribution to theological discourse for the Church of Ireland. If your dissertation is chosen for publication, you will need to ensure that your dissertation adheres to the following specific rules and formats, in addition to the referencing and style-guide points above.

1. Final versions of items for publication should be submitted electronically to [bryan.whelan@rcbdub.org](mailto:bryan.whelan@rcbdub.org).
2. Text should be double-spaced, in any standard font, in 12 pt font size. Footnotes should be single-spaced, in any standard font, in 10pt font size. Please keep bold to a minimum – ideally just for subheadings - and try to avoid the use of underlining.
3. Use of colour tables and graphs should be limited as colour printing is costly, and we would prefer if these can be made black and white. However we will discuss this on an individual basis with each author.
4. Delete any references to ‘dissertation’ in the text and replace with ‘this book’ or ‘this volume,’ or ‘this publication.’ You may vary as you wish.
5. Sub-headings and section breaks are advisable for breaking up text and making it easy to read. Sub-headings may be written in bold.
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7. Working titles: Remember your title will appear on the cover of a book, so try to keep it short and snappy to fit the space and grab your reader’s attention. You may use a sub-heading if you wish, but try to keep it short!
8. If you have quoted from any unpublished source, or refer to interviews in your work, **you must secure permission** from the person interviewed to have their words published, before we can include such reference.

When referring to pastoral experience or conversations in confidence you should take care not to reveal a source that would prefer to remain anonymous.

9. Acknowledgement should be made in your introduction of the help that you have received in turning your work into a published item. This should include reference to Church of Ireland Publishing, the Literature Committee, the RCB Library, and the editor that worked with you on your publication.

	Monday	Tuesday	Wednesday	Thursday	Friday
8:30AM		Morning Prayer		Service of the Word	Morning Prayer or Litany
9AM	Spirituality Plenary & Silence		Bible Study Groups (Tutorials)		
10AM	Practical Seminars Various 10.00-12.30 Jenkins  Liturgy B Nichols 10.30-12.30pm Brown	Trinity Day for first and second years  Cosmology 10.00-12.00 C. Russell Rel G6 (1)  Practical Seminars Various 9.15-12.30 Hartin	Dissertation Research day for Interns  Church Leadership 10.00 (11) – 12.30 Hartin Room M Elliott  Theological Reflection (begins in October) 12:00-1:00 Olhausen Jenkins	Sages and Prophets 9.30-11.30 Brown Room K Heffelfinger  Homiletics 11.45-12.45 Elliott & McGlinchey Brown Room  Dissertation Research day for Interns	Dissertation Writing Group 10.00-12.00 Brown Room
11AM					
Noon - 1PM	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30
2PM	Hebrew 2.00-4.00 K. Heffelfinger Hartin Room  Practical Seminars Various 2.00-4.00 Jenkins	Hermeneutics 1.00-3.00 C. Russell Rel G6 (1)	Theological Reflection (begins in Week 2) 2:00-3:00 Olhausen Jenkins Room	Homiletics 1.30-2.30 Elliott & McGlinchey Hartin Room  Micro counselling skills 1.30-3.30 6 weeks E McElwee Brown Room  Theological Reflection McGlinchey & Nichols 2.30-3.30 Brown Room (in weeks that Counselling Skills does not meet)	
3PM					
4PM					
5PM	Evening Prayer	Service of the Word	Community Eucharist	Sung Evening Prayer (vested)	
9:15	Praise and Prayer	Compline or Late Evening Office	Chapel Open for Silent Prayer	Compline or Late Evening Office	

**Key:** Green = 1<sup>st</sup> Year, Orange = 2<sup>nd</sup> Year, Black = 3<sup>rd</sup> Year, Blue = Elective for any year,  
Purple = Community, Red = 1<sup>st</sup> and 2<sup>nd</sup> Years Together

Spring 2020

	Monday	Tuesday	Wednesday	Thursday	Friday
8:30AM		Morning Prayer		Service of the Word	Morning Prayer or Litany
9AM	Spirituality Plenary & Silence		Bible Study Groups (Tutorials)		
10AM	Practical Seminars Various 10.00-12.30 Jenkins  Anglicanism B Nichols 10.30-12.30 Brown Room	Trinity Day for first and second years  Theology and Ethics M.Junker-Kenny 10.00-12.00 Rel G6 (1)  Practical Seminars Various 9.15-12.30 Hartin	Dissertation Research day for Interns  Church Leadership 10.00 (11) – 12.30 Hartin Room M Elliott  Theological Reflection 12.00-1.00 Olhausen Jenkins	New Testament Letters and Writings 9.30-11.30 Brown Room K Heffelfinger  Homiletics 11.40-12.45 Elliott & McGlinchey Brown Room  Dissertation Research day for Interns	Dissertation Writing Group 10.00-12.00 Brown Room
11 AM					
Noon - 1PM	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30
2PM	Hebrew 2.00-4.00 K. Heffelfinger Hartin Room  Practical Seminars Various 2.00-4.00 Jenkins		Theological Reflection 2.00-3.00 Olhausen Jenkins Room	Homiletics 1.30-2.30 Elliott & McGlinchey Hartin Room  Theological Reflection McGlinchey & Nichols 3.00-4.00 Brown Room	
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Purple = Community, Red = 1<sup>st</sup> and 2<sup>nd</sup> Years Together

**Part-time Weekends 2019-20**

	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
<b>Fri 7-9.15</b>	Intro Weekend	Ch L'ship ME	Ch L'ship ME	Ch L'ship ME	Ch L'ship ME	Ethics MJK	Ethics MJK	Anglican BN	Integ Sem Staff
<b>Sat 10-12.30</b>	Intro Weekend	Ch L'ship ME	Ch L'ship ME	Ch L'ship ME	Ch L'ship ME	Ethics MJK	Ethics MJK	Anglican BN	Integ Sem Staff
<b>Sat 1.30-3.30</b>	Intro Weekend	Hermen LG	Hermen LG	Hermen LG	Hermen LG	Anglican BN	Anglican BN	Anglican BN	Diss Prop Staff
<b>Sat 4.00-5.15</b>	Intro Weekend	Theo Refl ME	Theo Refl ME	Theo Refl ME	Theo Refl ME	Theo Refl ME Y3 Diss Res	Theo Refl KH Y3 Diss Res	Theo Refl ME	End of year Review PM
<b>Sun 9-10</b>	Intro Weekend	Spirituality of the OT KH	Anglican Spirituality BN	Reformation Spirituality PM	Charismatic Spirituality ME	Spirituality and Poetry KH	Spirituality and Doubt PM	Expository Sermon ME	Seasonal Spirituality BN
<b>Sun 10.15-11.15</b>	Intro Weekend	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
<b>Additional Courses</b>	Spouses & Families	Readers	Foundation Course			Readers			