



SHARING CHRIST THROUGH GENEROUS GRACE, SCRIPTURAL INTEGRITY  
COMPASSIONATE OUTREACH & LOVING HOSPITALITY

# Student Handbook 2020 – 2021

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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 at: <https://www.tcd.ie/teaching-learning/quality/assets/pdf/Report%20to%20Council%20on%20review%20of%20M.Th..pdf> and, in addition, CITI’s Quality Statement can be found on page 26 of this Handbook. The Bishops’ Review can be found at: <https://www.ireland.anglican.org/cmsfiles/pdf/Synod/2017/HOB/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. For the next year, our patterns of worship will be significantly affected by Covid-19 precautions. The measures that we will be adopting are laid out in full on page 29. Please read them carefully and abide by them. The wellbeing of the whole community depends on this sharing of responsibility by individuals.

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 2020:

### TCD Semester 1 (MICHAELMAS TERM)

- 14-16: Residential Week for Internship Students
- 18-20: Introductory Weekend for 1<sup>st</sup> FT, all PT and ILA's
- 28: Semester 1 commences
- 30: CITI Governing Council Meeting, 2 pm

## October 2020:

- 9-11: Part-time MTh Weekend and Interns
- 10: Reader Study Day
- 14-16: Residential Week for Internship Students
- 15: MTh Course Management Committee Meeting 2.00pm
- 19: Student House Meeting at 1.15pm
- 21: Commissioning of Student Readers (Archbishop Michael Jackson) 5.00pm
- 26: Bank Holiday

## November 2020:

- 6-8: Part-time MTh Weekend & Interns
- 7: Foundation Access Course (FAC)
- 9 – 13: Reading Week
- 11-13: Residential Week for Internship Students
- 27-29: Fit for the Purpose

## December 2020:

- 2-4: Residential Week for Internship Students
- 4-6: Part-time MTh Weekend & Interns
- 18: Semester 1 ends
- 16: Christmas Dinner (tbc)

## January 2021:

### TCD Semester 2 (HILARY/TRINITY TERMS)

- 11: Downes (Semester 1) Essays Due by 12.00 noon
- 12-14: Professional Development Days (PDD) CME
- 18-22: Intensive Elective Module (PT) – New Communities of Faith
- 22-24: Part-time MTh Weekend / Interns and CCTP
- 25-27: Residential Week for Internship Students
- 29-31: OLM Weekend conference

## February 2021:

- 1: Semester 2 Commences
- 12-14: Part-time MTh Weekend & Interns
- 13: Reader Study Day
- 24-26: Residential Week for Internship Students
- 22: Student House Meeting at 1.15pm
- 24: Ash Wednesday Retreat
- 25: MTh Course Management Committee Meeting 2.00pm

**March 2021:**

- 12-14: Part-time MTh Weekend / Interns and CCTP
- 12: Submit portfolios to the office for final year students by 7pm
- 17: St Patrick's Day Bank Holiday
- 15-19: Reading Week
- 24-26: Residential Week for Internship Students

**April 2021:**

- 4: Easter Sunday
- 5: Easter Monday holiday
- 14-16: Residential Week for Internship Students
- 14: Full-time written dissertation submission by 12 noon (3<sup>rd</sup> year)
- 14: Downes Extemporaneous Speaking Competition
- 16-18: Part-time MTh Weekend and Interns
- 15-16: Portfolio *Viva Voce* Examinations - 3<sup>rd</sup> Year FT students
- 17: Portfolio *Viva Voce* Examinations for Part time final year students
- 23: Semester 2 ends
- 26: Carrowdore Exhibition Prize & Downes Semester 2 Essays due 12 noon
- 26: Dissertation Proposal submissions (2<sup>nd</sup> year FT, 3<sup>rd</sup> year PT)

**May 2021:**

- 3: Bank Holiday
- 13-15: General Synod
- 21-23: Part-time MTh Weekend / Interns and CCTP
- 21: Part-time dissertation submission deadline, 7PM
- 21-22: Integrated Seminar (Part-time Students)
- 24-25: Integrated Seminar (1, 2 & 3 Year Full-time Students)
- 24-28: End of Year Week & Residential Week for Internship Students
- 26: Dissertation Proposal Presentations
- 27: End of Year Liturgy, Placement Debrief, Bar-b-que
- 28: Internship Training Day

**June 2021:**

- 7: Bank Holiday
- 11-13: CCTP
- 14-15: *Viva Voce* Examinations for final year Students
- 16: 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 Anglican Affairs Working Group. 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, is a visiting lecturer at Ming Hua Theological College, Hong Kong, and is the elected representative on behalf of the Church of Ireland to the Meissen Commission.

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



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

**Lecturer in Biblical Studies and Hermeneutics**

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

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.

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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**Director's PA and Academic Administrator**  
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Hazel Connor (Office Assistant)

Sharon Clarke - Catering Manager  
Nicholas Barlow – Assistant Manager, Catering  
June Walsh - Kitchen Assistant  
Alison McEvoy - Kitchen Assistant  
Karen McNulty- Housekeeping

## University of Dublin, Trinity College Staff

**Prof Maureen Junker-Kenny**, Staatsexamen, MA, DrTheol, Habil., FTCD  
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**Christology & Ethics (MTh)**

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**The Revd Dr Johnston McMaster**, DMin (School of Religion)

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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 Theology**

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 specialised 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.

Due to the ongoing health crisis surrounding Covid-19, the RCB Library will operate a Click-and-Collect service for students who wish to borrow books. You can order books through this service in two ways: the most direct is by requesting them through the RCB Library online printed books catalogue [<https://libcat.rcbdub.org/liberty/libraryHome.do>]; or by emailing a member of staff.

We have a number of guides and online videos on the RCB Library Online Printed Books Catalogue page [<https://www.ireland.anglican.org/about/rcb-library/catalogues/online-printed-books-catalogue>] to help you access your account, find a book, and understand the Click-and-Collect service.

As students may not be able to physically obtain items directly from the Library for the foreseeable future, we have a system in place to enable you to borrow books from the RCB Library prior to your time 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, where Johnny Lowden 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.

### 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

Representative Church Body Library, Braemor Park, Churchtown, D14 N735

Email: [library@ireland.anglican.org](mailto:library@ireland.anglican.org)

## Student Ordinands

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

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

### MTh — Full-time Year 2

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

### MTh — Full-time Year 1

Arthur Sweeney	Tuam, Killala & Achonry
Cosmin Pascu	Down & Dromore
Timothy Eldon	Armagh
Stuart Armstrong	Down & Dromore

### MTh — Part-time Year 1-3

Lee Boal	Down & Dromore
David Thomas	Down & Dromore
Melanie Sloan	Connor
Mathew McCauley	Dublin & Glendalough
Shona Bell	Connor
Jane Burns	Dublin & Glendalough
Gareth Campbell	Connor
Scott Evans	Dublin & Glendalough
Andrew Neill	Connor
Andrew Moore	Down & Dromore

### Part-time Deacon Interns

Sabrina Cooke	Cork, Cloyne & Ross
Andrew Hay	Down & Dromore
Alan McCracken	Connor

### MTh — Part-time ILA's

Alec Purser	Cashel, Ferns and Ossory
Alex Morahan	Cashel, Ferns and Ossory
Suzanne Harris	Dublin & Glendalough
Christine O'Dowd-Smyth	Cashel, Ferns and Ossory



## Tutorial / Bible Study Groups

Tutorial 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 Tutorial / Bible Study Groups 2020-21

Patrick McGlinchey	Bridget Nichols
Seminar Room	Brown Room
Alexander Chisnall	Arthur Sweeney
Andrew Pierce	Johnny Lowden
Cosmin Pascu	Martin Steele
Elaine Pentland	Norma-Jean Carney
Philip McKinley	Stuart Armstrong
Timothy Eldon	

## Part-time Tutorial / Bible Study Groups 2020-21

<b>Katie Heffelfinger</b>	<b>Patrick McGlinchey</b>	<b>Bridget Nichols</b>
<b>Brown Room</b>	<b>Hartin Room</b>	<b>Seminar Room</b>
Andrew Neill	Alan McCracken	Alec Purser
Gareth Campbell	Alex Morahan	Andy Hay
Mathew McCauley	Andy Moore	Christine O'Dowd-Smyth
Sabrina Cooke	David Thomas	Lee Boal
Suzanne Harris	Jane Burns	Scott Evans
	Melanie Sloan	Shona Bell

\*Please be mindful of social distancing during your tutorial group meetings.

## Student Officers 2020

Senior Student:	.....	Martin Steele
Secretary / Treasurer	.....	Elaine Pentland
Class Student Rep:	.....	Alexander Chisnall
Marsh Society Rep:	.....	Johnny Lowden
Institute Fellowship Rep:	.....	Alexander Chisnall
Dearmer Society Rep:	.....	Martin Steele
CITI Council Rep (FT):	.....	Johnny Lowden
CITI Council Rep (PT):	.....	Scott Evans
Sports & Entertainment:	.....	Norma-Jean Carney
Grants Committee Rep:	.....	Norma-Jean Carney
Inter-seminary Rep:	.....	Philip McKinley
Liturgical Advisory Committee Rep:	.....	Martin Steele
Course Management Committee Rep:	.....	Johnny Lowden
Charity Rep:	.....	Andrew Pierce
Covenant Council Rep:	.....	Philip McKinley

## **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 2020/21 academic year, the Marsh Society will host guests who will discuss, from their experience, the role of the Irish Language in the life of the Church, and their work in promoting its use.

### **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

Due to Covid-19 restrictions, incoming CITI students will not attend the normal TCD induction event. New students will collect their ID cards from TCD following instructions to be provided.

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 (PAS) 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 members of academic staff appointed as postgraduate advisors who you can be referred to by the Postgrad Support Officer for extra assistance if needed.

PAS also administers the Postgraduate Student Assistance Fund and emergency financial assistance to eligible postgraduates.

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 web- site.

Contact details are available on the  
website: <https://www.tcd.ie/seniortutor/>

Appointments are available from 10am to 3pm daily and for the first term will be offered remotely only using Microsoft Teams: a secure video/ audio platform which all registered postgraduates have automatic access to.

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'.



## THE BOARD OF MINISTRY, LEARNING AND DEVELOPMENT EDGEHILL THEOLOGICAL COLLEGE (EDGEHILL)

In addition to its Connexional roles and responsibilities, the Board of Ministry, Learning and Development (BMLD) exists to support the Methodist Church's priorities for lay and ordained ministry by facilitating discernment and equipping people across a breadth of role and contexts. The Board incorporates Edgehill Theological College (Edgehill) Alongside a full programme of training and development for ordained ministry, the Board runs a range of courses which offer learning and training opportunities for all who want to study theology and develop skills for ministry.

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. The offices for the BMLD are situated at Edgehill House, 9 Lennoxvale, Belfast, Co. Antrim, BT9 5BY.

Tel. (from NI): (028) 9076 7950; (from ROI) (048) 9076 7950. Email: [bmlldoffice@irishmethodist.org](mailto:bmlldoffice@irishmethodist.org)

## Institute Prizes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This prize was founded in 1852 in memory of Samuel Kyle, Provost 1820-31. It is offered annually on the result of an examination in Irish for divinity students in Trinity Term. It is competed for by candidates from dioceses in priority as follows: (1) Cork, Cloyne and Ross, (2) Limerick, Ardfert and Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly, (3) Tuam, Killala 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:

- Realisation of new certificate course in partnership with the University of Dublin (CCTP)
- Ongoing development of crediting seminar work
- Commitment to develop more broadly based bibliographies
- Mobile phone policy / electronic devices policy has been reviewed and implemented
- Provision of electronic forms for assignments, dissertation submissions, book grants, vetting etc are available to download from CITI website <https://www.theologicalinstitute.ie/student-life/forms>

## CHAPEL GUIDELINES UNDER COVID-19 PRECAUTIONS

*These guidelines have been drawn up in accordance with the protocols for the Church of Ireland issued by the Archbishops, and with guidance provided for places of worship in the Dioceses of Dublin and Glendalough. The chapel has been re-ordered to ensure social distancing and a one-way flow of movement. While many practical recommendations will be consistent for all groups using the chapel, there are some variations to be observed by the full-time and part-time MTh cohorts.*

### **For all students:**

1. When entering the chapel, please use the hand sanitiser at the door before continuing to your seat and please wear face covering.
2. The door is to remain open while the chapel is in use to allow a flow of air. If outdoor temperatures permit, windows may be opened for additional ventilation.
3. Please refrain from chatting before the start of the service.
4. The Peace will not be accompanied by any form of physical contact.
5. Communion will be administered from a single point in front of the holy table. Communicants will move in single file, maintaining a distance of 2m between individuals. Please return to your seat following the one way circulation system.
6. Until further notice, communion will be administered in one kind only. If you have a gluten intolerance or any condition that makes consumption of wheat-based products dangerous, please make this known at the beginning of the semester. Alternative arrangements will be made.
7. We await definitive guidance on singing in chapel. Current opinion is that singing disperses droplets in the atmosphere and can be an effective spreader of the virus. Similarly, brass and woodwind instruments which require blowing are potential transmitters of infection. Until further advice is issued, musical accompaniment should be limited to keyboard and stringed instruments.
8. Sacristans responsible for tidying the chapel after services should use the candle snuffer for extinguishing candles, rather than blowing them out.



9. All vessels and plate used for the celebration of holy communion should be washed in hot soapy water immediately after the service.
10. Linen purificators, corporals and lavabo towels (if used) should be laundered at 60C.
11. The burse and veil present additional surface area where infectious particles might settle, and should not be used until further notice.
12. If you feel ill at any time during the service, please alert the Senior Student and leave the chapel immediately. Room 15 on the ground floor of the accommodation building has been set aside for quarantine purposes. Go straight there and wait until a student or staff member wearing suitable PPE comes to you. Further decisions will be taken at that point.

**For students on the full-time programme:**

1. At the commencement of Semester 1, each student will be allocated a seat.
2. A full set of books (BCP, CH, T&P) will be left at each seat. These are to remain *in situ*, for the exclusive use of the occupant of that seat.
3. The order of service for the Wednesday evening eucharist, and any other eucharistic celebrations during the week (e.g. to mark a saint's day) will be printed.
4. Some orders for services of the word may be printed. Tutorial groups responsible for preparing these orders should make sure that Jane Kelly has correctly formatted files for printing (see page 38 of the Handbook) at least two days in advance.
5. No collection will be taken during the Wednesday eucharist. Offerings, which are donated to the Dublin Central Mission, should be left on the entrance table.

**Interns on FT Programme:**

1. Seats will be allocated to interns for their days of residence each month. Please remember your seat and do not vary it. There will be a named seating plan displayed on the college noticeboard and on the chapel noticeboard.

2. All orders of service to be used for the time that you are resident should be separately printed (Monday-Wednesday or Wednesday to Friday). Responsibility for producing service orders will be allocated in advance by the internship co-ordinator. Formatted files should be sent to Jane Kelly for printing at least two days in advance. Allow extra time for Monday-Wednesday residentials.

**For students on the part-time programme:**

1. Seating will be allocated. Please remember your seat and do not vary it. There will be a named seating plan displayed on the college noticeboard and on the chapel noticeboard.
2. All orders of service for acts of worship (Friday and Saturday evening, Sunday morning eucharist) should be printed. Groups responsible for preparing the Friday and Saturday orders should make sure that Jane Kelly has correctly formatted files for printing (see page 38 of the Handbook) by the Wednesday preceding each residential weekend.

## 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 for which fellowship groups have responsibility, 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  
087 166 0356  
[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 principal Holy Days and Festivals, Holy Communion is celebrated either in the morning or in the evening.*

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

The Church has long taught the wisdom that a sense of rhythm or *stabilitas* is important in shaping our prayer lives. This wisdom lies behind the corporate saying of the Daily Office. Here we have a unique opportunity to experience the sustaining regularity of this sort of prayer. We seek to strengthen the sense of rhythm in saying the Daily Office by using the *Book of Common Prayer 2004* each morning. The addition of order for Morning and Evening Prayers on Sundays (BCP 2004, repr.2018) offer an enriched provision where the Office is to be the chief act of worship. Use of these forms is permitted on weekdays in the Chapel.

# 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. Unfortunately under the current Covid restrictions, families and guests are unable to attend chapel worship at this 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. The most reasonably priced robes are available from J&M Sewing in Newcastle upon Tyne, <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'. This applies to all Order One forms of service, and to Compline which use the diction of the 1662 BCP Intercessions, however 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 other categories where language must recognize, honour and accommodate differences. These include ethnicity and disability. Inclusivity is not just a matter of language. The whole setting of worship should promote 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 principal holy days. Principal 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 and choreography. 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 Principal 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	Week	PRESIDING MINISTER	PREACHER	Tutorial Group
30 <sup>th</sup> September (St. Michael)	1	Maurice Elliott	Patrick McGlinchey	PM
7 <sup>th</sup> October	2	Rob Jones	Katie Heffelfinger	PM
14 <sup>th</sup> October	3	Patrick McGlinchey	Intern Week Andrea Cotter	BN
21 <sup>st</sup> October	4	Archbishop Michael Jackson	Archbishop Michael Jackson	BN
28 <sup>th</sup> October (St. Simon & St. Jude)	5	Abigail Sines	Bridget Nichols	PM
4 <sup>th</sup> November	6	Maurice Elliott	William Olhausen	PM
11 <sup>th</sup> November	7	Rebecca Guilda	Intern Week Leonard Madden	Interns
18 <sup>th</sup> November	8	Patrick McGlinchey	Mark McConnell	BN
25 <sup>th</sup> November	9	Maurice Elliott	Emma Lynch (AMS)	BN
2 <sup>nd</sup> December (30 <sup>th</sup> Nov St. Andrew)	10	William Olhausen	Intern Week Claire Henderson	PM
9 <sup>th</sup> December	11	Lesley Robinson	Chris Matchett	PM
16 <sup>th</sup> December	12	Patrick McGlinchey	Maurice Elliott	BN

Special Events:

Harvest w/b 14<sup>th</sup> October (BN)

Remembrance 11<sup>th</sup> November (Interns)

## Chapel Rota Semester Two

### Hilary / Trinity Terms

DATE	Week	PRESIDING MINISTER	PREACHER	Tutorial Group
27 <sup>th</sup> January (25 <sup>th</sup> St. Paul)	Pre Term	Maurice Elliott	Intern week Nathan Ervine	Interns
3 <sup>rd</sup> February (1 <sup>st</sup> Feb St. Brigid)	1	Patrick McGlinchey	Chris West	BN
10 <sup>th</sup> February	2	Cathy Hallissey	Eoghan Heaslip	BN
17 <sup>th</sup> February (Ash Wednesday)	3	No chapel service	No chapel service	PM
24 <sup>th</sup> February	4	Rob Clements	Intern Week Sarah Crawford	PM
3 <sup>rd</sup> March	5	Maurice Elliott	Patrick McGlinchey	BN
10 <sup>th</sup> March	6	+Pat Storey	Tim Wright	BN
17 <sup>th</sup> March	7	Reading Week	Reading Week	
24 <sup>th</sup> March (25 <sup>th</sup> Annunciation)	8	Patrick McGlinchey	Intern Week Matthew Topley	PM
1 <sup>st</sup> April	9	Maurice Elliott	Tutorial Group	PM
7 <sup>th</sup> April	10	Emma Carson	AMS	BN
14 <sup>th</sup> April	11	Stephen Farrell	Intern Week Alistair Doyle	BN
21 <sup>st</sup> April	12	Patrick McGlinchey	Alan Breen	PM
26 <sup>th</sup> May (Pentecost 23 <sup>rd</sup> May)	End of year	Maurice Elliott	Intern week (ME)	PM

Special Events:

Ash Wednesday (PM)

Holy Week (Staff)

## Part-time Chapel Rota

Date	Presiding Minister	Preacher
20 <sup>th</sup> September (15 <sup>th</sup> after Trinity)	Patrick McGlinchey	Martin Steele
11 <sup>th</sup> October (18 <sup>th</sup> St. Philip the Deacon)	Alec Purser	Suzanne Harris
8 <sup>th</sup> November (3 <sup>rd</sup> before Advent)	Suzanne Harris	Alec Purser
6 <sup>th</sup> December (Advent 2)	Maurice Elliott	Christine O'Dowd- Smyth
24 <sup>th</sup> January (Epiphany 3)	Gordon Linney	Bridget Nichols
14 <sup>th</sup> February (Sunday before Lent)	Maurice Elliott	Patrick McGlinchey
14 <sup>th</sup> March (Mothering Sunday)	Christine O'Dowd- Smyth	Katie Heffelfinger
18 <sup>th</sup> April (Third of Easter)	Caroline Casserly-Farrar	Andrew Moore
23 <sup>rd</sup> May (Pentecost)	Patrick McGlinchey	Maurice Elliott

### Chapel Rota:

September: KH	February: BN
October: PM	March: KH
November: BN	April: PM
December: KH	May: BN
January: PM	

\*All services must use printed sheets. Please email Jane (janekelly@theologicalinstitute.ie) no later than the Thursday prior to a part-time weekend.

## Spirituality Programme

Wk	Semester 1	Chapel	Semester 2	Chapel
1	Spiritual Disciplines (Patrick McGlinchey)	PM	Charismatic Spirituality (Maurice Elliott)	BN
2	Spirituality of Sabbath (Katie Heffelfinger)	PM	Spirituality Of Doubt (Patrick McGlinchey)	BN
3	Benedictine Spirituality (R Miller)	BN	Rep. of OT figures in Art (David Shepherd)	PM
4	What is the point of Ordinary Time? (Bridget Nichols)	BN	Expository Sermon (+David McClay)	PM
5	Bank Holiday	PM Harvest	Contemplative Spirituality (Katie Heffelfinger)	BN
6	Called by God (Maurice Elliott)	PM	Spirituality of Cinema (Alan Breen)	BN
7	Reading Week		Reading Week	
8	Puritan Spirituality (Patrick McGlinchey)	BN	Spirituality of Collects (Bridget Nichols)	PM
9	Spirituality of Psalms (Katie Heffelfinger)	BN	Spirituality of Holy Week (Maurice Elliott)	PM
10	Expository Sermon (+John McDowell)	PM	Bank Holiday	BN
11	Spirituality of the Advent Antiphons (Bridget Nichols)	PM	Spirituality of Easter (Katie Heffelfinger)	BN
12	Anglican Spirituality Gordon Linney	BN	Catholic Spirituality (Patrick McGlinchey)	PM

## The Certificate in Christian Theology and Practice (CCTP)

The Certificate in Christian Theology and Practice (CCTP) is a new programme which replaces the Graduate Certificate in Ministry. It has been carefully constructed as a partnership between the Church of Ireland Theological Institute and the School of Religion in Trinity College, Dublin. It aims to provide the tools for a broad range of people to develop their own theological foundations, their own personal discipleship and their own readiness to serve others. Lasting for one calendar year, the programme covers biblical studies, liturgy, spirituality and theological thinking (see below for a course outline). All those who participate are given an extended opportunity to think through the implications of what their call to discipleship might entail. Is it a call to ordination or to a particular expression of lay ministry? For some, the Certificate in Christian Theology and Practice will be a means towards the end of selection and training for ordination; for others it will be an opportunity to acquire new learning skills for a continued and enhanced role in lay ministry or a deeper understanding of the faith. The new Certificate like its predecessor will be used for Reader training.

The Certificate in Christian Theology and Practice consists of six modules including one elective module:

- Encountering the Old Testament (NFQ 6)
- Introduction to the Creeds (NFQ 6)
- Preparing to Lead Public Worship (NFQ 6)
- Encountering the New Testament (NFQ 7)
- The Development of Theological Thinking (NFQ 7)
- Theological Reasoning and Critical Thinking (Elective NFQ 7) or
- Spirituality and Self Understanding (Elective NFQ 7)

The Certificate in Christian Theology and Practice has been designed to allow for either full participation in all six modules, leading to an accredited award from Trinity College or by auditing individual modules according to particular areas of interest. The course is delivered as a blended learning opportunity which mixes on-line teaching with face-to-face classroom contact, and thus it promises not only a rich learning experience but also a true sense of journeying with others. By virtue of its role as successor to the Graduate Certificate, 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.

Further details regarding the Certificate in Christian Theology and Practice are provided at

[www.theologicalinstitute.ie/CertificateinChristianTheologyandPractice](http://www.theologicalinstitute.ie/CertificateinChristianTheologyandPractice)

## 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

### **Master in Theology** (through Church of Ireland Theological Institute)

School of Religion

M.Th.

P. Grad. Dip.

All candidates will be required to successfully complete the Foundation Programme through CITI. In addition candidates will have either an Honors Bachelor degree in theology or another discipline; or an appropriate qualification and at least 3 years ministerial experience or equivalent professional experience; or otherwise satisfy the Programme Admissions Committee that they have the ability to complete and benefit from the programme. In exceptional circumstances, candidates may be required to submit a further piece of written work for assessment by the School of Religion.

Candidates will apply in the first instance to the Church of Ireland Theological Institute and applications will be considered by a joint Programme Admissions Committee.

Three years residential Mode A

Four years blended-learning Mode B.

The M.Th. carries 120 ECTS. Students must take 90 ECTS taught modules and complete a Ministry Portfolio (10 ECTS) and a dissertation (20 ECTS). The Postgraduate Diploma in Theology carries 85 ECTS of taught modules.

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

The pass mark for each module is 40%. Assessed work which does not attain



the pass mark can be re-submitted, but only in modules accounting for up to a maximum of 10 credits in each year, and only prior to the annual Court of Examiners. If, after re-submission, a student fails one 5-credit 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%. If a student fails to achieve 39% on resubmission of the failed module, that student would be deemed to have then failed the year. The student would either be excluded from the programme or would need to apply for and be given permission to repeat the year in full.

Students are required to pass each year before progression to the following year.

Not all modules are necessarily offered in each year. Alternative modules may be offered.

Students in Mode A must achieve a mark of at least 50% in individual taught modules totalling 45 credits, and at least 40% in the other remaining modules in order to proceed to dissertation. Students in Mode B must achieve a mark of at least 50% in individual taught modules totalling 40 credits, and at least 40% in the other remaining modules in order to proceed to dissertation. Students must receive a mark of at least 40% in the dissertation to be eligible for the degree of M.Th. The M.Th. degree with Distinction may be awarded to candidates who achieve a mark of 70% or above in the dissertation and an overall unrounded 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.

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 Theology without further assessment provided that they have achieved an overall credit-weighted average mark of at least 40% on taught modules totalling 85 credits or achieve at least 40% in individual modules amounting to 80 credits and have a mark of at least 30% in remaining modules. Students who, in addition, 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.

<https://www.theologicalinstitute.ie/student-life/student-handbook>

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

- The MTh Dissertation word length operates as a bandwidth of 13,000 – 15,000 words with students being penalised for word counts more than 10% above the upper threshold. The disparity in articulation of the word count between Dissertation Guidelines and Calendar entry is being processed as a calendar entry revision via the Course Management Committee.

MTh Full-Time  
Course Structure  
Years 1, 2 and 3  
(Mode A / Residential  
PTRE-THES-3P)

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

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

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

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

## TH7810/TH8810 PENTATEUCH AND PSALMS

Lecturer: Katie Heffelfinger

Semester1: Autumn (Michaelmas)

Contact time: 2 hours per week

### Module Description:

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

### Learning Outcomes:

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

1. Employ skills in historical, literary, comparative and canonical exegesis for the purposes of interpretation and application of texts in the Pentateuch and Psalter.
2. Appraise the importance of contexts for the production, historical meaning, and continuing interpretation of Pentateuch and Psalter (e.g. ancient Near Eastern context, contexts within Israelite History, canonical and contemporary social contexts).
3. Critically and constructively analyse current issues in the academic study

of the Pentateuch and the Psalter.

4. Develop responses to pertinent 'troubling' text types and theologies (imprecation, violence).

5. Articulate the relevance of metaphor, narrative, imagery, imagination, and literary form for the interpretation and expression of biblical texts as well as the life of Christian ministry and discipleship.

6. Formulate ways in which interpretations of texts from the Pentateuch and Psalter might inform pastoral ministry including theological reasoning, preaching, prayer, teaching, lay discipleship, and pastoral care.

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

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

### **TH7810 Assessment:**

Students will submit an **exegetical exercise** (1,500 words, 60% of module mark), and a response to a **ministerial case study** (1,000 words, 40% of module mark).

### **TH7810 Dates for Submission of Assessed Work:**

Exegetical exercise (1,500 words) due 21 December, 2020.

Ministerial case study (1,000 words) due 7 December, 2020.

### **TH8810 Assessment:**

Students will submit an **exegetical essay** which concludes with a brief application or plan for proclamation/teaching of the interpreted meaning of the text (2,500 words, 100% of module mark).

### **TH8810 Dates for Submission of Assessed Work:**

Exegetical Essay (2,500 words) is due 21 December, 2020.

Required or Recommended Reading:

- \*Brown, William P. *Handbook to Old Testament Exegesis*. Louisville: Westminster John Knox, 2017.
- Brown, William P. *Seeing the Psalms: A Theology of Metaphor*. London: Westminster John Knox, 2002, 1-14.
- \*Briggs, Richard S. and John N. Lohr. *A Theological Introduction to the Pentateuch: Interpreting the Torah as Christian Scripture*. Grand Rapids, MI: Baker, 2012.
- Brueggemann, Walter. 'The Psalms and the Life of Faith: A Suggested Typology of Function.' in *Psalms and the Life of Faith*. Minneapolis: Fortress Press, 1995.

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

## **TH7811 / TH8811 CRITICAL AND INTERPRETIVE ISSUES IN THE STUDY OF THE GOSPELS**

**Lecturer: Katie Heffelfinger**

**Semester 2: Spring (Hilary)**

**Contact hours: 2 hours per week**

### **Module Description:**

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

### **Learning Outcomes:**

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

1. Employ methods of interpretation appropriate to Gospel texts.
2. Describe and analyse the interplay between the production and interpretation of biblical texts and relevant contexts.
3. Critically and constructively examine current issues in the academic study of the Gospels and present these issues in a relevant and engaging manner with a lay context in mind.
4. Investigate the variety of interpretive stances and theological perspectives within early Christian communities and the texts they produced and measure the importance of these distinctive perspectives for Christian ministry today.



5. Design ways in which Gospel texts might be used appropriately in Christian ministry today.

6. Illustrate the complexities of relationship between each gospel and the Jewish Scriptures and the distinctive hermeneutical contributions of each gospel as well as their juxtaposition within the Christian canon.

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

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

### **TH7811 Assessment Modes:**

Students will submit an **Exegetical essay** (1,750 words, 70% of module mark) and a piece of **creative writing** selected from a list of options (750 words, 30% of module mark).

### **TH7811 Dates for Submission of Assessed Work:**

Creative Writing (750 words) due 9 April 2021, noon

Exegetical Essay (1,750 words) due 23 April, 2021, noon

### **TH8811 Assessment Modes:**

Students will submit an **essay** (2,500 words, 100% of module mark).

### **TH8811 Deadline for Submission of Assessed work:**

The essay is due 23 April, 2021, noon

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

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

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

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

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

- Green, Joel B. 'Re-Thinking "History" for Theological Interpretation.' *JTI* (2011): 159-74.
- \*Hays, Richard. *Reading Backwards: Figural Christology and the Fourfold Gospel Witness*. Waco: Baylor, 2014.
- Hultgren, Alrand. 'The Miracle Stories in the Gospels' *Word & World*, 29 no 2 Spr (2009);129-135
- Johnson, Luke T. 'Imagining the World Scripture Imagines.' *Modern Theology*. Apr (1998): 165-179.
- Keener, Craig S. *The Historical Jesus of the Gospels*. Cambridge: Eerdmans, 2009.
- \*Powell, Mark Allan, *Fortress Introduction to the Gospels*. Minneapolis: Fortress Press, 1998.
- Rindge, Matthew S. 'Luke's Artistic Parables: Narratives of Subversion, Imagination, and Transformation' *Interpretation* 68 (2014): 403-415.
- Throckmorton, Burton H. *Gospel Parallels: A Comparison of the Synoptic Gospels*. London: Thomas Nelson, 1992.
- Wright, N.T. *The New Testament and the People of God*. London: SPCK, 1992.

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

## TH7802 CHRISTIAN THINKING ABOUT GOD

**Lecturer: Cathriona Russell**

**Semester 1: Autumn (Michaelmas)**

**Contact Time: 2 hours per week**

### **Module Description:**

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

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

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

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

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

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

**Dates for Submission of Essay:** 17 November 2020, noon.

### **Indicative Resources:**

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

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

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

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

## TH7812 ANGLICAN DOGMATIC THEOLOGY IN ITS CONTEMPORARY CONTEXT

**Lecturer: Robin Stockitt**

**Contact Time: 11 hours**

### **Module Description:**

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

### **Learning Outcomes:**

On successful completion of this module students should be able:

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

**Teaching and Learning Methods:**

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

**Assessment:**

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

**Dates for Submission of Assessed Work:** 26<sup>th</sup> May 2021, noon

## **TH7803 CHRISTOLOGY: JESUS THE CHRIST**

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

**Semester 2: Spring (Hilary)**

**Hours: 2 per week**

### **Module Description:**

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

### **Learning Outcomes:**

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

- Demonstrate a systematic knowledge of the main theoretical stances in the study of Christology and of their importance for early Christian history and for contemporary theology. This includes, for example, the ability to describe and compare the different stages and positions within the Historical Jesus debate and the most relevant textual evidence for its study, as well as a systematic understanding of the Christological doctrines of the Councils of Nicaea, Constantinople, Ephesus and Chalcedon.
- Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to distinguish the perspectives of historical research and of systematic theological engagement with the thought forms of different eras.

- Demonstrate the ability to interpret and assess the plural nature of the sources and to contextualise critically conflicting interpretations and contrasting theological positions (e.g. Antioch and Alexandria, or Anselm and Thomas Aquinas) on the person and work of Christ.
- Having developed the ability to identify the frameworks of thinking in which classical and modern Christological issues arose, to assess their relevance and treatment in contemporary debates, such as approaches to interfaith dialogue and to transhumanism.

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

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

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

**Dates for Submission of Essay:** 4<sup>th</sup> May 2021, noon

### **Indicative Resources:**

Part 1:

Burkett, Delbert (ed.). *The Blackwell Companion to Jesus*. Oxford: Wiley-Blackwell, 2011.

Crossan, John Dominic. *The Historical Jesus. The Life of a Mediterranean Jewish Peasant*. Edinburgh: T&T Clark, 1991.

Freyne, Seán. *The Jesus Movement and Its Expansion – Matrix, Meaning and Mission*. Grand Rapids: Eerdmans, 2014.

Freyne, Seán. *Jesus, a Jewish Galilean*. London/New York: T & T Clark International, 2004.

Hurtado, Larry. *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity*. Grand Rapids, Mich.: Eerdmans, 2003.

Part 2:

Arnold, Matthew, "Luther's Christology", in Robert Kolb, Irene Dingel and L'ubomír Batka (eds), *The Oxford Handbook of Martin Luther's Theology* (Oxford: OUP, 2014), 274-293.

Küng, Hans, "Friedrich Schleiermacher: Theology at the Dawn of Modernity", in *Great Christian Thinkers* (New York: Continuum, 1994), 155-184.

Merrigan, Terence, "The Historical Jesus in the Pluralist Theology of Religions," in T. Merrigan/J. Haers (eds), *The Myriad Christ. Plurality and the Quest for Unity in Contemporary Christology* (Leuven: Peeters, 2000), 61-82.

Schleiermacher, F.D.E. *The Christian Faith* (1830/31). Edinburgh: T & T Clark, 1928.



## TH7804 MISSION, CULTURE & SOCIAL CONTEXT

**Lecturer Patrick McGlinchey**

**Semester 1 Autumn (Michaelmas)**

**Hours: 2 per week**

### **Module Description:**

Christian Practice in Church and Society explores the relationship between ministry in contemporary Ireland and missiology. The purpose of the module is to enable students to understand the dynamics and complexity of mission and to apply their learning to the local situation. The course will cover issues such as the role of religion in Irish society and how the different models for mission outlined in key missiological texts apply to the home context. Complementing this emphasis on contextualised mission will be an induction to issues of perennial theological significance such as the meaning of conversion, inter-faith relationships and the interface between evangelism and social justice.

### **Learning Outcomes:**

By the end of this module students will be able:

- To appreciate a range of models of mission and to engage with a number of key recent missiological proposals.
- To understand the complex nature and multi-methodological dimensions of practical theology and to develop the skills necessary to articulate a 'local theology' to underpin Christian mission and ministry in contemporary Ireland.
- To analyse critically the role of religion in contemporary Irish society.
- To reflect on the church's understanding of its mission in contemporary Ireland.
- To understand the similarities and differences between the Church's mission in Ireland and in other countries.
- To connect biblical models of mission with mission as institution.

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

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

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

**Dates for Submission of Essay:** 21<sup>st</sup> December 2020, noon

**Required or Recommended Reading:**

- Bevans, Stephen B. and Roger P. Schroeder. *Constants in Context: A Theology of Mission for Today*. New York: Orbis, 2004.
- Bevans, Stephen B. *Models of Contextual Theology*. New York: Orbis Books, 1992.
- Bosch, David. *Transforming Mission*. Maryknoll, New York: Orbis Books, 1991.
- Frost, M. & A. Hirsch. *The Shaping of Things to Come: Innovation and Mission for the 21<sup>st</sup> Century*. Peabody, Mass: Hendrickson Publishers, 2003.
- Newbiggin, Lesslie. *The Gospel in a Pluralist Society*. London: SPCK, 2000.
- Skuce, Stephen. *Faith Reborn: Mission in a (Wonderfully) Strange New Ireland*. Ilkeston: Cliff College Publishing, 2008.
- Taylor, C. *A Secular Age*. Cambridge, Mass: Harvard University Press, 2007.
- Walls, A. & C. Ross. (eds) *Mission in the 21<sup>st</sup> Century: Exploring the Five Marks of Global Mission*. Maryknoll, NY: Orbis Books, 2005.
- Wright, C. *The Mission of God*. Downers Grove, IL: IVP Academic, 2006.

**Module Description:**

This module explores a range of themes which relate to the pastoral ministry of the church both in its care of the individual and in its dynamic as a complex and sometimes fractured community. During the course the students will be familiarised with theories relating to faith development, conflict resolution, group dynamics and methods of learning.

**Learning Outcomes:**

By the end of this module students will be able:

- To engage critically with developmental approaches to faith and human growth.
- To understand the dynamics of community life and to show critical appreciation for skills in conflict resolution and mediation.
- To understand, as reflective practitioner, the role of the minister in the public celebration of rites of passage within the Christian community.
- To appreciate a range of ways, other than parochial ministry, in which ministry may be offered to Church and to society.
- To understand the importance of education theory for pastoral ministry.
- To develop appropriate media skills.
- To recognize situations of conflict and to come to an understanding of conflict resolution and mediation.

**Teaching and Learning Methods:**

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

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

2000 word essay based on lecture themes (80%).

500 piece pastoral/theological reflection based on placement experience (20%). (Either Autumn placement or three week full-time placement if circumstances permit).

**Dates for Submission of Essay:**

Years 1 & 2: 26<sup>th</sup> April 2021, noon

**Pastoral Reflection Deadline:**

26<sup>th</sup> May 2021, noon

**Required or Recommended Reading:**

Carr, W. *Handbook of Pastoral Care*. London: SPCK, 1997.

Creighton, P. *How to be Heard in a Noisy World*. London: Authentic, 2007.

Dykstra, R.C. (ed) *Images of Pastoral Care: Classic Readings*. St Louis, Mo: Chalice Press, 2005.

Fowler, J.W. *Stages of Faith*. San Francisco: Harper, 1995.

Ramshaw, E. *Ritual and Pastoral Care*. Philadelphia: Fortress Press, 1987.

Watts, F., Nye, R. & Savage, S. *Psychology for Christian Ministry*. London: Routledge, 2002.

Whipp, M. *Pastoral Theology: SCM Study Guide*. London: SCM Press, 2013

Willows, D. & J. Swinton. *Spiritual Dimensions of Pastoral Care: Practical Theology in a Multidisciplinary Context*. London: Jessica Kingsley Publishers, 2000.

## **TH7862 BIBLICAL GREEK (ELECTIVE)**

Lecturer: Dr Lesley Grant

Semester1 and 2: Autumn (Michaelmas) and Spring (Hilary)

Contact time: 2 hours per week

### **Course Description:**

The course introduces basic Koine Greek grammar, and short, simple texts.

By the end of the course, students should be able to read a simple prose text and understand basic grammatical forms.

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

Reading and grammar class, two hours a week. Short readings and simple grammatical exercises will be set as homework. Students of any language, ancient or modern, should expect to put in some study of that language everyday - it is far better study a language for a short time every day than to have a marathon study session once per week.

### **Assessment Modes:**

There is no end-of-year examination in this course, although an optional test may be held for students wishing to receive a certificate for the class.

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

Jeremy Duff, *The Elements of New Testament Greek* (Cambridge:Cambridge University Press, 2005)

Selections of primary ancient texts (class handouts)

## TH7860 RECONCILIATION (ELECTIVE)

**Lecturer: Johnston McMaster**

Semesters 1 and 2: Autumn (Michaelmas) and Spring (Hilary)

**Hours:** 44 contact hours

### **Module Description:**

Parish ministry is often carried out in the context of sectarian division, patriarchal systems, racial and ethnic prejudices, a dominating, unresolved and unreconciled past as well as an increasingly pluralist democracy. How, in this context, can the core challenge of Gospel and faith, love of God and neighbour, including enemy, become the imperative and practice of ministry?

This module will critically examine the historical role of Irish churches in politics and history as a context for reconciliation with the churches past and present strategies. The role and culture of violence will be acknowledged and how it can be overcome on the way to reconciliation. The module will explore the resources in the Hebrew Bible and Christian Testament for peace building and reconciliation. It will identify the challenges for a dialogue of reconciliation with Jews and Muslims in the local and global context.

An approach to dealing with the past will apply an ethical framework to memory and commemoration in relation to the crucial Irish decade of 1912-1922 and its legacy. The ethical framework will also engage the nature and impact of patriarchy during the decade, specifically looking at gender relations and suffragism in the context of Irish sectarianism. The module will attempt to integrate the multiple strands of reconciliation towards the pursuit of a holistic and realizable reconciliation. There will be opportunities to dialogue with practitioners of ministry in a divided society and opportunities for reflection on and engaging with the spirituality and praxis of reconciliation.

### **Learning Outcomes:**

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

- Identify the key challenges to reconciliation in a concrete historical, cultural, pluralist and political context.
- Critique the key blockages to reconciliation in sectarianism, patriarchy, racial and ethnic prejudices.
- Critically apply ethics to memory and the past.

- Draw on biblical and spiritual resources for social reconciliation.
- Articulate a creative faith - based vision for a comprehensive ministry of reconciliation.
- Develop strategies for reconciling praxis in parish and community.

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

Lectures, Seminars and inter - active group work, Reflection on Ministry and Spirituality

### **Assessment Modes:**

Course Work of 5,000 words through an essay (3,000 words) and a written assessment (2,000).

### **Dates for Submission of Coursework:**

Written Assessment 30<sup>th</sup> January, 2021, noon

Essay – 16<sup>th</sup> April 2021, noon

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

De Gruchy, John. *Reconciliation: Restoring Justice*. Minneapolis: Fortress Press, 2002.

Higgins, Cathy. *Churches in Exile: Alternative Models of Church for Ireland in the 21<sup>st</sup> Century*. Dublin: Columba Press, 2013..

Lederach, John Paul. *Building Peace : Sustainable Reconciliation in Divided Societies*.

Washington DC : United States Institute of Peace Press, 2002 edition.

Liechty, Joseph and Clegg, Cecelia. *Moving Beyond Sectarianism: Religion, Conflict and Reconciliation in Northern Ireland*. Dublin: Columba Press, 2001.

McMaster, Johnston. *Overcoming Violence: Dismantling an Irish History and Theology: An Alternative Vision*. Dublin: Columba Press, 2012.

McMaster, Johnston. *A Word Between Us: Ethics in Interfaith Dialogue*. London: Center for Hizmet Studies, 2015.

McMaster, Johnston, and Cathy Higgins. *War and Memory: 1914-1918*. London- derry: Yes Publications, 2014, Chapters 7, 9 and 10.

McMaster, Johnston and Cathy Higgins. *Ethics and the Easter Rising*. Londonderry: Yes Publications, 2015, Chapters 6 and 7.

Schreiter, Robert J. *The Ministry of Reconciliation: Spiritualities and Strategies*. New York: Orbis Books, 1999.

Shriver, Donald. *An Ethic for Enemies : Forgiveness in Politics*. Oxford : Oxford University Press, 1995.

Tutu, Desmond. *No Future Without Forgiveness*. New York: Doubleday, 1999.

## 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 as an introduction to the principles of sermon preparation and the practice of preaching itself. 'Worship and Preaching' is one of the designated characteristics for ordained ministry and students are expected to have acquired both a requisite foundational understanding and the necessary skills, exegetically, compositionally and orally, for this core task. Different approaches will be considered, however the main emphasis will be on developing the necessary skills for a sustained methodology which interprets the task of preaching as scriptural exegesis, biblical exposition and relevant application. The full course runs over two years. During Year 1 participants are introduced to the theology of homiletics, the Gospel of Mark, the Epistle to the Phillipians and the Old Testament as key subject areas.

### **Learning Outcomes:**

On completion of this module students will be able to:

- Evidence a basic understanding of various homiletical methods.
- Understand the process of sermon preparation.
- Demonstrate awareness of the various pastoral settings in which preaching necessarily happens.
- Be able to articulate the requisite personal and spiritual attributes of the preacher.
- Integrate exegetical engagement with Scripture and listening to the contemporary world.
- Demonstrate an initial professional level of competence in sermon delivery including the development 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 pastoral portfolio. This will be examined through a *Viva Voce* which constitutes 10 out of the 120 credits degree award.

### **Course Submission Date:**

26<sup>th</sup> April, 2021, noon.

### **Recommended Reading:**

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

Craddock, F. *Preaching*. Nashville: Abingdon Press, 1985.

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

Elliott, M. & McGlinchey, P. (eds.). *Perspectives on Preaching: A Witness of the Irish Church*. Dublin: COI Press, 2017.

Heywood, D. *Transforming Preaching*. London: SPCK, 2013.

Keller, T. *Preaching*. London: Hodder & Stoughton, 2015.

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. *Biblical Preaching*. Grand Rapids: Baker Academic, 2014.

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.

Vibert, S. *Excellence in Preaching: Learning from the Best*. Nottingham: IVP, 2011.

Willimon, W.H. *Leading with the Sermon: Preaching as Leadership*. Nashville: Abingdon Press, 2020.

Willabee, S. *The Write Stuff: Crafting Sermons that Capture and Convince*. Louisville: Westminster John Knox Press, 2009.

Witmer, S. *A Big Gospel in Small Places*. Downers Grove: IVP, 2019.

Wright, C.J.H. *How to Preach the Old Testament for all its Worth*. Grand Rapids: Zondervan, 2016.

## 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 con- text.
- Have a clear understanding of appropriate preaching for weddings and funerals.
- Be equipped to preach on contemporary topical issues.
- Be able to deliver effective evangelistic preaching.
- Demonstrate a strong level of professional competence in sermon delivery and an advanced awareness of necessary oratorical skills.

## **Teaching and Learning Methods:**

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

## **Assessment:**

The course will be assessed in two ways:

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

## **Course Submission Date:**

26<sup>th</sup> April, 2021, noon.

## **Recommended or recommended reading:**

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

Barrett, A. *Preaching with all Ages*. Norwich: Canterbury Press, 2019.

Carswell, R. *Evangelistic Preaching*. Leyland: 10Publishing, 2015.

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.

Reid, R. & Hogan, L. *The Six Deadly Sins of Preaching*. Nashville: Abingdon Press, 2012.

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

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

**Lecturers 1st year: Patrick McGlinchey & 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 the tutor responsible for placements 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 the Theological Reflection module is a key part of the learning experience in that it allows the possibility for sustained reflection on an aspect of your placement 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)

Classroom: Reflective Analysis (Via the Theological Reflection module).

## **Assessment Modes:**

There are no marked assignments attached to the first autumn placement although the second full-time placement does require submission of a 500 word essay. Students, however, must satisfactorily complete the placements and, as part of which, submit the following:

- (i) ONE SERMON or APPROVED ALTERNATIVE (PLACEMENT A).
- (ii) TWO SERMONS OR APPROVED ALTERNATIVES (PLACEMENT B)
- (iii) SUPERVISOR'S REPORTS
- (iv) PASTORAL/THEOLOGICAL REFLECTION (500 words from placement B which will constitute 20% of the Pastoral Studies module mark)
- (v) PARTICIPATION in the end of year debrief following placement B.
- (vi) 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.

### **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.



**Pastoral Placement: Formation for Ministry**

**Lecturer: Patrick McGlinchey**

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

**Hours:** Minimum 10 week Sunday Placement and one additional day per alternate week (or equivalent) in the parish context.

**Module Description:**

This second year placement builds on the experience and skills gained through the students' exposure to pastoral ministry in the two first year placements. It will be parish based and designed to enhance significantly the students' ability to function competently in a range of ministerial situations.

**Aims and Learning Outcomes:**

On completion of this module participants will be able to:

- Evidence a significant level of ability in self-critical analysis in the context of ministerial practice.
- Demonstrate a high level of integration between theological study and the practice of ministry.
- Evidence a significant level of professional competence in liturgical leadership and preaching skills.
- Demonstrate significant pastoral awareness in the context of ministry situations.

**Teaching and Learning Methods:**

Placement experience: Mentoring (placement Rector)

Reflective analysis with Academic Tutor, Theological Reflection.

**Assessment Modes:**

There are no marked assignments attached to the placement module *per se*. However, a 2,500 word assignment for the Leadership Model will be based on theological reflection that draws extensively on the placement experience. (See the section below on Theological Reflection for further details). Satisfactory completion of the placement will involve submission of the following:

- I. ONE SERMON or APPROVED ALTERNATIVE.
- II. ATTENDANCE and SATISFACTORY SUPERVISOR'S REPORTS from the

supervising Rector.

- III. THEOLOGICAL REFLECTION (A 2,500 word assignment for the Leadership Module which involves sustained reflection on an aspect of the placement experience. Full details will be found in the placement guidelines which will be distributed prior to the beginning of the placement. The assignment must be submitted by the close of the placement.)

COURSE MARK: Written work for the placements will become part of the Ministry Portfolio which will form a 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 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.

## **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 155

## 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 **4<sup>th</sup> June , 2021** 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 155

## 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
TH7810 Pentateuch and Psalms	Exegetical Essay – 21 <sup>st</sup> Dec , noon Ministerial Case Study – 7 <sup>th</sup> Dec, noon
TH7802 Christian Thinking about God	Essay - 17 <sup>th</sup> November, noon
TH7804 Missiology	Essay - 21 <sup>st</sup> Dec, noon

### SPRING

Module	Due Date
TH7811 Critical and Interpretive issues in the Study of the Gospels	Exegetical Essay – 23 <sup>rd</sup> April, noon Creative Writing – 9 <sup>th</sup> April , noon
TH7812 Anglican Dogmatic	Essay due 26 <sup>th</sup> May, noon
TH7803 Jesus the Christ	Essay - 4 <sup>th</sup> May, noon
TH7805 Pastoral Studies	Essay due - 26 <sup>th</sup> April, noon Theological Reflection due – 26 <sup>th</sup> May , noon
TH7860 Reconciliation	Essay due - 16 <sup>th</sup> April, noon Written Assessment due – 30 <sup>th</sup> January, noon



## Elements of Ministerial portfolio

To be submitted to the CITI office in duplicate with a cover sheet (downloaded from CITI website). 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 155

1 sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	26 <sup>th</sup> April 2021, noon
Integrative Seminar Reflection	Tutor	4 <sup>th</sup> June 2021, noon
Theological Reflection	Patrick McGlinchey and Bridget Nichols	26 <sup>th</sup> April 2021, noon
1 Placement Sermon	Patrick McGlinchey	24 <sup>th</sup> May 2021, noon
Spirituality Reflection	Tutor	26 <sup>th</sup> April 2021, 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
TH8810 Pentateuch and Psalms	Exegetical Exercise – 21 <sup>st</sup> Dec , noon
TH7802 Christian Thinking about God	Essay - 17 <sup>th</sup> November, noon
TH7804 Missiology	Essay - 21 <sup>st</sup> Dec, noon

### SPRING

Module	Due Date
TH8811 Critical and Interpretive issues in the Study of the Gospels	Exegetical Essay – 23 <sup>rd</sup> April, noon
TH7812 Anglican Dogmatic	Essay due – 26 <sup>th</sup> May, noon
TH7803 Jesus the Christ	Essay – 4 <sup>th</sup> May 2021, noon
TH7805 Pastoral Studies	Essay due - 26 <sup>th</sup> April, noon Theological Reflection due – 26 <sup>th</sup> May , noon
TH7860 Reconciliation	Essay due – 16 <sup>th</sup> April, noon Written Assessment due – 30 <sup>th</sup> January, 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 155

1 sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	26 <sup>th</sup> April 2021, noon
Integrative Seminar Reflection	Tutor	4 <sup>th</sup> June 2021, noon
Theological Reflection	Patrick McGlinchey and Bridget Nichols	26 <sup>th</sup> April 2021, noon
1 Placement Sermon	Patrick McGlinchey	24 <sup>th</sup> May 2021, noon
Spirituality Reflection	Tutor	26 <sup>th</sup> April 2021, noon

## Dissertation Proposal

The dissertation proposal should be submitted to the CITI office in duplicate with the designated cover sheet by noon on 26<sup>th</sup> April, 2021. 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*. The *viva voce* examinations will take place on **14 and 15<sup>th</sup> June 2021**.

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 or apartment in the placement parish, the rent of that property will be paid by the RCB. Interns will have a break from the internship for one week after Christmas and Easter. Normally, in addition to the monthly Internship study weeks in CITI there are two reading weeks. In this academic year, however, the changes to our schedule necessitated by COVID-19 precautions mean that *part of the first semester*

*reading week (9-13 November 2020) will be given up to internship seminars* at CITI for those on the full-time programme. The second semester reading week (15-19 March 2021) is unaffected. 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.**

## PRACTICAL SEMINARS 2020-21 FULL-TIME

1 = Monday / Thursday morning 9.30am – 12.30pm (coffee 11:00 – 11.15am)

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

3 = Tuesday / Friday morning 9.15am – 12.30pm (coffee 10.30 – 11.00am)

Date	Seminar	Speaker
*14 <sup>th</sup> – 16 <sup>th</sup> September	1, 2, 3 Bereavement and perinatal loss	Daniel Nuzum
14 <sup>th</sup> – 16 <sup>th</sup> October	1, 2, 3 Governance (Synodical & Statutory)	Janet Maxwell
11 <sup>th</sup> – 13 <sup>th</sup> November	1, 2, 3 Youth Work	Jonny Phoenix
2 <sup>nd</sup> – 4 <sup>th</sup> December	1, 2, 3 Care of Marriage	Dianne Morris
25 <sup>th</sup> – 27 <sup>th</sup> January	1, 2, 3 Hospital chaplaincy, palliative care & boundaries	Bruce Pierce
24 <sup>th</sup> – 26 <sup>th</sup> February	1, 2, 3 Stress in the ministry	Jill Hendron
24 <sup>th</sup> – 26 <sup>th</sup> March	Ecclesiastical law (1) Stipends and Pensions (2) Addiction (3)	Stephen Farrell Peter Connor  Tom O'Brien
14 <sup>th</sup> – 16 <sup>th</sup> April	1, 2 When the media calls	Peter Cheney
24 <sup>th</sup> – 28 <sup>th</sup> May	Integrative Seminar	

June (for dissertation *Viva Voces* – full-time & part-time students)

*In addition there will be 2 reading weeks for full-time interns: November 9<sup>th</sup> – 13<sup>th</sup> (attendance expected at seminars on 12<sup>th</sup> and 13<sup>th</sup> Nov) & March 15<sup>th</sup> – 19<sup>th</sup>.*

## CONTINUING MINISTERIAL EDUCATION

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: 087 1660356      Email: wolhausen@gmail.com



MTh Part-Time  
Course Structure  
(Mode B / Blended  
PTRE-THES-4P)

## 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 2020-2021

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

Month	Dates
September	18 <sup>th</sup> -20 <sup>th</sup> (Intro weekend)
October	9 <sup>th</sup> - 11 <sup>th</sup>
November	6 <sup>th</sup> – 8 <sup>th</sup>
December	4 <sup>th</sup> – 6 <sup>th</sup>
January	22 <sup>nd</sup> – 24 <sup>th</sup>
February	12 <sup>th</sup> – 14 <sup>th</sup>
March	12 <sup>th</sup> – 14 <sup>th</sup>
April	16 <sup>th</sup> – 18 <sup>th</sup>
May	21 <sup>st</sup> – 23 <sup>rd</sup>

## ROTA OF PART-TIME MODULES 2020–2023

### KEY:

**F – Friday evening**

**S1 – Saturday morning**

**S2 – Saturday afternoon**

	2020-2021	2021-2022	2022-2023
<b>Sep</b>	Stand alone	Stand alone	Stand alone
<b>Oct</b>	Pentateuch & Psalms F,S1 Christology S2	Liturgy F,S1 Cosmology S2	Leadership F,S1 Hermeneutics S2
<b>Nov</b>	Pentateuch & Psalms F,S1 Christology S2	Liturgy F,S1 Cosmology S2	Leadership F, S1 Hermeneutics S2
<b>Dec</b>	Christian Thinking F,S1 Christology S2	Missiology F,S1 Cosmology S2	Leadership F,S1 Hermeneutics S2
<b>Jan</b>	Christian Thinking F,S1 Christology S2	Missiology F,S1 Cosmology S2	Leadership F, S1 Hermeneutics S2
<b>Feb</b>	Anglican Dogmatic Theology F,S1 Gospels S2	Pastoral Studies F,S1 NT Letters S2	Ethics F, S1 Anglicanism S2
<b>Mar</b>	Anglican Dogmatic Theology F,S1 Gospels S2	Pastoral Studies F,S1 NT Letters S2	Ethics F, S1 Anglicanism, S2
<b>April</b>	Integrative Seminar F,S1 Gospels S2	NT Letters F,S1	Anglicanism F, S1,S2
<b>May</b>	Dissertation proposals F End of year reflection S1 Gospels S2	Dissertation proposals F End of year reflection S1	Integrative Seminar F, S1 Dissertation proposals S2
<b>Jan</b>	Intensive elective New Communities of Faith	Intensive Elective Reconciliation	Intensive elective Church History
<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

\*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.

## MODULE TIMEFRAMES AND DETAILS

### AUTUMN

Module 1: TH7810B Pentateuch and Psalms (5 ECTS)	Details	Work Due
Starts: 20 <sup>th</sup> September Taught inputs during October and November (residential weekends)	Exegetical Exercise (1,000 words – 40%) Ministerial Case Study (1,000 words -40%) Online Learning 20%	4 <sup>th</sup> Dec @ 7.00pm  4 <sup>th</sup> Dec @ 7.00pm
Module 2: TH7803B Jesus the Christ (Christology) (5 ECTS)	Details	Work Due
Starts: 10 <sup>th</sup> October Taught inputs during October, November, December and January residential weekends.	Essay (2500 words -100%)	12 <sup>th</sup> Feb @ 7.00pm
Module 3: TH7802B Christian Thinking about God (5 ECTS)	Details	Work Due
Starts: 4 <sup>th</sup> December Taught inputs during December and January residential weekends.	Essay (1500 words – 80%)  Workbook - 20%	12th Feb @7.00pm  12th Feb @7.00pm

### SPRING

Module 4: TH7812B Anglican Dogmatic (5 ECTS)		
Starts: 12 <sup>th</sup> February Taught inputs during February, and March residential weekends.	Essay (2500 words – 100%)	16th April @ 7pm
Module 5: TH7811B/TH8811B Critical and Interpretive issues in the Study of the Gospels (5 ECTS)		
Starts: 13 <sup>th</sup> February Taught inputs during February, March, April and May residential weekends.	<b>TH7811B</b> Exegetical Essay (1,500 words – 60%)	23 <sup>rd</sup> April, 7.00pm

	Creative Writing (500 words 20%)	9 <sup>th</sup> April, 7.00pm
	Online Learning 20%	
	<b>TH8811B</b> Essay (2000 words – 80%)	23 <sup>rd</sup> April, 7.00pm
	Online Learning 20%	

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.

The restructuring of what used to be a six-year programme as the current four-year programme has made it necessary to carry one taught module over into the internship year. This module, Prophets and Sages, is taught by Dr Heffelfinger and carries the 5 credits needed to complete the total number of credits for the MTh award.



## PART-TIME SEMINARS 2019–2020

**F** = Friday evening 19:00–21:00

**S1** = Saturday morning 9:30–12:30 (coffee 11.00am-11.15am)

**S2** = Saturday morning 10:00–12:30 (coffee 11.15pm-11.30pm)

Date	Seminar	Speaker/s
18 <sup>th</sup> – 20 <sup>th</sup> Sep	<b>F</b> Governance <b>S1</b> Governance	Janet Maxwell
9 <sup>th</sup> – 11 <sup>th</sup> Oct	<b>F</b> Ecclesiastical Law <b>S2</b> Stress and Burnout	Stephen Farrell Jim Lucey
6 <sup>th</sup> – 8 <sup>th</sup> Nov	<b>F</b> Marriage <b>S1</b> Marriage	Dianne Morris
4 <sup>th</sup> – 6 <sup>th</sup> Dec	<b>F</b> Bereavement and Perinatal Loss <b>S1</b> Bereavement and Perinatal Loss	Daniel Nuzum
22 <sup>nd</sup> - 24 <sup>th</sup> Jan	<b>F</b> Prison Chaplaincy <b>S2</b> Addiction	Alan Rüfli Tom O’Brien
12 <sup>th</sup> – 14 <sup>th</sup> Feb	<b>F</b> Youth Work <b>S1</b> Youth Work	Jonny Phenix
12 <sup>th</sup> – 14 <sup>st</sup> Mar	<b>F</b> Hospital Chaplaincy, Palliative Care & Boundaries <b>S1</b> Hospital Chaplaincy, Palliative Care & Boundaries	Bruce Pierce
16 <sup>th</sup> – 18 <sup>th</sup> Apr	<b>F</b> Portfolio vivas <b>S2</b> Stipends and Pensions	Peter Connor
21 <sup>st</sup> – 23 <sup>rd</sup> May	<b>Integrative Seminar</b>	

## TH7810B PENTATEUCH AND PSALMS

Lecturer: Katie Heffelfinger

Contact time: September, October and November residential weekends with online learning extending from September to December.

### Module Description:

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

### Learning Outcomes:

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

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

3. Critically and constructively analyse current issues in the academic study of the Pentateuch and the Psalter.

4. Develop responses to pertinent 'troubling' text types and theologies (imprecation, violence).

5. Articulate the relevance of metaphor, narrative, imagery, imagination, and literary form for the interpretation and expression of biblical texts as well as the life of Christian ministry and discipleship.

6. Formulate ways in which interpretations of texts from the Pentateuch and Psalter might inform pastoral ministry including theological reasoning, preaching, prayer, teaching, lay discipleship, and pastoral care.

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

This module will be delivered through a combination of lectures, seminars, classroom discussion sessions and online learning.

### **TH7810B Assessment:**

Students will submit an **exegetical exercise** (1,000 words, 40% of module mark), and a response to a **ministerial case study** (1,000 words, 40% of module mark) and will be assessed on their contributions within the online learning environment (20% of module mark).

### **TH7810B Dates for Submission of Assessed Work:**

**Exegetical exercise** (1,000 words) due 4 December, 2020, 7pm.

**Ministerial case study** (1,000 words) due 4 December, 2020, 7pm.

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

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

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

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

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

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

### **TH7803B CHRISTOLOGY: JESUS THE CHRIST**

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

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

#### **Course Description:**

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

#### **Learning Outcomes:**

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

- Demonstrate a systematic knowledge of the main theoretical stances in the study of Christology and of their importance for early Christian history and for contemporary theology. This includes, for example, the ability to describe and compare the different stages and positions within the Historical Jesus debate and the most relevant textual evidence for its study, as well as a systematic understanding of the Christological doctrines of the Councils of Nicaea, Constantinople, Ephesus and Chalcedon.
- Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to distinguish the perspectives of historical research and of systematic theological engagement with the thought forms of different eras.
- Demonstrate the ability to interpret and assess the plural nature of the

sources and to contextualise critically conflicting interpretations and contrasting theological positions (e.g. Antioch and Alexandria, or Anselm and Thomas Aquinas) on the person and work of Christ.

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

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

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

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

**Dates for Submission of Essay:** 12<sup>th</sup> February, 7.00pm

### **Indicative Resources:**

#### *Part 1:*

Burkett, Delbert (ed.). *The Blackwell Companion to Jesus*. Oxford: Wiley-Blackwell, 2011.

Crossan, John Dominic. *The Historical Jesus. The Life of a Mediterranean Jewish Peasant*. Edinburgh: T&T Clark, 1991.

Freyne, Seán. *The Jesus Movement and Its Expansion – Matrix, Meaning and Mission*. Grand Rapids: Eerdmans, 2014.

Freyne, Seán. *Jesus, a Jewish Galilean*. London/New York: T & T Clark International, 2004.

Hurtado, Larry. *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity*. Grand Rapids, Mich.: Eerdmans, 2003.

#### *Part 2:*

Arnold, Matthew, “Luther’s Christology”, in Robert Kolb, Irene Dingel and L’ubomír Batka (eds), *The Oxford Handbook of Martin Luther’s Theology* (Oxford: OUP, 2014), 274-293.

Küng, Hans, “Friedrich Schleiermacher: Theology at the Dawn of Modernity”, in *Great Christian Thinkers* (New York: Continuum, 1994), 155-184.

Merrigan, Terence, “The Historical Jesus in the Pluralist Theology of Religions,” T. Merrigan/J. Haers (eds), *The Myriad Christ. Plurality and the Quest for Unity*

*in Contemporary Christology* (Leuven: Peeters, 2000), 61-82.  
Schleiermacher, F.D.E. *The Christian Faith* (1830/31). Edinburgh: T & T Clark, 1928.

## TH7802B

### CHRISTIAN THINKING ABOUT GOD (PART-TIME)

**Lecturer:** Cathriona Russell

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

#### **Course Description:**

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

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

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

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

Delivery will be through a series of week-end 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. Students will be expected to complete a written week-by-week workbook for submission at the end of the module

**Assessment:** 1500 word essay (80%). Workbook (20%)

**Dates for Submission of Essay:** 12<sup>th</sup> February, 7.00pm

#### **Indicative Resources:**

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

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

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

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



**Lecturer: Robin Stockitt**

**Contact Time: Weekends, Feb–April.**

**Module Description:**

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

**Learning Outcomes:**

On successful completion of this module students should be able:

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

**Teaching and Learning Methods:**

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

**Assessment:**

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

**Dates for Submission of Assessed Work:** 16<sup>th</sup> April 2021, 7pm

**Recommended or Required Reading:**

- Evans, G. R. & J. Robert Wright, *The Anglican Tradition: A Handbook of Sources*. London: SPCK, 1991.
- Litton, A.E., *Introduction to Dogmatic Theology*. Edinburgh: James Clarke & Co, 1960.
- McGrath, Alister, *Christian Theology: An Introduction*. Oxford: Blackwell Publishing, 2007.
- McMichael, Ralph (ed.), *The Vocation of Anglican Theology: Sources and Essays*. London: SCM Press, 2014.
- Stevenson, J. (revised by W.C. H. Frend), *Creeks, Councils and Controversies*. London: SPCK, 1989.
- Sykes, S., John Booty and Jonathan Knight, *The Study of Anglicanism*. London: SPCK, 1988.
- Wells, S., *What Anglicans Believe: An Introduction*. Norwich: Canterbury Press, 2011.

**Lecturer: Katie Heffelfinger**

**Contact time: Classroom sessions during the Feb-May residential weekends with online learning extending from February to May.**

**Module Description:**

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

**Learning Outcomes:**

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

1. Employ methods of interpretation appropriate to Gospel texts.
2. Describe and analyse the interplay between the production and interpretation of biblical texts and relevant contexts.
3. Critically and constructively examine current issues in the academic study of the Gospels and present these issues in a relevant and engaging manner with a lay context in mind.
4. Investigate the variety of interpretive stances and theological perspectives within early Christian communities and the texts they produced and measure the importance of these distinctive perspectives for Christian ministry today.

5. Design ways in which Gospel texts might be used appropriately in Christian ministry today.

6. Illustrate the complexities of relationship between each gospel and the Jewish Scriptures and the distinctive hermeneutical contributions of each gospel as well as their juxtaposition within the Christian canon.

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

This module will be delivered through a combination of lectures, seminars, classroom discussion sessions, and online learning.

### **TH7811B Assessment Modes:**

Students will submit an **Exegetical essay** (1,500 words, 60% of module mark) and a piece of **creative writing** selected from a list of options (500 words, 20% of module mark). They will also be assessed on their contributions in the online learning environment (20% of the module mark)

### **TH7811B Dates for Submission of Assessed Work:**

Creative Writing (500 words) due 9 April 2021, 7.00pm

Exegetical Essay (1,500 words) due 23 April, 2021, 7.00pm

### **TH8811B Assessment Modes:**

Students will submit an **essay** (2,000 words, 80% of module mark) and will be assessed on their contributions in the online learning environment (20% of module mark).

### **TH8811B Deadline for Submission of Assessed work:**

The essay is due 23 April, 2021, 7.00pm

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

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

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

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

Green, Joel B. 'Practicing the Gospel in a Post-Critical World: The Promise of

Theological Exegesis.' *JETS* (2004): 387-97.

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

159-74.

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

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

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

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

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

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

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

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

The titles marked \* are primary textbooks for the module

## TH8813B SAGES AND PROPHETS IN THE CONTEXT OF ISRAELITE HISTORY

Lecturer: Katie Heffelfinger

Contact Time: Weekends September-December with online learning extending from September to December.

### **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:**

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

discussion tasks and other materials will be made available through the module's blackboard site.

### **TH8813B Modes of Assessment:**

Students will submit an **exegetical essay** (1,750 words, 80% of module mark) and will also be assessed on their participation in **online learning** (20% of module mark).

### **TH8813B Deadline for Submission of Assessed Work:**

Exegetical Essay (1,750 words) is due Friday 12 February, 2021, 7PM.

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.

## TH7865B DEVELOPING NEW COMMUNITIES OF FAITH (ELECTIVE)

**Lecturer: Patrick McGlinchey**

**Contact Time: Intensive 18<sup>th</sup> - 22<sup>nd</sup> January 2021**

### **Course Description:**

This module aims to provide students with an understanding of past and contemporary models of new faith community development, enabling students to engage with and critique the factors that made historic expressions effective or otherwise and to provide a similar analysis of contemporary examples. It examines key theological models for the church's interaction with culture such as H. Richard Niebuhr's classic *Christ and Culture* paradigm and some contemporary approaches developed by Miroslav Volf and D.A. Carson. The module blends critical enquiry with practical teaching about the nuts and bolts of contemporary mission. The module is taught by practitioners and culminates in an extensive review of the progress of the Fresh Expressions movement within the Church of England. Students will have the opportunity to visit contemporary expressions of new communities of faith within the Irish context as well as reflect on the ecclesiological range of Fresh Expressions in Ireland, Britain and North America.

### **Learning Outcomes:**

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

- Engage with a critique a variety of current and historic new faith community models, including a critical reflection on issues of success or failure.
- Critically analyse the Christ/culture relationship guiding each model (e.g. H. Richard Niebuhr's typology), its analysis of biblical sources, its understanding of the pastoral tasks of the minister, and the role of the faithful.
- Engage with and critique a range of contemporary models across different traditions and cultural contexts, requiring critical reflection both theologically and practically on how this learning would be applied to future faith community development.
- Critically analyse different approaches to the sociological, ecclesiological and cultural dynamics specific to faith community development with particular reference to contemporary Ireland.



- Critically reflect on the practical skills needed to build good connections between the new faith community, the wider local context and all other faith communities within the context of a pluralist democracy.
- Critically reflect on the range of personal characteristics and practical skills that will enable the leadership of a new faith community.

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

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

### **Assessment Modes:**

Written work and participation in seminars

### **Dates for Submission of Assessed Work:**

One 2,500 word essay due 26<sup>th</sup> February 2021, noon

One 2,500 word essay due 16<sup>th</sup> April 2021, noon.

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

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

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

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

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

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

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

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

## PART-TIME PORTFOLIO

Part-time students are examined on their 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 student's box file at any time. The cover sheet should clearly indicate "Ministerial portfolio".

The following example 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:

**two** Spirituality submissions from years 1–3

**one** Spirituality submission written out of the internship experience

**two** Integrative Seminar reflections from years 1–3

**one** Sermon – either from Homiletics class or placement per year

**one** 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 108
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.2020. In the case of dissertations the word Dissertation takes the place of semester and year in the filename.
3. Two hard copies of all work must also be submitted. Work may be submitted in hard copy format with cover sheet up to 7.00pm on the due date when the due date falls on the Friday of a residential weekend. The final assessment of the academic year does not fall on the Friday 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: 087 1660356 Email: [wolhausen@gmail.com](mailto: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 26<sup>th</sup> April 2021. 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 26<sup>th</sup> May 2021, each 2<sup>nd</sup> year Residential (Mode A) student will present their proposal. On Saturday 22<sup>nd</sup> May 2021, 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

[\\*This form is available to download from the CITI website](#)

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

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 and your contact details.

### 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, CITI's Academic Administrator and, if necessary, the external examiner. Collection of data, storage and processing of information shall comply with the requirements of both the University of Dublin's and CITI's compliance with the current data protection regulations (GDPR) 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;
- ☐ with attribution.

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 on the consent form) all information gathered in

the course of this research shall be stored for seven years in a locked closet in CITI and thereafter destroyed by shredding by CITI's Academic Administrator. 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 in the case of anonymized attributions (see tick box above). 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  
[Insert Project Title and Researcher's name here]  
Research Participant Consent Form

**\*This form is available to download from the CITI website**

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 up to the point that the dissertation is submitted for marking.

I understand that if I withdraw from the study all data provided will be destroyed with the exception of this consent form and my letter indicating that I wish to withdraw. These two documents will be retained for seven years and thereafter destroyed by shredding by CITI's Academic Administrator.

I give consent for the data collected in the course of this research to be used

- ☐ in an unattributable, anonymized format or as part of an aggregate assessment,
- ☐ as attributed to me by name.

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, except where attribution is appropriate and such permission has been granted (see tick box above).

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.

**Name:**

---

**Address:**

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(optional)

**Telephone:**

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(optional)

**Email:**

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(optional)

**Signed:**

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**Date:**

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## TH8840 DISSERTATION

### 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 14<sup>th</sup> April 2021. Part-time students must submit their dissertations to the office with the dissertation cover sheet on 21<sup>st</sup> May 2021 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.**

\*The MTh Dissertation word length operates as a bandwidth of 13,000 – 15,000 words with students being penalised for word counts more than 10% above the upper threshold. The disparity in articulation of the word count between Dissertation Guidelines and Calendar entry is being processed as a calendar entry revision via the Course Management Committee.

## **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

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

[\\*This form is available to download from the CITI website](#)

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

Year: 2020/2021

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. 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 14<sup>th</sup> and 15<sup>th</sup> June, 2021.

## 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.**

## **FULL TIME – (RESIDENTIAL /MODE A) PORTFOLIO SUBMISSION COVER SHEET**

**\*This form is available to download from the CITI website**

**STUDENT NAME:**

**SUPERVISOR:**

**DATE:**

**STUDENT’S SIGNATURE:**

Please ensure that all of the following are included in your portfolio before submitting two bound copies to the office with this cover sheet by **12<sup>th</sup> March 2021, by 7.00pm.**

### **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**

**\*This form is available to download from the CITI website**

**STUDENT NAME:**

**SUPERVISOR:**

**DATE:**

**STUDENT'S SIGNATURE:**

Please ensure that all of the following are included in your portfolio before submitting two bound copies to the office with this cover sheet by **12<sup>th</sup> March 2021, 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 156)**

- 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 what we learn through experiences by means of a structured and methodical approach. Theological reflection applies particular tools – biblical resources, the historic teachings of the Church, contemporary contextual factors – to issues that arise in the course of your everyday encounters and in your ministry. 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.

The process can be summarised as follows: articulate an issue on which you wish to reflect, and then engage in the pastoral cycle. For a good and clear account of the workings of the pastoral cycle, see the material prepared by the Diocese of Glasgow & Galloway in the Scottish Episcopal Church:

<https://glasgow.anglican.org/wp-content/uploads/2015/08/Pastoral-Cycle-resources1.pdf>

The pastoral cycle will help you to unpack the issue, consider alternative points of view, and apply biblical, theological, traditional, experiential, practical, and liturgical insights. Since reflective writing is writing to know, not to feel, you must adhere to the elements of the cycle in a linear fashion. This is not an exercise in creative writing.

You are required to submit your completed reflections as part of your Ministerial Portfolio. In each of these, your task is to organise your reflections around naming the issue, examining other viewpoints, and incorporating

insights from Bible, tradition, experience, etc. You may wish to conclude by offering a few 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 (VGDP). 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. Particular concerns have arisen in relation to phones, tablets, and laptops being used for social media conversations within classroom settings that are making comments, amongst other things, on fellow class members. Such behaviour is wholly unacceptable and deeply disrespectful to both other students and the teaching staff. If substantiated it could potentially be construed as a matter of bullying under the relevant TCD policy, none of which is compatible with the requisite attitudes and actions of those who are training for ordained ministry.

If you have a personal circumstance that requires that you be temporarily accessible during class or chapel, please consult with your tutor or the lecturer of the class. If you bring your phone into chapel, please ensure it is set to 'silent'. In addition, students are required to sign the RCB's policy on internet usage.

## **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, including the new Covid-19 guidelines.

### 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.hfltd.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. ***Unfortunately due to Covid-19 restrictions, it is not possible for outside visitors to be on the premises for the foreseeable future.***

## **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 re- turned 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://student-learning.tcd.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 and is available to download from CITI website. 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**

One hard copy of all work must be submitted to the CITI Office. A fully completed cover sheet must be attached. Please ensure that the "Turnitin" receipt is attached to the back of the essay. An electronic version to be submitted to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie)

**\*This form is available to download from the CITI website**

*(to be completed by the student)*

STUDENT NUMBER(**last 4 digits**).....

YEAR:.....

MODULE CODE: .....

LECTURER:.....

FOR OFFICE USE ONLY

ASSIGNMENT

NAME:.....

DATE WORK DUE:.....

DATE SUBMITTED TO

TURNITIN:.....

WORD COUNT

\*\*\*\*\*

(FIRST MARKER)

**COMMENTS:**

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

**Date:**

(SECOND MARKER)

**COMMENTS:**

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

**Date:**

**AGREED FINAL MARK**

## STUDY SKILLS FOR CITI STUDENTS

### General Recommendations:

#### 1. Know Your Study Style

Every person thinks and learns differently. Some students are most alert and awake in the morning while others find evenings their most productive study time. Some will learn best by discussing their readings with classmates while others will find 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.

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.



The Methodist Church in Ireland  
Board of Ministry, Learning and Development



The Church of Ireland Theological Institute  
-Sharing Christ through generous grace, scriptural integrity, compassionate outreach and loving hospitality

# OPEN LEARNING COURSES IN THEOLOGY AND REFLECTIVE PRACTICE

## STUDENT HANDBOOK 2020-21

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# **WELCOME TO OPEN LEARNING COURSES**

## **IN**

### **THEOLOGY AND REFELCTIVE PRACTICE**

These Courses in Theology and Reflective Practice are open to anyone interested in enhancing their theological learning. The courses are not geared to any one group of students. Usually a range of students take up the opportunity to study with others from a diverse range of backgrounds. We welcome those who are training for accredited ministries - Methodist Ordination Formation students, Church of Ireland Ordained Local Ministry students, Methodist Local Preachers and Church of Ireland Diocesan Readers in training – alongside those who wish to develop their own learning, understanding and skills in Theology and Reflective Practice.

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. The courses 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. Each course is a standalone unit and can be undertaken by itself or in conjunction with other courses.

The background to the development of the Courses lies in the partnership between Open Learning at Queen's University, the Methodist Church and the Church of Ireland. I would like to offer my personal thanks to Professor Tess Maginnis, the Director of Open Learning, to Bishop Patrick Rooke, Revd. Ken Rue and the other members of the Courses Oversight committee, and to Mr. James McClure. As you will appreciate in the circumstances of the summer of 2020, the plans we are making for our 2020-2021 programme are provisional and some aspects are still to be confirmed. However, we hope that what follows provides you with some details which will help you prepare for September. Updated information will be issued as soon as it is possible. If you have any particular queries, please do not hesitate to contact James at [bmloffice@irishmethodist.org](mailto:bmloffice@irishmethodist.org).

We look forward to working with you in the year ahead.

**Janet Unsworth:**

**Courses Convenor and Joint-chair, Oversight Committee**

## **COURSES OVERVIEW**

### **‘A’ SET (2020-21, 2022-23)**

Theological Reflection  
Biblical Studies 1  
Worship and Preaching 1  
Biblical Studies 2  
Pastoral Theology  
Church History

### **‘B’ SET (2019-20, 2021-22)**

Christian Spirituality  
Christian Theology  
Pastoral Skills  
Worship and Preaching 2  
Leadership and Ministry  
Teamwork and Self-Understanding

The above courses are provided in association with Queen’s University Open Learning (OL).

## **COURSE COSTS**

For 2020-21 the cost per course will be £140/ €160. Students are responsible for their own course fees unless it has been indicated that these will be paid on their behalf.

## **ADMINISTRATION**

Each course will carry a fee of £140 / e160. Course enrolments, payments, and general administration, are undertaken by the Board of Ministry, Learning and Development of the Methodist Church in Ireland. Our offices are based in Edgehill House, 9 Lennoxvale, Belfast, BT9 5BY. All queries should be directed to [bmlldoffice@irishmethodist.org](mailto:bmlldoffice@irishmethodist.org) and details of how to register for the courses are also available from this email address.

## **OPEN LEARNING STUDENTS**

The Open Learning courses will include a range of students from various backgrounds: Methodist Ordination Formation students, Church of Ireland Ordained Local Ministry students, Methodist Local Preachers and Church of Ireland Diocesan Readers in training, who will joined by others with a general interest in theological education. It will be important to appreciate that the courses are not exclusively geared to any one group of students.

## **QUEEN'S UNIVERSITY BELFAST (QUB)**

Queen's University Belfast (QUB) was ranked 173<sup>rd</sup> in the world by QS World University rankings 2020. It was founded in 1845 as Queen's College Belfast and became an independent university in 1908.

The Open Learning Courses offer CATS points. CATS stands for Credit Accumulation and Transfer Scheme. This is a scheme which has been established to allow different types of academic courses to be compared and valued and even transferred and traded. To earn CATS points you will have to attend at least 75% of classes, and successfully complete the work set. Any marks received are provisional until assessed by the QUB examination board.

Queen's Open Learning is part of the School of Social Sciences, Education & Social Work. The office is based at Queen's University Belfast, 20 College Green, Belfast, BT7 1LN

Email: [openlearning.education@qub.ac.uk](mailto:openlearning.education@qub.ac.uk)

Tel: +44 (0)28 9097 3323/3539

## **THE BOARD OF MINISTRY, LEARNING AND DEVELOPMENT EDGEHILL THEOLOGICAL COLLEGE (EDGEHILL)**

In addition to its Connexional roles and responsibilities, the Board of Ministry, Learning and Development (BMLD) exists to support the Methodist Church's priorities for lay and ordained ministry by facilitating discernment and equipping people across a breadth of role and contexts. The Board incorporates Edgehill Theological College (Edgehill). Alongside a full programme of training and development for ordained ministry, the Board runs a range of courses which offer learning and training opportunities for all who want to study theology and develop skills for ministry.

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.

The offices for the BMLD are situated at Edgehill House, 9 Lennoxvale, Belfast, Co. Antrim, BT9 5BY. Tel. (from NI): (028) 9076 7950; (from ROI) (048) 9076 7950. Email: [bmlldoffice@irishmethodist.org](mailto:bmlldoffice@irishmethodist.org)



## **CHURCH OF IRELAND THEOLOGICAL INSTITUTE (CITI)**

CITI is responsible to the Bishops for ministerial formation and lay training within the life of the Church of Ireland. The Institute seeks to be a learning environment that embodies the values of Christian discipleship and community.

The Bishops have identified eleven ministerial characteristics which form a filter for all that CITI 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. The emphasis therefore is not merely on lectures and assignments, but more holistically on the development of godly persons and competent skills for ministry.

At CITI students are encouraged to strive for academic excellence. The Institute aims to promote integrated learning across the core disciplines of biblical studies, systematic theology and practical ministry. Students selected for training have a privileged opportunity to explore Christian faith and tradition in an environment of study, prayer and community life. They are expected to conduct themselves with appropriate maturity, astuteness in relationships, and self-discipline.

CITI is situated at Braemor Park, Churchtown, Dublin, D14 KX24.

Tel. (from NI): (003531) 492 3506; (from ROI) (01) 492 3506

## OPEN LEARNING COURSES IN THEOLOGY AND REFLECTIVE PRACTICE

### OVERSIGHT COMMITTEE

#### *Joint-Chairs*

**Rt Revd Patrick Rooke** BA, MPhil is the Bishop of Tuam, Killala and Achonry.

**Revd Dr Janet Unsworth** MA, MDiv, PhD, PGCE, PGDip (TE) is the Principal of Edgehill Theological College.

#### *Other Members*

**Revd Philip Agnew** MA, BD, is the District Superintendent for the North Eastern District of the Methodist Church in Ireland.

**Revd John Alderdice** BA, BD, MA is Director of Ministry of the Methodist Church in Ireland.

**Revd Canon Dr Maurice Elliott** MA, BTh, MPhil, PhD is the Director of the Church of Ireland Theological Institute and a Canon of Christ Church Cathedral.

**Revd Dr Paddy McGlinchey** BA, BTh, MA, PhD is the Lecturer in Missiology and Pastoral Studies in the Church of Ireland Theological Institute.

#### *Secretary*

**Revd Ken Rue** BBS, FCA, AIT, FdATH is the Assistant Priest in Wicklow and Killiskey (Diocese of Glendalough) and a Canon of Shyogwe Diocese Rwanda.

#### *Administrator*

**Mr James McClure** is the Operations Administrator and PA to Principal and to Director of Ministry in the Board of Ministry, Learning and Development / Edgehill Theological College.

## **COURSE DELIVERY AND LEARNING HUBS**

### **COURSE DELIVERY**

Over the past two years Course delivery has taken place through a mixture of workshops, self-study and on-line learning and guided tutorials in four Learning Hubs. In 2020-21, the emphasis will be on interaction and encounter. Where a course uses video input or online presentations, this will be made accessible to students in advance and should be viewed before the relevant weekly tutorial. Details of this are given in the information on individual courses. Access to a computer and a reasonable level of computer literacy is essential for those who intend to take the courses.

In 2020-2021 we will be focusing on online delivery for courses due to take place before Christmas. After Christmas we hope to run face-to-face Hubs again, but their location will be decided when we have a sense of the geographical locations of those who have registered for the Courses.

## **COURSE LEADERS (2020-21)**

### *Theological Reflection*

**Revd John Alderdice** BA, BD, MA is Director of Ministry for the Methodist Church in Ireland.

### *Biblical Studies 1*

**Revd Dr Janet Unsworth** MA., MDiv, PhD, PGCE, PgDip (TE) is the Principal of Edgehill Theological College.

### *Worship and Preaching 1*

**Revd Peter Jones** BA, PGCE., Prof Cert in Min, MTh is the Incumbent of Mossley (Diocese of Connor).

### *Biblical Studies 2*

**Fr Kieran O'Mahony** STB, STL, PhD, HDipE, LSS is an Augustinian monk, a biblical scholar and Co-ordinator of Biblical Studies in the Archdiocese of Dublin. He is a former ecumenical Canon of St Patrick's Cathedral, Dublin who has published books on the lectionary readings, effective preaching and St Paul.

### *Pastoral Theology*

**Dr Jill Harshaw** LLB, MTh, PhD, CELTA, teaches Practical and Disability Theology on a part-time basis in the Institute of Theology at Queen's University Belfast. She has published widely in academic journals and is a book author and conference speaker. She is a member of Tio Associates which works innovatively with universities, churches and other agencies to teach, train, advocate and promote the advancement and support of people who have intellectual disabilities and their families.

### *Church History*

**Dr Miriam Moffitt** M.A., Phd, teaches Church History in St Patrick's College, Maynooth and in the Church of Ireland Theological Institute, Dublin.

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

If you have questions or queries about the course material and tutorials are part of the relevant course, 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.

## **ACADEMIC CALENDAR (2020-21)**

Weekly tutorials for Autumn courses will run for 10 weeks - from the week beginning 28<sup>th</sup> September (with online preparation beginning 21<sup>st</sup> September), until the week beginning 7<sup>th</sup> December 2020. This will include a one-week break during the week beginning 26<sup>th</sup> October 2020.

Weekly tutorials for Winter courses will run for 10 weeks - from the week beginning 18<sup>th</sup> January (with online preparation beginning 11<sup>th</sup> January 2020) until the week beginning 22<sup>nd</sup> March 2019.

Theological Reflection straddles the Autumn-Winter sessions and the Timetable for it is given in the information about the Course.

Details of the Spring Course will be confirmed in the Autumn. However, it is likely that it would run from the week beginning 12<sup>th</sup> April until the week beginning 10<sup>th</sup> / 17<sup>th</sup> May (there would be no Monday night tutorial on Monday 3<sup>rd</sup> May).

## **OPEN LEARNING COURSES (2020-21)**

### **Autumn-Winter Course**

#### **Introduction to Theological Reflection OLE2868**

Course Leader: John Alderdice BA, BD, MA

This course is designed as an introduction to principles of theological reflection and its application in a range of contexts. Theological Reflection is a means by which connections can be made between faith and life. The development of Practical Theology as a distinct theological field occurred in the latter part of the 20<sup>th</sup> century. Although Theological Reflection is central to Practical Theology, it is not synonymous with it. Rather, the term has come to refer to a method to assist students in integrating academic disciplines and practical or ministry experiences. During this introductory course, a variety of methods of theological reflection will be identified, described, and discussed. Alongside this, students will be encouraged to develop skills of theological reflection which will then be useful in daily life and ministerial practice.

The course will consist of 8 monthly online gatherings (each lasting 1.5 hours). The gatherings will consist of presentations, plenary Q&A, and group discussion in breakout rooms. Alongside this, each student will undertake four guided sessions of personal preparation which will normally last two hours each. At the moment it is planned that the monthly online gatherings will take place on the second Tuesday of the month from October to May inclusive (October 13<sup>th</sup>, November 10<sup>th</sup>, December 8<sup>th</sup>, January 12<sup>th</sup>, February 9<sup>th</sup>, March 9<sup>th</sup>, April 13<sup>th</sup>, May 11<sup>th</sup>).

### **Autumn Courses**

#### **Introduction to Biblical Studies 1 OLE2867**

Course Leader: Janet Unsworth, MA, MDiv, PhD, PGCE, PGDip (TE)

This introductory course aims to help students gain an overview of the purpose and content of the Bible, including the study of representative texts placed within their broader contexts. Students will become familiar with the concepts, principles, methods, and tools of social, historical, and theological Biblical interpretation. Students will also develop basic skills in exegesis.

The course will be run as a fully online course. It will consist of 10 weekly units scheduled from the week beginning Monday 28th September 2020. The units will give the students an opportunity to engage with presentations, reading and activities. There will be a requirement to engage with other students and the course leader through online discussion.

## **OPEN LEARNING COURSES (2020-21) (continued)**

### **Introduction to Worship and Preaching 1 OLE2985**

Course Leader: Peter Jones, BA, MTh, PGCE

#### **Tutors:**

The Ven Brian Harper BA, DipTh is Archdeacon of Clogher and Incumbent of Magheracross.

Very Revd Gerald Field B.D., A.K.C is Dean of Cashel and Incumbent of Cashel Union (Diocese of Cashel).

Very Revd Alastair Grimason G.O.E. is Dean of Killala and Achonry and Incumbent of Tuam (Diocese of Tuam).

This course is designed as an introduction to the principles of worship and preaching. It will explore various aspects of what it means to create a worshipping environment that enables people to grow in their journeys of faith. Students will be encouraged to develop their understanding of theory and practice and explore principles that are conducive to virtually any style of worship. The course will also look at preaching and, particularly, how preaching is rooted within the rhythm of worship.

The course will consist of weekly on-line preparation from 21<sup>st</sup> September 2020 and 10 online tutorials in assigned Learning Groups, from the week beginning 28<sup>th</sup> September 2020.

## **Winter Courses**

### **Introduction to Biblical Studies 2 OLE2870**

Course Leader: Kieran O'Mahony, STB, STL, PhD, HDipE, LSS

This course aims to build on the study undertaken in Introduction to Biblical Studies 1 – but it is not essential to have undertaken the earlier course. There will be an emphasis on developing a range of exegetical skills. The course will help students to apply these skills to a range of Biblical texts, using concepts, principles, methods, and tools of social, historical, and theological Biblical interpretation.

The course will consist of weekly on-line preparation beginning 11<sup>th</sup> January 2021 and 10 weekly tutorials in the local Learning Hubs, from the week beginning 18<sup>th</sup> January 2021.

### **Introduction to Pastoral Theology OLE2988**

Course leader: Jill Harshaw, LLB, MTh, PhD, CELTA

This course aims to introduce students to the nature of pastoral theology and its application in the context of pastoral practice. A range of pastoral contexts 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.

The course will consist of weekly on-line preparation beginning 11<sup>th</sup> January 2021 and 10 weekly tutorials in the local Learning Hubs, from the week beginning 18<sup>th</sup> January 2021.

## **OPEN LEARNING COURSES (2020-21) (continued)**

### **Spring Course**

#### **Introduction to Church History OLE TBC**

Course Leader: Miriam Moffitt, MA, MA, MA, PhD

This course aims to enable students to locate their own tradition in the longer continuity of the worldwide Church. Students will explore the foundations of key doctrinal statements, especially the Creeds. They will encounter some of the principal movements and forces which have shaped the Church in the modern world. The course will help students to place mission and ecumenism in the context of the Church's historical trajectory.

This course will consist of 5 online preparation sessions and 5 weekly tutorials in the local Hubs.



## COURSE ASSIGNMENTS AND ASSESSMENTS

### Assessments

The QUB Open Learning Courses aim to ensure that all students get the most out of their experiences. It follows a model of education that proves learning can be a hugely rewarding and enjoyable experience. As part of this it seeks to emphasise the role played by assessments in the learning process. The completion of an Open Learning assignment is an important part of your overall learning experience. The feedback provided should be seen, not as a judgement of ability, but rather as a very individual record of progress made to date. Importantly, this feedback will also offer advice as to how you can further improve your work and continue on your journey of personal development.

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.

Assignments will normally be submitted to your Course Leader via the Edgehill office by the penultimate session of the Course, to allow time for the assignment to be marked and returned. **Marks awarded will be provisional and will be subject to ratification by the QUB Board of Examiners.**

### Marking Criteria

As a university based and accredited programme the Open Learning course is guided by the marking criteria used across QUB. These criteria assess students' work based on three key aspects:

1. Understanding of topic
2. Critical Thinking/Analysis
3. Presentation (including correct use of academic format and referencing)

The grades/marks awarded will therefore be based on how each of these are applied within an assignment.

### Referencing

It is important that as you quote or refer to other works in support of an argument, that each one is carefully referenced. It should normally be presented at either the bottom of the page or at the end of the essay, using the Harvard referencing style and be in the following format: Joyner, R.L. (2013) *Writing the winning thesis or dissertation: a step-by-step guide*. 3rd edn. London: Sage.

The Queen's University website includes a reference generator at <https://www.qub.ac.uk/cite2write/harvard3l.html>

## **COURSE ASSIGNMENTS AND ASSESSMENTS (continued)**

### **Late submission of assessed work**

Assessed work submitted after the deadline will be penalised at the rate of 5% of the total marks available for each working day late up to a maximum of five working days, after which a mark of zero shall be awarded, i.e., day one is 100% - 5%; day two is 100% -10%; day three is 100% - 15%, etc. Where the assessed work element accounts for a certain proportion of the module mark, the 5% penalty will apply to the assessed element mark only and not to the overall module mark. Exemptions shall be granted only if there are exceptional circumstances, and where the student has made a case in writing to Revd. Dr Janet Unsworth within three working days of the deadline for submission or where a concession has been agreed on the grounds of a student's disability. She will take a decision on exemption applications. Extensions to deadlines shall be proportionate to the impact of the exceptional circumstances.

### **Request for concessions based on exceptional circumstances**

Evidence of exceptional circumstances must be submitted to Revd. Dr Janet Unsworth via James McClure – [bmlldoffice@irishmethodist.org](mailto:bmlldoffice@irishmethodist.org) on the appropriate form (see page 21) within three working days of returning to study or, in the case of emergencies by the published deadline. If a student knows they are going to miss an assignment deadline because of exceptional circumstances, they should inform the BMLD office in advance by telephone or email/letter of their enforced absence, either personally or, if this is not possible, via someone on their behalf. Revd. Dr Janet Unsworth is not obliged to consider any medical certificate or evidence of exceptional circumstances presented after the published deadline. The exception to this is where a concession has been agreed on the grounds of a student's disability.

### **Passing and Re-sitting Assignments and Modules**

To be awarded a pass for a module, students must achieve an overall mark of 40% for that module. Where a student has not attained an overall pass mark for a module but has met the required standard in one or more assignments, the student must repeat those elements which have not met the required standard in order to complete and pass the module. When a module is retaken, the maximum module mark for the purposes of degree classification will be the pass mark of 40%. The actual mark obtained will be recorded on the transcript. Students may be permitted to retake a failed module. When a module is retaken, the maximum module mark for the purposes of degree classification will be the pass mark of 40%. The actual mark obtained will be recorded on the transcript. Students who have failed a module twice (one first sit and one re-sit in one academic year) must meet with Revd. Dr Janet Unsworth at Edgehill Theological College to discuss options and may not be permitted to repeat that module again. Persistent failures may lead to the student being required to withdraw from the QUB Open Learning Programme.

## **COURSE ASSIGNMENTS AND ASSESSMENTS (continued)**

### **Acknowledgements and Plagiarism**

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 QUB. For fuller details see further pages 28 and 29. Furthermore, plagiarism is a violation of integrity and as such is a serious matter for ministerial formation and suitability for ordained ministry.

## Student Exceptional Circumstances Form:

Revised: 23/08/2019



Use this form to tell your School about:

- any form of illness (both physical and relating to your mental health) that has caused you to miss an examination or assessment throughout the academic year; or
- any exceptional circumstances that have had a negative impact on your ability to study or your academic performance in an examination or assessment.

*To be completed by the student and submitted to your School Office:*

*For assignments: normally within three working days of the assignment deadline or three working days of returning to study (whichever is sooner).*

*During assessment period: by the University's published deadline or three working days of returning to study (whichever is sooner).*

*In the case of self-certification, the student **must** inform the relevant School Office of their absence in advance by telephone or email / letter either personally or, if this is not possible, via someone on their behalf.*

*All information provided will be respected by the University and treated in confidence.*

Your full name			
Student number			
School			
Level of study	<div>UG      PG</div> <div>(Circle as appropriate)</div>	Year of study	
Programme			
Name of personal tutor/advisor of studies			
University email address			
Mobile number			

**1. Please indicate why this form is being completed.**

(Please tick appropriate field)

☐

Request for extension to coursework deadline beyond the date it is due.

☐

Explanation for absence from an examination / class test / laboratory test.

☐

Claim for exceptional circumstances to be taken into account when assessment has been attempted.\*

**2. Please provide the following information in the boxes below:**

**a) Please provide the Module Title(s) and Code(s) affected by Exceptional Circumstances**

**b) Please provide:**

**The assignment deadline date(s)**

**Date(s) of the examination / class test / labs test**

**c) Details of teaching missed:**

**3. Please outline the nature of circumstances**

(Please tick appropriate field)

☐

**Illness (Both Physical and Mental)** Please supply medical evidence from appropriate medical advisor.

☐

**Bereavement** (death of a close relative or friend) Please supply death certificate or supporting letter from an independent source.

☐

**Serious illness of a close relative.** Detailed medical evidence of your relative's illness is not required. You should provide confirmation that your relative has been ill and medical evidence (e.g. a letter from your GP) setting out details of the impact your relative's illness had on you and your academics.

☐

**Victim of crime** A crime reference number plus any written evidence available from the police.

☐

**Severe Pain** if you experience severe pain which is affecting your ability to study or your academic performance, you should inform your School or Student Wellbeing, even if you have not received a diagnosis.

☐

**Other** Please supply appropriate evidence if applicable, and full details overleaf:

#### 4. Please indicate whether you are attaching Relevant Evidence or Self-certifying

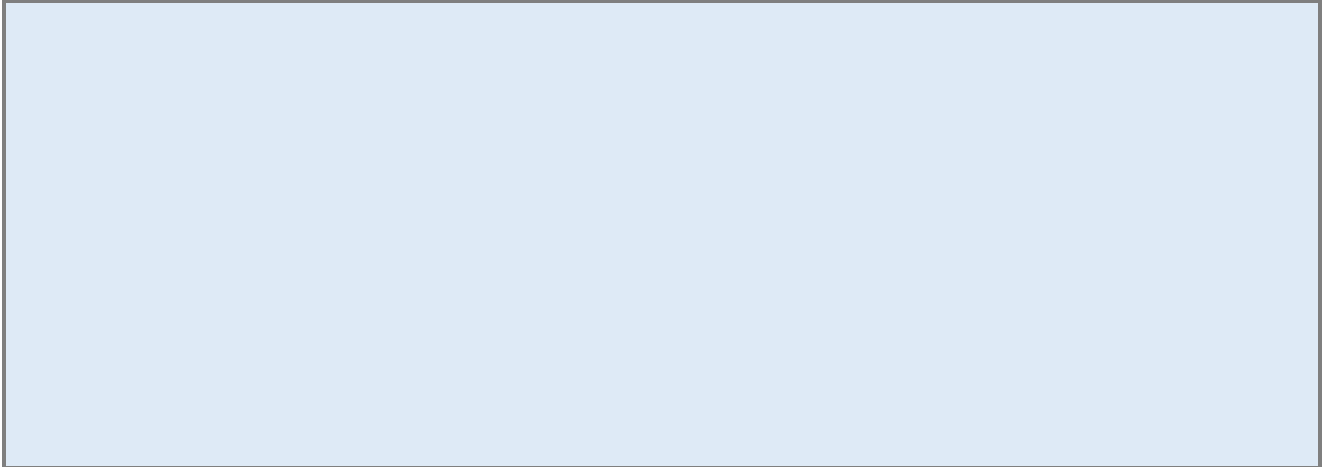
☐

Please tick if attaching Relevant Evidence.

☐

Please tick if Self-certifying.

**Please list relevant evidence provided below:**

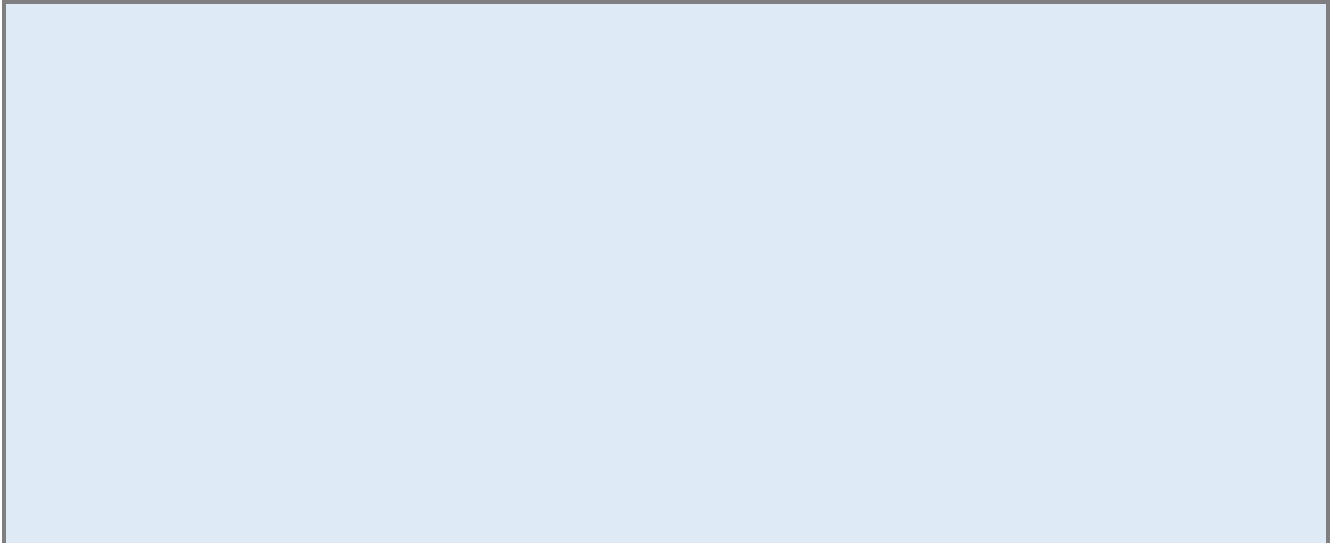


### **Self-certification**

Students are required to advise their School of their absence by phone or email in advance of the examination or assignment deadline.

**If Self-certifying please provide full details of your illness and the impact on your studies.**

(Please note that more detail than generic terms such as 'sick' or 'ill' is required).



Please note that a list of FAQs for students in relation to self-certification is available at [here](#).

I understand that by signing this form I am declaring that the information provided is true and any evidence submitted by me is authentic. I am aware that, under the University's Conduct Regulations, the standard penalty for submitting fabricated or falsified evidence to the University is EXCLUSION FROM THE UNIVERSITY.

Student name:

Signature:

Date:

---

**To be completed by Advisor of Studies (or nominee)**

*I can confirm on behalf of the School that I have seen the above-named student regarding exceptional circumstances:*

Advisor name:

Signature:

Date:

Yes/No:

\* Students should note the following:

1. Extra marks will not be awarded to compensate for exceptional circumstances.
2. Students will not be permitted to re-sit or re-take passed modules.
3. By presenting themselves for examination, or submitting an assignment, students thereby declare themselves fit to be examined. Students who have taken an assessment must explain why they now consider that they were unfit to be examined, and provide supporting evidence.



## COURSEWORK CHECKLIST

1. 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.
2. At the front of every essay you should place the completed Assignment Cover Sheet. A sample of the Open Learning Assignment Cover Sheet is included in this handbook on page 27. The course name and OLE course number (in the spaces provided) should be clearly indicated on the cover sheet.
3. Every essay should be typed.
4. All submitted work (electronic and hard copy) must be sent to the Edgehill office by the date and time listed as the coursework deadline. The electronic file should be sent to [bmldoffice@eirishmethodist.org](mailto:bmldoffice@eirishmethodist.org) by 12 Noon on the due date. Please save this file as a MS Word file or pdf document.
5. Before submitting an assignment, you should check that it (a) contains full acknowledgement of all secondary sources used (paper-based and electronic); (b) is clearly presented, word-processed and proof-read; and (c) is submitted on, or before, the specified or agreed due date. Late submissions will only be accepted in exceptional circumstances or where a deferment has been granted in writing in advance.
6. 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. **Marks awarded will be provisional and will be subject to ratification by the QUB Board of Examiners.**

## OPEN LEARNING ASSIGNMENT COVER SHEET

**COURSE NAME:**

**OLE NO.:**

Date Assignment Due:

Date Assignment Submitted:

Assignment Title:

Name:

Hub:

Please save your assignment as [SURNAME, FIRSTNAME]; [Course Name] Assignment Title

Save as MS Word file or PDF only please.

Please email assignments to bml**[office@irishmethodist.org](mailto:office@irishmethodist.org)** by 12 Noon on the due date.

OFFICE USE ONLY:

Date Received: \_\_\_\_\_

Late? \_\_\_\_\_

Special Circumstances? \_\_\_\_\_

## ACADEMIC OFFENCES

The following has been extracted from the QUB's *Procedures for Dealing with Academic Offences - A Student Guide*. To see the complete guide please refer to the QUB website.

### ***What is an Academic Offence?***

Academic misconduct includes but is not limited to:

Plagiarism: You may be guilty of plagiarism if you have presented the work of others as your own.

Collusion: It is an academic offence for you to work on an assignment with anyone else if that assignment is meant to be done individually. It is expected that the work being assessed, unless specifically designated as a group assessment, will have been done by you alone.

### ***Examples of Academic Offences***

- Submitting or 'cutting & pasting' text from a book/journal/another student's work or the internet without properly referencing
- Copying a friend or classmate's assignment and submitting it as your own work
- Submitting all or part of an assignment that has been previously submitted and marked by Queen's or any other institution
- Buying or obtaining an assignment online or elsewhere and submitting it as your own work

### ***What if I made a mistake?***

Not knowing how to reference correctly or not understanding the regulations is not an excuse for committing an academic offence. You are expected to learn how to reference correctly.

### ***Members of staff***

Members of academic staff who mark assessed coursework are experts in that particular area. They will know the core texts/reading lists and will easily be able to identify when a student has not referenced correctly or has attempted to pass off an author's work as their own. Staff members will also check your bibliography or references to ensure that you have referenced properly.

### ***What if I have exceptional circumstances?***

Exceptional circumstances cannot be used to excuse an academic offence. If something is impacting on your academic performance you should inform your School as soon as possible and you may request an extension to the submission deadline for an assignment or a deferral of an examination.

## **ACADEMIC OFFENCES (continued)**

### ***What happens if I am suspected of an Academic Offence?***

Revd. Dr Janet Unsworth will inform you in writing by email that you have been suspected of an academic offence. This email will also explain if the offence is considered to be major or minor. There are different procedures for dealing with major and minor academic offences.

## STUDY SKILLS

The following information on Study Skills has been adapted from the Learning Resources section of the QUB website. This section also has helpful information on, *inter alia*, Academic Writing, Referencing, Critical Thinking, Research Skills and Time Management.

The complete Learning Resources section may be found at:

<https://www.qub.ac.uk/directorates/sgc/learning/LearningResources/>

### *Learning Styles*

There are many different theories and views of learning styles and approaches to learning. You may have heard of people talking about 'visual learners', 'kinaesthetic learners' and others. An overview of these different learning styles can be seen below:

- *Visual (spatial) Learners* - Learners who prefer using pictures, images, and spatial understanding.
- *Aural (auditory-musical) Learners* - Learners who prefer using sound and music.
- *Verbal (linguistic) Learners* - Learners who prefer using words, both in speech and writing.
- *Physical (kinaesthetic) Learners* - Learners who prefer using your body, hands and sense of touch.
- *Logical (mathematical) Learners* - Learners who prefer using logic, reasoning and systems.
- *Social (interpersonal) Learners* - Learners who prefer to learn in groups or with other people.
- *Solitary (intrapersonal) Learners* - Learners who prefer to work alone and use self-study.

From the list above you may already know the type of learner you are and you may have a better idea of techniques that you should develop (combined with time management, note taking etc.). However, you may still have some difficulty, or would like a better interpretation of your learning style. There are many tools available that will provide you with a more comprehensive analysis of your learning style and also can provide you with more practical tips for studying.

One of the most popular is the Myers-Briggs Type Inventory (MBTI). The MBTI is a technique for measuring your learning preferences, using four basic scales with 'opposite poles'. The four scales are:

1. Extroversion/Introversion
2. Sensate/Intuitive
3. Thinking/Feeling
4. Judging/Perceiving

The MBTI will require you to make a choice between each of the above based on your preferences and the various combinations of your preferences will result in one (from a total of 16) personality type.

Once you know your MBTI from taking the test, then you will be able to develop your study skills.

## STUDY SKILLS (continued)

To help you to identify the way you learn best, you may wish to complete the Learning Styles Questionnaire which is available at:

<https://www.qub.ac.uk/directorates/sgc/learning/NewBrandDocs-FileStore/Filetoupload,781719,en.pdf>

Another resource on the topic of learning styles may be found here:

[https://drive.google.com/file/d/0B7GIICOXPJj\\_QXN1MWlxSDdfUjQ/view](https://drive.google.com/file/d/0B7GIICOXPJj_QXN1MWlxSDdfUjQ/view)

### *Effective Studying Tips*

1. Read your student handbook and highlight key information, such as assessment requirements and referencing styles. Take responsibility for knowing what is required from you.
2. Attend workshops and read any relevant material beforehand so that you can follow the information being presented.
3. Participate in tutorials. You will learn more if you take an active role in tutorials. This requires preparing for tutorials. This will further help you understand what you have covered in workshops.
4. Organise your notes. Read over your workshop notes, write up any gaps and file them by date and subject. Do this while the information is still fresh in your mind as this is the best time to identify any questions or difficulties you might be having.
5. Deal with difficulties. If you don't understand something ask the course leader by email or at the end of a workshop. Talk to other students doing your course and raise specific concerns with your tutor early in the course.
6. Find out how you learn. Do you like to learn in a lively environment or do you prefer quietness? Use your learning style to make studying more enjoyable.
7. Have a study place. If you have a space where you work well use this to help you study and make sure others know this is your study space.
8. Manage distractions. It is good to take breaks but make sure you are not being distracted, for example keep your mobile on silent and away from your desk.
9. Manage your time. Fill out a timetable to see where your hours are being spent. Allocate time to your different courses.
10. Have the materials you need. If you need reading resources or access to a computer make sure this is in place before you sit down to study.

## STUDY SKILLS (continued)

### *Note Taking*

Taking accurate detailed notes is one of the most important skills you need for the Open Learning courses. The notes you take will help you prepare for assignments and also offer a way to reflect on your previous learning. If you don't take notes during your workshops then it is most likely that afterwards you won't remember the key points and examples that were provided.

### *Reading Lists*

Being presented with a reading list on a new course can be daunting for most students. They worry over how much to read, which bits of books and papers are relevant, and how to make effective notes from readings so that they can understand and remember the important points.

The first thing you should do when you are given a reading list is to find out which books and papers are necessary for particular workshops and assignments. Generally your course guide, or workshop/tutorial handout, will specify certain readings as REQUIRED. These are the ones you really should take the time to read.

Then there may be sources under ADDITIONAL SUGGESTED reading. These are generally very useful and will bolster your knowledge beyond set texts. Use them for essays, seminar presentations and perhaps, revision for exams.

FURTHER reading lists can be dipped into, if you have the time, when it comes to assignments.

Remember – you are not expected to read everything or to read texts from cover to cover. The whole idea of academic reading is to train you to be SELECTIVE. However, it is good to get into the habit of reading beyond the set texts. But again, do not worry; deciding what to read will come with practice.

## **QUEEN'S UNIVERSITY (QUB) LIBRARY**

### **Access to the Library**

QUB Open Learning regulations state that you can qualify for a library card if you enrol for a 20-week credit bearing course or 2 x 10-week credit bearing courses (one in the Autumn and one in the New Year) by the end of October.

Please contact the Open Learning office from NI on (028) 9097 3323 or from ROI on (048) 9097 3323 to request a library card.

## **BMLD LEARNING RESOURCE CENTRE**

The Learning Resource Centre based in Edgehill House is a valuable resource for anyone engaged in Christian ministry or interested in general theological study.

The Centre includes :

- over 6,000 printed volumes
- easy-to-use computerised catalogue search facilities
- a straightforward self-service issue and return system

Alongside the current range of valuable learning resources offered by the Centre, the Board of Ministry, Learning and Development is making the development of e-learning resources a priority and hopes that this will make e resources more accessible to a wider readership.

Anyone can apply to become a 'Member' of the Learning Resources Centre. Please email Lindsay McAlinden, the Learning Resources Officer - [lindsay.mcalinden@irishmethodist.org](mailto:lindsay.mcalinden@irishmethodist.org) for further information and details about membership.



## **REPRESENTATIVE CHURCH BODY (RCB) LIBRARY**

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

All the books which are recommended by the Church of Ireland Theological 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.

OLM 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.

The Library is open 9.30-1.00 & 2.00-5.00 Monday to Friday. From September 2020, resulting from coronavirus restrictions, it will be operating a click and collect system for students and members of the library.

### **Library Staff**

Dr Susan Hood, Librarian & Archivist

Mr Bryan Whelan, Assistant Librarian

Mr Robert Gallagher, Library Administrator

Mrs Jennifer Murphy, Library Assistant

### **Contact Details**

Representative Church Body Library,

Braemor Park, Churchtown, Dublin, D14 N735

Telephone: from NI on (003531) 492 3979; from ROI on (01) 492 3979

Fax: from NI on (003531) 492 4770; from ROI on (01) 492 4770

[library@ireland.anglican.org](mailto:library@ireland.anglican.org)

[www.library.ireland.anglican.org](http://www.library.ireland.anglican.org)

***PART B: OLM AND DIOCESAN READER STUDENTS***



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## **WELCOME TO CHURCH OF IRELAND STUDENTS**

The Open Learning Courses delivered through the Open Learning Centre at Queen's University have enabled Ordained Local Ministry to become a reality in the Church of Ireland. Since these courses began just two years ago, more than thirty candidates have been ordained or are about to be ordained for this ministry, thus providing additional care and support in liturgical and pastoral ministry in many of the dioceses across the country. This has largely been made possible thanks to the Courses Convenor, Dr Janet Unsworth, Principal of Edgehill and Director of Theological Education for the Methodist Church in Ireland and to the Open Learning Programme Director, Professor Tess Magnnis from the School of Social Sciences at QUB. These courses are supplemented by specific Church of Ireland training for OLM Candidates which is provided through an annual weekend of seminars led by bishops.

This year, Reader Training in the Church of Ireland also includes the two Worship and Preaching courses which will enhance the remainder of reader training being offered through the Church of Ireland Theological Institute. We welcome our first reader candidates who join those from our sister Church training as Methodist Local Preachers.

In his usual meticulous manner, the Reverend Ken Rue has put together this Student Handbook and I acknowledge all his hard work. It is our hope that most, if not all the questions students may have, will be answered within its pages. If not, Ken will be pleased to speak with you directly.

I trust these courses will not only be a means to an end but will encourage all students to move on to further study as you seek to improve your leadership skills, enhance your theological knowledge and further your spiritual reflection. Enjoy your studies.

**+Patrick Tuam:**

**Joint-chair, Oversight Committee**

## ORDAINED LOCAL MINISTRY IN THE CHURCH OF IRELAND

- It is an **ordained** ministry – OLMs are deacons and priests in the fullest sense of the word. A priest is a priest and an OLM is not in any way a second class ordained minister. They have a different role but their orders are second to none.
- It is a **local** ministry – limited to the parish/group of parishes, rural deanery or archdeaconry. However, 'local' may be defined in that context. Hence the selection is for a diocese by a diocese and ministry is subject to the bishop's licence for a particular locality. Local is not a diminutive term – local ministry is about valuing the locality and empowering the local congregation.
- It is a **self-supporting** ministry – transfer to any form of stipendiary or what is known as non-stipendiary ministry is not possible without attending a Selection Conference and completion of full ministerial training.
- It is a **supervised** ministry – an OLM is always supervised by a stipendiary priest. He/she may have pastoral and liturgical oversight of a parish and be the go-to priest but an overseeing rector/rural dean/archdeacon should always be responsible for administration and chairs the select vestry.
- It is a **recognised** ministry. It is a particular ministry recognised by the Church and for which training has been undertaken and ongoing support is required.
- It is a **collaborative** or team or companion ministry. An OLM is always part of a team of clergy and lay people there to facilitate a 'healthy church'. The OLM should always see that an essential part of his/her role is to support and work with the stipendiary priest.
- It is **missional** – not simply about filling gaps but intended to expand the missional outreach of the local Church community.

## **DIOCESAN READER MINISTRY IN THE CHURCH OF IRELAND**

Diocesan Readers are lay people who, following the call of God, are trained and licensed by Diocesan Bishops to teach the faith and enable mission.

Diocesan Readers are uniquely equipped to encourage Christians to live out their faith wherever they spend their time. As people who daily move between the worlds of work, home, social networks and church they teach the faith in their words and deeds.

The liturgical roles which Diocesan Readers exercise include preaching sermons, conducting services, reading the bible in services, leading prayers/intercessions, exercising a teaching ministry, and, if specifically authorised, administering the cup at holy communion services.

This ministry involves working together with clergy, churchwardens and other church members. Readers may have a significant pastoral role, visiting people in their homes, taking communion to the housebound and working in schools and colleges. Readers can be found in parishes, schools, prisons, hospitals, hospices, factories and shops, with children and young people, the elderly, housebound and bereaved, and with those preparing for baptism, confirmation and marriage.

In order to be lay theologians and responsibly undertake the privilege and power of preaching, they have a rigorous theological training and ultimately gain the Bishop's license to preach and lead worship on the Bishop's behalf. As such, they are public representatives of the Church of Ireland.

The ministry is under the oversight of the Diocesan Warden of Readers who, together with the Readers' Guild, organises training and events.

## **OLM COURSE EXEMPTIONS**

Up to four course exemptions have been awarded. A masters degree in a related subject earned four exemptions and a primary degree three. For those who have completed the Foundation Course through CITI or either of the current 'reader courses', two exemptions have been granted. Evidence of a validated course taken with a higher education institute normally provided one exemption. Degrees in unrelated subjects did not lead to exemptions, neither did other unrelated awards or those from non-academic bodies.

## **OLM COURSE COSTS**

OLM Course Costs are borne, in the first instance, by the individual student's diocese. A diocese may then invoice the student for some or all of the costs.

## **BISHOPS' STUDY WEEKEND**

Subject to potential Coronavirus restrictions, there will be a Bishops' Study Weekend in CITI from 29<sup>th</sup> to 31<sup>st</sup> January 2021 for OLM students. The topic will be the Constitution of the Church of Ireland and will be led by:

**Rt Revd Michael Burrows** MA, MLitt, Prof DipTh is the Bishop of Cashel, Ferns and Ossory.

**Rt Revd Paul Colton** BCL, DipTh, MPhil, LLM, PhD is the Bishop of Cork, Cloyne and Ross.

Costs for the Bishops' Study Weekend will be paid by the respective bishops.

## **OLM COURSE CERTIFICATE**

A Certificate in Theology and Reflective Practice for successful completion of twelve courses or equivalent will be awarded.

## **OLM CO-ORDINATOR**

Revd Ken Rue is the part-time Ordained Local Ministry Co-ordinator for the Church of Ireland. His email is [kenrue@gmail.com](mailto:kenrue@gmail.com). Questions relating to OLM processes and exemptions should be directed to him. Insofar as is practicable, all email correspondence will be addressed to those email addresses which have been supplied to the OLM Co-ordinator.

## **GENERAL REGULATIONS**

### **Email**

Students are urged to check their email regularly and to keep their login and password information confidential.

### **Safeguarding Trust and Security Clearance**

All adults and children have a fundamental right to be respected, nurtured, cared for and protected from harm or the risk of harm. “These basic rights are embedded in both our gospel values and within international and domestic laws” (Adult Safeguarding Policy Church of Ireland).

The Church of Ireland is deeply committed to its duty of care to all children and vulnerable adults sharing its ministry and protecting them from all forms of harm and abuse.

Safeguarding in the Church of Ireland is about protecting children and adults at risk in the context of church life which means

1. Being Alert to their safety and care
2. Recognising concerns about their welfare and seeking support for them
3. Taking action when we are worried
4. Hearing their voices and thoughts about their own lives

For this reason, all incoming students must undergo Clearance and vetting procedures including the requirements of the Garda and Access NI. This is an in-depth process which requires references and extensive security checks. All students must also undertake training in the Safeguarding Trust programme and Adult Safeguarding or any other security requirements or training which may be requested.



## **OLM STUDENT ORDINANDS**

### **September 2019 Intake**

John Addy	Kilmore, Elphin and Ardagh
Patrick Delaney	Tuam, Killala and Achonry
Richard Dring	Cork, Cloyne and Ross
Jim Fleming	Down and Dromore
Stephen Green	Connor
Yvonne Hutchinson	Meath and Kildare
Ger James	Cashel, Ferns and Ossory
Ciaran Kavanagh	Cashel, Ferns and Ossory
Marion Keating	Meath and Kildare
David Murphy	Armagh
Brendan O'Loan	Connor
Michael O'Meara	Cashel, Ferns and Ossory
Carole Pound	Cork, Cloyne and Ross
Xante Pratt	Kilmore, Elphin and Ardagh
Pat Ryan	Meath and Kildare
Glenn Thompson	Connor
Malcolm Young	Kilmore, Elphin and Ardagh

### **September 2020 Intake**

James Crockett	Down and Dromore
James Cunningham	Down and Dromore
Barbara Irrgang-Buckley	Limerick and Killaloe
Peter McCausland	Connor
Peter Meenagh	Connor
Ross Munro	Down and Dromore
Claire Thompson	Connor

There may be late entrants to the September 2020 intake who have not yet been approved by their Diocesan Bishops for training.

## **DIOCESAN READERS IN TRAINING**

### **September 2020 Intake**

Jackie Carson	Armagh
David Carleton	Armagh
Rhonda Dempsey	Armagh
Simon Woodworth	Cork, Cloyne and Ross

The Trainee Diocesan Readers will be taking the Worship and Preaching 1 course in 2020-21 and the Worship and Preaching 2 course in 2021-22.

## TEAMWORK AND SELF-UNDERSTANDING 2019-20 COURSE

### **Course Leader:**

**Ms Laurie Randall** B.A., M.A. is a member of the Connor Diocese Pastoral Support for Clergy team and the Senior Development Officer of Mediation Northern Ireland.

As a result of the Coronavirus Emergency, the Teamwork and Self-Understanding course which should have taken place in 2019-20 was held over. It will be delivered in Autumn 2020 using online platforms to the OLM September 2018 intake, those who commenced in 2019 who have exemptions from Biblical Studies 1 as well as the Methodist Ordained Ministry Formation students. It will be delivered in 2021-22 to the balance of the OLM September 2019 intake and to the September 2020 intake.

Online Workshops, to be attended by all students, will take place on certain Monday evenings from 7.30pm to 9pm. The workshop dates are 14<sup>th</sup> September, 28<sup>th</sup> September, 12<sup>th</sup> October, 2<sup>nd</sup> November and 16<sup>th</sup> November. Hub tutorials will take place online for OLM students as follows:

### **BELFAST HUB**

(Monday 6pm -7.30pm: 21<sup>st</sup> September, 5<sup>th</sup> October, 19<sup>th</sup> October, 9<sup>th</sup> November and 23<sup>rd</sup> November)

Adrian Bell	Connor
Colin Birnie	Down and Dromore
Rory Blake-Knox	Down and Dromore
Louise Bowes	Connor
Stephen Doherty	Down and Dromore
Anne Locke	Connor
Janet Spence	Connor
Jim Fleming	Down and Dromore
Brendan O'Loan	Connor

### **CASHEL HUB**

(Thursday 6pm -7.30pm: 24<sup>th</sup> September, 8<sup>th</sup> October, 22<sup>nd</sup> October, 12<sup>th</sup> November and 26<sup>th</sup> November)

Patricia Coleman	Cashel, Ferns and Ossory
Patrick Culleton	Cork, Cloyne and Ross
Janet Finlay	Cashel, Ferns and Ossory
Ger James	Cashel, Ferns and Ossory
Michael O'Meara	Cashel, Ferns and Ossory

## **TEAMWORK AND SELF-UNDERSTANDING 2019-20 COURSE (continued)**

### **CLAREMORRIS HUB**

(Thursday 8pm -9.30pm: 24<sup>th</sup> September, 8<sup>th</sup> October, 22<sup>nd</sup> October, 12<sup>th</sup> November and 26<sup>th</sup> November)

Albert Dawson	Kilmore, Elphin and Ardagh
Karen Duignan	Tuam, Killala and Achonry
Clive Moore	Tuam, Killala and Achonry
Caroline Morrow	Tuam, Killala and Achonry
Adam Norris	Kilmore, Elphin and Ardagh
Maebh O'Herlihy	Tuam, Killala and Achonry
Carole Reynolds	Tuam, Killala and Achonry
Patrick Delaney	Tuam, Killala and Achonry

### **MULTYFARNHAM HUB**

(Monday 8pm -9.30pm: 21<sup>st</sup> September, 5<sup>th</sup> October, 19<sup>th</sup> October, 9<sup>th</sup> November and 23<sup>rd</sup> November)

Colin Brownsmith	Clogher
Stephen Frost	Kilmore, Elphin and Ardagh
Carol Hennessy	Meath and Kildare
Alan Melbourne	Meath and Kildare
James Reid	Meath and Kildare
Alan Robinson	Meath and Kildare
Edmund Smyth	Kilmore, Elphin and Ardagh
Abraham Storey	Clogher
Yvonne Hutchinson	Meath and Kildare
Malcolm Young	Kilmore, Elphin and Ardagh

## INDIVIDUAL SPIRITUAL LIFE

Without cultivating one's own spiritual life, it will be difficult for an ordained cleric or a diocesan reader to assist others in theirs. It will therefore be important that students develop spiritual habits during their period of study which will sustain them in ministry. The demands of study should not be allowed to interfere with growth in spiritual life.

In his book, *Celebration of Discipline: The Path to Spiritual Growth*, Richard Foster identified the following Spiritual Disciplines:

- The Inward Disciplines: *Meditation, Prayer, Fasting, Study*
- The Outward Disciplines: *Simplicity, Solitude, Submission, Service*
- The Corporate Disciplines: *Confession, Worship, Guidance, Celebration*

Key Church of Ireland resources for daily devotional times are the Book of Common Prayer's Services of Morning and Evening Prayer, Compline and Late Evening Office. The associated daily readings may be found in the annual booklet *Sunday and Weekday Readings* which is available in printed form or on the Church of Ireland website at <https://www.ireland.anglican.org/prayer-worship/lectionary/sunday-weekday-lectionary-pdf>

The basic disciplines of prayer and the reading of Scripture on a daily basis help to sustain ordained and lay ministry.



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; comply; 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 Gavrilyuk, Paul as opposed to what we see in a footnote: Paul Gavrilyuk).
- 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 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 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*, 21 March, 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*, 21 March, 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.
6. A lead-in time of six months is the realistic minimum amount of time for a project to be completed from the time of submission of text to the printing of final publication. Some publications may take longer.
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.

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.

	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 14 <sup>th</sup> Sep and 25 <sup>th</sup> Jan 10.00-12.30 Seminar Room  Pentateuch & Psalms K Heffelfinger 10.30-12.30pm Hartin Room	Trinity Day for first and second years  Christian Thinking about God 11.00-1.00 C. Russell Hartin Room  Practical Seminars 15 <sup>th</sup> Sep, 26 <sup>th</sup> Jan 9.15-12.30 Hartin Room	Missiology 10.30 – 12.30 P McGlinchey Hartin Room	Practical Seminars 9.30-12.30 Hartin Room  Theological Reflection McGlinchey & Nichols 10.30-11.30 Seminar Room (not 15 <sup>th</sup> Oct, 12 <sup>th</sup> Nov, 3 <sup>rd</sup> Dec)	Practical Seminars 10.00-12.00 Hartin Room  Reconciliation Oct (2 and 23rd), Dec (11 <sup>th</sup> ) 09.30-11.30 (Intensive 19 – 21 Nov) J.McMaster Hartin Room
11AM					
Noon - 1PM	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30
2PM	Greek 2.00-4.00 Lesley Grant Seminar Room  Practical Seminars 14 <sup>th</sup> Sep, 25 <sup>th</sup> Jan 2.00-4.00 Hartin Room	Homiletics 2.00-3.00 Elliott & McGlinchey Hartin Room	Dissertation Research seminar 2.00-3.00 Chapel  Homiletics 2.00pm—3.00pm Elliott & McGlinchey Seminar Room  Theological Reflection (begins on 7 Oct) 2:00-3:00 W. Olhausen Hartin Room  Theological Reflection (begins on 15 <sup>th</sup> October) 3:30-4:30 W. Olhausen Chapel	Micro Counselling Skills E McElwee 1.30-2.30 Seminar Room Oct (1, 8, 22, 29) Nov (5, 19)  Academic Writing Skills Academic staff 3.30-4..30 Oct (1, 22) Dec (10) Seminar Room  Practical Seminars 2.00-4.00 Hartin Room	Reconciliation Oct (2 and 23rd) Dec (11th) 1.30-3.30 J.McMaster Hartin Room
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

	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 25 <sup>th</sup> Jan, 24 <sup>th</sup> May 10.00-12.30 Hartin Room	Trinity Day for first and second years	Dissertation Research day for Interns	Practical Seminars 09.30 – 12.30 Hartin Room	Practical Seminars 10.00 – 12.00 Hartin Room
11 AM	Pastoral Studies P. McGlinchey 10.30-12.30 Hartin Room	Jesus the Christ M.Junker-Kenny D.Pevarello 11.00-1.00 Hartin Room  Practical Seminars 26 <sup>th</sup> Jan, 25 <sup>th</sup> May 9.15-12.30 Hartin Room	Critical and Interpretive issues in the Study of the Gospels 10.30 – 12.30 Hartin Room K Heffelfinger	Dissertation Research Seminar 10.30-12.30 Academic Staff Hartin Room (4 <sup>th</sup> Feb, 11 <sup>th</sup> Feb, 4 <sup>th</sup> March, 8 <sup>th</sup> April)	Anglican Dogmatic 09.30-4.00 Hartin Room R.Stockitt (12 <sup>th</sup> Feb 12 March 26 <sup>th</sup> March , 23 <sup>rd</sup> April)  Reconciliation 09.30-11.30 5th Feb, 5th March, 9th April J. McMaster Hartin Room
Noon - 1PM	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30	Lunch 12:30
2PM	Greek 2.00-4.00	Homiletics 2.00-3.00	Dissertation Research Seminar 2.00-3.00	Practical Seminars 2.00-4.00	Reconciliation 1.30-3.30
3PM	L. Grant Hartin Room	Elliott & McGlinchey Hartin Room	Chapel	Hartin Room	5th Feb, 5th March, 9th April J. McMaster Hartin Room
4PM	Practical Seminars 25 <sup>th</sup> Jan, 24 <sup>th</sup> May 2.00-4.00 Hartin Room	Theological Reflection McGlinchey & Nichols 3.00-4.00 Seminar Room	Theological Reflection 2.00-3.00 Olhausen Hartin Room  Theological Reflection 3.30-4.00 Olhausen Chapel  Homiletics Elliott & McGlinchey 2.00-3.00 Seminar Room		
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

**Part-time Weekends 2020 - 2021**

	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
<b>Fri 7-9.15</b>	Intro Weekend	Pentateuch and Psalms KH	Pentateuch and Psalms KH	Christian Th. about God CR	Christian Th. about God CR	Anglican Dogmtc. Th. RS	Anglican Dogmtc. Th. RS	Gospels KH	Integrated Seminar Staff
<b>Sat 10-12.30</b>	Intro Weekend	Pentateuch and Psalms KH	Pentateuch and Psalms KH	Christian Th. about God CR	Christian Th. about God CR	Anglican Dogmtc. Th. RS	Anglican Dogmtc. Th. RS	Gospels KH	Integrated Seminar Staff
<b>Sat 1.30-3.30</b>	Intro Weekend	Christology MJK	Christology MJK	Christology MJK	Christology MJK	Gospels KH	Gospels KH	Gospels KH	Gospels KH
<b>Sat 4.00-5.15</b>	Intro Weekend	Theological Reflection BN/PM	Theological Reflection ME/BN/PM	Theological Reflection ME/BN/PM	Theological Reflection ME/BN/PM	Theological Reflection ME/BN/PM	Theological Reflection ME/BN/PM	Theological Reflection ME/BN/PM	End of Year Review PM
<b>Sun 9-10</b>	Intro Weekend	Spiritual Disciplines PM	Knowing God ME	Spirituality of Psalms KH	TBC BN	Wesleyan Spirituality KH	Expository Sermon ME	Puritan Spirituality PN	The Saints and Christian Unity BN
<b>Sun 10.15-11.15</b>	Intro Weekend	Exegesis - KH	Homil – ME Exeg – KH	Homil – ME Exeg – KH	Homil – ME Exeg – KH	Homil – ME Exeg – KH	Homil – ME Exeg – KH	Homil – ME Exeg – KH	Homil – ME Exeg – KH
<b>Additional Courses</b>	Spouses & Families	Diocesan Readers	Foundation Course		CCTP	Diocesan Readers	CCTP		CCTP

**Part-time Weekends 2020 – CCTP**

	Nov	Jan	Mar	May	June	Sept	Nov
<b>Fri 6.30-9.30</b>	<b>Fit for Purpose Opening Session</b>	<b>Introduction to the Creeds. PM</b>	<b>Introduction to the Creeds PM</b>	<b>Encountering the N.T. DP</b>	<b>Encountering the N.T. DP</b>	<b>Theological Reasoning/ Spirituality and Self Understanding WO/BN&amp;PM</b>	<b>Theological Reasoning/ Spirituality and Self Understanding WO/BN&amp;PM</b>
<b>Sat 10.00-1.00</b>	<b>Introduction to Programme</b>	<b>Introduction to the Creeds PM</b>	<b>Introduction to the Creeds PM</b>	<b>Encountering the N.T. DP</b>	<b>Encountering the N.T. DP</b>	<b>Theological Reasoning/ Spirituality and Self Understanding WO/BN&amp;PM</b>	<b>Theological Reasoning/ Spirituality and Self Understanding WO/BN&amp;PM</b>
<b>Sat 2.00-5.00</b>	<b>Discussion And Worship</b>	<b>Encountering the O.T. KH</b>	<b>Encountering the O.T. KH</b>	<b>Leading Public Worship BN</b>	<b>Leading Public Worship BN</b>	<b>Development of Theological Thinking CR</b>	<b>Development of Theological Thinking CR</b>
<b>Sun 9.00-12.00</b>	<b>Small Groups and HC</b>	<b>Encountering the O.T. KH</b>	<b>Encountering the O.T. KH</b>	<b>Leading Public Worship BN</b>	<b>Leading Public Worship BN</b>	<b>Development of Theological Thinking CR</b>	<b>Development of Theological Thinking CR</b>
<b>Sun 12.15-1.00</b>							