



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

# Student Handbook 2023 – 2024



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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 Non-Residential 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 30 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 of change, administration and vocation.

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

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

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

This Handbook is designed to provide as much information as possible to both

Residential and Non-Residential students. Further information is regularly posted on the noticeboards, to the Institute website, <https://www.theologicalinstitute.ie/> and/or disseminated via email.

# ACADEMIC CALENDAR 2023 - 2024

## September 2023: TCD Semester 1 (MICHAELMAS TERM)

- 8-10: Introductory Weekend (1<sup>st</sup> Residential, all Non-Residential Students, ILA's)
- 11: Semester 1 commences
- 11-15: Residential Week for Internship Students
- 12: Student House Meeting at 1.15pm
- 15-17: CCTP Weekend
- 27: CITI Governing Council Meeting, 2 pm

## October 2023:

- 3: Diocesan Synod (Dublin & Glendalough)
- 4: Commissioning of Student Readers (Archbishop Michael Jackson) 5.00pm
- 5: Joint Programmes Committee 2pm
- 6-8: Non-Residential MTh Weekend
- 9-13: Residential Week for Internship Students
- 19: CME – Dromantine Conference Centre
- 20-21: Intensive Elective (Non-Residential)
- 23-27: Reading Week
- 30: Public Holiday

## November 2023:

- 3-5: CCTP Weekend
- 6-10: Residential Week for Internship Students
- 10-12: Non-Residential MTh Weekend
- 23: CME – Dromantine Conference Centre
- 24-26: Fit for the Purpose Weekend

## December 2023:

- 1: Semester 1 ends
- 4-6: Advent Week
- 4-6: Residential Week for Internship Students
- 6: Christmas Dinner
- 8-10: Non-Residential MTh Weekend

## January 2024: TCD Semester 2 (HILARY/TRINITY TERMS)

- 16-18: CME - Professional Development Days
- 12-14: CCTP Weekend
- 19-21: Non-Residential MTh Weekend
- 22: Semester 2 commences
- 22: Downes (Semester 1) Essays due by 12.00 noon
- 22-26: Residential Week for Internship Students

## February 2024:

- 5: St Brigid's Day – Public Holiday
- 12-16: Residential Week for Internship Students
- 13: Student House Meeting at 1.15pm
- 14: Ash Wednesday Retreat
- 15: CME – Dromantine Conference Centre
- 16-18: Non-Residential MTh Weekend

### March 2024:

- 4-8: Reading Week
- 8: Submit portfolios (Non-Residential) to the office for final year students by 7pm
- 8-10: Non-Residential MTh & CCTP Weekend
- 11-15: Residential Week for Internship Students
- 14: CME – Dromantine Conference Centre
- 15: Submit portfolios (Residential) to the office for final year students by 12 noon
- 16: Intensive Elective (Non-Residential) to take place in Northern Ireland
- 18: St Patrick's Day Public Holiday
- 29: Good Friday
- 31: Easter Sunday

### April 2024:

- 1: Easter Monday Public holiday
- 5: Residential written dissertation submission by 12 noon (3<sup>rd</sup> year)
- 12: Semester 2 ends
- 12: Dissertation Proposal submissions (2<sup>nd</sup> year Residential) by noon
- 13: Portfolio *Viva Voce* Examinations for Non-Residential final year students
- 12 -14: Non-Residential MTh Weekend, to include Intensive Elective (Sat PM)
- 15: Carrowdore Exhibition Prize & Downes Semester 2 Essays due 12 noon
- 16: Portfolio *Viva Voce* Examinations - 3rd Year Residential students
- 15-19: Residential Week for Internship Students
- 19: Non-residential dissertation submission deadline (3<sup>rd</sup> year), 7PM
- 23-25: CME Annual Retreat in Ballyvaloo Retreat Centre, Co Wexford

### May 2024:

- 6: Public Holiday
- 10-11: General Synod (Armagh)
- 14: General Synod (evening remote)
- 16: General Synod if required (evening)
- 17-19: Non-Residential MTh & CCTP Weekend
- 17-18: Integrative Seminar (Non- Residential Students)
- 18: Dissertation Proposal Presentations (Non-Residential)
- 20-21: Integrative Seminar (1, 2 & 3 Year Residential Students)
- 20-24: End of Year Week & Residential Week for Internship Students
- 22: Dissertation Proposal Presentations (Residential)
- 23: End of Year Liturgy, Placement Debrief, Bar-b-que
- 24: Internship Training Day

### June 2024:

- 3: Public Holiday
- 4-5: *Viva Voce* Examinations for final year Students
- 6: Court of Examiners
- 14-16: CCTP Weekend

## 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 Elliott 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 is a Canon of Christ Church Cathedral and serves on the Board. He holds memberships of the Academy of Homiletics and the Evangelical Theological Society, and currently serves as a member of the Anglican Communion Theological Commission and was a representative to the Global Christian Forum. He has been 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)

**Deputy Director & 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 and publications focus on lyric-informed approaches to biblical poetry and the poetics of prophetic texts. To view Katie's profile electronically please click [here](#)



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

**Lecturer in Missiology and Pastoral Theology**

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

Paddy has both under-graduate 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**

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

Bridget Nichols grew up in South Africa and studied English Literature and Classics in Cape Town. She taught in the English Department of the University of the Witwatersrand before pursuing doctoral research at the University of Durham.

Here, her interest in liturgy took shape through study of Reformation and modern liturgies of the Church of England, focused on their interpretation in performance.

Bridget is now returning to a long-term project on early Psalter collects, with a view to preparing a translation and commentary.

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



**The Revd William Olhausen (BA, MA, PhD)**

**Part-Time Co-ordinator of CME**

Email: [wolhausen@googlemail.com](mailto:wolhausen@googlemail.com)

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 an incumbent in the diocese of Dublin. William earned a PhD in Hermeneutics from the University of Liverpool in 2007. He is a committee member of the Scripture and Hermeneutics Seminar and a trustee of the Kirby Laing Centre for Public Theology in Cambridge. He is married to Tanya and has three adult daughters.

**Lynda Levis**

**Bursar & Secretary to the Staff**

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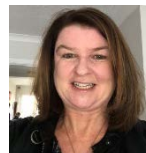


**Jane Kelly**

**Director's PA and Academic Administrator**

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**Hazel Connor (Office Assistant)**

**Catering / Housekeeping**

Nicholas Barlow - Catering Manager

Michael O'Reilly - Assistant Chef

June Walsh - Kitchen Assistant

Alison McEvoy - Kitchen Assistant

## University of Dublin, Trinity College Staff

**Dr Lesley Grant**, BA, PhD (Near and Middle Eastern Studies)  
**Hermeneutics & Biblical Greek (MTh)**  
[grantlm@tcd.ie](mailto:grantlm@tcd.ie)

**The Revd Dr Johnston McMaster**, DMin  
(School of Religion, Theology and Peace Studies)  
**Reconciliation (MTh)**  
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**Dr Daniele Pevarello**, MA, PhD  
(School of Religion, Theology and Peace Studies)  
**Christology (MTh) and Encountering the New Testament (CCTP)**  
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**Dr Cathriona Russell**, BAgrSc, MAgrSc, BA, PhD  
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**Cosmology, Ethics & Hermeneutics (MTh)**  
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**Dr Margaret Daly-Denton**  
Margaret Daly-Denton, B.A., B. Mus., M. Theol. (Liturgy), Ph. D. (New Testament)  
Prior to her retirement Margaret was an Associate Assistant Professor in TCD.  
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**Dr Alyson Staunton** Dip LS, BA(Hons), PhD  
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**Dr Gesa Thiessen** MPhil (Ecum.), PhD  
(School of Religion, Theology and Peace Studies)  
**Development of Theological Thinking (CCTP),  
Christian Thinking about God (MTh)**  
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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's programmes.

### **Rev. Andrew Campbell BA, MTh, PhD**

Andrew Campbell is Rector of St Patrick's Broughshane (Parish of Skerry, Rathcavan and Newtowncrommlin) in Connor Diocese. Before training at the Church of Ireland Theological Institute, Andrew worked as Student Worker within the Church of Ireland Chaplaincy at Ulster University and then as Youth Worker in St Nicholas' Carrickfergus. Since ordination, he served a Deacon Internship at St Anne's Cathedral Belfast (Connor Diocese) and a curacy in Bangor Abbey (Down Diocese) before taking up his current role. He holds degrees in Ancient History, Byzantine Studies and Theology. In 2017 he was awarded a PhD for his research on Nonviolent Atonement Theology under the Supervision of Stephen N. Williams. He has had papers published in journals, including *Search*, *Churchman*, and the *European Journal of Theology* and is currently under contract to publish a book on Nonviolent Atonement in the *Wipf and Stock Analysing Theology Series*. Andrew is married to Allison; they have two children, Henry and Charlotte.

### **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.

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 online 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.

During each visit to the Library, please sign-in and sign-out to the register inside the front door each time you visit.

The Library continues to 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 the Library management system on [libman@rcbdub.org](mailto:libman@rcbdub.org)

A number of guides and online videos to guide you are available through the RCB Library Online Printed Books Catalogue page (<https://www.ireland.anglican.org/about/rcb-library/catalogues/online-printed-books-catalogue>).

These simplify the process of accessing your account, finding a book, and understanding the Click-and-Collect service.

In the event that students may not be able to physically obtain items directly from the Library a system is in place to enable you to reserve books in advance of a stay in Dublin. Ideally materials borrowed/reserved 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 the designated student rep. for this purpose, or a member of 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 currently open to students and staff on Tuesdays, Wednesdays and Thursday, 10am-12.45pm; and 1.30pm-4.30pm but this may change later in the academic calendar.

### **Library Staff**

Dr Susan Hood, Librarian & Archivist.

Email: [susan.hood@rcbdub.org](mailto:susan.hood@rcbdub.org)

Ms Helen Crawford Walsh, Temp. Assistant Librarian.

Email: [Helen.CrawfordWalsh@rcbdub.org](mailto:Helen.CrawfordWalsh@rcbdub.org)

Ms Ella Squire, Temp. Assistant Archivist

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### **Contact Details**

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

Email: [library@rcbcoi.org](mailto:library@rcbcoi.org)

## Student Ordinands

### MTh — Residential Year 3 Deacon Interns

Caroline Brennan	Dublin & Glendalough
Michael Buchanan	Meath & Kildare
Daniel Fleming	Cashel, Ferns & Ossory
Cameron Mack	Connor

### MTh — Residential Year 2

Scott Elliott	Clogher
Matthew Gaw	Down & Dromore
Michael Kenning	Cork, Cloyne & Ross
Sean Murphy	Cashel, Ferns & Ossory
James Shiels	Armagh
Siobhan Wheeler	Limerick, Killaloe & Ardfert

### MTh — Residential Year 1

Matthew Campbell	Down & Dromore
Cennis Chikezie	Meath & Kildare
Victoria Hawkins	Cashel, Ferns & Ossory
Joshua Pringle	Kilmore

### ILA's

Ryan Hawk	Down & Dromore
Victor Ilechukwu	Dublin & Glendalough

### MTh Non-Residential Year 4 Deacon Interns

Shona Bell	Connor
Mathew McCauley	Dublin & Glendalough
Melanie Sloan	Connor
David Thomas	Down & Dromore

### MTh Non-Residential Year 3

Peter Booth	Clogher
Kyle Flanigan	Down & Dromore
Reuben Johnston	Down & Dromore
Colin Morris	Down & Dromore
Johnny Watson	Down & Dromore

### MTh Non-Residential Year 2

Andrew Brooking	Connor
Esther Simpson	Down & Dromore

### MTh Non-Residential Year 1

Jessica Brown	Killaloe
Billy Fyffe	Down & Dromore
Luke Hawkins	Meath and Kildare
Emma Purser	Cashel, Ferns & Ossory
Denise Wilson	Down & Dromore

### ILA Non-Residential

Ryan Hawk	Down & Dromore
Billy Burke	Cashel, Ferns & 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 whom you will meet outside of formal classes. The fellowship groups are an informal but important part of the Institute week and do not require extensive preparation.

The Institute staff are always available to meet with students. 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.

## Residential Tutorial / Bible Study Groups 2023-24

Bridget Nichols	Katie Heffelfinger Patrick McGlinchey	Self-directed (Maurice Elliott to act as monitor)
Seminar Room	Brown Room	Staff Room
Cennis Chikezie	Matthew Campbell	Caroline Brennan
Scott Elliott	Victor Ilechukwu	Mike Buchanan
Matthew Gaw	Michael Kenning	Daniel Fleming
Ryan Hawk	Sean Murphy	Cameron Mack
Victoria Hawkins	Joshua Pringle	
James Shiels	Siobhan Wheeler	

## Non-Residential Tutorial / Bible Study Groups 2023-24

Bridget Nichols	Maurice Elliott	Katie Heffelfinger Patrick McGlinchey
Brown Room	Seminar Room	Jenkins Room
Shona Bell	Andrew Brooking	Billy Fyffe
Peter Booth	Jessica Brown	Mathew McCauley
Ryan Hawk	Kyle Flanigan	Colin Morris
Reuben Johnston	Luke Hawkins	Emma Purser
David Thomas	Melanie Sloan	Esther Simpson
Denise Wilson	Jonny Watson	Billy Burke

## **Student Officers 2023-2024**

Senior Student – **James Shiels**

Secretary / Treasurer – **Scott Elliott**

Class Student Representative (FT) – **James Shiels**

Class Student Representative (PT) – **Jonny Watson**

Second-year Sacristan: **Michael Kenning**

First-year Sacristan: (left vacant)

Marsh Society Representative – **Siobhan Wheeler**

Institute Fellowship Representative – **Sean Murphy**

Dearmer Society Representative – **Scott Elliott**

CITI Council Representative **Sean Murphy (FT), Jonny Watson (PT)**

Sports & Entertainment – **Matthew Gaw**

Grants Committee Representative – **Caroline Brennan**

Inter-Seminary Representative – **Siobhan Wheeler**

Liturgical Advisory Committee Rep. – **James Shiels**

Joint Programmes Committee Rep.(FT) – **Scott Elliott**

Joint Programmes Committee Rep.(PT) – **David Thomas**

CCUD Representative – **Ryan Hawk**

Charity Representative – **Matthew Gaw**

Covenant Council Representative – **Siobhan Wheeler**

Health and Safety Student Representative – **Michael Kenning**

## 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.

### 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

On completing registration, all **new entrant students** should upload their ID image here: <https://tcard.tcd.ie/Account/Login>

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 website.

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'.

## Continuing Ministerial Education (CME)

The Continuing Ministerial Education programme (CME) is for clergy in the first three years of ministry from the time of their ordination to the priesthood. With the House of Bishops 11 ministerial characteristics clearly in view, the aims of CME are three-fold:

- to continue the deep work of Spiritual formation necessary for pastoral ministry;
- to train in best practice for leadership, and management of a Church of Ireland parish; and
- to provide opportunities for peer group learning, support, and encouragement.

There are four day-long sessions held each year. In addition, there is a two-day professional development residential at the Institute in Dublin each January and the year concludes with a two-day Retreat in April.

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

Tel: 087 1660356    Email: [wolhausen@gmail.com](mailto:wolhausen@gmail.com)

Please note that the MTh constitutes the Initial Ministerial Education (IME) and CME is regarded as a further essential aspect of the overall training process in order to make candidates fitted and ready for incumbency.

## The Methodist Church in Ireland Ministries Team

In addition to its Connexional roles and responsibilities, the Ministries Team exists to support the Methodist Church in Ireland's priorities for lay and ordained ministry. This is achieved by promoting and enabling the ministry of the whole church through equipping people across Ireland to develop their ministries in different roles & contexts. Alongside a full programme of training and development for ordained ministry, the Ministries Team runs a range of courses which offer learning and training opportunities for all who want to study theology and develop skills for ministry.

One of the aspects of the covenant between the Church of Ireland and the Methodist Church in Ireland is the desire to "enable a measure of joint training of candidates for ordained and lay ministries of our churches where possible and appropriate and to encourage mutual understanding at all levels in our churches." In recent years, this has resulted in the regular practice of combining those preparing for ordained ministry for an annual two-day integrative seminar on a particular topic related to ministerial formation.

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

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

Email: [ministries@irishmethodist.org](mailto:ministries@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.

### *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.

## 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 Joint Programmes 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 Joint Programmes 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 Joint Programmes 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:

- Amendment of Module Feedback forms.
- Introduction of an option different pathways for the Non-Residential cohort, allowing students to carry out parish duties on a Sunday.
- Renaming of Full-Time and Part-Time to Residential and Non-Residential.
- Updating the Graduate Survey to an electronic survey.
- Clarification of policy for zoom and lecture recording.
- Expansion and updating of Research and Writing Seminars including earlier dissertation preparation.
- Expansion of credit for Seminar work in some residential modules.
- Monday – Thursday Residential Cohort timetabling.

## 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 reasons, 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 has an opportunity to be 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 Lesley Robinson  
087 909 1561  
[revlesleyrobinson@gmail.com](mailto:revlesleyrobinson@gmail.com)  
[www.clontarf@dublin.anglican.org](http://www.clontarf@dublin.anglican.org)



The Revd David Bowles  
089 236 4969  
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[www.whitechurchparish.com](http://www.whitechurchparish.com)

Day/Time	8.30 am	5 pm	9.15 pm
Monday	Spirituality/ Silence (9am)	Evening Prayer (vested)	Praise and Prayer
Tuesday	MP 1 or 2	Service of the Word	Compline/LEO
Wednesday	Worship/ Bible study in fellowship groups, 9 am	Community Eucharist	Chapel open for silent prayer
Thursday	Service of the Word	Compline/ LEO	Chapel open for silent prayer
Friday	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 regularly in the liturgical programme each week. The addition of orders for Morning and Evening Prayers on Sundays (BCP 2004, repr.2018) offer an enriched provision on occasions where the Office is to be the principal 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.

Worship that is truly empowering is worship whose constituent parts have been carefully and thoroughly prepared. Leading worship consequently requires careful thought and planning 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 discernibly addressed by the words they are reading. Where a speaker or character in the scriptural narrative is not identified, it is permissible to substitute a proper name for a pronoun, e.g., 'He [Jesus] said to the disciples . . . '.

### *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. Be conscious of which person of the Trinity you are addressing. There is no need to 'inform' God. Remember that there are many more ways of addressing God than 'Father' and 'Lord'. We encourage wide exploration in this area. 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 should be emailed to Jane Kelly as a Word document (A4 portrait) for printing, allowing adequate time for this to be done. Proof-read a final draft carefully before a full set of copies is printed. Please consider the environment and use printed orders only when necessary.

### *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. Collections of prayers, for example, the collects composed by Steven Shakespeare and published as *Prayers for An Inclusive Church* (Norwich: Canterbury Press, 2008) can be a powerful aid to public prayer.

### *Dress Code*

Informal but tidy 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. Please go to page 177 for more

information.

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 when referring to human beings. 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 principal 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.

Language for God is a more complex matter and should be taken seriously in preparing to lead worship. God is beyond gender: terms such as ‘Lord’ and ‘Father’ have great value in the Christian tradition, but they are metaphors and certainly not the only metaphors which can be applied when addressing God. Be careful when using pronouns. Sometimes it is better to risk repetition (‘God has shown Godself . . .’; ‘these are gifts that God gives to God’s people’) than to impose masculine pronouns. The gender of the Holy Spirit should never be assumed to be male and there are easy ways to correct this misapprehension, e.g., in the order for Morning and Evening Prayer on Sunday (BCP, p. 774):

Do you believe and trust in the Holy Spirit

Who gives life to the people of God?

I believe and trust ***in the Holy Spirit***.

### *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' ('the First Book of Kings', but 'the Letter of Paul to the Romans' or 'the Letter to the Hebrews'), and do not 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, finding responsorial arrangements of the psalms (e.g. in the Grail Psalter), or using 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. 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 practised. 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. Consult *New Patterns for Worship* for examples. 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 colour in the lectionary (red or white). 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 encouraged in the Canons of the Church of Ireland, but remembering the departed is a matter of great importance to Christians and there are ways of achieving this, especially through thanksgiving.

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. A list of requests for intercession is kept in the sacristy and should be consulted by the intercessor before services begin.

### *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 Guidelines

1. Copies of the Book of Common Prayer, and hymn books are found on the bookshelves outside the chapel. Before each service, one set of the books that will be needed will be placed on the small table outside the chapel door. This will indicate which books you should bring into chapel with you.
2. There is no need to bring your mobile phone to the chapel unless you are depending on it to play streamed music during a service for which you have responsibility. Any phones which are brought to chapel should be turned off when not needed for this purpose.
3. Try to arrive for services with enough time to spend a few minutes in quiet preparation. Please refrain from chatting before services begin.
4. Those who have visible and audible roles (presiding, reading, interceding and serving) should take note of services at which robes are worn.
5. At celebrations of the Eucharist and at Morning and Evening Prayer (robed), readers should come forward to the lectern to deliver their readings. On less formal occasions, readings may be delivered by those responsible from their seats.
6. Intercessions are always led from the intercessor's seat in the congregation.
7. Holy Communion is celebrated on Wednesday evenings and on principal feast days of the Church. Please follow the presider's directions for receiving communion.
8. It is the responsibility of the sacristans to see that the chapel is ready in advance of each service, and to take care of leaving it tidy afterwards. Detailed guidance on preparing for the eucharist and care of vessels and linen is set out in the Sacristans' Handbook. Candles should be lit before the service begins and extinguished once it has concluded. The lectern fall, book mark, burse and veil should reflect the liturgical colour of the day or season. If the presider has not consumed remaining elements during the ablutions, or after the eucharist has ended, it is the responsibility of the

sacristans to consume them before leaving the sacristy. Chapel supplies are replenished in consultation with the Academic Administrator and the Bursar. Instructions for care of chapel linen are to be found in the Sacristans' Handbook.

## Residential / Weekday Chapel Rota Semester One / Michaelmas Term

Date	Week	Presiding Minister	Preacher	Tutorial Group
13 <sup>th</sup> September	1	Maurice Elliott	Caroline Brennan	Interns
20 <sup>th</sup> September (St Matthew's Day)	2	Patrick McGlinchey	Lesley Robinson	BN
27 <sup>th</sup> September (St. Michael)	3	Rob Clements	Patrick McGlinchey	KH/PM
4 <sup>th</sup> October	4	Archbishop M Jackson	Archbishop M Jackson	BN
11 <sup>th</sup> October (St. Philip)	5	Lesley Robinson	Daniel Fleming	KH/PM
18 <sup>th</sup> October (St. Luke)	6	Cathy Hallissey	Scott Evans	BN
1 <sup>st</sup> November (All Saints)	8	Patrick McGlinchey	Katie Heffelfinger	KH/PM
8 <sup>th</sup> November	9	Maurice Elliott	Tim Wright	Interns
15 <sup>th</sup> November	10	Ruth Noble	Sean Hanily	BN
22 <sup>nd</sup> November	11	Nigel Pierpoint	+Pat Storey	KH/PM
29 <sup>th</sup> November (St. Andrew)	12	Abigail Sines	Eoghan Heaslip	BN
6 <sup>th</sup> December	Advent Week	David Bowles	Cameron Mack	KH/PM

### Special Events

Harvest – Week 4 -BN

Remembrance – Week 9 (Interns)

## Residential Weekday Chapel Rota Semester Two / Hilary / Trinity Terms

Date	Week	Presiding Minister	Preacher	Tutorial Group
24 <sup>th</sup> January (Eve of conversion of St Paul)	1	Maurice Elliott	Trevor Gribben (WPCU)	Interns
31 <sup>st</sup> January (St. Brigid's)	2	Anne Lodge	William Olhausen	KH/PM
7 <sup>th</sup> February	3	Steve Brunn	Bridget Nichols	BN
14 <sup>th</sup> February (Ash Wed)	4	David Mungavin	George Davison	KH/PM
21 <sup>st</sup> February	5	David Bowles	Alan Breen	BN
28 <sup>th</sup> February	6	Tom O'Brien	+David McClay	KH/PM
13 <sup>th</sup> March	8	Andrew Campbell	Stephen Forde	Interns
20 <sup>th</sup> March	9	Nicola Halford	Henry Blair (SOMA)	BN
28 <sup>th</sup> March (Thurs AM) (Holy Week)	10	Maurice Elliott	Patrick McGlinchey	KH/PM
3 <sup>rd</sup> April	11	Patrick McGlinchey	Rob Jones	BN
10 <sup>th</sup> April	12	Colin Hamilton	Emma Gibson	KH/PM
17 <sup>th</sup> April	Int	Adrienne Galligan	Mike Buchanan	BN
22 <sup>nd</sup> May	End of year	Patrick McGlinchey	Maurice Elliott	Interns

### Special Events:

Ash Wednesday week 4 KH/PM

## Weekend Chapel Rota

Date	Presiding Minister	Preacher
9 <sup>th</sup> September	Maurice Elliott	James Shiels
7 <sup>th</sup> October	Lesley Robinson	Patrick McGlinchey
11 <sup>th</sup> November	Maurice Elliott	Kyle Flanigan
9 <sup>th</sup> December	David Bowles	Colin Morris
20 <sup>th</sup> January	Niall Stratford	Caroline Casserly
17 <sup>th</sup> February	Patrick McGlinchey	Reuben Johnston
9 <sup>th</sup> March	Kevin Conroy	Maurice Elliott
13 <sup>th</sup> April	Trevor Holmes	Jonny Watson
18 <sup>th</sup> May	Maurice Elliott	Katie Heffelfinger

### Chapel Rota:

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

Bible Readings will be those appointed for Saturday until Christmas and then reviewed.

*\*If you intend to use printed sheets for your service, please email Jane ([janeKelly@theologicalinstitute.ie](mailto:janeKelly@theologicalinstitute.ie)) no later than the Thursday prior to a Non-Residential weekend.*

## Spirituality Residential Weekday Programme 2023-2024

Wk	Semester 1	Semester 2
1	Expository Sermon (+Armagh)	Expository Sermon (+Michael Burrows)
2	Spiritual Disciplines (Patrick McGlinchey)	Benedictine Spirituality (Robert Miller)
3	'Knowing God' (Maurice Elliott)	Bank Holiday
4	Anglican Spirituality (Bridget Nichols)	Spirituality and Ambition (David Shepherd)
5	Spirituality and Doubt (Patrick McGlinchey)	Spirituality and Failure (Patrick McGlinchey)
6	Spirituality and Prayer Book (+Harold Miller)	Evangelical Spirituality (Maurice Elliott)
7	READING WEEK	READING WEEK
8	HOLIDAY	Spirituality of Pioneer Ministry (Rob Jones)
9	Spirituality and Healing (Lydia Monds)	Public Holiday
10	Spirituality and Children (Katie Heffelfinger)	HOLY WEEK (Maurice Elliott)
11	Cyril of Alexandria (Simon Donohoe)	HOLIDAY
12	Pauline Spirituality (William Olhausen)	Spirituality of Easter (Bridget Nichols)
	Spirituality of Advent (Bridget Nichols)	End of year week

## Certificate in Christian Theology and Practice (CCTP)

The Certificate in Christian Theology and Practice (CCTP) is the programme which has recently replaced 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, creeds, 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, and from 2023 onwards will also be the main academic component of training for Ordained Local Ministry.

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, 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)

*Featherstonhaugh Prize for CCTP*

This prize awarded annually to the student attaining the highest overall mark in the CCTP. The value of this prize is €200.00.

## 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 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, and 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 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, Theology and Peace Studies)

M.Th.

P. Grad. Dip.

### Admission Regulations:

All candidates will be required to successfully complete the Foundation Programme through CITI. In addition candidates will have either an Honours 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 Admissions Committee.

### Mode of Delivery and Duration:

Three years residential Mode A

Four years blended-learning Mode B

### Programme Structure:

The MTh. 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.

Students attending via Mode A will undertake 45 ECTS of taught modules in both years 1 and 2, and will undertake a further 30 ECTS of a portfolio and a dissertation in Year 3.

Students attending via Mode B will undertake 25 ECTS of taught modules in years 1, 2 and 3. They will take an additional 10 ECTS during one summer period. In Year 4 of registration, students will undertake 35 ECTS of a taught module, a portfolio and a dissertation.

### Assessment and Progression:

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 13,000 – 15,000 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 re-submission 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.

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 / Mode C 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.

**Contact Details:**

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

Dr Katie Heffelfinger, Deputy 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.

MTh Residential  
Course Structure  
Years 1, 2 and 3  
(Residential  
PTRE-THES-3P)

## MTh Course Overview (Residential)

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

Year 2023 – 2024	Year 2024 – 2025	Deacon Year
The Bible and its Interpretation	The Bible and its Interpretation	
1. Sages & Prophets	1. Pentateuch and Psalms	Ministerial Portfolio
2. New Testament Letters and Writings	2. Gospels	
3. Hermeneutics		
Theological Reflection and Christian Identity	Theological Reflection and Christian Identity	
1. Cosmology	1. Christian Thinking about God	Dissertation
2. Theology & Ethics	2. Anglican Dogmatic Theology	
	3. Jesus the Christ	
Christian Practice in Church	Christian Practice in Church	
1. Liturgy	1. Missiology	
2. Anglicanism	2. Pastoral Studies	
3. Church Leadership		
	Electives	
	*Reconciliation / Church History / New Communities of Faith	

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

## TH7813 / TH8813

### Sages and Prophets in the Context of Israelite History

Lecturer: Katie Heffelfinger

Semester one

Hours: 2 hours per week

#### Module Description:

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

#### Learning Outcomes:

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

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

#### Teaching and Learning Methods:

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

### TH7813 Modes of Assessment:

Students will submit an **exegetical exercise** (1,000 words, 40% of module mark), and a response to a **ministerial case study** (1,000 words, 40% of module mark). Seminar contribution (20%)

### TH7813 Course Submission Date:

Ministerial case study is due 22<sup>nd</sup> November, 2023, noon.

Exegetical exercise is due 7<sup>th</sup> December, 2023, noon.

### TH8813 Modes of Assessment:

Students will submit an **exegetical essay** which concludes with a brief application or plan for proclamation/preaching of the interpreted meaning of the text (2,000 words, 80% of module mark). Seminar contribution (20%)

### TH8813 Course Submission Date:

Exegetical essay is due 7<sup>th</sup> December, 2023, noon.

### Required or Recommended Reading:

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

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

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

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

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

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

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

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

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

## TH7814 / TH8814 New Testament Letters and Writings

Lecturer: Margaret Daly Denton

Semester two

Hours: 2 per week

### Module Description:

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

### Learning Outcomes:

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

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

### Teaching and Learning Methods:

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

### TH7814 Modes of Assessment:

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

### TH7814 Course Submission Date:

Creative writing (750 words) is due 15<sup>th</sup> March, 2024.

Exegetical essay (1,750 words) is due 12<sup>th</sup> April 2024.

### TH8814 Modes of Assessment:

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

### TH8814 Course Submission Date:

The essay is due 12<sup>th</sup> April 2024.

### Required or Recommended Reading:

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

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

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

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

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

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

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

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

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

# TH8822 - Cosmology, Anthropology and the Church

Lecturer: Cathriona Russell

Semester two

Hours: 2 per week

## Module Description:

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

Lastly it will map how the church, as a community for the Kingdom of God, engages in mutual commitment and critique with modern cosmology and anthropology (human rights, steward in creation) to best translate its message of creation and salvation in a world described by the natural and social sciences and interpreted theologically as God's creation.

## Learning Outcomes:

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

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

## Teaching and Learning Methods:

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

**Modes of Assessment:**

Essay or written coursework (2,500 words: 100% of marks) and student seminar or group work.

**Course Submission Date:**

5th April 2024, noon.

**Recommended General Reading:**

Berry, R.J. *Environmental Stewardship: Critical Perspectives- Past and Present.*

Edinburgh: T&T Clark, 2006.

Fullenbach, J. *Church: Community for the Kingdom* (Maryknoll, Orbis, 2002)

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

Eerdmans, 2007.

Pannenberg, Wolfhart. *Toward a Theology of Nature: Essays on Science and*

*Faith.* Louisville, KY: Westminster/John Knox, 1993.

# TH8823 Theology and Ethics

Lecturer: Alyson Staunton

Semester one

Hours: 2 per week

## Module Description

This module will offer an overview of traditions of philosophical ethics and the sources of and approaches to theological ethics. It will first introduce the differences in the use of key terms (such as justice) in Aristotelian and Communitarian, Kantian, Utilitarian and Contract Ethics. It will then explore the sources for theological ethics namely: scripture; its reception in the practice of Christian communities and in the traditions of theological thinking; the concept of the 'normatively human'; and the role of the human sciences. It will analyse the different ways in which approaches and schools in Christian ethics use these sources: virtue ethics, classical and revisionist natural law, autonomous ethics and feminist theological ethics. Concrete ethical issues will be analysed and will illustrate how theological ethics intersects with biblical studies and hermeneutics, systematic theology, philosophy, and the human sciences.

## Learning Outcomes

On successful completion of this course, students will be able to

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

## **Teaching & Learning**

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 and write an essay.

## **Modes of Assessment**

Essay or written coursework (2,500 words: 100% of marks) and student seminar or group work.

## **Assessment Submission Date:**

14 December 2023

## **Background reading**

Gil, Thomas, *Varieties of Being Good* (Berlin: TU Verlag, 2015)

Van Gerwen, 'Origins of Christian Ethics' in Schweiker, W. (ed) *The Blackwell Companion to Religious Ethics* (Blackwell, 2005) pp. 204-213

## TH8824 -Liturgy, Worship and Spirituality

Lecturer: Bridget Nichols

Semester one

Hours: 2 per week

### Module Description:

This course introduces the major topics in the study of Christian worship and prayer. The seminar programme will attend to the development of the liturgical year, the daily office, the sacraments of baptism and the eucharist, marriage, funeral and ordination rites of passage, the significance of space and place, the vital role of Scripture in liturgy, and related to that, the language of worship. The approach to these elements will draw on the history of their evolution, the theological interests that inform them, and the continuing reflection that is part of the practice of Christian worship.

### Learning Outcomes:

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

- Give an account of some contemporary discussions of liturgical theology;
- Articulate the structure of the daily offices and the opportunities they provide for deepening knowledge of psalmody and the use of the lectionary;
- Account for the development of the sacraments of baptism and the eucharist;
- Engage with current issues in the theology of baptism and the eucharist;
- Approach the 'occasional offices' (marriage and funeral rites) with appropriate awareness of their pastoral application;
- Articulate the key emphases for ministry of the liturgy of ordination;
- appreciate the significance of time, space and place in Christian worship and mission;
- articulate the relationship between the Bible and liturgy, particularly in relation to liturgical language
- articulate the way in which liturgies can reflect and challenge social norms

### Teaching and Learning Methods:

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

### Modes of Assessment:

2,500 words of written coursework.

### Course Work Submission Date:

Friday 24th November 2023, noon

### Required or Recommended Reading:

Bradshaw, P. (ed). Bradshaw, Paul F. (ed) *A Companion to Common Worship* Volume 1. London: SPCK, 2001

Bradshaw, P. (ed). *The New SCM Dictionary of Liturgy and Worship*. London: SCM Press, 2nd ed, 2002.

Bradshaw, Paul F. *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* 2<sup>nd</sup> edition. London: SPCK, 2002.

Burns, S. *SCM Studyguide to Liturgy*. London: SCM Press, 2006.

Cummings, B. (ed.) *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*(Oxford: OUP, 2011. (The standard source for referencing the principal editions of the BCP.)

Day, Juliette & Gordon-Taylor, Benjamin *The Study of Liturgy and Worship* (An Alcuin Guide) London: SPCK, 2013.

Earey, M. and G. Myers (eds). *Common Worship Today*. London: HarperCollins, 2001.

Giles, R. *Creating Uncommon Worship*. Norwich: Canterbury Press, 2004.

Giles, R. *Re-pitching the Tent*. Norwich: Canterbury Press, 3rd edition, 2004.

Giles, R. *At Heaven's Gate: Reflections on Leading Worship* Norwich: Canterbury Press, 2010.

Gordon-Taylor, B. and S Jones. *Celebrating the Eucharist, A Practical Guide*. London: SPCK, 2005/2011.

Hefling, C. and C. Shattuck (eds). *The Oxford Guide to the Book of Common Prayer*. Oxford: OUP, 2006.

Hefling, Charles *The Book of Common Prayer: A Guide* New York: OUP, 2021.

Holder, Arthur *The Blackwell Companion to Christian Spirituality* Oxford: Blackwell, 2005.

- Inge, John A *Christian Theology of Place* London: Routledge, 2003; new edn 2017.
- Jones, C., G. Wainwright, E. Yarnold, and P. Bradshaw (eds). *The Study of Liturgy*. London: SPCK, 1992.
- Larson-Miller, Lizette *Sacramentality Renewed: Contemporary Conversations in Sacramental Theology* Collegeville, Minnesota: Liturgical Press, 2016.
- McGowan, Andrew *Ancient Christian Worship* Grand Rapids, Michigan: Baker Academic, 2014.
- Miller, H. *The Desire of our Soul: A User's Guide to the Book of Common Prayer*. Dublin: Columba, 2004.
- O'Loughlin, Thomas *The Eucharist: Origins and Contemporary Understandings* London: Bloomsbury, 2015.
- O'Loughlin, Thomas *The Rites and Wrongs of Liturgy: Why Good Liturgy Matters* Collegeville, MN: Liturgical Press, 2017.
- O'Loughlin, Thomas (ed.) *Shaping the Assembly: How our Buildings Form us in Worship* Dublin: Messenger, 2023.
- Senn, Frank C. *Introduction to Christian Liturgy* Minneapolis: Fortress Press, 2012 (an excellent introduction by an American Evangelical Lutheran).
- Sheldrake, Philip (ed.) *The New SCM Dictionary of Christian Spirituality* London: SCM, 2005.
- Spinks, Bryan D. *Do This in Remembrance of Me* London: SCM Press, 2013.

## TH8825 - Anglican Studies in an Irish Context

Lecturer: Bridget Nichols

Semester two

Hours: 2 per week

### Module Description:

The module attends to the identity and presence of the Church of Ireland on the island of Ireland, and its participation in the wider life of the Anglican Communion, via three principal questions: ‘What does it mean to be Anglican?’; ‘What does it mean to be Anglican in the Anglican Communion?’; What does it mean to be Anglican in the Church of Ireland?. It begins by tracing the historical and theological moves that led to what we now term Anglicanism. It goes on to address some of the increasingly complex questions of Anglican identity, especially as this is challenged by the local expressions represented by the member Churches of the Anglican Communion. In its third area of interest, it turns to the Church of Ireland, beginning with the contested and sometimes mythologised accounts of St Patrick and the early Christian presence in Ireland. Key moments in Irish church history are introduced, including the structural reorganisation of the church in the twelfth century, the reforms that took place in the 16th and 17th centuries, and the Disestablishment of the Church of Ireland in 1870. Finally, there is an opportunity to reflect on the Church of Ireland in the present – its context (national, local, social, political, ecumenical) and its challenges.

### Learning Outcomes:

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

- understand critically the historical contexts that have shaped the current expressions of Irish Christianity;
- engage with the ways in which Anglican identity is articulated, especially through the liturgical life of the Church;
- recognise the distinctive challenges facing Irish Anglicans, especially in the areas of ecumenism and reconciliation;
- engage critically with the wider concerns of Anglicans across the Anglican Communion

### Teaching and Learning Methods:

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

### Modes of Assessment:

2,500 words of coursework.

### Course Submission Date:

Friday 5<sup>th</sup> April 2024, noon

### Required or Recommended Reading:

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

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

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

d'Alton Ian & Milne, Ida *Protestant and Irish: The Minority's Search for Place in Independent Ireland* Cork: Cork University Press, 2019

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

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

Garrigan, Siobhan *The Real Peace Process: Worship, Politics and the End of Sectarianism* London: Routledge, 2010.

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

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

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

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

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

The Anglican Theological Review and The Journal of Anglican Studies are available online through the Trinity College Library portal. Students are encouraged to review new content regularly and to explore the range of content over the last twenty years as indicators of pressing issues to be addressed.

# TH8826 -Church Leadership: Practicalities and Practice

Lecturer: Maurice Elliott

Semester one

Hours: 3.5 per week

## Module Description:

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

## Learning Outcomes:

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

- Critically analyse, and theologically integrate, a range of leadership theories and their underlying principles.
- Identify the role of vision in motivating groups, including the nature of its construction, refinement and delivery.
- Articulate an understanding of personal and inter-personal leadership styles.
- Demonstrate an understanding of, and have applied, an effective methodology of conflict resolution between individuals and groups.
- Synthesise and, where appropriate, have applied, the principles of effective delegation and staff management.
  
- Evaluate the nature of ecclesial authority, and the giving and receiving of

permission in a church that is episcopally led and synodically governed.

- Critically reflect on a focused ministry initiative in a parish setting.

### Modes of Assessment:

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

### Course Submission Date:

First assignment: Essay 2000 (40%) words 28 March 2024, noon.

Second assignment: Essay 2500 (50%) words due 15<sup>th</sup> April 2024, noon.

Seminar: 500 (10%) words due 15<sup>th</sup> April 2024, noon

### Recommended Reading:

Bolden, R, Hawkins, B., Gosling, J. & Taylor, S., *Exploring Leadership: Individual, Organizational & Societal Perspectives*. Oxford, OUP, 2013.

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

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

Cottrell, S., *On Priesthood*, London, Hodder and Stoughton, 2020.

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

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

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

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

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

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

Lidstone, J., *Give up the Purple: A Call for Servant Leadership in Hierarchical Cultures*, Carlisle, Langham Publishing, 2019.

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

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

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

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

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

## TH8829 - Hermeneutics

Lecturer: Lesley Grant

Semester one

Hours: 2 per week

### Module Description:

This module examines the way in which the interpretation of biblical traditions depend on social context. Exegesis provides the basis not only for religious but also for intellectual and social action: this module shall examine how this was the case from at least as early as the Hellenistic period. It will focus on the ways in which Jewish and Christian writers interpreted the Hebrew Scriptures in the context of changing cultural, linguistic, and political interactions. Examples of biblical interpretation from Antiquity to the Modern period will be studied: for example, transitions between languages; developments of the Byzantine era; the bible in early mediaeval Ireland; the interpretation of the biblical texts in the European Reformation and Enlightenment eras, and the use of biblical narrative in popular culture.

### Learning Outcomes:

Students should be able to:

- evaluate the relationship between the biblical canon and the communities of faith.
- reflect critically on the presuppositions and categories which inform and determine interpretation.
- appreciate the process of biblical interpretation as a community-based activity and have developed an articulatory for using the Bible in their professional practice.
- demonstrate an informed appreciation of how different methods of interpretation have been used in the past and present.
- evaluate approaches to dealing with biblical texts which appear problematic for contemporary interpreters
- appreciate the Bible's impact on European cultures and the ongoing relationship between Jewish and Christian traditions of reading and interpretation.
- appreciate the complexities of the relationship between the Hebrew Scriptures and the New Testament.
- identify key presuppositions that influence how the task of "understanding", the role of language, of the author and of the interpreter are conceived.

## Teaching and Learning Methods:

A combination of lectures and student-led seminars

## Assessment

Full participation in seminars, a 500 word reading report (20%), and a 2000 word essay (80%)

## Course Submission Dates:

Friday 15 December, noon.

Reading report 3rd November, noon.

## Required or recommended reading

Jasper, D. *A Short Introduction to Hermeneutics*. Westminster: John Knox Press, 2004.

Jeanrond, W. *Theological Hermeneutics*. London: SCM, 1994.

Reventlow, H. Graf, *History of Biblical Interpretation, vol. 1 From the Old Testament to Origen*, Society of Biblical Literature: Atlanta, 2009.

Reventlow, H. Graf, *History of Biblical Interpretation, vol. 2: From Late Antiquity to the End of the Middle Ages*, Society of Biblical Literature: Atlanta, 2009.

Reventlow, H. Graf, *History of Biblical Interpretation, vol. 3: Renaissance, Reformation, Humanism*, Society of Biblical Literature: Atlanta, 2010.

# TH7866 Biblical Hebrew (unassessed elective)

Katie Heffelfinger

Semesters: 1 and 2

Hours: 2 per week

## Module Description:

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

## Learning Outcomes:

By the end of this module students will be:

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

## Teaching and Learning Methods:

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

## Assessment Modes:

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

## Main Textbook:

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

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

Students should plan to buy the Grammar and Workbook

## Recommended Reading:

*Biblia Hebraica Stuttgartensia*

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

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

## TH8841 - Homiletics (Years 1 & 2)

Lecturers: Maurice Elliott & Patrick McGlinchey

Semesters 1 and 2

Hours: 1 per week

### Module Description:

The Homiletics module operates in a two-year cycle and is designed as an introduction to the principles of sermon preparation and the practice of effective preaching. 'Worship and Preaching' is one of the designated characteristics for ordained ministry and students are expected to have acquired both a 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 capacity for a methodology which interprets the task of preaching as exegetical, expository and applicatory. During 2023-24 participants will be introduced to the theology of homiletics, the Gospel of Mark, the Epistle to the Philippians 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 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:

15 April, 2024, 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.

Willobe, 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, 2012

## **TH8841 Theological Reflection: Formation for Ministry (Portfolio)**

Lecturers 1st and 2<sup>nd</sup> years: Katie Heffelfinger and Patrick McGlinchey

Semesters 1 and 2

Hours: 1 per week

### **Module Description:**

This module gives students an 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, alternating with staff-led sessions designed to model approaches to practice

### **Assessment Modes:**

This module is important preparation for the assessed theological reflections based on the internship year which students in their final year submit towards the final MTh aggregate mark (see Portfolio page 167). Its purpose is to teach methods and approaches for reflecting on a variety of practical-pastoral situations. While the sessions prepared for the module in Years 1 and 2 are not

themselves formally assessed, they count as evidence of developing critical maturity and pastoral awareness. They also provide vital training in seeking peer group responses to particular problems and situations, while maintaining proper professional standards of discretion and confidentiality.

The chief methods and skills used in theological reflection are critical approaches to Scripture, knowledge of the Anglican tradition, and the ability to bring these skills to bear practically on situations and events encountered in the course of ministry.

## TH8841 (Year 1)

### Pastoral Placement: Formation for Ministry

Lecturer: Patrick McGlinchey

Semester 1 and 2:

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 (Dr. McGlinchey) 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 occasionally 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:

1. One sermon or approved alternative (PLACEMENT A).
2. Two sermons or approved alternatives(PLACEMENT B)
3. Supervisors' reports
4. Pastoral / Theological Reflection (500 words from placement B which will constitute 20% of the Pastoral Studies module mark)
5. Participation in the end of year debrief following placement B.

Course Mark: Written work for the placements (i.e. sermon submissions) may 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.

## Selecting a Placement

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

### Year One Summer Placement

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

1. liturgical leadership and participation,
2. service preparation
3. the ministry of preaching
4. pastoral skills.

Students are advised to 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. As already noted, 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.

## TH8841 (Year 2)

### Pastoral Placement: Formation for Ministry

Lecturer: Patrick McGlinchey

Semesters 1 and 2

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, every alternate year a 2,500 word assignment will be required for the Leadership Model which 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:

1. Two sermons or approved alternatives.
2. Attendance and satisfactory Supervisor's reports from the supervising Rector.
3. 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.) Completion of this task will only apply in years when the Leadership module is being taught.

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.

## Attainment Goals for Year 2 Placements

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

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

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

## **Spirituality (Year 1 & 2) Assessed by Ministerial Portfolio**

Semester 1 and 2

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 Christian Spirituality 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 167

## 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 Ministerial Portfolio by 10<sup>th</sup> June 2024 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 167

## First Year Written Coursework Checklist

### Core Strand Module Essays

To be submitted to the CITI office with a cover sheet. Please pay careful attention to the stipulated module deadline dates. The cover sheet should clearly indicate the name of the module and the name of the lecturer for that module.

### AUTUMN

Module	Due Date
TH7813 Sages and Prophets	Ministerial case study- 22 Nov, noon Exegetical exercise- 7 Dec, noon
TH8823 Theology and Ethics	Essay -14 <sup>th</sup> Dec, noon
TH8824 Liturgy	Essay – 24 Nov, noon
TH8829 Hermeneutics	Reading report – 3 Nov, noon Essay – 15 Dec, noon

### SPRING

Module	Due Date
TH8825 Anglican Studies	Essay - 12 April, noon
TH8822 Cosmology	Essay - 5 April, noon
TH8826 Church Leadership	Assignment 1 – 28 March, noon Assignment 2 – 15 April, noon Seminar – 15 April, noon
TH7814 New Testament Letters & Writings	Exegetical Essay – 12 April, noon Creative Writing – 15 March, noon

## Elements of Ministerial Portfolio

To be submitted to the CITI office 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 167.

1 Sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	12 <sup>th</sup> April 2024
Integrative Seminar Reflection	Tutor	6 <sup>th</sup> June 2024
1 Placement Sermon	Patrick McGlinchey	12 <sup>th</sup> April 2024
Spirituality Reflection	Tutor	12 <sup>th</sup> April 2024

Please note: these items are not returned to students.

## Second Year Written Coursework Checklist

### Core Strand Module Essays

To be submitted to the CITI office 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
TH7813 Sages and Prophets	Ministerial Case Study - 22 Nov, noon
TH8813 Sages and Prophets	Exegetical Essay – 7 Dec, noon Exegetical Essay – 7 Dec, noon
TH8823 Theology and Ethics	Essay – 14 Dec, noon
TH8824 Liturgy	Essay – 24 Nov, noon
TH8829 Hermeneutics	Reading report – 3 Nov, noon Essay – 15 Dec, noon

### SPRING

Module	Due Date
TH7814 New Testament Letters and Writings	Creative Writing – 15 March, noon
TH8814 New Testament Letters and Writings	Essay – 12 April, noon Essay – 12 April, noon
TH8822 Cosmology	Essay – 5 April, noon
TH8825 Anglican Studies	Essay – 12 April, noon
TH8826 Church Leadership	Assignment 1 – 28 March, noon Assignment 2 – 15 April, noon Seminar- 15 April, noon

## Elements of Ministerial Portfolio

To be submitted to the CITI office 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 167.

1 Sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	12 <sup>th</sup> April 2024
Integrative Seminar Reflection	Tutor	6 <sup>th</sup> June 2024
1 Placement Sermon	Patrick McGlinchey	12 <sup>th</sup> April 2024
Spirituality Reflection	Tutor	12 <sup>th</sup> April 2024

Please note: these items are not returned to students.

## Dissertation Proposal

The dissertation proposal should be submitted to the CITI office with the designated cover sheet by noon on 12<sup>th</sup> April, 2024. 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 4<sup>th</sup> and 5<sup>th</sup> June 2024.

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 the dissertation 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
- Lead two services a month
- Preach once a month
- Robe 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.

## **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 2023-24 Residential

- 1** Monday/Thursday morning 10.15am – 12.30pm (coffee 11:00 – 11.15am)  
 (\*Please check grid for Monday AM start time)
- 2** Monday /Wed /Thursday afternoon 2.00pm – 4.00pm (coffee 3.15pm – 3.30pm)
- 3** Tuesday / Friday morning 9.30am – 12.30pm (coffee 10.30am – 11.00am)
- 4** Wednesday morning 10.00am-12.30pm (coffee 11.00am – 11.15am)

Date	Seminar	Speaker
<b>11<sup>th</sup> – 15<sup>th</sup> September</b> (11 <sup>th</sup> )	<b>1</b> Meet the RCB	David Ritchie Eddie Hallissey
(12 <sup>th</sup> – 13 <sup>th</sup> )	<b>2</b> Legal Dpt	Mark McWha
(14 <sup>th</sup> )	<b>3, 4</b> Governance	Janet Maxwell
	10.30am - all day St Patrick's – (guided tour of Cathedral)	Stuart Nicholson (music) Dean Morton Charles Mullen
<b>9<sup>th</sup> – 13<sup>th</sup> October</b> (9 <sup>th</sup> -10 <sup>th</sup> )	<b>1, 2, 3</b> Hospital Chaplaincy	Bruce Pierce
(11 <sup>th</sup> )	<b>4</b> Conflict Resolution	Eddie Hallissey
(12 <sup>th</sup> )	<b>1, 2</b> Addiction	Tom O'Brien
(13 <sup>th</sup> )	<b>3</b> Funerals (Taney)	Nigel Pierpoint
<b>6<sup>th</sup> – 10<sup>th</sup> November</b> (6 <sup>th</sup> – 7 <sup>th</sup> )	<b>1, 2, 3</b> "Pastoral Visiting"	Gillian Taylor
(9 <sup>th</sup> )	<b>1, 2</b> Youth Ministry	Steve Grasham
(10 <sup>th</sup> )	<b>3</b> City Centre Ministry	Paul Arbuthnot

<b>4<sup>th</sup> – 6<sup>th</sup> December</b> (4 <sup>th</sup> – 5 <sup>th</sup> )  (6 <sup>th</sup> )	<b>1, 2, 3</b> Marriage  <b>4</b> Desk & Diary	Dianne Morris  Gillian Wharton
<b>22<sup>nd</sup> – 26<sup>th</sup> January</b> (22 <sup>nd</sup> )  (24 <sup>th</sup> )  (25 <sup>th</sup> )  (26 <sup>th</sup> )	<b>1, 2</b> Ecclesiastical Law  <b>3</b> Pensions and Stipends GDPR  <b>1</b> Being the Deacon at the Eucharist (ZION)  <b>2</b> AOOIC Dialogue  <b>3</b> Marriage (Rathfarnham Parish)	Stephen Farrell  Kate Williams Rebekah Fozzard  David White  Archbishop Michael Jackson  Adrienne Galligan
<b>12<sup>th</sup> – 16<sup>th</sup> February</b> (12 <sup>th</sup> – 13 <sup>th</sup> )  (14 <sup>th</sup> )  (15 <sup>th</sup> )  (16 <sup>th</sup> )	<b>1, 2, 3</b> Bereavement  <b>3</b> Communications and the Media  <b>1, 2</b> Pastoral Care of the Elderly  <b>3</b> Baptism (Taney)	Daniel Nuzum  Lynn Glanville Emma Blain  David Bowles  Nigel Pierpoint
<b>11<sup>th</sup> – 14<sup>th</sup> March</b> (11 <sup>th</sup> )  (12 <sup>th</sup> )	<b>1, 2</b> Children in the Life of the Church  <b>3</b> An Garda Siochana	Rob Clements  Representative

(14 <sup>th</sup> )	<b>1</b> Effective local ecumenical relationships	David Bowles
<b>15<sup>th</sup> -19<sup>th</sup> April</b> (15 <sup>th</sup> – 16 <sup>th</sup> )	<b>1, 2</b> Curacy Interviews	
	<b>1</b> Working with your funeral director	Gus Nichols David Bowles
(17 <sup>th</sup> )	<b>2</b> Preparing for and being the priest at the Eucharist (Zion)	David White

*There will be 2 reading weeks for residential interns: 23<sup>rd</sup> – 27<sup>th</sup> October, 4<sup>th</sup> – 8<sup>th</sup> March*

MTh Non-Residential  
Course Structure  
(Blended Learning  
PTRE-THES-4P)

## MTh Non-Residential –Blended Learning

The Non-Residential MTh offers the same modules and the same degree qualification as the Residential mode. MTh modules are offered in a cyclical pattern. Non-Residential MTh students work independently and collaboratively on module materials through a variety of media. Central to the success of the Non-Residential 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 Non-Residential 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 Non-Residential Weekend Overview

Students in the Non-Residential 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.

	Morning	Afternoon	Evening
Friday		Tutorial Groups Theological Reflection	Core Module
Saturday	Spirituality Core Module	Core Module Homiletics / Exegesis	Community Eucharist and Dinner

## MTh Non-Residential Weekend Dates 2023-2024

Month	Dates
September	8 <sup>th</sup> – 10 <sup>th</sup>
October	6 <sup>th</sup> – 8 <sup>th</sup>
November	10 <sup>th</sup> – 12 <sup>th</sup>
December	8 <sup>th</sup> – 10 <sup>th</sup>
January	19 <sup>th</sup> – 21 <sup>st</sup>
February	16 <sup>th</sup> – 18 <sup>th</sup>
March	8 <sup>th</sup> – 10 <sup>th</sup>
April	12 <sup>th</sup> – 14 <sup>th</sup>
May	17 <sup>th</sup> – 19 <sup>th</sup>

## MTh Course Overview (Non-Residential / Blended Learning)

KEY:

**F – Friday evening**

**S1 – Saturday morning**

**S2 – Saturday afternoon**

	2023-2024	2024-2025	2025-2026
<b>Sep</b>	Stand alone	Stand alone	Stand alone
<b>Oct</b>	Pentateuch & Psalms <b>F,S1</b> Christology <b>S2</b>	NT Letters <b>F,S1</b> Cosmology <b>S2</b>	Leadership <b>F,S1</b> Hermeneutics <b>S2</b>
<b>Nov</b>	Pentateuch & Psalms <b>F,S1</b> Christology <b>S2</b>	NT Letters <b>F,S1</b> Cosmology <b>S2</b>	Leadership <b>F, S1</b> Hermeneutics <b>S2</b>
<b>Dec</b>	Christian Thinking <b>F,S1</b> Christology <b>S2</b>	Missiology <b>F,S1</b> Cosmology <b>S2</b>	Leadership <b>F,S1</b> Hermeneutics <b>S2</b>
<b>Jan</b>	Christian Thinking <b>F,S1</b> Christology <b>S2</b>	Missiology <b>F,S1</b> Cosmology <b>S2</b>	Leadership <b>F, S1</b> Hermeneutics <b>S2</b>
<b>Feb</b>	Anglican Dogmatic Theology <b>F,S1</b> Gospels <b>S2</b>	Pastoral Studies <b>F,S1</b> Liturgy <b>S2</b>	Ethics <b>F, S1</b> Anglicanism <b>S2</b>
<b>Mar</b>	Anglican Dogmatic Theology <b>F,S1</b> Gospels <b>S2</b>	Pastoral Studies <b>F,S1</b> Liturgy <b>S2</b>	Ethics <b>F, S1</b> Anglicanism, <b>S2</b>
<b>April</b>	Integrative Seminar <b>F,S1</b> Gospels <b>S2</b>	Reconciliation <b>F,S1</b> Liturgy <b>S2</b>	Anglicanism <b>F, S1,S2</b>
<b>May</b>	Dissertation proposals End of year reflection Gospels <b>S2</b>	Dissertation proposals End of year reflection Integrative Seminar Liturgy <b>S2</b>	Integrative Seminar Dissertation proposals
	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
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\*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.

## TH7802B

### Christian Thinking About God

Lecturer: Gesa Thiessen

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 visual arts and theology, between science and theology, the understandings of God present in popular culture, and in interreligious and intercultural encounter.

On successful completion of this module, 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. Students will be expected to actively participate in discussion. Students will be provided weekly with study material and questions for discussion on Blackboard.

**Assessment:** 1500 word essay (80%). Participation in discussion on Blackboard (20%)

**Dates for Submission of Essay:** 16th February at 7.00pm

#### Indicative Resources:

Johnson, Elizabeth. *She Who Is: The Mystery of God in Feminist Theological*

*Discourse*. New York: Crossroad, 1992.

Lane, Dermot A. *The Experience of God: An Invitation to Do Theology*, Dublin, Veritas, 2003, rev. edn. 2005

McGrath, Alister E. *Christian Theology: An Introduction*, Oxford, WileyBlackwell, 6<sup>th</sup> edn, 2017

## TH7803B Christology: Jesus the Christ

Lecturers: Daniele Pevarello, Fáinche Ryan and Andrew Pierce

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

### Course Description:

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

### Learning Outcomes:

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

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

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

### Teaching and Learning Methods:

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

**Assessment:** essay 2,000 words (80% of the mark) and Reading reports (20% of the mark)

### Dates for Submission of Reading reports:

report 1 due 11th December 2023, 7.00pm; report 2 and 3 due 22nd January 2024, 7.00pm.

### Dates for Submission of Essay:

12th February 2024, 7.00pm

### Indicative Resources:

#### Part 1:

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

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

Larry W. Hurtado. *How on Earth Did Jesus Become a God? Historical Questions about Earliest Devotion to Jesus*. Grand Rapids, Mich.: Eerdmans, 2005.

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

James D.G. Dunn. *Did the First Christians Worship Jesus? The New Testament Evidence*. Louisville, Ky.: Westminster John Knox Press, 2010.

#### Part 2:

G.W.A. Lampe, *God as Spirit: The Bampton Lectures 1976*. Oxford: Clarendon Press, 1977.

William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith*. Louisville, Ky.: Westminster John Knox Press, 2001.

*The Mystery of Salvation: The Story of God's Gift: A Report by the Doctrine*

*Commission of the Church of England.* London: Church House Publishing, 1995.

Fleming Rutledge, *The Crucifixion: Understanding the Death of Jesus Christ.* Grand Rapids, Mich.: Eerdmans, 2015.

## TH7810B Pentateuch and Psalms

Lecturer: Katie Heffelfinger

Semester: 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 modules' second point of emphasis. Canonical, lyric, intertextual and comparative work as well as form critical and functional typologies will be engaged. Throughout the module, skill in interpretation and engagement with the particular theological claims of these texts as well as connections to liturgical, theological, spiritual and ministerial relevance will be developed through examination of preaching points, teaching models, and insights about the nature of God, humanity and the world as presented by these texts.

### Learning Outcomes:

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

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 8 December, 2023, 7pm.

**Ministerial case study** (1,000 words) due 8 December, 2023, 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.

## TH7811B / TH8811B Critical and Interpretive issues in the study of the Gospels

Lecturer: Margaret Daly Denton

**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 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, 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 17 May 2024, 7.00pm

Exegetical Essay (1,500 words) due 17 May 2024, 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 17 May , 2024, 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.

- Boyarin, 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

## TH7812B Anglican Dogmatic Theology in its Contemporary Context

Lecturer: Andrew Campbell

Contact Time: 11 hours. 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:** 12th April at 7.00pm

## Recommended or Required Reading:

- Bicknell. E.J, *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, London: Longman, Green and Co, 1919.
- Bray. G, *Anglicism: A Reformed Catholic Tradition*, Bellingham, WA: Lexham Press, 2021
- Bray. G, *The Faith We Confess: An Exposition of the Thirty-Nine Articles*, London, The Latimer Press, 2009.
- Chapman M., *Anglican Theology*, London: T&T Clark, 2012
- Davie. M., *The Gospel and the Anglican Tradition*, Malton: Gilead Books, 2019.
- Gatiss. L (eds), *The First Book of Homilies, The Church of England's Official Sermons in Modern English*, London: Church Society/Lost Coin Books, 2021
- Litton, A.E., *Introduction to Dogmatic Theology*. Edinburgh: James Clarke & Co, 1960.
- McMichael, Ralph (ed.), *The Vocation of Anglican Theology: Sources and Essays*. London: SCM Press, 2014.
- Packer. J.I, *The Heritage of Anglican Theology*, Wheaton, IL: Crossway, 2021
- Thomas. G.W.H. *The Principles of Theology*, London: Vine Books, 1978.
- Tomlin, G., *Navigating a World of Grace: The Promise of Generous Orthodoxy*. London: SPCK, 2022.
- Wells, S., *What Anglicans Believe: An Introduction*. Norwich: Canterbury Press, 2011.

## 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 a **critical essay** (1,750 words, 80% of module mark) and will also be assessed on their participation in **online discussion** (20% of module mark).

### TH8813B Deadline for Submission of Assessed Work:

Exegetical Essay (1,750 words) is due 19<sup>th</sup> January, 2023, 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: 44 hours

### Module 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 and 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 16<sup>th</sup> February 2024, 7.00pm

One 2,500 word essay due 26<sup>th</sup> April 2024, 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.

## Pastoral Placement Information for Mode B Students

The way pastoral placements are structured takes seriously the Non-Residential nature of the course and attempts to offer a model of placement which is best suited to the student's needs. There are three placements over three years (first year to third year) and these range from 8-10 weeks in Year 1 to 10 weeks in Years 2 and 3 respectively. They can occur at any point in the academic year (though most take place in the first semester) and afford the opportunity for exposure to a wide range of ecclesial practice. There is no expectation of week day involvement in any of the three placements.

### TH8841B (Year 1)

#### Module Description:

The first year placement majors on reflective practice and provides you with the opportunity to work with a placement supervisor who will introduce you to the practicalities of parish ministry. This will be a formative part of the training process. As noted above, the placement occurs mainly during semester 1. It usually commences 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.

#### 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 unless it coincides with the Pastoral Studies module. In this case, students must submit a 500 word piece of theological reflection related to their placement experience. (See the section on the Pastoral Studies module for further information.)

As well as successfully completing the placement, students must submit the following:

1. One sermon or approved alternative.
2. Supervisor's reports
3. Pastoral / Theological Reflection (500 words) which will constitute 20% of the Pastoral Studies module mark)

### **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.

## Selecting a Placement

### Year One Placement

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. All placement arrangements are provisional on the bishops' approval. 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. 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. As already noted, 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.

## TH8841B (Years 2 & 3)

### Pastoral Placement: Formation for Ministry

**Hours:** Minimum 10 week Sunday Placement.

#### Module Description:

These second and third year placements build on the experience and skills gained through the students' exposure to pastoral ministry in the first year placement. These 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 unless it coincides with the Pastoral Studies module. In this case, students must submit a 500 word piece of theological reflection related to their placement experience (see the section on the Pastoral Studies module for further information).

1. Two sermons or approved alternatives.
2. Attendance and satisfactory Supervisor's reports from the supervising Rector.
3. Pastoral/Theological Reflection (500 words) which will constitute 20% of the Pastoral Studies module mark.

**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.

## Attainment Goals for Second and Third Year Placements

It is hoped that by the close of these placements 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 report** from the supervising rector/chaplain/ supervisor.

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

Your work in these areas must demonstrate a high level of competence in the homiletic use and presentation of scripture. This will include detailed exegetical preparation of the scriptural texts; consideration of the immediate pastoral context; and an explication of the relevance and application of the gospel to the world of hearer. You must also demonstrate professional competence in homiletic method including the crafting of the sermon/presentation, the skills required in its delivery and an understanding of the place of the sermon in its immediate liturgical or pastoral context.

## Guidelines for Writing your Spirituality Reflection

The Spirituality hour on Sunday 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 Sunday 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 Sunday 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 167.

## 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:

3. You may submit a 1,000 word reflection on what you have learned from the seminar.
4. 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 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 Ministerial Portfolio by 10<sup>th</sup> June, 2024 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 167.

## Written coursework checklist

### AUTUMN

Module	Due Date
TH7802B Christian Thinking about God	Essay – 16 Feb, 7.00pm
TH7803B Jesus the Christ	Reading report(1) – 11 Dec, 7.00pm Reading reports (2&3) – 22 Jan 7.00pm Essay – 12 Feb, 7.00pm
TH7810B Pentateuch and Psalms	Exegetical exercise - 8 Dec, 7pm. Ministerial case study - 8 Dec, 7pm.
TH8813B (Yr 4) Sages and Prophets	Essay – 19 Jan, 7.00pm

### SPRING

Module	Due Date
TH7811B Gospels	Essay – 17 May, 7.00pm Creative Writing – 17 May, 7.00pm
TH8811B	Essay – 17 May, 7.00pm
TH7812B Anglican Dogmatic Theology	Essay – 12 April, 7.00pm
TH7865B New Communities of Faith	Essay 1 – 16 Feb, 7.00pm Essay 2 – 26 April, noon

### Elements of Ministerial Portfolio

To be submitted to the CITI office 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 167.

1 sermon from Homiletics class	Maurice Elliott and Patrick McGlinchey	12 <sup>th</sup> April 2024
Integrative Seminar Reflection	Tutor	6 <sup>th</sup> June 2024
1 Placement Sermon	Patrick McGlinchey	12 <sup>th</sup> April 2024
Spirituality Reflection	Tutor	12 <sup>th</sup> April 2024

Please note these items will not be returned to students.

## Deacon Information

The Non-Residential 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.

### Practical seminars 2023-2024 Non-Residential

1 = Friday evening      7.00pm – 9.30pm

2 = Saturday morning    10.15am – 12.30pm

3 = Saturday afternoon 1.30pm – 3.30pm

Date	Seminar	Speaker
8 <sup>th</sup> - 9 <sup>th</sup> September (8 <sup>th</sup> )	1 Meet the RCB	David Ritchie Eddie Hallissey
(9 <sup>th</sup> )	2 Legal Department  <i>second session</i> (Desk and Diary)	Mark McWha  <i>second session</i> Gillian Wharton
6 <sup>th</sup> – 7 <sup>th</sup> October	1, 2 Governance	Janet Maxwell
10 <sup>th</sup> - 11 <sup>th</sup> November	1, 2 Hospital Chaplaincy	Bruce Pierce
8 <sup>th</sup> – 9 <sup>th</sup> December (8 <sup>th</sup> )	1 Pastoral Care of the Elderly	David Bowles
(9 <sup>th</sup> )	2 Marriage	Dianne Morris
19 <sup>th</sup> – 20 <sup>th</sup> January	1, 2 Bereavement	Daniel Nuzum
16 <sup>th</sup> – 17 <sup>th</sup> February	1	Rodney Magennis and

(16 <sup>th</sup> )	Meet your funeral director	Donna Spiers
(17 <sup>th</sup> )	2, 3 Pastoral Visiting	Gillian Taylor
8 <sup>th</sup> and 9 <sup>th</sup> March	1, 2 Stress and Personal Care  3 Presiding at the Eucharist (Taney)	Bruce Pierce  Nigel Pierpoint
12 <sup>th</sup> – 13 <sup>th</sup> April		
12 <sup>th</sup> April	1 Addiction	Tom O'Brien
13 <sup>th</sup> April	2 Children in the Life of the Church	Rob Clements
17 <sup>th</sup> May (3.30pm-4.30pm)	Pensions and Stipends	Kate Williams

# DISSERTATION GUIDELINES

# TH8842/TH8842B Dissertation Proposal

## 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 12<sup>th</sup> April (FT) and no later than 7.00pm 19<sup>th</sup> April (Non-Res) 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.**

**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 18<sup>th</sup> May 2024, each 2<sup>nd</sup> year Residential (Mode A) student will present their proposal. On Saturday 22<sup>nd</sup> May 2024, each 3<sup>rd</sup> year Non-Residential students 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 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: \_\_\_\_\_

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 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:**

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**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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## TH8842/TH8842B 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 Residential students must be submitted to the office with the dissertation cover sheet by noon on 5th April 2024. Non-Residential students must submit their dissertations to the office with the dissertation cover sheet on 19th April 2024 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.

## 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 and Non-Residential students.
- Bearing in mind the three strands and the extent of the dissertation, bibliography should normally include no fewer than 60 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 Information and Regulations

## 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. Please include page number. 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. Each chapter should begin on a new page.

**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:

<https://www.nottingham.ac.uk/student-services/documents/abstractsand-appendices.pdf>

## 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. Principal elements of these guides are now incorporated in the CITI Style Guide (Tab 10).

Further information may also be obtained from [Theses and Dissertations Planning - Trinity College Dublin \(tcd.ie\)](http://thesesanddissertations.planning-trinitycollege.dublin.tcd.ie)

## Submission Information

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.

**Please note:** Students will submit their dissertation twice. The first submission is to be completed by the 'written submission deadline' and is for marking. For this first submission students must follow the instructions and guidelines labelled 'Instructions for Spiral Bound Copy of Dissertation for Marking' below. After the marking and viva process, students will be advised about corrections and given the deadline for submission following corrections. Once corrections have been completed and signed-off by the student's supervisor, the student must follow the instructions labelled 'Binding Regulations for Hard Bound (post viva) Copy' below. Some elements of these regulations differ from the soft-bound copy instructions

and students are advised to follow correct set of instructions carefully.

### **Instructions for 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.

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.

### **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 type must be black and twelve-point font (e.g. Calibri, Times New Roman) and footnotes should be 10pt font single spaced. Line-spacing in the main text 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 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 (Master in Theology), 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 the approval TCD Graduate Studies and the MTh Joint Programmes Committee.

Suggestions on where to get dissertations bound

The Thesis Centre in Camden Street, Dublin <http://www.thesiscentre.ie/>

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

Finebind, CDS Print & Repro Centre,  
Queen's University Belfast  
Level 1 Admin Building  
T: 028 9031 3865  
E: qub@cds.co.uk

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

## Dissertation Electronic File 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: \_\_\_\_\_

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%):

The dissertation exhibits excellence in synthetic thinking and in reconstructing positions in light of different disciplines' insights.

The three strands represented in the MTh are drawn together well to address the research question.

The project attends to the intersection of theories and practices.

The student exhibits skills in drawing upon disparate materials in mutually enriching ways.

Integration is natural, unforced and grows out of the argument presented.

Integration demonstrates strong work in all areas.

The contributions of other disciplines add in meaningful ways to insights in the student's primary area of study.

### Research and Writing (20%):

The dissertation demonstrates overall excellence in presentation, quality of argument, and evidence of probing research.

The research question, hypothesis and thesis are clear and compelling.

The student demonstrates the skillful employment of an appropriately chosen and defended research framework or method, and the work gives evidence of research commensurate with a project at this level.

Project exhibits a sufficiently comprehensive and critical engagement with sources, primary and secondary.

Dissertation is structured around the proposal and development of a coherent argument and builds a convincing case.

Dissertation reads fluently, is free of distracting typographical and grammatical errors and is written in an engaging style.

The work exhibits competence in applying statutory referencing conventions.

**Area of Primary Focus:** Biblical, Pastoral, Theological (primary strand 40%, each of other two 10%)

**Biblical (%):**

The work shows awareness of some important debates and/or issues in the chosen biblical area of focus.

The project engages the biblical texts it selects in an insightful, critical and exegetical manner.

Textual details are drawn fluidly into discussion.

The work justifies its selection of biblical texts in a relevant and convincing way.

The student's discussion demonstrates awareness of interpretive issues and hermeneutical location.

The work engages critically and helpfully with a significant range of relevant secondary sources of biblical scholarship.

**Ministerial (%):**

This work shows a comprehensive grasp of relevant debates and/or issues related to the chosen area of ministerial reflection.

The project engages in a rigorous and thorough examination of the aspects of practical ministry which have a bearing on the dissertation theme.

The student's awareness of the ministerial context is thorough, realistic, practice related, and appropriately critical.

The project engages with relevant models of ministerial analysis in constructive, insightful and relevant ways.

(Where appropriate: The project exhibits excellence in its constructive, creative or contextual integration with the internship experience.)

(Where appropriate: The project contributes accurate reportage of field research findings and incorporates their insights into the project in relevant and constructive ways.)

### **Theological (%):**

The work demonstrates excellence in the reconstruction and analysis of theological arguments, approaches and texts on the chosen theme.

The dissertation exhibits a developed awareness of significant thinkers and turning points associated with the topic under consideration and shows critical maturity in justifying an appropriate selection of contributions in the field.

The project defines itself clearly and engages constructively with relevant theological and doctrinal categories of thought.

The work demonstrates clear argument, measured judgement and insight in the way it situates this study within the tradition of Christian thought and practice.

The student convincingly and constructively applies insights from theological tradition to the articulation of its conclusions.

### **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 4<sup>th</sup> and 5<sup>th</sup> June, 2024.

## 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.

# Residential 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 15<sup>th</sup> **March 2024, by noon.**

## **Spirituality**

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

## **Homiletics**

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

## **Integrative seminar**

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

## **Internship reflection (see internship reflection instruction page 168)**

- Internship reflections

# Non-Residential (Blended Learning )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 **8<sup>th</sup> March 2024, 7.00pm**

## **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 170)**

- 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.*

### **Writing a Theological Reflection (Aide-mémoire)**

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 on issues arising 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 below link: [Document1 \(stoswaldsmaybole.org.uk\)](http://stoswaldsmaybole.org.uk)

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.

### 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 inaccessible 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.

## WhatsApp

Whilst CITI recognises the benefits of social media. Please note:

- Students are not obliged to be part of a WhatsApp group.
- The class WhatsApp group is set up by the Class Rep. There may also be a full year group which will be set up by the Senior Student. Both Senior Student and Class rep (s) will act as the administrators.
- These groups are intended as a convenient way to distribute important information to students. Occasionally at the request of the administration office a message may be circulated via the Senior Student or class rep. Information in relation to Institute decisions, policies or procedures should be conveyed through formal channels unless explicitly requested by staff and not via WhatsApp.
- If your message is not relevant to majority of group members, please consider if it is more appropriate to reply by way of a personal message.
- The group should not be used to post private or confidential messages or express personal opinions or gossip.
- Inappropriate posts include - using inappropriate language, personal attacks or insulting messages, bullying of any member, voicing grievances whilst mentioning fellow students or individual staff members.
- By accepting a request to join the group participants agree to these group rules. Please note, by accepting the request to join, you are sharing your phone number with other students. Once you join, you always have the option to leave the group.

## Zoom Recording and Attendance

CITI seeks to embrace and facilitate open conversation and discussion-based learning. It prioritises student presence, community, and connection. It has been necessary during the recent pandemic to facilitate a variety of accommodations to that approach to learning, including but not limited to zoom lectures. Now that conditions have permitted a return to in-person teaching, the following policy decisions have been taken by the academic staff

in consultation with Trinity College. Please note that these policies are in line with broader policies in Trinity College including specific policies in the School of Religion, Theology and Peace Studies.

Policy on Recording: In order to facilitate open dialogue and discussion, timetabled (weekday and weekend) classroom sessions will typically not be recorded as a matter of course. Voluntary sessions such as those which contribute to the delivery of blended learning modules between in-person contacts may be recorded at the discretion of the lecturer and with express student permission. Students who require a specific learning accommodation may apply to audio-record specific elements of lecturer provided inputs through the disability services in Trinity College. These accommodations include specified conditions about the elements that may be recorded as well as the transmission and storage of such recordings. All such policies must be adhered to and compliance is the responsibility of the student.

Zoom Attendance: CITI's position regarding absence due to illness is that normally students who are unable to attend in person due to personal illness are on sick-leave and should be permitted to rest and recover. Zoom attendance will now ordinarily no longer be facilitated for students who cannot attend in person due to illness. Specific accommodations will be made for exceptional circumstances or cases where the student is not personally ill but is unable to attend for family, medical or other emergent situations. Students are advised that attendance at scheduled class sessions takes priority over parish or other occasional responsibilities.

## Confidentiality

Whilst the administration offices like to operate an open-door policy, please respect the confidential nature of these offices, and if you do happen to walk in unannounced and overhear a conversation that is taking place, please respect that you may have inadvertently become privy to such confidential information, and are therefore requested not to share this information.

## 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.

## **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. CITI seeks to comply with the disability policies of both the Church of Ireland and Trinity College Dublin.

## **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. If you are leaving your room, it is your responsibility to ensure that it is secure. The Institute cannot be held responsible for items that go missing from your accommodation. Non-Residential 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 read and sign. You must use the in/out

board, and comply with all CITI Health and Safety policies. The Institute thanks you for your vigilance and co-operation.

## 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 for roles in certain services in the college chapel.

Only Residential students receive a grant towards their robes. It is assumed Non-Residential 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 [Hunter Ferguson - Church Vestments Cassocks Choir Gowns, Crumlin | Workwear | Northern Ireland \(4ni.co.uk\)](#) J and M sewing [www.jandmsewing.com](http://www.jandmsewing.com), and Hayes and Finch, <https://www.hfld.com/>, <https://www.liturgical-clothing.com/>, <https://vanpoules.co.uk/>

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

## Families

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

## TCD Marking Policy for Postgraduates

TCD policy stipulates that students should be provided with feedback on assessed work within 30 working days for postgraduate courses.

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. Please consult [Graduation - Academic Registry - Trinity College Dublin \(tcd.ie\)](https://www.tcd.ie/graduation/) for more information.

## MTh Marking Criteria

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

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.

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 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. **Deliberate 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. Depending on the length of extension students should be aware that their essay may not be marked as part of a full class grouping.
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 themselves of the services of TCD's Student Learning Development department in this regard. A full timetable of workshops and resources is available at [Home - Student Learning Development - Trinity College Dublin \(tcd.ie\)](http://www.tcd.ie/student-learning/development/)
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 work 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. Assignments are marked anonymously. Please enter the last four digits of your Trinity ID number and **not** your name as the identifier on the cover sheet. Student names should not appear anywhere within the submitted essay document.
8. Every essay should be typed.
9. All essays including cover sheet must be emailed to the office by the specified time on the due date. Essays that arrive after this time will be deemed to be late. The electronic copy should be sent after uploading to Turnitin to [assignment@theologicalinstitute.ie](mailto:assignment@theologicalinstitute.ie). **There should be no digital Turnitin receipt supplied or submitted.** Please save this file as a pdf document. **Essays are not to be submitted directly to the Lecturers.**

10. When you submit essays it is your responsibility to keep a copy (don't forget to back up your work during the writing process and after submission).
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% of the total assignment mark.

16. Dissertations will not be anonymised for marking but will be double blind marked.
17. CITI adheres to TCD policies on student appeals.

One hard copy of all work must be submitted to the CITI Office. A fully completed cover sheet must be attached. 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).....  
MODULE CODE: .....  
ASSIGNMENT NAME:.....  
DATE SUBMITTED TO TURNITIN:.....

FOR OFFICE USE ONLY
---------------------

WORD COUNT

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**DECLARATION**

I have read and I understand the plagiarism provisions in the General Regulations of the University Calendar for the current year, found at <https://libguides.tcd.ie/academic-integrity/declaration>

I have also completed the Online Tutorial on avoiding plagiarism 'Ready Steady Write', located at <https://libguides.tcd.ie/academic-integrity/ready-steady-write>

Student number..... Date:.....

\*\*\*\*\*

(FIRST MARKER)

**COMMENTS:**

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

(SECOND MARKER)

**COMMENTS:**

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

AGREED FINAL MARK

## Study Skills for CITI Students

### General Recommendations:

#### 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.

#### 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.

## **Where To Go for Help**

Raise specific concerns with your lecturers early in the module. They 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 one's 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*.

Please see below some useful links.

- Academic Integrity homepage (formerly Avoiding Plagiarism): <https://libguides.tcd.ie/academic-integrity>
- Ready Steady Write tutorial: <https://libguides.tcd.ie/academic-integrity/ready-steady-write>
- Coversheet declaration: <https://libguides.tcd.ie/academic-integrity/declaration>
- Levels and consequences: <https://libguides.tcd.ie/academic-integrity/levels-and-consequences>

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

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

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

Plagiarism can arise from actions such as:

- (a) copying another student's work;

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

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

(d) paraphrasing, without acknowledgement, the writings of other authors. Examples (c) and (d) in particular can arise through careless thinking and/or methodology where students:

- I. fail to distinguish between their own ideas and those of others;
- II. fail to take proper notes during preliminary research and therefore lose track of the sources from which the notes were drawn;
- III. fail to distinguish between information which needs no acknowledgement because it is firmly in the public domain, and information which might be widely known, but which nevertheless requires some sort of acknowledgement;
- IV. come across a distinctive methodology or idea and fail to record its source.

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

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

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

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

- I. Any material used in a piece of work, of any form, that is not the original thought of the author should be fully referenced in the work and attributed to its source. The material should either be quoted directly or paraphrased. Either way, an explicit citation of the work referred to should be provided, in the text, in a footnote, or both. Not to do so is to commit plagiarism.
  
- II. When taking notes from any source it is very important to record the precise words or ideas that are being used and their precise sources.
  
- III. While the Internet often offers a wider range of possibilities for researching particular themes, it also requires particular attention to be paid to the distinction between one's own work and the work of others. Particular care should be taken to keep track of the source of the electronic information obtained from the Internet or other electronic sources and ensure that it is explicitly and correctly acknowledged.

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

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

If plagiarism as referred to in the above is suspected, in the first instance, the head of school will write to the student, and the student's tutor advising them of the concerns raised and inviting them to attend an informal meeting with the head of school, and the lecturer concerned, in order to put their suspicions to the student and give the student the opportunity to respond.

The student will be requested to respond in writing stating his/her agreement

to attend such a meeting and confirming on which of the suggested dates and times it will be possible for the student to attend. If the student does not in this manner agree to attend such a meeting, the head of school may refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under conduct and college regulations.

If the head of school forms the view that plagiarism has taken place, he/she must decide if the offence can be dealt with under the summary procedure set out below. In order for this summary procedure to be followed, all parties attending the informal meeting as noted above must state their agreement in writing to the head of school. If the facts of the case are in dispute, or if the head of school feels that the penalties provided for under the summary procedure below are inappropriate given the circumstances of the case, he/ she will refer the case directly to the Junior Dean, who will interview the student and may implement the procedures as referred to under the University of Dublin's Academic Integrity Rules. Please consult the University of Dublin calendar, Graduate Studies and Higher Degrees, Part III Section 1. [Graduate Studies and Higher Degrees - Calendar - Trinity College Dublin \(tcd.ie\)](http://www.tcd.ie/graduate-studies-and-higher-degrees/calendar)

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 DTLPG or the Junior Dean may nevertheless implement the procedures as referred to under conduct and college regulations.

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

## **Ordained Local Ministry (OLM)**

### **Nature of 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. They exercise a different role to stipendiary priests but share in the same priesthood.
- It is a local ministry – limited to the parish/group of parishes, rural deanery or archdeaconry. Hence the selection is for a diocese by a diocese and ministry is subject to the bishop's licence for a particular locality.
- It is a self-supporting ministry – transfer to any form of stipendiary ministry is not possible without attending a Selection Conference and completion of full stipendiary 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 but an overseeing rector/rural dean/archdeacon will carry final responsibility and will chair the select vestry.
- It is a recognised ministry – for which training has been undertaken and for which on-going support is required.
- It is a collaborative ministry - an OLM is always part of a team of clergy and lay people ministering together. An essential part of their role is supporting and working with the stipendiary priest.

- It is missional – not simply about filling gaps but intended to expand the missional outreach of the local Church community.

### **First Steps in Establishing Ordained Local Ministry**

Discernment of whether there is need for the deployment of an OLM in a parish context within the diocese. This will involve a review undertaken by the diocese involving the diocesan director of ordinands (DDO) and other relevant personnel. On the basis of the review the bishop will decide whether or not an OLM should be appointed.

### **Selection for training**

If the diocesan review is positive and a potential candidate meets the criteria set out in the House of Bishops' OLM Protocol, the DDO will meet with the candidate to further explore the potential call. If the DDO is satisfied that the candidate is suitable, the candidate will meet with the bishop who will have the option of sponsoring the candidate for selection.

### **History and Current Status of Theological Training**

The first OLM students commenced training in 2018. Initially training was organised jointly with the Methodist Church in conjunction with the Queen's University Open Learning Centre.

The current arrangement involves two stages of training for OLM candidates through CITI. The first stage entails successful completion of the Certificate in Christian Theology and Practice (CCTP) course. This is undertaken alongside those exploring selection for stipendiary ministry, prospective Diocesan Readers and others interested in faith formation. The second stage of training commences the following January. Stage two consists of a further eighteen months of context-based training comprised of six modules focussed on pastoral ministry, delivered by online lectures and in-person tutorials in local areas. The subject areas are: Preaching, Liturgy, Mission, Pastoral Ministry, Collaboration and Leadership.

Towards the end of each module a reflective session takes place in CITI.

Each year the CCTP course is preceded in November by a "Fit for the Purpose" weekend which offers a personal and biblical exploration of various matters relating to vocation.

The academic entry standard in the first instance is either successful completion of GCSE A Levels / Leaving Certificate or equivalent professional experience. Alternatively, those who do not fulfil the first two entry requirements may undertake an academic interview to demonstrate their ability to benefit from and complete this course. Evidence of academic qualifications will need to be uploaded when applications are made.

## **Ordination**

An OLM candidate will be ordained deacon in the calendar year after commencement of study, subject to the bishop's approval and successful completion of the CCTP and the initial two modules of the second stage of their training.

An OLM candidate will be ordained to the priesthood a year later subject to the completion of all modules of Stage Two of OLM training and the bishop's satisfaction of the candidate's suitability. Further interviews may take place.



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

Revised and updated summer 2022

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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.

## Inclusive Language

It is the convention in academic writing to use gender inclusive language wherever possible when referring to human beings in a general sense.

- Avoid 'man' as a way of referring to human beings in general. Instead of 'the relationship between God and man' instead write 'the relationship between God and human beings'. Other options would include people, humanity, etc.
- Personal pronouns present particular difficulties in this area. A few possibilities are listed here:
  - You might choose 'they' in place of either he or she, e.g. 'at the service of institution, the newly appointed rector accepts a duty of pastoral care for their parishioners'. Sometimes this approach is aided by making the reference plural, e.g. 'at the service of institution, newly appointed rectors accept a duty of pastoral care for their parishioners'.
  - You might choose to alternate between masculine and feminine singular pronouns throughout the work.

- You might elect to use a specific gendered pronoun throughout your paper with an explanatory footnote that you have made that conscious choice and you do not intend by it to refer exclusively to either males or females.

## Spelling

The preference is for British spelling rather than American:

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

## Punctuation

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

‘The Business of Preaching and the World of Literature’

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

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

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

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

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

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

## Capitalisation

- Use capitals for both Protestant and Catholic, and titles. Use Archbishop Clarke, and Richard Clarke, Archbishop of Armagh and Primate of All Ireland. Similarly, the Revd Joe Bloggs, Rector of Gretna Green parish, or the Very Revd Joe Bloggs, Dean of Ballygodo. However, use lower case when referring – in general terms – to a bishop, a rector, or a diocese.
- The institutional Church is always capitalised, but a church building should be lower case. For example: the Methodist Church in Ireland, but Rathfarnham parish church.
- Always capitalise the Bible, but biblical is lower case. Use capitals for all references to God (e.g. the Holy Trinity, the Lord) but lower case for the gods and goddesses of polytheistic religions (e.g. the Aztec god of war, the goddess of the dawn).
- Capitalise 'the Pope' and the reigning monarch (the King/Queen). When referring to Muhammad, 'the Prophet' is capitalised but note that when referring to an Old Testament 'prophet', the word is not capitalised.
- Capitalise the names of days, months, festivals, and holidays: Tuesday; March; Easter; Good Friday; Ramadan; Passover; Christmas Eve; New Year's Day; St Patrick's Day.
- Use lower case for millennia, centuries, and decades: the first millennium; the sixteenth century; the sixties.
- Use capitalisation for wars, treaties, councils, and significant events: the Crucifixion; the Reformation; the Great Famine; the Inquisition; the French Revolution.
- Take special care regarding capitalisation of religious sacraments is not uniform. Note, for example: a mass; baptism; compline; bar mitzvah but: the Mass; the Eucharist; Anointing of the Sick
- Capitalise north, south, east, west, and derivative words when designating definitive regions or when the usage is an integral part of a proper name. Do not capitalise when referring to a general location or merely indicating direction.

## Type

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

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

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

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

### **Numbers and dates**

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

## 2. Introduction to referencing: The Chicago Style

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

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

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

### Footnotes

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

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

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

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

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

<sup>3</sup> Ibid.

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

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

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

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

## Bibliography

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

- The Bibliography is located at the end of your paper, always starts on a new page, and is always titled Bibliography.
- All sources appearing in the Bibliography must be ordered alphabetically by surname of the first listed author (or title, if no author is listed). This is an important point to note, as it means that author names must be inverted from the footnotes (i.e. a bibliography will display 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>.

## Audiovisual Content

### Film

**Footnote Structure: *Title of resource in Italics*, directed by Firstname Initial Surname (Year of original publication; place of publication: Studio, year of publication of actual resource), type of resource.**

<sup>1</sup> *The Passion of the Christ*, directed by Mel Gibson (2004; Pyrmont, NSW: Warner Home Video, 2006), DVD.

<sup>2</sup> *The Passion of the Christ*.

**Bibliography Structure: Surname, First Name Initial/Corporate Name. Title of Resource in Italics. Year of original publication; place of publication: Studio, year of publication of actual resource, type of resource.**

Gibson, Mel, dir. *The Passion of the Christ*. 2004; Pyrmont, NSW: Warner Home Video, 2006. DVD.

## Episode in a TV Show

**Footnote Structure: Firstname, Initial Surname, "Title of episode in lower case," *Title of TV Series in Italics*, directed by Firstname Initial Surname (Place of publication: Studio, year), type of resource.**

<sup>1</sup> Mark Hadley, "Archaeologists and artefacts," *The Christ Files*, episode 4, directed by Allan Dowthwaite (Sydney, NSW: Anglican Media, 2008), DVD.

<sup>2</sup> Hadley, "Archaeologists and artefacts".

**Bibliography Structure: Surname, Firstname, "Title of episode in lower case." *Title of TV Series in Italics*, directed by Firstname Surname. Place of publication: Studio, year, type of resource.**

Hadley, Mark, "Archaeologists and artefacts." *The Christ Files*, episode 4, directed by Allan Dowthwaite. Sydney, NSW: Anglican Media, 2008. DVD.

## YouTube Video

Include the name of the person who posted the video, and the title as it appears on YouTube (including lowercase letters and spelling mistakes – this will help to locate the video if there are any issues with the url). You can also include some basic information about the video in the footnote, if helpful for identification purposes.

**Footnote Structure: "Title of video," Type of Media, length of video, details about original source, posted by "YouTube username," date, url.**

<sup>1</sup> "It's Your Call," YouTube Video, 6.21, video prepared for Vocation Sunday 2019, posted by "Church of Ireland," 17 May 2019, [https://www.youtube.com/watch?v=ildk\\_FvvOtk](https://www.youtube.com/watch?v=ildk_FvvOtk).

<sup>2</sup> "It's Your Call".

**Bibliography Structure: "Title of video." Type of Media, length of video, details about original source, posted by "YouTube username," date, url.**

"It's Your Call." YouTube Video, 6.21. Posted by "Church of Ireland," 17 May 2019, [https://www.youtube.com/watch?v=ildk\\_FvvOtk](https://www.youtube.com/watch?v=ildk_FvvOtk).

## Podcast

**Footnote Structure: First Name Surname/Corporation Name of Podcast creator, "Title of Podcast," Name of podcast series if known, podcast audio, date, URL.**

<sup>1</sup> Church of Ireland Theological Institute, "Sermon delivered at the Church of Ireland Theological Institute – Luke 24: 44-53," *C.I.T.I. Sermon Podcast*, podcast audio, 26 May 2022, <https://podcasts.apple.com/ie/podcast/church-of-ireland-theological-institute/id806267926?i=1000564195779>.

<sup>2</sup> "Sermon delivered at the Church of Ireland Theological Institute".

**Bibliography Structure: First Name Surname/Corporation Name of Podcast creator, "Title of Podcast," Name of podcast series if known, podcast audio, date, URL.**

Church of Ireland Theological Institute. "Sermon delivered at the Church of Ireland Theological Institute – Luke 24: 44-53." *C.I.T.I. Sermon Podcast*. Podcast audio, 26 May 2022, <https://podcasts.apple.com/ie/podcast/church-of-ireland-theological-institute/id806267926?i=1000564195779>.

## 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.

	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	<p>10.15am – 11.15am Research &amp; Writing K. Heffelfinger Brown Room</p> <p>11.30am – 12.30pm Theological Reflection K. Heffelfinger &amp; P. McGlinchey Seminar Room</p>	<p>11.00am – 1.00pm Theology &amp; Ethics A. Staunton. TCD</p>	<p>10.30am – 12.30pm Liturgy B. Nichols Jenkins Room</p>	<p>10.30am – 12.30pm Prophets and Sages K. Heffelfinger Hartin Room</p>	
11 AM					
Noon - 1PM	Lunch 12.30pm		Lunch 12:30	Lunch 12.30	Lunch 12:30
2PM	<p>1.30pm-3.30pm Pastoral Visiting G. Taylor Seminar Room (11<sup>th</sup> on site, 25<sup>th</sup> on site)</p> <p>1.30pm – 2.30pm Theological Reflection B. Nichols Brown Room Beginning week 4</p> <p>2.30pm – 4.30pm Listening Skills for Pastoral Ministry E McElwee Seminar Room (weeks 4 . 5. 6 skips 7 and then 8, 9, 10 with Year 1)</p>	<p>2.00pm – 4.00pm Hermeneutics L Grant TCD</p>	<p>1.30pm – 2.30pm Homiletics M. Elliott Brown Room</p>	<p>2.00pm-4.00pm Beginning Biblical Hebrew K. Heffelfinger Hartin Room</p>	
3PM					
4PM					
5PM	Sung Evening Prayer (vested)	Service of the Word	Community Eucharist	Compline or Late Evening Office	
9:15	Praise and Prayer	Compline or Late Evening Office	Chapel Open for Silent Prayer		

PTO

Pink 1<sup>st</sup> Year

Brown 2<sup>nd</sup> Year

Purple Community

Blue Elective for any year

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	10.30am – 12.30pm Anglicanism B. Nichols Jenkins Room	11.00am – 1.00pm Cosmology C. Russell TCD	10.30am – 12.30pm Church Leadership M. Elliott Hartin Room	10.30am – 12.30pm New Testament Letters M. Daly Denton Brown Room	
11 AM					
Noon - 1PM	Lunch 12:30		Lunch 12:30	Lunch 12:30	Lunch 12:30
2PM	1.30pm – 2.30pm Homiletics M. Elliott Brown Room  3.00pm – 4.30pm Dissertation Prep (weeks 1 and 2) K. Heffelfinger Brown Room	3.30pm – 4.30pm Theological Reflection B.Nichols Brown Room	1.30pm – 3.30pm Church Leadership M. Elliott Hartin Room  3.30pm – 4.30pm Theological Reflection K. Heffelfinger & P. McGlinchey Seminar Room	2:00-4:00 Beginning Biblical Hebrew K. Heffelfinger Hartin Room Weeks 1 and 2 only	
3PM					
4PM					
5PM	Sung Evening Prayer (vested)	Service of the Word	Community Eucharist	Compline or Late Evening Office	
9:15	Praise and Prayer	Compline or Late Evening Office	Chapel Open for Silent Prayer		

Pink 1st Year  
 Brown 2<sup>nd</sup> Year  
 Purple Community

Blue Elective for any year  
 Red = 1<sup>st</sup> and 2<sup>nd</sup> Years Together



**Additional Courses**

Spouses & Families

CCTP

CCTP

### CCTP Timetable 2024

	Nov 2023 (24-26)	Jan 2024 (12-14)	Mar 2024 (8-10)	May 2024 (17-19)	June 2024 (14-16)	Sept 2024 tbd	Nov 2024 tbd
<b>Fri 6.30-9.30</b>	Fit for Purpose Opening Session	Encountering the O.T. JM	Encountering the O.T. JM	Encountering the N.T. MDD	Encountering the N.T. MDD	Theological Reasoning/ Spirituality and Self Understanding WO & PM	Theological Reasoning/ Spirituality and Self Understanding WO & PM
<b>Sat 10.00-1.00</b>	Introduction to Programme	Encountering the O.T. JM	Encountering the O.T. JM	Encountering the N.T MDD	Encountering the N.T. MDD	Theological Reasoning/ Spirituality and Self Understanding WO & PM	Theological Reasoning/ Spirituality and Self Understanding WO & PM
<b>Sat 2.00-5.00</b>	Discussion And Worship	Introduction to the Creeds PM	Introduction to the Creeds PM	Leading Public Worship BN	Leading Public Worship BN	Development of Theological Thinking GT	Development of Theological Thinking GT
<b>Sun 9.00-12.00</b>	Small Groups and HC	Introduction to the Creeds PM	Introduction to the Creeds PM	Leading Public Worship BN	Leading Public Worship BN	Development of Theological Thinking GT	Development of Theological Thinking GT