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Aims of the Institute

The Theological Institute is responsible for ministerial formation and lay training within the context of the Bishops' Vision for 'Growth, Unity and Service' in the life and witness of the Church of Ireland. 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 prayer and commitment of all who are involved in CITI that those who study here will be equipped for the task of fulfilling the Great Commission, to serve the Church and to reach the world. In pursuing this we constantly strive after excellence and in everything we desire to emulate and honour Jesus Christ.

The Church has identified eleven key ministerial characteristics which form the primary filter for all that the Institute seeks to deliver – spirituality, theological reflection, pastoral care, vision, leadership, worship and preaching, worship and liturgy, communicating the faith, management and change, administration and vocation.

In the light of this, training for the ordained ministry is not only, or even primarily, about learning things which are then put into practice, but could be more appropriately understood as a process of discernment and 'growing into ministry'. The emphasis in all our courses is not merely to do with lectures, classes 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 both personal and ministerial practice. Given that students come from all over Ireland, 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 in their studies. 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, learning community, students are expected to conduct themselves with appropriate maturity and self-discipline.

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

This Guidebook is intended to assist you with any queries which may arise during your time at CITI, whether as a full-time or part-time student. It is intended for students who are undertaking the M.Th. Degree. Further information will be posted on the noticeboards.

ACADEMIC CALENDAR & SPECIAL EVENTS

September 2014:

12-14: Orientation / Part-time M.Th. Weekend

Friday 12: Registration for M.Th. Students at Trinity College Dublin

15-19: Residential Week for Internship Students

Monday 22: Academic Semester begins

October 2014:

TBC (Wed 1): CITI Governing Council Meeting

6-10 Residential Week for Internship Students

Wednesday 8: House Meeting 7 p.m.

Thursday 9: M.Th. Course Committee 10 a.m.

10-12: Part-time M.Th. Weekend

Saturday 11: Reader Course Training Day

Monday 27: Public Holiday

November 2014:

3-7: Reading Week for Years 1 & 2 and Full Time Interns

7-9: Part-time M.Th. Weekend

Saturday 8: Foundation Course Day Conference

10-14: Residential Week for Internship Students

Wednesday 19: AMS Visit

December 2014:

Wednesday 3: CITI Advent Carol Service, 7 p.m.

Thursday 4: MTh Commencement

5-7: Part-time M.Th. Weekend

8-12: Residential Week for Internship Students

Wednesday 10: CITI Christmas Meal, 6 p.m.

Friday 12: Academic semester ends

Monday 15: Semester 1 coursework deadline, noon.

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January 2015:

6-8: CME Intensive

9-11: *Part-time M.Th. Weekend*

Monday 12: Academic Semester begins

Downes Michaelmas Term essays due

12-16: *Residential Week for Internship Students***February 2015:**6-8: *Part-time M.Th. Weekend*

Saturday 7: Reader Training Day

TBA: M.Th. Course Committee

9-13: *Residential Week for Internship Students*

Thursday 12: Portfolios to be submitted to the office, noon, 3rd Yrs.

16-20: *Reading Week for Internship Students*

Wednesday 18: Ash Wednesday, Institute Retreat

23- 27: Reading Week

27- 1 Mar: Fit for the Purpose Weekend

March 2015:

TBA: CITI Governing Council Meeting

2-6: *Residential Week for Internship Students*

Wednesday 4 House Meeting, 7 p.m.

6-8: *Part-time M.Th. Weekend*

Wednesday 11: AMS Visitor

Monday 17: St. Patrick's Day Bank Holiday

April 2015:

Wednesday 1: Downes Oratory Competition

Thursday 2: Academic Semester Ends

Friday 3: Good Friday

Monday 6: Easter Monday

Tuesday 7: *Written dissertation submission deadline, noon, 3rd Yrs*, Semester 2 coursework deadline, Noon., Carrowdore Exhibition Prize essays due, Downes Hilary Term essays due

Tuesday 7: First Year Placements Begin

13-17: *Residential Week for Internship Students*Thursday 16: *Portfolio Viva Voce Examinations for 3rd year students*17-19: *Part-time M.Th. Weekend***May 2015:**11-15: *Residential Week for Internship Students*

11-12 Integrative Seminar

Wednesday 13: Dissertation Proposal Presentations

Thursday 14: Ascension Day, End of Year Liturgy, Placement Debrief

15-17: *Part-time M.Th. Weekend*

Friday 15: Internship Training Day

28-1 June: CME Retreat

June 2015:5 & 8: *Viva Voce Examinations on Dissertation for 3rd yrs*

Tuesday 9 June: Court of Examiners

Institute Staff

The Revd Dr Maurice Elliott, MA, BTh, MPhil, PhD

Director of the Theological Institute

Maurice Elliott studied languages in St. Andrews and theology through both Dublin and Belfast. His academic interests include Anglican Reformation ecclesiology and the theory and practice of contemporary Christian leadership. Prior to taking up his current post as Director of the Theological Institute, he spent fifteen years in parochial ministry in Northern Ireland. In terms of training and ministerial formation his passion is for mission and church growth, leadership and team ministry, biblical preaching and personal spiritual development. Within the Church of Ireland he is a member of the Standing Committee of the General Synod, the Covenant Council, the Commission on Ministry, the Bishops' Advisory Commission on Doctrine and the Anglican Consultative Council. In addition he serves on the Boards of the Arrow Leadership Programme and the Church Pastoral Aid Society. He holds memberships of the British and Irish Association for Practical Theology and the Academy of Homiletics, is a visiting lecturer at Edgehill Theological College, Belfast and the Ming Hua Theological College, Hong Kong, and has been a contributor to *Search* and *Churchman* journals.



The Revd Canon Patrick Comerford, BD, Dip Ecum, FRSAI, FASC

Lecturer in Anglicanism, Liturgy and Church History



Patrick Comerford studied journalism in Japan and theology at the Irish School of Ecumenics, TCD, the Kimmage Mission Institute and Maynooth, with further post-graduate studies in Patristics at IOCS (Cambridge) and Liturgy and Latin at the Institutum Liturgicum (London). He is a former Foreign Desk Editor of *The Irish Times*, a member of the General Synod, boards and council of Us (formerly USPG), and a canon of Christ Church Cathedral, Dublin.

He is Visiting Lecturer in Anglicanism at the Mater Dei Institute. His research interests include the place of architecture in creating liturgical space, Orthodox spirituality, interfaith dialogue and mission theology.

He is a regular contributor to books and journals and a magazine columnist. His recent publications include chapters in *Treasures of Irish Christianity, Volume II, A People of the Word* (Dublin: Veritas, 2013), *Callan 800 (1207-2007) History & Heritage, Companion Volume* (Callan: Callan Heritage Society, 2013), and papers in the *Journal of the Wexford Historical Society, Koinonia* and *Studies*.

Dr Katie M Heffelfinger, BA, MDiv, ThM, PhD

Lecturer in Biblical Studies and Hermeneutics

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 focus on the interpretation of biblical Hebrew poetry. Her book from E.J. Brill is entitled *I Am Large, I Contain Multitudes: Lyric Cohesion and Conflict in Second Isaiah* and explores the tension between divine compassion and wrath in Isaiah 40-55 employing models drawn from the study of modern lyric poetry. Katie's ongoing research interests include the potential for biblical poetry and particularly metaphor to enliven theological imagination, lyric approaches to ancient Near Eastern poems, and the role of memory in the development of exilic period theology. She has recently co-edited *Atonement as Gift: Re-Imagining the Cross for the Church and the World* (Paternoster, 2014) with Paddy McGlinchey. Katie lives in Rathfarnham with her husband Jamie and daughter Evelyn.



**The Revd Dr Patrick McGlinchey, BA, BTh, MA, PhD
Lecturer in Missiology and Pastoral Theology**

Patrick has degrees in Theology from the University of Nottingham at both undergraduate and postgraduate level. He earned his PhD from Queen's University, Belfast and his thesis will be published by Paternoster in 2017. This was a study of the Augustinian theology of Joseph Ratzinger (Pope Emeritus Benedict XVI) and its relationship to evangelicalism. Prior to ordination in the Church of England he worked as a school teacher and later as the 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 profoundly motivated by his concern that the church engage effectively with the culture. Prior to coming to CITI he was Church of Ireland chaplain to Queen's University, Belfast. Paddy is married to Helen and they have three adult children, Paul, Patrick and Timothy. He has co-edited *Atonement as Gift: Re-imagining the Cross for the Church and the World* (Paternoster, 2014) with Katie Heffelfinger and is the author of a CIEF monograph on the theology of Brian McLaren and the Emerging Church Movement (*A New Kind of Christianity?*).



**The Revd Jennifer McWhirter, BSc (Hons.), BTh, MTh
Part-time Co-ordinator of CME**

Jennifer started out studying Animal Science at Harper Adams University College, where her research was in the area of ruminant animal nutrition. She then moved to Dublin to study theology for ordination. Following the completion of her ordination training at the Church of Ireland Theological College, Jennifer moved to America where she completed 4 units of Clinical Pastoral Education (CPE) and worked as a hospital chaplain in Hartford Hospital, Connecticut.



On her return to Northern Ireland she was ordained in September 2004 in Connor Diocese and worked as an Assistant Chaplain in both the Royal Group of Hospitals and Belfast City Hospital, at the same time serving her curacy in St Anne's Cathedral, Belfast. In October 2005 she was appointed as Church of Ireland Chaplain to Belfast City Hospital, and she remained in that role when she moved to St Nicholas' Parish, Belfast as Assistant Priest. During this time she began studying for her Masters at Edgehill Theological College and her dissertation was entitled, 'Death, Judgement, Heaven and Hell: The Christian Understanding and Experience of Death.' She was instituted as Vicar of the United Parishes of Templepatrick and Donegore in January 2008 and left the parish at Easter 2013 to take up her new role as Co-ordinator of CME. Jennifer is part-time Chaplain in Musgrave Park Hospital, Belfast and acts as Secretary of the Northern Ireland Healthcare Chaplains Association. She is also Chaplain of the Church of Ireland Ministry to Deaf people in Northern Ireland. Jennifer is married to Stephen, who is currently curate in St Paul's Parish, Lisburn.

Mr David Brown, BSc (Hons), MA, AC
Part-time Director of Lay Training

David Brown is married to Wendy and has two children Tom (17) and Poppy (14).

Following a degree in Community Youth work from the University of Ulster (1992), David has worked across a number of ministry contexts as a Youth worker, a Community worker and for Canterbury Diocese as a Diocesan Youth Officer. In his last role, (as Director of the Church of Ireland Youth Department 2002 – 2013) he oversaw Youth Ministry development across Ireland on behalf of the Church. David is trained in conflict resolution, adult education (Q.U.B), educational supervision (YMCA George Williams College) and is an accredited Coach with the Association of Coaching (AC). Outside of Lay training for the Institute, David is a partner in an Ireland wide Coaching and Consulting business, (Eighty20 Focus) and works (in particular) alongside individuals and organisations from the Voluntary/Community and Faith sectors.

A keen cyclist, David has just joined his local Cycling Club (Apollo, Lurgan).



Lynda Levis
Bursar & Secretary to the Staff

Daphne Metcalfe
Director's Secretary and Secretary to the Institute



Hazel Connor
Office Assistant

Christine Long
Kitchen Assistant

Kathleen Coughlan
Cook

May O'Flaherty
Kitchen Assistant

Karen McNulty
Domestic Hygiene Engineer

John Douglas
Kitchen Assistant

June Walsh
Domestic Hygiene Engineer

Aisling Linehan
Kitchen Assistant

Trinity College Dublin Staff

The Revd Doug Baker, BA, MDiv (Irish School of Ecumenics)

Peace and Reconciliation

Doug Baker's area of expertise is in peace-building and the churches in Ireland, conciliation and mediation, and ministry in a divided society. His special research area is the engagement of the Churches in peace-building in Ireland.

Prof Maureen Junker-Kenny, Staatsexamen, MA, Dr. Theol., Habil., F.T.C.D. (Religions and Theology)

Christology

Maureen Junker-Kenny is Professor in Theology and Head of the Department of Religions and Theology. She completed a PhD on F. Schleiermacher's Christology and theory of religion at the University of Münster and her Habilitation on J. Habermas's discourse ethics in Tübingen where she was a lecturer before coming to Trinity College Dublin in 1993. Her publications include *Religion and Public Reason. A Comparison of the Positions of J. Rawls, J. Habermas and P. Ricoeur* (Berlin/New York: De Gruyter, 2014), *Habermas and Theology* (London/New York: T & T Clark International, 2011), and a co-edited collection (with C. Russell and Linda Hogan) on *Ethics for Graduate Researchers. A Cross-Disciplinary Approach* (Oxford: Elsevier, 2013).

Dr Lesley Grant, BA, PhD (Near and Middle Eastern Studies)

Biblical Studies and Biblical Languages

Lesley Grant received her PhD from Trinity College Dublin in 1996. She teaches in the Church of Ireland Theological Institute as well as in Trinity College, and St Catherine's College of Education. Her research interests include state formation in the ancient Near East, legal traditions in Israel and other ancient Near Eastern states, the social status of women and the sociological study of ancient Israel.

Dr Daniele Pevarello, MA, PhD (Religions and Theology)

Christology

Having studied Theology at the Waldensian Faculty of Theology (Rome, Italy) and at the Kirchliche Hochschule Bethel (Bielefeld, Germany), Daniele Pevarello completed his PhD in Jewish and Early Christian studies at the University of Cambridge (England) with a thesis on the influence of Pythagoreanism on Early Christian asceticism. Since 2011, he has taught New Testament and Greek at the Faculty of Divinity of the University of Cambridge. His research focuses on the interaction between Early Christian thought and Graeco-Roman philosophy with particular emphasis on the construction of the religious identity and conceptual world of the early Christians.

Dr Cathriona Russell, B.Agr.Sc., M.Agr.Sc., B.A., PhD (Religions and Theology)

Theology and Cosmology

Cathriona Russell teaches theology and ethics in the School of Religions and Theology and has taught undergraduates medics at TCD and distance-learning students at the Priory Institute, Tallaght. She has been director of the Masters in Ecology and Religion at All Hallows College, DCU since 2010. Cathriona has a B.Agr.Sc. and M.Agr.Sc. (Horticulture) from University College Dublin, and a B.A. and Ph.D. in Moral Theology from Trinity College Dublin. Her publications include *Autonomy and Food Biotechnology in Theological Ethics* (Oxford: Peter Lang, 2009), *Ethics for Graduate Researchers* (Elsevier, 2013; edited with L. Hogan and M. Junker-Kenny) and articles for *Search* and the *Irish Medical Journal* among others. Her most recent publication is Russell, C. "Environmental Perspectives on the Genesis Flood Narrative" in Silverman, J. *Opening Heaven's Floodgates: The Genesis Flood Narrative, its Context and Reception* (USA: Georgias Press, 2013). pp 461-486

Dr Andrew Pierce, Sch. MA, PhD (Irish School of Ecumenics)

Reconciliation

Andrew Pierce is an Assistant Professor in Ecumenics at the Irish School of Ecumenics in Trinity College Dublin, and is Director of Research in the Confederal School of Religions, Peace Studies and Theology. In 2008-09 he held a Government of Ireland Senior Research Fellowship, and has also held visiting fellowships at Christ's College, Cambridge and University College Dublin. Between 2010 and 2012 he was president of Societas Oecumenica, the European Association for Ecumenical Research. At present, he serves as a member of, and a consultant to, the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO). Before taking up a post at ISE, he was lecturer in Church History and Theology at the Church of Ireland Theological College. He is married to Suzanne McEneaney, a special needs teacher in St Columba's College; Andrew and Suzanne have two boys, Christian and Theo.

Other Visiting Teaching Staff

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

The Ven Gordon Linney, GOE

Theological Reflection

Gordon Linney was born and educated in Dublin. He was ordained in 1969 to serve in the parish of Agherton [Portstewart] followed by a second curacy in Down Cathedral. He moved back to Dublin where he became vicar of the St Patrick's Cathedral Group of parishes. In 1980 he was appointed Rector of Glenageary. He was appointed Archdeacon of Dublin in 1988. He retired from active full time ministry in 2004 but continues to serve when requested. He was also Clerical Honorary Secretary to the General Synod for several years. He has contributed to the following publications: *Sing and Pray* [1990]; *Untold Stories* [2002]; *A Just Society* [2003]; *With Trust in place* [2003]; *An Easter People* [2005]. He has also written several articles for *Search magazine* and *Changing Attitudes*. He writes a fortnightly column *Thinking Anew* for the Irish Times. He is married to Helen and they have three adult children.

Eamon McElwee BA, MA, MPS, H.Dip.Ed., MIACT, MIITD

Pastoral and Practical Theology

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. Currently he lectures at the Institute of Integrative Counselling & Psychotherapy in Dublin and 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.

The Revd Prof David Smith, B.Phil., B.D., S.T.L., M.A., S.T.D.

Ethics

David Smith is Associate Professor of Health Care Ethics in Royal College of Surgeons in Ireland and Director of the MSc in Health Care Ethics and Law. He lectures on Health Care Ethics in Trinity College Dublin, University College Dublin, the Royal College of Physicians of Ireland and Hibernia College. He is an Ethics Consultant to a number of Healthcare Systems in Ireland. He was a member of the Irish Council for Bioethics. He is currently a member of the National Advisory Committee on Bioethics Ethics, the National Council of the Forum on End of Life in Ireland, the Ethics Working Group of the Irish Association of Palliative Care Consultants, the advisory committee on Research Ethics Committees in Ireland established by HIQA. The Ethics Working Party of the European Forum for Good Clinical Practice, the European Network for Research Ethics Committees (EUREC) and ethical advisor to Atomium Culture. He is also a member of a number of Research Ethics Committees in Ireland.

Representative Church Body Library

The RCB Library (the cream & terracotta building at the bottom of the drive) provides for the Library needs of those engaged in ministerial training.

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

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

The Library is open 9.30-1.00 & 2.00-5.00 Monday to Friday, and remains open until 7.30pm on the Friday evenings of the PT MTH/ NSM training weekends.

Library Staff

Dr Raymond Refaüssé, Librarian & Archivist
Dr Susan Hood, Assistant Librarian & Archivist
Mrs Mary Furlong, Library Administrator
Mrs Jennifer Murphy, Library Assistant

Contact Details

Representative Church Body Library,
Braemor Park, Churchtown, Dublin 14
Telephone: 01-4923979
Fax: 01- 4924770
E-mail: library@ireland.anglican.org
Website: www.library.ireland.anglican.org

Student Ordinands

MTh—Full Time Year 3 Deacon Interns

Olivia Downey	Tuam, Killala and Anchory
Julie Bell	Connor
Philip Benson	Connor
Alan Breen	Dublin and Glendalough
Alistair Donaldson	Clogher
Cathy Hallissey	Dublin and Glendalough
Sam Johnston	Down and Dromore
Cameron Jones	Connor
David Martin	Dublin and Glendalough
Ruth O'Kelly	Meath and Kildare
Robbie Robinson	Armagh
Catherine Simpson	Derry and Raphoe
Abigail Sines	Dublin and Glendalough

MTh—Full Time Year 2

Philip Bryson	Connor
Dennis Christie	Down and Dromore
David Compton	Cork, Cloyne and Ross
Suzanne Cousins	Down and Dromore
Raymond Kettyle	Kilmore, Elphin and Ardagh
Chris MacBruithin	Derry and Raphoe
Scott McDonald	Connor
Peter Munce	Connor
Nigel Pierpoint	Dublin and Glendalough
Robert Smyth	Down and Dromore
Peter Smith	Down and Dromore

MTh—Full Time Year 1

Lucy Burden	Connor
Nigel Cairns	Derry and Raphoe
Mark Gallagher	Armagh
Rebecca Guildea	Dublin and Glendalough
Geoffrey Hamilton	Down and Dromore
Danielle McCullagh	Connor
Jonathan McFarland	Connor
Stuart Moles	Connor
Chris St John	Down and Dromore
Simon Scott	Dublin and Glendalough

MTh—Part Time

Peter Blake	Connor
Heather Cooke	Connor
Elizabeth FitzGerald	Derry & Raphoe
Graham Hare	Down and Dromore
Peter Hilton	Down & Dromore
William Jeffrey	Connor
Rhys Jones	Derry & Raphoe
Anne Lodge	Dublin and Glendalough
David McComb	Armagh
David Moses	Armagh
Thomas O'Brien	Dublin and Glendalough
Stuart Reid	Connor
Ross Styles	Dublin and Glendalough
Maithrie White	Connor
Robert Wray	Derry & Raphoe

Other Students

Aaron McAlister
The Revd Mark Lennox
Eimhin Walsh

Connor
Derry and Raphoe
Dublin and Glendalough

Part-time Deacon Interns

David Bowles
Kevin Conroy
Trevor Holmes
Isobel Hawthorne-
Steele

Dublin and Glendalough
Dublin and Glendalough
Meath and Kildare
Connor

Tutorial / Bible Study Groups

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

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

Every student should ensure that they meet with their tutor once every term. It is up to you to arrange these appointments, they can be very informal and need only last a few minutes. Tutorial groups may also arrange social occasions throughout the year.

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

The Tutorial Groups for 2014–2015 will be as follows:

Full Time Bible Study Groups 2014-2015

MAURICE ELLIOTT

[Staff Room]

Nigel Cairns
Rebecca Guildea
Nigel Pierpoint
Peter Smith
Chris St John

PATRICK COMERFORD

[Brown Room]

Chris McBruithin
Scott McDonald
Danielle McCullagh
Jonathan McFarland
Peter Munce
Simon Scott

KATIE HEFFELFINGER

[Jenkins Room]

Lucy Burden
David Compton
Geoffrey Hamilton
Raymond Kettyle
Robert Smyth

PATRICK McGLINCHEY

[Hartin Room]

Philip Bryson
Dennis Christie
Suzanne Cousins
Mark Gallagher
Mark Lennox

Part Time Bible Study Groups 2014-2015

MAURICE ELLIOTT

[Staff Room]

Elizabeth Fitzgerald
William Jeffrey
Anne Lodge
Stuart Reid

PATRICK COMERFORD

[Brown Room]

Peter Blake
Ross Styles
Maithre White

KATIE HEFFELFINGER

[Jenkins Room]

Graham Hare
Peter Hilton
Rhys Jones
David McComb

PATRICK McGLINCHEY

[Hartin Room]

Heather Cooke
David Moses
Thomas O'Brien

Self– Directed Intern Bible Study Group 2014-2015

Group 1

Philip Benson
Alastair Donaldson
Olivia Downey
Cameron Jones
Catherine Simpson
Abigail Sines

Group 2

Julie Bell
Alan Breen
Cathy Hallissey
Sam Johnston
David Martin
Ruth O’Kelly
Robbie Robinson

Part Time

David Bowles
Kevin Conroy
Trevor Holmes
Isobel Hawthorne-Steele

Student Officers

Senior Student:	Nigel Pierpoint
Secretary:	Suzanne Cousins
Treasurer	Raymond Kettle
Student Rep:	Robert Smyth
Marsh Society Rep:	Scott McDonald
Institute Fellowship Reps:	Peter Smith and Raymond Kettle
Dearmer Society Rep:	Chris McBruithin
CITI Council Rep:	TBA
Sports Officer:	Peter Smith
Entertainment Rep:	Peter Smith
Grant Committee Rep:	Dennis Christie
Inter-seminary Rep:	Scott McDonald
Liturgical Advisory Committee Rep:	Chris McBruithin
Course Management Committee Reps:	TBA
Charity Rep:	Raymond Kettle
Covenant Council Rep:	TBA
Lay Student Representative:	TBA

Trinity College

Registration for MTh students takes place in the Examination Hall in Trinity on Friday 12 September. If you are from Northern Ireland, don't forget to register with the Student Health Service desk. Your student ID card, will be made up immediately. If you are a continuing student and wish to keep your student ID card from the previous year instead of handing it in when you register, you can do so for a fee of €1.

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 (gender specific!). Do keep your ID card safe as it is required for entry into all TCD libraries, and if produced in various stores, bookshops and cinemas it will also allow you to obtain substantial discounts all year round. Should you lose your student ID card in Trinity, please check first of all with the information desks in the libraries you have frequented and the one in the foyer of the Arts Block. Otherwise you may get a replacement ID card at certain times from the Grants Office in the Students Building in Front Square (first door on the left on the other side of the entrance to the Students' Union shop). There will be a replacement a fee of €7.

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

An excellent thing to do in your first few weeks, especially if you are a newcomer to Dublin, is to attend the Dublin Experience audio-visual presentation held in one of the lecture theatres of the Arts Block in Trinity. Production of your student ID card will gain you free entry, but please note that this presentation finishes annually at the end of September/or very early October.

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 enroll 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 1.05 p.m. and Thursday Choral Evensong at 5.15pm. The Church of Ireland Chaplain, the Revd. Darren McCallig will make contact with students at the beginning of the year. The Ecumenical Chaplaincy team of Trinity is based in House 27 and you are encouraged to make contact with the team at any time throughout the year.



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

Who?

The Postgraduate Advisory Service is led by the Postgraduate Support Officer who provides frontline support for all Postgraduate students in Trinity. The Postgrad Support Officer will act as your first point of contact and a source of support and guidance regardless of what stage of your Postgrad you're at. In addition each Faculty has three members of Academic staff appointed as Postgraduate Advisors who you can be referred to by the Postgrad Support Officer for extra assistance if needed.

Contact details of the Postgrad Support Officer and the Advisory Panel are available on our website: http://www.tcd.ie/Senior_Tutor/postgraduate/

Where?

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

Phone: 8961417

Email: pgsupp@tcd.ie

What?

The PAS exists to ensure that all Postgrad students have a contact point who they can turn to for support and information on college services and academic issues arising. 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.

If you have any queries regarding your experiences as a Postgraduate Student in Trinity don't hesitate to get in touch with us.



Student Learning Development

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

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

They offer:

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

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

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

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

Edgehill Theological College, Belfast

Since the 1920's Edgehill has been the main training centre for the Methodist Church in Ireland, responsible for initial training of ordained ministers and contributing to a wide range of lay-training programmes and ecumenical theological education. It is also a centre for the continuing development of ministry, particularly— though not exclusively – through courses in pastoral supervision. In the field of Christian spirituality it has an active – and ecumenical – Centering Prayer Group and is co-sponsoring a course in Spiritual Direction. Located in Lennoxvale, off South Belfast Malone Road, Edgehill has had a long-standing relationship with Queen's University. Until recently it delivered Queen's undergraduate programmes in theology and it continues to offer postgraduate supervision at both Master's and PhD level for Queen's awards. As an affiliate member of the Queen's Institute of Theology, it works with other theological colleges in the Belfast area to provide postgraduate theological training for a range of students from different traditions. In 2011 Edgehill made the *Theology for Ministry* courses of St John's College, Nottingham (now validated by the University of Durham) its main provision for ordination training. Other students are able to join these courses, or to make use of the non-university-accredited St John's Certificate in Christian Studies. The covenant between the Church of Ireland and the Methodist Church in Ireland has encouraged a closer collaboration between Edgehill and the Church of Ireland Theological Institute. There has been some exchange of staff in recent years and there has developed the regular practice of combining student bodies for an annual two-day integrated seminar on a particular topic related to ministerial formation. A major commitment of Edgehill in recent years has been the movement for peace and reconciliation. The Edgehill Reconciliation Programme, until recently funded through the European Union Peace III scheme, had had a big impact not only on our training within the College but also on Edgehill's links with various church and community projects across Ireland. Another part of Edgehill's ecumenical commitment has been a long-standing involvement in ecumenical theological education. This has recently been exercised through a partnership with the Mater Dei Institute of Education in North Dublin and the SMA Fathers at Dromantine, near Newry. The courses, validated by Dublin City University, have been delivered at Dromantine and have resulted in large cohorts of students completing Certificate and Diploma programmes. Edgehill is a small college with a well-qualified academic ministerial training staff consisting of a Principal, Director of Ministry and Director of training. It can offer postgraduate supervision in a range of biblical, pastoral and theological topics. For more details visit the Edgehill website at www.edgehillcollege.org.

Contact Details:

Edgehill Theological College

9 Lennoxvale , Belfast ,BT9 5BY

Tel (44) (0)28 9066 5870

office@edgehillcollege.org

Institute Prizes

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

Downes Divinity Premium Fund. This Premium 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 College 1811-1820. 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.

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

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.

The Carson Memorial Exhibition founded in 1891 by a gift from Joseph Carson, Fellow of TCD, 1837-1898, and The Wallace Exhibition, founded in 1899 by a gift from William Wallace. These two exhibitions 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.

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.

The 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 of the Theological Institute, 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.

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.

The 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. The prize is currently valued at stg£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.

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

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, 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.

Chapel Life

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.

Chapel Life

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 a.m., 5 p.m. and 9.15 p.m., except on Wednesdays, when the only chapel service is the Community Eucharist at 5 p.m. This is followed by the CITI community dinner and, unless for exceptional circumstances, attendance is expected.

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

Everyone in the community is involved in a leadership role in the Chapel. The rota, which tutorial groups have responsibility for, indicates who is leading services, reading the Scriptures, assisting or serving at the Holy Communion/Eucharist, or organising the music. The emphasis is on group planning and responsibility. If you have a practical reason for not being able to fulfil a chapel duty, speak to the members of your tutorial group beforehand.

Institute Chaplains:

Revd Dr William Olhausen
01 285 2228
wolhausen@gmail.com

Revd Lesley Robinson
revlesleyrobinson@gmail.com
087 909 1561

Chapel Life

Day/ Time	8.30 a.m.	5 p.m.	9.15 p.m.
Monday	Spirituality/ Silence (9a.m.)	Evening Prayer*	Praise and Prayer
Tuesday	MP 1 or 2 *	Service of the Word*	Compline/LEO
Wednes- day	Worship/ Bible study in tutorial groups, 9 a.m.	Community Eucharist	Chapel open for silent prayer
Thurs- day	Service of the Word*	Sung EP 2 (vested)*	Compline/LEO
Friday	MP, Litany, or other op- tions, includ- ing informal prayer*		

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

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

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

Chapel Responsibility Rota — Autumn

Semester 1	Chapel	Spirituality
1 Sept. 22	PC	Called by God ME
2 Sept. 29	KH	<i>Lectio Divina</i> KH
3 Oct. 6	Intern Group 1	Expository Sermon C. Cooney
4 Oct. 13	PMcG	Benedictine Spirituality PC
5 Oct. 20	ME	Spiritual Disciplines PMcG
6 Oct. 27	PC	Bank Holiday
7 Nov. 3	Reading Week	Reading Week
8 Nov. 10	Intern Group 2	Spirituality of ICON E. Heaslip
9 Nov. 17	PMcG	Contemplative Spirituality KH
10 Nov. 24	KH	Puritan Spirituality PMcG
11 Dec. 1	ME	Spirituality for Advent PC
12 Dec. 8	Intern Group 1	Spirituality of Disability R. Diffin

In addition to weekly chapel, tutorial groups take responsibility for one special event each according to the following rubric:

ME: Harvest Thanksgiving Service (during week 5 autumn)

Interns Groups 1 & 2 Remembrance Service (during week 8 autumn)

PMcG: Advent Carol Service (during week 11 autumn)

PC: Ash Wednesday Retreat (week 8 spring)

KH: Holy Week (week 12 spring)

Chapel Responsibility Rota — Spring

Semester 2	Chapel	Spirituality
1 Jan. 12	PC	Spirituality of the Ordinand J. Mann
2 Jan. 19	KH	Spirituality of Sabbath KH
3 Jan. 26	ME	Charismatic Spirituality ME
4 Feb. 2	PMcG	Spirituality of Hymnody KH
5 Feb. 9	Intern Group 2	Expository Sermon P. Storey
6 Feb. 16	PC	Spirituality and Cinema PC
7 Feb. 23	Reading Week	Reading Week
8 Mar. 2	Intern Group 1	Developing a Personal Rule of Life H. Miller
9 Mar. 9	KH	Corporate Prayer ME
10 Mar. 16	PMcG	Reformation Spirituality PMcG
11 Mar. 23	ME	Spirituality of Psalms KH
12 Mar. 30	KH	Spirituality of Holy Week ME

End of Year – 14 May

Interns have responsibility for chapel during the residential weeks falling outside the academic term: September (Group 2), April (Group 2) and May (Group 1).

Part Time Weekend Chapel Responsibility Rota

September : To be organised by interns

October: Patrick McGlinchey's Tutorial Group

November: Katie Heffelfinger's Tutorial Group

December: Maurice Elliott's Tutorial Group

January: Patrick Comerford's Tutorial Group

February: Patrick McGlinchey's Tutorial Group

March: Katie Heffelfinger's Tutorial Group

April: Maurice Elliott's Tutorial Group

May: Patrick Comerford's Tutorial Group

The Professional Course in Theology (M.Th.)

Rationale and Aims:

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

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

MTh Calendar Entry

Calendar part 2 entry for 2014-2015

1.1 Introduction

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

1.2 Admission Requirements

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

- An Honours Degree in Theology or another discipline
- An appropriate qualification and at least 3 years ministerial experience or equivalent professional experience
- Otherwise satisfy the Course Admissions Committee that they have the ability to complete and benefit from the course. In exceptional circumstances candidates may be required to submit a further piece of written work for assessment by the School of Religions, Theology and Ecumenics.

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

1.3 Duration

Three years residential Mode A, six years distance-learning Mode B

1.4 Course Structure

Students are required to take 80 ECTS from the taught modules, 70 of which are core, 10 of which are elective. Students taking the course according to Mode A will take modules amounting to 40 credits in each of the first and second years, and in the third year will prepare a Ministry Portfolio (10 credits) and a research dissertation (30 credits). Students taking the course according to Mode B will take modules amounting to 20 credits in each of the first four years, and the final two years will be devoted to the Ministry Portfolio and dissertation. The taught modules are:

MTh Calendar Entry

Core Modules:

The Bible and its Interpretation

Texts and Communities in Context – Old Testament/Hebrew Bible 5 ECTS

Texts and Communities in Context –New Testament 5 ECTS

Communities of Interpretation -To the Enlightenment Period 5 ECTS

Communities of Interpretation - In the Modern Period and in the Church

Today 5 ECTS

Theological Reflection and Christian Identity

Christian Thinking About God 5 ECTS

Jesus the Christ 5 ECTS

Cosmology, Anthropology and the Church 5 ECTS

Theology and Ethics 5 ECTS

Christian Practice in Church and Society

Mission, Culture and Social Context 5 ECTS

Pastoral Studies 5 ECTS

Liturgy, Worship and Spirituality 5 ECTS

Anglican Studies in an Irish Context 5 ECTS

Church Leadership Practice and Practicalities 10 ECTS

Elective Modules:

Students take one of three elective modules.

Music and Worship 10 ECTS

Faith, Nurture and Christian Education 10 ECTS

Ministry for Reconciliation 10 ECTS

Church History 10 ECTS

Developing New Communities of Faith 10 ECTS

MTh Calendar Entry

1.5 Assessment procedure

Each 5 ECTS module is assessed through course-work of 2,500 words. Each 10 ECTS module is assessed through course-work of 5,000 words. In the third year students are also required to complete a Ministry Portfolio and a dissertation of 18,000 – 20,000 words. A viva voce examination forms part of the assessment for both the Ministry Portfolio and the Dissertation modules. Modules in the distance-learning Mode B may contain additional smaller assessments of up to 20% of the overall coursework mark at the discretion of the module leader.

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

The assessed work of students in the distance-learning Mode B will normally be examined after completion of 40 ECTS modules (i.e. after the end of Year 2). In this pathway assessed work which does not attain the pass-mark can be re-submitted (up to a maximum of 10 ECTS in each year), but only prior to the relevant Court of Examiners. If, after re-submission, a student fails one 5 ECTS module in any two year cycle, they may compensate for this failure provided that their overall (cumulative) mark for those two years is the equivalent of at least 40%, and that the failed module has been marked at least 30-39%. Not all modules are necessarily offered in each year. Alternative modules may be offered.

Students must achieve a mark of at least 50% in taught modules totalling 40 ECTS, and at least 40% in other taught modules totalling 40 ECTS in order to proceed to dissertation, and must receive a mark of at least 40% in the dissertation to be eligible for the degree of 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 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 core strands—biblical, theological, practical). A distinction cannot be awarded if a candidate has failed any module during the period of study.

Students who achieve an overall credit-weighted average mark of at least 40% on taught modules totalling 80 ECTS and achieve at least 40% in modules amounting to 60 credits and have a mark of at least 30% in remaining modules, may, at the discretion of the Court of Examiners, be recommended for the award of a Postgraduate Diploma in Theological Studies without further assessment. Students who have achieved an overall average mark of at least 70% will be eligible for consideration for the award of Postgraduate Diploma with Distinction. A Postgraduate Diploma with Distinction cannot be awarded if a candidate has failed any module during the period of study.

1.6 Course Co-ordinator

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

*** For any updates, please consult the Trinity College Calendar 2014-2015.

The Professional Certificate in Ministry [Foundation Course]

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

The Professional Certificate in Ministry consists of three modules:

Mission and Ministry

Biblical Studies

The Matrix of Christian Belief

The Professional Certificate in Ministry is accredited by the University of Chester. It therefore stands as an academic qualification in its own right. By virtue of the rising levels of assessment, and with appropriate qualifications, it also serves the purpose of providing a key component of the access to the Professional MTh (in partnership with Trinity College, Dublin) which forms the basis of Initial Ministerial Training for ordination within the Church of Ireland. Where this pathway is intended, it should be noted that satisfactory completion of the course is an essential requirement of the selection process for theological training.

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

M.Th. Course Overview (Full-Time)

Stage	Year 1	Year 2	Year 3
Mode	<i>Residential Study Practicum</i>	<i>Residential Study Practicum</i>	<i>Parish Training Independent Study</i>
Content	<p>The Bible & its Interpretation</p> <p>1. OT / Hebrew Bible (5) 2. New Testament (5)</p> <p>Theological Reflection & Christian Identity</p> <p>1. Christian Thinking about God(5) 2. Jesus the Christ(5)</p> <p>Christian Practice in Church</p> <p>1. Mission, Culture & Social Context (5) 2. Pastoral Studies</p> <p>Electives (1 of 3)</p> <p>1. Ministry for Reconciliation (10) 2. Church History (10) 3. Developing New Communities of Faith (10) 4. Music & Worship (10) 5. Faith, Nurture & Christian Education (10)</p>	<p>The Bible & its Interpretation</p> <p>1. To the Enlightenment Period (5) 2. To the modern day (5)</p> <p>Theological Reflection & Christian Identity</p> <p>1. Cosmology, Anthropology & the Church (5) 2. Theology & Ethics (5)</p> <p>Christian Practice in Church</p> <p>1. Liturgy, Worship & Spirituality(5) 2. Anglican Studies in</p> <p>Church Leadership Practicalities & Practice (10) (2 Semesters)</p>	<p>Ministry Portfolio (10)</p> <p>Dissertation (30)</p>

M.Th. Course Overview (Part-Time)

	Year 1	Year 2	Year 3
Mode	<i>Residential Study Practicum</i>	<i>Residential Study Practicum</i>	<i>Residential Study Practicum</i>
Content	<p>The Bible & its interpretation</p> <p>1. OT Hebrew Bible (5) 2. New Testament (5)</p> <p>Theological Reflection & Christian Identity</p> <p>1. Christian Thinking about God (5) 2. Jesus the Christ (5)</p>	<p>Church Practice in Church & Society</p> <p>1. Mission, Culture & Social Context(5) 2. Pastoral Studies (5)</p> <p>Electives; (1 of 3)</p> <p>1. Ministry for Reconciliation (10) 2. Church History (10) 3. Developing New Communities of Faith (10) 4. Music & Worship (10) 5. Faith, Nurture & Christian Education (10)</p>	<p>The Bible & its interpretation</p> <p>1. To the enlightenment period (5) 2. To the modern day (5)</p> <p>Theological Reflection & Christian Identity</p> <p>1. Cosmology, Anthropology & the Church(5) 2. Theology & Ethics (5)</p>
Stage	Year 4	Year 5	Year 6
Mode	<i>Residential Study Practicum</i>	<i>Parish Training Independent Study Residential Study</i>	<i>Parish Training Independent Study Residential Study</i>
Content	<p>Christian Practice in Church & Society</p> <p>1. Liturgy, Worship & Spirituality (5) 2. Anglican Studies in an Irish Context (5)</p> <p>Church Leadership</p> <p>1. Practicalities & Practice (10)</p>	<p>Ministry Portfolio over 2 years (10)</p> <p>Dissertation over 2 years (30 credits)</p>	<p>Ministry Portfolio over 2 years (10)</p> <p>Dissertation over 2 years (30 credits)</p>

MTh Year 1

The Bible and Its Interpretation: The first year Biblical Studies modules are designed to give students a broad orientation to the Old and New Testaments, to teach them basic exegetical skills, and to familiarise them with some of the major theological issues related to the study of the Christian canon.

Theological Reflection and Christian Identity: First year modules in this stream introduce the doctrines of the first and second persons of the trinity: Christian Thinking about God, and Jesus the Christ. Students are also introduced to the practice of theological reflection in this year and are given opportunity to share in the practice of reflection as a year group.

Christian Practice in Church: Practical modules in the first year are introductions to Missiology and Pastoral Studies. Students will take either Leadership or Reconciliation.

Integrated Elements: Students participate in integrative seminars and are invited to draw learning together in pastoral formation mini-modules, spirituality, and Bible Study/Tutorial groups.

**The Bible and Its
Interpretation**

**TH 7800
Old Testament /
Hebrew Bible**

**Katie
Heffelfinger**

Semester: 1

Hours: 2 per week

Course Description:

This course focuses on the development of skills in the interpretation of the Hebrew Bible and the application of Old Testament texts to parish ministry. Students will begin thinking about their own understanding of the nature of Biblical Authority, will consider the various different theological positions that appear within the Old Testament, and will be guided to consider how interpretation is impacted by the task of theological appropriation.

Learning Outcomes:

By the end of this module students will be able:

- To recognize and make use of the methods of interpretation appropriate to a selection of specific biblical texts.
- To recognize and analyze the interplay between the production of biblical texts and contexts in the Old Testament/Hebrew Bible
- To evaluate the variety of ways in which Israel responds to God, and reflect on their implications for Christian ministry.
- To appreciate and evaluate the range of images used for God and for God's engagement with the world in the Hebrew Scriptures.
- To demonstrate ways in which texts from the Hebrew Scriptures might be used appropriately in Christian ministry today.

Teaching and Learning Methods:

The module will be delivered through a combination of lectures, student-led seminars, and independent collaborative small groups.

Assessment:

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

Dates for Submission of Essay: 15 December 2014, noon.

Required or Recommended Reading:

Achtemeier, Paul J. *Inspiration and Authority*. Peabody, Mass: Hendrickson, 1999.

Birch, Bruce C., Walter Brueggemann, Terence E. Fretheim, and David L. Petersen. *Theological Introduction to the Old Testament*. 2nd Ed. Nashville: Abingdon Press, 2005.

Sharp, Carolyn J. *Wrestling the Word: The Hebrew Scriptures and the Christian Believer*. Louisville: Westminster John Knox, 2010.

Various other resources will be recommended for library research.

The Bible and Its Interpretation

TH7801 New Testament

Katie
Heffelfinger

Semester: 2

Hours: 2 per week

Course Description:

This module continues the development of student skills in interpretation and application of Biblical texts to parish ministry, theology, ethics, and preaching begun in the Old Testament module. Students will apply their exegetical skills to a range of New Testament texts and will gain familiarity with theological issues embodied in New Testament texts, particularly the question of the relationship between the two testaments of Christian Scripture.

Learning Outcomes:

By the end of this module students will be able:

- To recognize and make use of the methods of interpretation appropriate to a selection of specific biblical texts.
- To recognize and analyze the interplay between the production of biblical texts and contexts in the New Testament
- To appreciate the social, historical and intellectual origins of the early Jesus movement and responses to it in early Christian communities.
- To investigate the variety of interpretive stances within early Christian communities and to appreciate their importance for Christian ministry today.
- To demonstrate ways in which texts from the New Testament might be used appropriately in Christian ministry today.
- To appreciate the complexities of the relationship between the Hebrew Scriptures and the New Testament.

Teaching and Learning Methods:

The module will be delivered through a combination of lectures, student-led seminars, and independent collaborative small groups.

Assessment:

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

Date; for Submission of Essay: 7th April 2015, noon

Required or Recommended Reading:

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

Davis, Ellen F. and Richard B. Hays, Eds. *The Art of Reading Scripture*. Cambridge: Eerdmans, 2003.

*Soulén, Kendall R. *The God of Israel and Christian Theology*. Minneapolis: Fortress Press, 1996.

Students are strongly encouraged to obtain their own copies of texts marked with an *. Various other resources will be recommended for library research.

**Theological Reflection
& Christian Identity**

**TH7802
Christian Thinking
About God**

Cathriona Russell

Semester: 1

Hours: 2 per week

Course Description:

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

Learning Outcomes:

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

Recognise the possibilities and limitations of human discourse about God

Appreciate the factors and influences that led to classical Christian formulations of God

Relate these formulations to key contemporary issues

Teaching and Learning Methods:

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

Assessment:

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

Evaluation: Through formative and summative student evaluations as well as ongoing teacher-evaluation of the relative success of assignment and class exercises.

Date; for Submission of Essay: 15 December 2014, noon.

Indicative Resources:

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

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

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

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

**Theological Reflection
& Christian Identity**
**TH 7803
Jesus the Christ**
**Daniele Pevarello
Maureen Junker-
Kenny**
Semester: 2

Hours: 2 per week

Course Description

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

Learning Outcomes:

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

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

Teaching and Learning Methods:

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

Assessment: 2,500 words of coursework

Date for Submission of Essay: 7th April 2015, noon.

Indicative Resources:

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

Semester: 1

Hours: 2 per week

Course Description:

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

Learning Outcomes:

By the end of this module students will be able:

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

Teaching and Learning Methods:

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

Assessments: 2,500 words of coursework

Dates for Submission of Essay: 15th December 2014, noon

Required or Recommended Reading:

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

Stephen B. Bevans, *Models of Contextual Theology* (New York: Orbis, 1992)

David Bosch *Transforming Mission*. (Maryknoll, NY: Orbis Books, 1991)

Stephen Skuce *Faith Reborn: Mission in a (Wonderfully) Strange New Ireland*. (Ilkinston: Cliff College Publishing, 2008)

Leslie Newbigin *The Gospel in a Pluralist Society*. (London: SPCK, 2000)

Semester: 2

Hours: 2 per week

Course Description:

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

Learning Outcomes:

By the end of this module students will be able:

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

Teaching and Learning Methods:

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

Assessment: 2,500 words of coursework.

Date for Submission of Essay: 7th April 2015, noon.

Required or Recommended Reading:

- Watts, Nye & Savage, *Psychology for Christian Ministry* (London: Routledge , 2002)
- Creighton, P. *How to be Heard in a Noisy World*, (London: Authentic, 2007)
- Erikson, E. *Childhood and Society* (London: Paladin, 1977)
- Fowler, J.W. *Stages of Faith* (San Francisco: Harper, 1995)
- Ramshaw, E. *Ritual and Pastoral Care* (Philadelphia: Fortress Press, 1987)

Pastoral Formation**TH 8841
Homiletics****Maurice Elliott
Patrick McGlinchey****Semester:** 1 and 2**Hours:** 1 per week**Course Description:**

The Homiletics module is designed as an introduction to the principles of sermon preparation and the practice of preaching itself. 'Worship and Preaching' is one of the designated characteristics for ordained ministry and students are expected to have acquired both a requisite foundational understanding and the necessary skills, exegetically, compositionally and orally, for this core task. Different approaches will be considered, however the main emphasis will be on developing the necessary skills for a sustained methodology which interprets the task of preaching as scriptural exegesis, biblical exposition and relevant application. The full course runs over two years. During Year 1 participants are introduced to the theology of homiletics, the Gospel of Mark, the Epistle to the 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 group work. Students will be expected to integrate their involvement in this course with the experience of a pastoral placement. The giving and receiving of feedback from both staff and peers constitutes an intrinsic aspect of the learning opportunity.

Assessment Modes:

The course will be assessed in two ways: (1) Class attendance and full participation in the group-work process. (2) 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.

Coursework Submission Date: 7th April 2015, noon.**Recommended Reading**

- Barger Elliott, M., *Creative Styles of Preaching*, (Louisville: Westminster Press, 2000)
- Barth, K., *Homiletics*, (Westminster: John Knox, 2001)
- Buttrick, D., *Homiletic – Moves and Structures*, (London: SCM, 1987)
- Day, D., *A Preaching Workbook*, (London: SPCK, 1998)
- English, D., *An Evangelical Theology of Preaching*, (Nashville: Abingdon, 1996)
- Hayes, J.H. & Holladay, C.R., *Biblical Exegesis*, (Louisville: Westminster, 2007)
- McClure, J.S., *Preaching Words*, (Westminster: John Knox, 2007)
- Paul, I. & Wenham, D. (eds.), *We Proclaim the Word of Life: Preaching the New Testament Today* (Leicester: IVP, 2013)
- Robinson, H.W., *Expository Preaching*, (Leicester: Inter-Varsity Press, 1991)
- Stott, J.R.W., *I Believe in Preaching* (London: Hodder & Stoughton, 1982)
- Troeger, T.H. & Everding, H.E., *So that all might know: Preaching that engages the whole congregation* (Nashville: Abingdon Press, 2008)
- Willimon, W.H. & Lischer, R. (eds.), *Concise Encyclopedia of Preaching*, (Louisville: John Knox, 1995)

Pastoral Formation Mini-Modules

During both semesters one and two, students participate in a series of mini-modules designed to teach important elements of their pastoral formation.

These modules are taught in rotation by a series of invited lecturers and staff members.

The mini modules taught in the first year are:

- Theological Reflection (H. Morris and M. Elliott)
- Church Music (P. Thompson—chapel)
- School Assemblies (A. Conkey, N. Mackey)
- Counselling skills (E. McElwee)
- Patristic Studies (P. Comerford)

The integrated seminar is the final component of this course of mini-modules.

**Pastoral Formation
Theological Reflection**

**TH 8841
Formation for
Ministry**

**Maurice Elliott
Katie Heffelfinger**

Semester: 1 and 2

Hours: 1 per week

Course 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

Assessment Modes:

Participation and discussion leadership are required. Students will write a brief report of their presentation and the related discussion which will be included in their pastoral portfolio.

Semester: 1 and 2

Hours: (A) Minimum 8 week Sunday Placement and (B) Three week Full-Time Placement (7 April—11 May)

Course Description:

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

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

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

Aims and Learning Outcomes:

On completion of this module participants will be able to:

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

Teaching and Learning Methods:

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

Assessment Modes:

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

- (i) ONE SERMON or APPROVED ALTERNATIVE.
- (ii) SUPERVISOR'S REPORT
- (iii) THEOLOGICAL REFLECTION (for Theological Reflection Group presentation)
- (iv) PASTORAL/THEOLOGICAL REFLECTION (1500 words from placement B)
- (v) PARTICIPATION in the end of year debrief following the summer placement.

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

REQUIRED OR RECOMMENDED READING:

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

Pastoral Formation**Spirituality**

Maurice Elliott
Patrick Comerford
Katie Heffelfinger
Patrick McGlinchey

Semester: 1 and 2**Hours:** 1 per week**Course Description:**

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

Learning Outcomes:

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

Teaching and Learning Methods:

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

Assessment Modes:

Students are expected to attend each Monday morning session and submit one piece of written or creative work to their ministry portfolio. See further the instructions regarding the written piece and the portfolio assessment criteria in this handbook.

Recommended Reading:

Barry L. Callen: *Authentic Spirituality* (Grand Rapids: Baker, 2001).
 Andrew Clitherow, *Desire, Love and the Rule of St Benedict* (London: SPCK, 2008).
 Richard Leonard, *Movies that Matter: Reading Film through the Lens of Faith* (Chicago: Loyola Press, 2006).
 William Marshall, *O Come Emmanuel: a devotional study of the Advent Antiphons* (Dublin: Columba/APCK, 1993).
 Alister McGrath: *Christian Spirituality* (Oxford: Blackwell, 1999).
 David Runcorn: *Spirituality Workbook* (London: SPCK, 2006).
 Ross Thompson: *Spirituality in Season* (London: Canterbury Press Norwich, 2008).
 Andrew Walker (ed): *Spirituality in the City* (London: SPCK, 2005).
 Richard J. Foster & James Bryan Smith (ed): *Devotional Classics* (New York: Harper Collins, 2005)
 J.I. Packer & Carolyn Nystrom: *Praying :Finding our way from Duty to Delight* (Leicester: IVP: 2006)
 Kallistos Ware (ed), *The Jesus Prayer* (Crestwood, NY: St. Vladimir's Seminary Press, 1987).

Semester: This module runs from reading week of Semester 1 through reading week of Semester 2.

Hours: 2 per week

Course Description:

Parish ministry is usually carried out amid differences in terms of age, social background, theological perspectives and political views. Ministry in Ireland, North and South, is also carried out amid the legacy of sectarian division and the reality of increasing racial and ethnic diversity. How shall the challenge of the Gospel - loving God and all of one's neighbours - be lived out in ministry? This module examines biblical models of peace-building and reconciliation leading to community transformation. It explores critically practical approaches for handling conflict in parish and society, assesses the findings and suggestions of the Hard Gospel and identifies resources for ministry amid difference and division.

Learning Outcomes:

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

- Identify the key issues in sectarianism in Ireland within an historical, political and cultural context.
- Critique sectarianism from a theological and biblical perspective and examine options for moving beyond sectarianism.
- Devise and substantiate practical initiatives in reconciliation for a parish.
- Discern opportunities for collaborative peace-building in the community within which a parish is set.
- Describe the challenges presented in the Hard Gospel Report and identify some of its key challenges for a Christian ministry of social transformation.
- Articulate a constructive Christian vision for reconciliation.
- Evidence an awareness of practical skills in the recognition and management of conflict.
- Identify key resources that can help address conflict and promote community transformation in parish ministry.

Teaching and Learning Methods:

- Lectures
- Seminars and group-work
- Northern Ireland field-trip

Assessment Modes:

Coursework totalling 5000 words

Required or Recommended Reading:

Hard Gospel Report (2009) and associated resources from

<http://ireland.anglican.org/archive/hardgospel>

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

Stevens, *The Land of Unlikeness: Explorations into Reconciliation*. Dublin: Columba, 2004.

Stevens, David. *The Place Called Reconciliation: Texts to Explore*. Belfast: Corrymeela Press, 2008.

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

Elective**TH 7864
Church History****Patrick Comerford****Semester:** 1 and 2**Hours:** 2 per week**Course Description:**

The elective module in Church History is designed to provide an overview of the story and the development of the Church, with attention to the history of Christian doctrine, the causes of the Reformation and the origins of Anglicanism, with attention to the context of the Irish situation and the Church of Ireland. Students are expected to understand the historical and cultural contexts in which the Church was formed and developed, to explore the development of Christianity over the centuries, to examine the origins and development of Christianity in Ireland, and to place the historical changes and developments in the Church of Ireland within the context of Anglicanism in particular and the wider church, political and social life over the centuries.

Learning Outcomes:

On completion of this module, a student will be able to:

- Critically relate the historical contexts of theological, doctrinal and liturgical developments;
- Understand the historical development of the Church;
- Identify the main changes and developments in the Church of Ireland, Anglicanism and the wider Church;
- Appreciate the historical developments in Christian art, architecture and literature.

Teaching and Learning Methods:

Lectures;
Seminars and group work;
Field trips to cathedrals, churches, museums and other sites.

Assessment Modes:

Coursework totalling 5000 words (2 essays of 2,500 words each)

Dates for Submission of Essays: 15 December 2014 and 7 April 2015.

Required or Recommended Reading:

David L Edwards, *Christianity, the first Two Thousand Years* (London: Cassell, 1997).
Diarmuid MacCulloch, *A History of Christianity* (London: Penguin, 2010).
John McManners (ed), *The Oxford Illustrated History of Christianity* (Oxford: Oxford University Press, 1990).
Alan Acheson, *A History of the Church of Ireland* (Dublin: Columba, 2nd ed, 2003).
JR Bartlett, SD Kinsella (eds), *Two Thousand Years of Christianity in Ireland* (Dublin: Columba, 2006).
Brendan Bradshaw, Dáire Keogh (eds), *Christianity in Ireland, Revisiting the Story* (Dublin: Columba, 2002).
MD Chapman, *Anglican Theology* (London: T&T Clark, 2012).
Kevin Ward, *A History of Global Anglicanism* (Cambridge: Cambridge University Press, 2006).

Semester: 1 and 2

Hours: 2 per week

Course Description:

The course introduces basic Greek grammar, and short, simple texts. By the end of the course, students should be able to read a simple prose text and understand basic grammatical forms.

Teaching and Learning Methods:

Grammar class, two hours a week. Grammatical exercises will be set as homework. Students of a language should expect to put in some study of that language every day - it is far better to study a language for a short time every day than to have a marathon study session once per week.

Assessment Modes:

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

Required or Recommended Reading:

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

Pastoral Portfolio Requirements

SPIRITUALITY REFLECTION

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

Learning Outcomes:

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

Assessment:

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

Submission:

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

This work may 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 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 pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.

Piece of Reflective Writing on Integrative Seminar

As a component of your pastoral 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 paragraph 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 pastoral portfolio by 28 May at the latest.

In preparing this element for the pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.

First Year Written Coursework Checklist

Core Strand Module Essays

To be submitted to the CITI office in duplicate with a cover sheet by noon on the first working day after the end of term. Cover sheet should clearly indicate the name of the module and the name of the lecturer for that module. Additionally students must submit an electronic copy of each essay saved as a pdf to assignment@theologicalinstitute.ie. This file must be saved using the following format for the filename: lecturer's name.student's surname.semester.year. So, for example: Heffelfinger.Collins.Autumn.2012.

AUTUMN

- Old Testament / Hebrew Bible
- Christian Thinking About God
- Mission, Culture & Social Context
- Elective (Reconciliation or Church History)

SPRING

- New Testament
- Jesus the Christ
- Pastoral Studies
- Elective (Reconciliation or Church History)

Elements of Pastoral Portfolio

To be submitted to the CITI office in duplicate with a cover sheet by noon on the first working day after the end of the spring term, unless otherwise indicated. Cover sheet should clearly indicate the title given below and the lecturer's name as indicated below. **In preparing elements of the pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.**

- 1 Sermon from Homiletics Class – Maurice Elliott and Patrick McGlinchey
- Integrative Seminar Reflection – Your Tutor – Due 28 May
- Theological Reflection – Maurice Elliott and Katie Heffelfinger
- 1 Placement Sermon – Patrick McGlinchey
- 1 Pastoral/Theological Reflection – Patrick McGlinchey
- Spirituality Reflection – Your Tutor

Students are strongly advised to retain a copy of all work submitted for their own records.

MTh Year 2

The Bible and Its Interpretation: The second year modules in Biblical Studies focus on interpretation. There are two modules of Hermeneutics. The first oriented toward ancient and medieval exegetical practices, the second focused on modern and post-modern approaches

Theological Reflection and Christian Identity: Second Year modules in this stream include Cosmology and Anthropology, and Christian Ethics. Theological Reflection also continues in year 2.

Christian Practice in Church: Practical modules in the second year include an extended (10 credit) module on Christian leadership and modules on Anglicanism and Liturgy.

Integrated Elements: Integrative seminars continue in the second year as do opportunities to draw learning together in pastoral formation mini-modules, spirituality, and Bible Study/Tutorial groups.

The Bible and Its Interpretation

TH8820 Hermeneutics To the Modern Period

Lesley Grant

Semester: 1

Hours: 2 per week

Course Description:

The purpose of this course is to examine the way in which interpretation of biblical traditions, whether in the past or the present, depends on a number of factors such as perspective and context. There will be lectures and student led discussions as well as integrative seminars which examine applicability for practitioners of Christian faith today. Since antiquity Jews and Christians have agreed that religious “behaviour” must be exegetically justified – that is by interpreting received texts and applying these interpretations to contemporary events. Exegesis provides the basis for intellectual and social, as well as religious action and we shall examine how this was the case from at least as early as the Persian period. The historical overview focuses on the methodology of interpretation in context. In the first weeks we will focus on communities of interpreters in the Hellenistic and Roman periods, which are regarded by many scholars as marking a crucial turning point in the development of literary traditions within which the Judeans expressed their views of their identity in relation to the themes of Torah, land and temple. In order to explore this notion we will focus on the ways in which Jewish and Christian writers interpreted the Hebrew Scriptures in the contexts of times of cultural, linguistic and political change. The second part of this module explores biblical interpretation from late Antiquity to the Early Modern period. We will analyse both Christian scriptural formation and the development of interpretative traditions in Christianity in dialogue with the traditions of Jewish interpretation. The relationship between text and context forms the methodological framework for examining: the transition from Hebrew to Greek; the developments of the Roman era; developing ideas of authority and interpretation; Jewish and Christian hermeneutics in the Medieval period; the use of the Biblical texts in the European and English-speaking Reformation era.

Learning Outcomes:

By the end of this module students will be able:

- To evaluate the relationship between the biblical canon and the communities of faith.
- To reflect critically on the presuppositions and categories which inform and determine interpretation.
- To appreciate the process of biblical interpretation as a community based activity.
- To demonstrate an informed appreciation of how different methods of interpretation have been used in the past and present.
- To evaluate approaches to dealing with biblical texts which appear problematic for contemporary interpreters (i.e. it is the ‘texts’ not the ‘approaches’ which are problematic).
- To appreciate the Bible’s impact on European culture.
- To appreciate the complexities of the relationship between the Hebrew Scriptures and the New Testament.
- To have developed a grounding for using the Bible in ministry.

Teaching and Learning Methods:

The module will be delivered through a combination of lectures, student-led seminars, and independent collaborative small groups.

Assessment:

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

Date; for Submission of Essay: 15 December 2014, noon.

Recommended Reading:

[A History of Biblical Interpretation: Ancient Period v. 1 \(History of Biblical Interpretation Series\)](#) by Alan J. Hauser and Duane F. Watson (Eerdmans, 2009);
[History of Biblical Interpretation, Vol. 2: From Late Antiquity to the End of the Middle Ages \(Society of Biblical Literature Resources for Biblical Study\)](#) by Henning Graf Reventlow and James O. Duke (SBL, 2009)

**The Bible and Its
Interpretation**

**TH 8921
Hermeneutics: Modern
and Postmodern**

**Cathriona Russell
Katie Heffelfinger**

Semester: 2

Hours: 2 per week

Course Description: This course will examine the theological and philosophical presuppositions and categories that have influenced Biblical interpretation in the Modern era. It will explore the hermeneutical approaches, contributions and critiques of Friedrich Schleiermacher, Hans-Georg Gadamer, Paul Ricoeur and John Caputo among others in developing articulacy and sensitivity to issues in biblical interpretation that inform contemporary ministry.

Learning Outcomes:

Students should be able to:

Reflect critically on the theological and philosophical presuppositions and categories that influence and have influenced Biblical interpretation in the history of the text's reception

Appreciate the process of biblical interpretation as a community based activity
Understand the influence of both the Enlightenment and post-modernism on contemporary biblical interpretation

Explore and evaluate different interpretative approaches to biblical texts in particular those that appear problematic for contemporary readers

Develop a sensitivity and articulacy in Biblical hermeneutics that would help inform their ministry.

Teaching and Learning Methods:

The module will be delivered through a combination of lectures, student-led seminars, and independent collaborative small groups.

Assessment:

In addition to full participation in the elements of the module, students will be assessed on the basis of a 2,500 word exegetical essay and/or combination of shorter assignment.

Dates for Submission of Essay: 7 April 2015, noon.

Required or Recommended Reading:

Jasper, David *A Short Introduction to Hermeneutics* (Westminster John Knox Press, 2004)

Jeanrond, Werner *Theological Hermeneutics* (London: SCM, 1994)

Ricoeur, Paul and LaCocque André *Thinking Biblically: Exegetical and Hermeneutical Studies* (Chicago: University Press, 1998)

**Theological Reflection
& Christian Identity**

**TH8822
Cosmology, Anthropology
and the Church**

Cathriona Russell

Semester: 1

Hours: 2 per week

Course Description:

Cosmology traces developments in the natural-scientific study of the universe in its complex history. This course will investigate these developments as they have been interpreted, resisted and appropriated theologically and philosophically. Natural-science descriptions of the world have implications for how theology conceives of God's action in creation (deism, pantheism). It also has implications for the role of the human person in creation and for how sin and salvation are articulated and understood. In anthropology we will explore the theological typologies and descriptive categories for the human person: created in the image of God (*imago Dei*); embodied (finite) and contingent; and also subject to frailty and failure (*sin*). Finally it will explore how the church, as a community for the Kingdom of God, engages in mutual commitment and critique with modern cosmology and anthropology, to best translate its message of creation and salvation in a cosmos, described empirically by the natural science, but also interpreted theologically as God's creation.

Learning Outcomes:

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

Trace the complex history of natural-scientific understandings of the universe in context
Outline and debate what these imply for theology: for an understanding of God, creation and the human person
Explore the way in which world-views (from scientific materialism to pantheism) can prefigure commitments to engagement in the public sphere in liberation, political and environmental theology.

Teaching and Learning Methods:

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

Assessment:

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

Date; for Submission of Essay: 15 December 2014, noon.

Indicative Resources:

Berry, R.J. *Environmental Stewardship: Critical Perspectives—past and present* (Edinburgh; T&T Clark, 2006)
Küng Hans. *The Beginning of All Things: Science and Religion* (Michigan; Eerdmans, 2007)
Mackey, James P. *The Scientist and the Theologian* (Dublin; Columba, 2007).
Pannenberg, Wolfhart. *Toward a Theology of Nature: Essays on Science and Faith* (Louisville, Kentucky; Westminster/John Knox, 1993)

**Theological Reflection
& Christian Identity**

**TH8823
Theology & Ethics**

**David Smith
Patrick McGlinchey**

Semester: 2

Hours: 2 per week

Course Description:

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

Learning Outcomes:

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

To analyse and evaluate the nature of the current challenges in and to Christian ethical discourse, with specific reference to the Irish context.

To understand the different ways in which the sources of Christian moral understanding (bible, tradition, experience, exemplary practice) function within the Christian moral life.

To recognize and make use of the different forms of ethical argumentation that are evident in different traditions of Christian ethics.

To connect scriptural understanding with ethical decision making.

To include a consideration of the relationship between preaching and ethical decision making.

To recognize the manner in which the different forms of argumentation occur in contemporary ethical debates about personal and social ethics (as for example in relation to sexuality, bioethics, economics, etc.).

To articulate and evaluate the criteria by which different Christian ethical traditions draw conclusions about moral norms in contemporary society.

To appreciate and evaluate the different ways in which the church can participate in moral debate in contemporary society, with particular reference to the Irish context.

Teaching and Learning Methods:

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

Assessment:

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

Dates for Submission of Essay: 7 April 2015, noon.

Recommended or Required Reading:

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

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

Hauerwas, S. and Wells, S. *The Blackwell Companion to Christian Ethics* (Blackwell, 2006)

Hoose, B. *Christian Ethics: An Introduction*. (Cassell, 1998).

Hoose, B. Clague, J. and Mannion, G. (eds) *Moral Theology in the Twenty-First Century* (T & T Clarke, 2008)

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

Gill, R. *New Challenges for Christian: From test-tube babies to euthanasia* (SPCK 2010)

McDonagh, E. and MacNamara, V. (eds) *An Irish Reader in Moral Theology* (Colomba Press, 2009)

McDonagh, E. and MacNamara, V. (eds) *An Irish Reader in Moral Theology* Vol III (Colomba Press, 2013)

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

Pinckaers, Servais. *The sources of Christian ethics*. (T & T Clark, 1995).

Selby, P. *Grace and Mortgage: The Language of Faith and the Debt of the World* (Darton, Longman and Todd, 2009)

Some Issues in Human Sexuality (A Guide to the Debate) London: Church House Publishing, 2003.

Semester: 1

Hours: 2 per week

Course Description:

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

Learning Outcomes:

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

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

Teaching and Learning Methods:

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

Assessment: 2,500 words of coursework.

Dates for Submission of Essay: 15 December 2014, noon.

Required or Recommended Reading:

- P. Bradshaw (ed), *The New SCM Dictionary of Liturgy and Worship* (London: SCM Press, 2nd ed, 2002).
- S. Burns, *SCM Studyguide to Liturgy* (London: SCM Press, 2006).
- M. Earey, G. Myers (eds), *Common Worship Today* (London: HarperCollins, 2001).
- R. Giles, *Creating uncommon worship* (Norwich: Canterbury Press, 2004).
- R. Giles, *Re-pitching the tent* (Norwich: Canterbury Press, 3rd edition, 2004).
- B Gordon-Taylor and S Jones, *Celebrating the Eucharist, A practical guide* (London: SPCK, 2005/2011).
- C. Hefling, C. Shattuck (eds), *The Oxford Guide to the Book of Common Prayer* (Oxford: OUP, 2006).
- C. Jones, G. Wainwright, E. Yarnold, P. Bradshaw (eds), *The Study of Liturgy* (London: SPCK, 1992).
- H. Miller, *The Desire of our Soul: a user's guide to the Book of Common Prayer* (Dublin: 2004).
- M. Perham, *New Handbook of Pastoral Liturgy* (London: SPCK, 2000).
- R. Thompson, *SCM Studyguide to the Sacraments* (London: SCM Press, 2006).

Semester: 2

Hours: 2 per week

Course Description:

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

Learning Outcomes:

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

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

Teaching and Learning Methods:

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

Assessment: 2,500 words of coursework.

Date; for Submission of Essay: 7 April 2015, noon.

Required or Recommended Reading:

The reports and resolutions of the Lambeth conferences; ARCIC agreed statements; the Church of Ireland/ Methodist Covenant; the Hard Gospel Report; the Porvoo Common Statement.

P. Avis, *The Identity of Anglicanism* (London: T&T Clark, 2007).

T. Barnard, W.G. Neely (eds), *The clergy and the Church of Ireland, 1000-2000* (Dublin: Four Courts, 2006).

MD Chapman, *Anglican Theology* (London: T&T Clark, 2012).

M.D. Chapman (ed), *The Anglican Covenant* (London: Mowbray, 2008).

G.R. Evans, J.R. Wright (eds), *The Anglican Tradition* (London: SPCK, 1991).

R. Gillespie, W.G. Neely (eds), *The Laity and the Church of Ireland 1000-2000* (Dublin: Four Courts, 2002).

P. Groves (ed), *The Anglican Communion and Homosexuality* (London: SPCK, 2008).

I. Markham, JB Hawkins, J Terry and LN Steffensen (eds), *The Wiley-Blackwell Companion to the Anglican Communion* (Chichester: Wiley-Blackwell, 2013).

W. Marshall, *Scripture, Tradition and Reason: A Selective View of Anglican Theology through the Centuries* (Dublin: Coulmba Press, 2010).

K. Stevenson, B. Spinks (eds), *The Identity of Anglican Worship* (Harrisburg: Morehouse, 1991).

M. Volf, *Free of Charge* (Grand Rapids: Zondervan, 2005).

K. Ward, *A History of Global Anglicanism* (Cambridge: CUP, 2006).

Church Leadership**TH8826****Maurice Elliott****Practicalities and
Practice****Semester:** 1 & 2**Hours:** 2 per week**Course Description:**

This module aims to provide students with a range of skills and tools to enable them to lead, motivate, enthuse and inspire groups of people effectively in a church setting. It aims to make students aware of their own leadership styles and to understand the potential impact of that style on others. This module will aim to ground these principles biblically and integrate them theologically. Students will be expected to put their classroom teaching into practice in their placement settings and to reflect on them subsequently both theologically and practically.

Learning Outcomes:

By the end of this module students will be able:

- Understand the role of vision in motivating groups, how it is constructed, refined and delivered.
- Articulate an understanding of their own leadership styles.
- Have demonstrated an understanding of and applied an effective methodology of conflict resolution between individuals and groups.
- Understand and, where appropriate, have applied the principles of effective delegation and staff management.
- Understand authority in the church and the giving and receiving of permission in a church that is episcopally led and synodically governed.
- Have led a key focused ministry initiative in a parish setting and have reflected on results and feedback.

Teaching and Learning Methods:

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

Assessment: Two coursework assignments of 2500 words each.

Dates for Submission:

Assignment 1 – 12 noon, Monday 12 January.

Assignment 2 – 12 noon, Tuesday 7 April.

Indicative Bibliography

Adair, J., *The Leadership of Jesus and its Legacy Today* (Norwich: Canterbury Press, 2001)

Boyd-MacMillan, E. & Savage, S., *Transforming Conflict*, (York: Foundation for Church Leadership, 2008)

Cladis, G., *Leading the Team-Based Church*, (San Francisco: Jossey-Bass, 1999)

Covey, S.R., *Principle-Centred Leadership*, (New York: Fireside, 1992)

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

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

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

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

Lawrence, J., *Growing Leaders*, (Oxford: Bible Reading Fellowship, 2004)

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

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

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

Pastoral Formation**TH8841
Homiletics****Maurice Elliott
Patrick McGlinchey****Semester:** 1 and 2**Hours:** 1 per week**Course Description**

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

Learning Outcomes

On completion of this module students will be able to:

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

Teaching and Learning Methods

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

Assessment

The course will be assessed in two ways:

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

Coursework Submission Date: 7 April 2015, noon.

Recommended Reading

- Ash, C., *The Priority of Preaching*, (Fearn: Christian Focus Publications, 2009)
 Day, D., *A Reader on Preaching*, (Farnham: Ashgate, 2005)
 Francis, L.J. and A. Village, *Preaching with All Our Souls* (London: Continuum, 2008)
 Fry Browne, T.L., *Delivering the Sermon*, (Minneapolis: Fortress Press, 2009)
 Pasquarello III, M. *We Speak Because We Have First Been Spoken* (Grand Rapids: Eerdmans, 2009)
 Robinson, H.W., *Expository Preaching*, (Leicester: Inter-Varsity Press, 1991)
 Stevenson, G. (ed), *The Future of Preaching* (London: SCM, 2010)
 Willimon, W.H. & Lischer, R. (eds.), *Concise Encyclopedia of Preaching*, (Louisville: John Knox, 1995)

Pastoral Formation Mini-Modules

During both semesters one and two, students participate in a series of mini-modules designed to teach important elements of their pastoral formation.

These modules are taught in rotation by a series of invited lecturers and staff members.

The mini modules taught in the second year are:

- Environment (R. Elsdon)
- Models of Evangelism (P. McGlinchey)
- Human Trafficking (Ruth Cooke, TBD)
- Ecumenical and Interfaith Issues (G. Kingston, N. Sloane, M. Jackson)
- Structures of Governance (P. Colton and J. Maxwell)
- Oral Communication (P. Sloane)

The integrated seminar is the final component of this course of mini-modules.

**Pastoral Formation
Theological Reflection**

**TH 8941
Formation for
Ministry**

Gordon Linney

Semester: 1 and 2

Hours: 1 per week

Course 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.
- Have an awareness of the impact of current social and economic thinking on ministry.

Teaching and Learning Methods:

Student-led discussions

Assessment Modes:

Participation and discussion leadership are required. Students will write a brief report of their presentation and the related discussion which will be included in their pastoral portfolio.

Pastoral Placement**TH 8841
Formation for
Ministry****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.**Course Description:**

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

Aims and Learning Outcomes:

On completion of this module participants will be able to:

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

Teaching and Learning Methods:

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

Assessment Modes:

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

Satisfactory completion of the placement will involve submission of the following:

- (i) ONE SERMON OR APPROVED ALTERNATIVE.
- (ii) ATTENDANCE and SATISFACTORY SUPERVISOR'S REPORTS from the supervising Rector.
- (iii) THEOLOGICAL REFLECTION (A 2,500 word assignment for the Leadership Module which involves sustained reflection on an aspect of the placement experience. Full details will be found in the placement guidelines which will be distributed prior to the beginning of the placement. The assignment must be submitted by the close of the placement.)

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

Pastoral Formation**Spirituality**

Maurice Elliott
Patrick Comerford
Katie Heffelfinger
Patrick McGlinchey

Semester: 1 and 2**Hours:** 1 per week**Course Description:**

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

Learning Outcomes:

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

Teaching and Learning Methods:

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

Assessment Modes:

Students are expected to attend each Monday morning session and submit one piece of written or creative work to their ministry portfolio. **In preparing this assignment for the pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.**

Recommended Reading:

Barry L. Callen: *Authentic Spirituality* (Grand Rapids: Baker, 2001).
 Andrew Clitherow, *Desire, Love and the Rule of St Benedict* (London: SPCK, 2008).
 Richard Leonard, *Movies that Matter: Reading Film through the Lens of Faith* (Chicago: Loyola Press, 2006).
 William Marshall, *O Come Emmanuel: a devotional study of the Advent Antiphons* (Dublin: Columba/APCK, 1993).
 Alister McGrath: *Christian Spirituality* (Oxford: Blackwell, 1999).
 David Runcorn: *Spirituality Workbook* (London: SPCK, 2006).
 Ross Thompson: *Spirituality in Season* (London: Canterbury Press Norwich, 2008).
 Andrew Walker (ed): *Spirituality in the City* (London: SPCK, 2005).
 Richard J. Foster & James Bryan Smith (ed): *Devotional Classics* (New York: Harper Collins, 2005)
 J.I. Packer & Carolyn Nystrom: *Praying: Finding our way from Duty to Delight* (Leicester: IVP: 2006)
 Kallistos Ware (ed), *The Jesus Prayer* (Crestwood, NY: St. Vladimir's Seminary Press, 1987).

Semester: 1 and 2

Hours: 2 per week

Course Description:

The course introduces basic Greek grammar, and short, simple texts. By the end of the course, students should be able to read a simple prose text and understand basic grammatical forms.

Teaching and Learning Methods:

Grammar class, two hours a week. Grammatical exercises will be set as homework. Students of a language should expect to put in some study of that language every day - it is far better to study a language for a short time every day than to have a marathon study session once per week.

Assessment Modes:

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

Required or Recommended Reading:

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

MTh Dissertation Guidelines

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

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

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

Dissertation Timeline:

Second Year: Seminars

From Topic to Research Question

Engaging Research Methods and Bibliography and Integrating Research into your Internship

Ethical Research Practices

Second Semester of Second Year:

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

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

Plenary proposal presentations and assignment of academic supervisor (May)

Third Year: Writing Year

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

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

Dissertation Proposal Guidelines

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

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

The Written Proposal

Students will submit a 2,500 word document no later than noon on 20 April, 2015. This document will conform to the following outline:

- Description of your research question and explanation of why it is of importance and interest. This section may include personal reflections on why the topic is of interest to you, but should also go beyond the personal to demonstrate why the research question is of interest in the broader sense (to the Church of Ireland, to mission in Ireland, or to Christian theologians, etc.)
- Discussion of how your research question demands an integrated approach or allows for integration.
- Discussion of how your research question is an appropriate one for your internship context and demonstration of how your internship context will contribute to your thinking on the topic.
- Discussion of the research methods to be employed and demonstration that you have or know how to acquire the skills necessary to carry out the research.
- Tentative outline of chapters and sub-sections including a rough breakdown of words per section. This outline should demonstrate both that you know roughly how you will break down and attack the writing process and that you are able to cover the necessary material within the word limit
- Indicative preliminary bibliography. You need not have already read all volumes on this list, but your list should show awareness of the types of sources that must necessarily be consulted for a comprehensive understanding of your topic.

The written proposal must be submitted to the CITI office with the dissertation proposal cover sheet included in this handbook. Two copies should be submitted.

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

The Proposal Plenary

On Wednesday 12 May all 2nd year students will present their proposal to their gathered community and the staff. Students will be given fifteen minutes each to describe their research proposal and to indicate its significance for the life of the church and an understanding of ministry and mission. Students will then answer questions from the students and the staff for a further fifteen minutes. The goals of these proposal presentations are several:

- That students may hear the breadth of research being conducted by their classmates and offer appropriate support and encouragement
- That students have an opportunity to clarify their proposals and receive instruction and helpful feedback prior to commencing research
- That staff may assess whether students are fully prepared to engage in the research proposed.

Proposal Assessment Grid

Viability (40pts):

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 (10pts):

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

Does the reader?

Clarity of Oral Presentation (10pts):

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 (40 pts):

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

Has the student shown awareness of potential for such integration?

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

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

For further information see the Dissertation details in the third year section.

CITI DISSERTATION PROPOSAL COVER SHEET

Name: _____

Student Number: _____

Year: _____

Title of Proposed Work: _____

Submitted To (Tutor's Name): _____

Supervisor Requested: _____

Student Signature: _____

(for office use only)

Date Received:

The Church of Ireland Theological Institute
Research Participant Consent Form

Title -

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

I have read the participant information sheet.

I have had an opportunity to ask all relevant questions.

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

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

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

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

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

Name

-

Address

(optional)

.....

Telephone (optional)

.....

Email (optional)

.....

Signed

.....

Date

.....

N.B. For any studies which may involve minors (i.e. research participants under 18 years of age) this written consent must be completed by either a parent or a legal guardian.

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

Personal Introduction

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

Study Title

Invitation Paragraph

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

Confidentiality Statement

All information provided shall be kept confidential. Save where there is a legal obligation to disclose information to a third party, or in the circumstances discussed below, the only people who may have access to the information provided are myself, my supervisor, and, if necessary, the external examiner. Collection of data, storage and processing of information shall comply with the requirements of the University of Dublin's compliance with the Data Protection Act (1988 & 2003) – see also <http://www.tcd.ie/foi/>. Information emanating from the research shall normally only be published in an unattributable, anonymised format or as part of an aggregate assessment except when the interviewee is an expert authority and/or public figure who gives permission for 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

All information gathered in the course of this research shall be stored for seven years and thereafter destroyed. It shall be securely stored in either a written or electronic format. 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 14.

Supervisor's Name and Contact Details

Pastoral Portfolio Requirements

SPIRITUALITY REFLECTION

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

Learning Outcomes:

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

Assessment:

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

Submission:

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

This work may 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 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 pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.

Piece of Reflective Writing on Integrative Seminar

As a component of your pastoral 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 paragraph 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 pastoral portfolio by 28 May at the latest.

In preparing this element for the pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.

Second Year Written Coursework Checklist

Core Strand Module Essays

To be submitted to the CITI office in duplicate with a cover sheet by noon on the first working day after the end of term, unless otherwise indicated. Cover sheet should clearly indicate the name of the module and the name of the lecturer for that module. All written work must also be submitted electronically in pdf format to assignment@theologicalinstitute.ie. This file must be saved using the following format for the filename: lecturer's name.student's surname.semester.year. So, for example: Heffelfinger.Collins.Autumn.2012.

AUTUMN

- Hermeneutics to the Modern Period
- Cosmology, Anthropology, and the Church
- Liturgy, Worship, and Spirituality
- Leadership – Due at end of placement

SPRING

- Hermeneutics Modern and Postmodern
- Theology and Ethics
- Anglican Studies in an Irish Context
- Leadership

Elements of Pastoral Portfolio

To be submitted to the CITI office in duplicate with a cover sheet by noon on the first working day after the end of the spring term, unless otherwise indicated. Cover sheet should clearly indicate the title given below and the lecturer's name as indicated below. **In preparing elements of the pastoral portfolio, students are encouraged to read the assessment criteria for the pastoral portfolio outlined on page 100.**

- 1 Sermon from Homiletics Class – Maurice Elliott and Patrick McGlinchey
- Integrative Seminar Reflection – Your Tutor – Due 28 May
- Theological Reflection – Maurice Elliott and Katie Heffelfinger
- 2 Placement Sermons – Patrick McGlinchey
- Spirituality Reflection – Your Tutor

Dissertation Proposal

The dissertation proposal should be submitted to the CITI office in duplicate with the designated cover sheet by noon on 20 April, 2015. The submission should include:

- Dissertation Proposal
- Sample Interview Questions (if required)
- Participant Information Sheet (if required)
- Participant Consent Form (if required)

Electives Not Being Offered in 2014-2015

CITI offers its elective modules on a rotating basis. The modules on the following pages are not being offered during the 2014-2015 academic year but will re-appear in coming academic years according to their relevant rotation.

Elective**TH 7865****Patrick McGlinchey****Developing New Communities of Faith**

Semester This module runs over two semesters and includes two weekend intensives.

Contact Hours 40

Course Description:

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

Learning Outcomes:

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

- Engage with 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 and Groups, Fieldtrips in Northern Ireland and the Republic

Assessment:

Two 2,500 word essays to be submitted at the end of the first and second semester.

Required or Recommended Reading:

- H. Richard Niebuhr, *Christ and Culture* (New York: HarperOne, 2001)
 David Goodhew, Andrew Roberts and Michael Volland, (*Fresh: An Introduction to Fresh Expressions and Pioneer Ministry* (London: SCM Press, 2012)
 David Stroud, *Planting Churches – Changing Communities: A Hands On Guide to Successful Church Planting* (Milton Keynes: Authentic, 2009)
 Stuart Murray, *Planting Churches: A Framework for Practitioners*, (Milton Keynes: Paternoster, 2008)
 Graham Tomlin, *The Provocative Church* (London: SPCK, 2004)
 Michael Moynagh, *Church for Every Context: An Introduction to Theology and Practice*, (London: SCM Press, 2012)
 D.A. Carson, *Christ and Culture Revisited* (Grand Rapids: Eerdmans, 2012)

Elective**TH7866
Biblical Hebrew****Katie Heffelfinger****Semester:** 1 and 2**Hours:** 2 per week**Course Description:**

This module introduces students to basic Hebrew grammar. By the end of the module students should be able to identify grammatical forms, understand the way these forms impact meaning, translate simple prose with helps, and apply their understanding of Hebrew to their exegetical work.

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.

Required or 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 listed 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.

MTh Year 3

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

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

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

Tutorial Groups: Students will meet in peer-facilitated spirituality groups during the weekly tutorial meeting time.

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

MTh Year 3 Assessment

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

- The dissertation
- The pastoral portfolio.

Each of these will be assessed in two modes:

- On the basis of written submission
- Via a *viva voce* examination.

In the case of the dissertation 25 ECTS are awarded for the written submission and 5 ECTS are awarded for the *viva voce*. The *viva voce* examinations will take place on 5 & 8 June.

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

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

Internship

The Concept of Internship

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

Weekly Parish Programme

Sunday Duty

Interns are expected to:

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

It is a matter for Training Clergy to decide how many services Interns should attend on Sunday. Interns are required to devote two days to study, research and writing their dissertation and should have one free day each week. During the remaining three days, Interns are expected to complete seven sessions of practical ministry under the direction of the Training Clergy. One of these sessions will be attendance at a weekly team meeting and/or a one-to-one meeting between the Training Clergy and the Intern.

As far as possible in the allocation of intern placements, students will continue to reside in their own accommodation. However, when an intern has, because of distance, to live in a house in the placement parish, the rent of that house will be paid by the RCB. Interns will have a break from the internship for one week after Christmas and Easter. In addition to the monthly Internship study weeks in CITI there will be two reading weeks:- 3-7 November, 2014 and 16-20 February 2015. Sunday visits to curacy parishes will be announced nearer the time.

Final Assessments

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

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

Internship

Outline of Residential Weeks

Monday	Tuesday	Wednesday	Thursday	Friday
9-10 Spirituality (Chapel)	9-11 Exegesis	Tutorial Groups	9:15-12:30 Practical Programme (1)	9:15-12:30 Practical Programme (3)
Day de- voted to dissertation Research/ Writing	11:30-12:30 Theological Reflection	Day de- voted to dissertation Research/ Writing	2-4:30 Practical Programme (2)	
	Dissertation Research/ Writing			

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

PRACTICAL SEMINARS 2013/14 – Full-Time

1 = Thursday morning 9.15am – 12.30 (coffee 10.30am – 11.00am)
 2 = Thursday afternoon 2.00pm – 4.00pm (coffee 3.15pm – 3.30pm)
 3 = Friday morning 9.15am – 12 noon (coffee 10.30am – 11.00am)

September 18/19	(1), (2) & (3)	Hospital Visiting, Palliative Care, Loss, Bounda- ries etc	Revd Bruce Pierce
October 9/10	(1) & (2) (3)	Ministry to Young People Confirmation	Greg Fromholz Andrew Brannigan
November 13/14	(1) & (2) (3)	Children's Ministry All-Age Worship	Lynn Storey and Jill Hamilton Revd Cliff Jeffers
December 11/12	(1) & (2) (3)	Funerals & Rites of Passage Time Management & Admini- stration	Revd Daniel Nuzum Revd Ted Woods
January 15/16	(1) (2) (3)	Issues around suicide Ministering to those with depres- sion Trauma – Victim & Minister	Revd Andrew Rawding Revd Dr Scott Peddie Colleen Brown
February 12/13	(1) & (2) (3)	The Pastoral Care of Marriage Interchurch Marriage	Glynis Good and Diane Morris Ken Dunne
March 5/6	(1), (2) & (3)	Clergy Family Stress	Jill Hendron & Revd John Alderdice
April 16/17	(1) (2) & (3)	Portfolio Vivas	
May 14/15	(1) (2) (3)	Curacy Interviews Training day for Clergy & In- terns Feedback for finishing interns	Revd Diane Clutter- buck Revd Jennifer McWhirter
June 5 & 8	(1), (2) & (3)	Dissertation Viva Voces	

MTh Dissertation Guidelines

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

Dissertations will be assessed for their clarity of research agenda and argument, integration of elements from all three strands, and critical skill and depth of insight in discussion of sources from all three main strands of the MTh (see attached assessment grid). **Written dissertations must be submitted to the office with the dissertation cover sheet by noon on 7th April. See further submission guidelines in this handbook.**

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

Dissertation Timeline:

Second Year: Seminars

From Topic to Research Question

Engaging Research Methods and Bibliography and Integrating Research into your Internship

Ethical Research Practices

Second Semester of Second Year:

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

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

Plenary proposal presentations and assignment of academic supervisor (May)

Third Year: Writing Year

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

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

Dissertation 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 are normally advised to allow at least a week between submitting a draft and scheduling a meeting, to allow the supervisor to read and respond. 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.

Supervisors may indicate if writing is unclear, ungrammatical or misspelled, but it is the responsibility of the student to rework the material such that it is appropriate.

Students will submit their research consent forms and draft questionnaires to the supervisor before undertaking primary field research. In addition, students should turn in any interview notes upon completion of the dissertation.

For part time dissertations, the same number of contact hours and policies apply, but should be spread over the two year period on the basis of equivalence.

Bearing in mind the three strands and the extent of the dissertation, bibliography should normally include no fewer than 80 sources.

Dissertation Submission and Binding Regulations

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

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

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

Physical Structure: The final typescript should include (in this order):

Title page, including title and author

Declaration (see below)

Acknowledgements (if any)

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

Table of Contents

Chapter One

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

Conclusion

Bibliography

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

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

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

Declaration

The Declaration after the Title page should state:

DECLARATION

I certify that this dissertation, submitted in partial fulfilment of the requirement for the degree of M.Th., 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.

Signed:

Date:

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

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

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

Submission and presentation of Dissertation

One soft or spiral-bound copy (e.g., ring bound), which will not be returned, must be submitted. One electronic copy must also be sent to assignment@theologicalinstitute.ie. Please save this file as a pdf document. This can be easily achieved in Microsoft Word 2010 through the ‘save as’ function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialogue box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialog box allowing you to select where on your hard drive to save the pdf file. For the file-name please use the following format: Supervisor’s name. student’s surname. Dissertation. So, for example:

McGlinchey.O’Connell.Dissertation. Following the acceptance of the dissertation, i.e. after the *viva*, a hard bound copy must be submitted. The hard-bound copy will be retained for general use by the RCB library. This copy must be accompanied by two further loose copies of the Abstract.

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

Spelling, grammar etc.

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

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

The style of your dissertation should conform to the Braemor Study Series Style Guide throughout.

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

Binding Regulations

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

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

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

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

Instructions for Creating a Single pdf Document

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

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

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

All electronic copies of dissertations will be processed through Turnitin, a plagiarism detection software programme, and will be retained as a back-up copy of your work.

CITI DISSERTATION COVER SHEET

Submission deadline 7 April, noon

Name: _____

Student Number: _____

Year: _____

Title of Work: _____

Primary Strand: _____

Submitted To (Supervisor's Name): _____

Date uploaded to Turnitin: _____

Student Signature: _____

(for office use only)

Date Received:

Dissertation Assessment Grid

Integration (20 pts)

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

Integration is natural and grows out of argument

Integration demonstrates strong work in all areas

Integration exhibits excellence in synthetic thinking

Research and Writing (10 pts)

Research question, hypothesis and thesis are clear and compelling

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

Project exhibits sufficiently comprehensive and critical engagement with sources

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

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

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

Area of Primary Focus: Biblical, Pastoral, Theological (circle and mark out of 30)

Biblical (20 pts)

Engages in an insightful, critical and exegetical manner

Demonstrates awareness of interpretive issues

Engages critically and helpfully with a significant range of secondary sources

Integrates Biblical insights into proposed practical outcomes

Pastoral (20 pts)

Engages with ministerial realities

Demonstrates awareness of missiological context

Draws critically from secondary sources

Integrates where appropriate with the internship experience

Connects with relevant models of pastoral care

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

Theological (20 pts)

Engages with the main theological texts associated with the theme

Shows awareness of the major interpretive issues and demonstrates measured judgment

Evidences awareness of how the major theological traditions (particularly the Anglican) treat the theme.

Integrates theological insight with the biblical and the pastoral

Demonstrates thorough engagement with Reason, Tradition and Experience.

Viva Voce Examination for Dissertation

The *viva voce* examination on your dissertation is your opportunity to further discuss your thesis and to showcase your research and findings in verbal form. The examination will last for 30 minutes. During that time the external examiner will ask you a range of questions in order to further assess your work as well as your ability to talk about your work, your familiarity with your work, and your ability to think and reason on your feet about your work. You will be accompanied by your supervisor during the examination. However, your supervisor is there in a supportive capacity and will neither ask nor answer questions. You are permitted to take a copy of your dissertation into the examination room. A helpful publication on preparing for your *viva* written for doctoral students at the University of Leicester may be downloaded from <http://www2.le.ac.uk/offices/ssds/sd/pgrd/resources/viva>. 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 5 & 8 June.

Questions You Might Be Asked:

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

How did you decide to research this particular question?

Describe the development of your thinking as the research progressed.

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

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

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

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

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

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

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

Dissertation Viva Assessment Areas

The viva will assess your oral discussion of your work:

Oral Presentation

The student is able to clearly articulate 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.

PORTFOLIO SUBMISSION COVER SHEET

STUDENT NAME:

TUTOR:

DATE:

STUDENT'S SIGNATURE:

Please ensure that all of the following are included in your portfolio before submitting two soft bound copies to the office with this cover sheet by **12 February, noon**.

Spirituality

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

Homiletics

- Select any four 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 Learning Journal Instruction Page)

- Learning Journal

Assessment Criteria for the Pastoral Portfolio

Spirituality:

- Can 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 predetermined 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.

Learning Journal

Reflective writing is a means of examining our thoughts and learning more about what we learn through experiences. During your internship you are required to keep a reflective learning journal. This is an opportunity to practise the skills of theological reflection as issues arise in your internship. You may write in your journal anytime that you discern a need to reflect theologically on some ministry task, setting, issue, or experience. You may find that you use your journal more than once a week. However, we strongly recommend that you set aside a particular time each week to write in your journal in addition to any others.

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

The submitted work: You are required to submit your learning journal as part of your pastoral portfolio. If you have been an avid journal user, you may need to select from your entries. You may also find that you need to organise some of your entries if there are written in a stream-of-consciousness style. Organise your entries around naming the issue, examining other viewpoints, incorporating insights from Bible, tradition, experience, etc., and action points / resolutions. Aim for 500 words per month for September through February (3,000 words total). Submitted entries should be type-written and submitted in duplicate.

MTh Part-Time

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

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

M.Th. Part-Time Weekends

Students in the part-time M.Th. 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.

Weekend Template	Friday	Saturday	Sunday
Morning		Bible Study Groups Core Module – 2 hrs	Spirituality/Silence Homiletics Worship
Afternoon	Arrive	Formation for Ministry – 2 hrs Peer Groups	Depart
Evening	Worship Core Module – 2 hrs	Worship Free Time	

Part Time Weekend Dates 2014-2015

The dates of the weekends for 2014-2015 are as follows:

September 12-14

October 10-12

November 7-9

December 5-7

January 9-11

February 6-8

March 6-8

April 17-19

May 15-17

Beginning and End Dates for Modules

Module 1: Mission, Culture and Social Context (5 ECTS)

Start 15 September

Taught inputs during October and November residential weekends.

Complete by 5 December, 7pm (essay deadline)

Module 2: Pastoral Studies (5 ECTS)

Start 5 December

Taught inputs during December and January residential weekends

Complete by 6 February, 7pm (essay deadline)

Module 3: Elective [Reconciliation or Church History] (10 ECTS)

Start 6 February

Taught inputs during February, March, April and May weekends.

Complete by 22 May, noon (final essay deadline), interim deadlines to be determined by module coordinator.

	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
Fri 7-9.15	Intro Wknd	Missiology PMcG	Missiology PMcG	Pastoral Studies PMcG	Pastoral Studies PMcG	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford
Sat 10-12.30	Intro Wknd	Missiology PMcG	Missiology PMcG	Pastoral Studies PMcG	Pastoral Studies PMcG	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford	Electives: Reconcilia- tion— A.Pierce Church His- tory—P. Comerford
Sat 1.30- 3.30	Intro Wknd	Ecology R. Elsdon	Ecology R. Elsdon	Ecology R. Elsdon	Ecumenics and Interfaith G. Kingston	Ecumenics and Interfaith G. Kingston	Ecumenics and Interfaith G. Kingston	Integrated Seminar Staff (2-5 pm)	Dissertat'n Proposals Staff
Sat 4.00-5.15	Intro Wknd	Th Ref 1 ME/KH Th Ref 2-4 GLinney	Th Ref 1 ME/ KH Th Ref 2-4 GLinney	Th Ref 1 ME/ KH Th Ref 2-4 GLinney	Th Ref 1 ME/ KH Th Ref 2-4 GLinney	Th Ref 1 ME/ KH Th Ref 2-4 GLinney	Th Ref 1 ME/ KH Th Ref 2-4 GLinney	Integrated Seminar Staff (2-5 pm)	Year Review
Sun 9-10	Intro Wknd	Spirituality of Hymnody KH	Reformation Spirituality PMcG	Advent Spiritu- ality PC	Spirituality of ICON E. Heaslip	Scripture Exposition CCooney	Spiritual Disciplines PMcG	<i>Lectio Divina</i> KH	Evangelical Spirituality ME
Sun 10.15- 11.15	Intro Wknd	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH	Homiletics Yrs 1-2 ME Exegesis Yrs 3-4 KH
Add. Courses		Readers' Training	Foundat'n Course			Readers' Training			

Part Time Internship

The part time internship will be completed over 2 years. It will include a minimum of 19 weekends a year – to include 9 weekends in CITI (Friday evening and Saturday) and 10 Sundays- preaching 6 times a year.

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

PART-TIME SEMINARS 2013/14

Session (1) Friday 7.00pm -9.00pm

Session (2) Saturday 10.00am – 12.30pm (Coffee 10.30am- 11.00am)

Session (3) 2.00pm – 4.00pm (Coffee 3.15pm– 3.30pm)

Sept. 12/13	Biblical Seminars	Katie Heffelfinger
Oct. 10/11	(1) Trauma—victim & minister (2) Issues around suicide (3) Ministry to those with depression	Colleen Brown Rev. Andrew Rawding Rev. Dr. Scott Peddie
Nov. 7/8	Biblical Seminars	Katie Heffelfinger
Dec. 5/6	(1), (2) & (3) Clergy family stress	Jill Hendron
Jan. 9/10	Biblical Seminars	Katie Heffelfinger
Feb. 6/7	(1) Interchurch marriage (2) & (3) Free time to work on dissertation	Ken Dunne
Mar. 6/7	Biblical Seminars	Katie Heffelfinger
Apr. 17/18	(1) Confirmation (2) Portfolio vivas (2nd yr. interns only) (3) Feedback	Andrew Brannigan Rev. Jennifer McWhirter
May 15/16	Biblical Seminars	Katie Heffelfinger
June 5 & 8	Dissertation Viva Voces (2nd yr. interns only)	

Part-Time Portfolio

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

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

- 1 Spirituality submission every two years in years 1-4
- 1 Spirituality submission written out of the internship experience
- 1 Integrative seminar reflection every two years during years 1-4
- 2 Sermons—either from homiletics class or placement per year
- 1 Theological reflection report per year

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

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

Spirituality—three reflections

Homiletics—Any four sermons including class, placement and internship sermons

Integrative Seminar—one reflection

Internship Reflection (see Learning Journal Instruction Page)
To be written during the internship

Part Time Coursework Submission Policy

1. All submitted work (electronic and hard copy) must be sent to the CITI office by the date and time listed as the coursework deadline on page 104.
2. All work must be submitted as an electronic copy. This file should be sent to assignment@theologicalinstitute.ie by the deadline specified for the module. Please save this file as a pdf document. This can be easily achieved in Microsoft Word 2010 through the save as function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialogue box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialog box allowing you to select where on your hard drive to save the pdf file. This file must be saved using the following format for the filename: lecturer's name.student's surname.semester.year. So, for example: Hef-felfinger.Collins.Autumn.2012. In the case of dissertations the word Dissertation takes the place of semester and year in the filename.
3. 2 hard copies of all work must also be submitted. Work may be submitted in hard copy format with cover sheet up to 7PM on the due date when the due date falls on the Friday of a residential weekend. The final assessment of the academic year does not fall on the Friday of a residential weekend. For this deadline, hardcopies that are delivered in person must arrive into the CITI office by noon on the due date. Hard copies may also be submitted by post. When the postal option is used, standard post is acceptable and the date stamp from the postal service will serve as proof of submission by the deadline date.
4. All written work will be inspected using the plagiarism detection software Turnitin. Please see the plagiarism policy in the general coursework regulations for further details on CITI's plagiarism policy.

General Institute Policies

Self Appraisal

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

Email

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

Safeguarding Trust and Security Clearance

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

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.

Turnitin

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

Clerical Robes

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

Only full time students receive a grant towards their robes. It is assumed part-time students can fund their own as they continue in their employment while training. There are many clerical suppliers where robes may be obtained; examples include: Hunter Ferguson

www.churchwearireland.com , J and M sewing www.jandmsewing.com, Wippells clerical wear www.wippell.com and Hayes and Finch, <http://www.hfited.com/home.asp>. *However, please note this is not an exhaustive / recommended list* and it would be advisable to check in one's local business directory and internet sites for other clerical outfitters as range and prices can differ greatly between suppliers.

Security

The Institute is checked for lights out and that all windows are secured at approximately 22.00hrs. In the event of any student using a room after that time please ensure that the lights are turned off and the windows and doors leading to the exterior are securely locked. Security is a serious issue and it is the responsibility of all students to be vigilant for both your own safety and the security of your personal belongings, and that of your fellow students in the Institute. Particular attention is drawn to students who are on the ground floor. Please ensure that your windows are not left open during a prolonged absence. If you are leaving your room, it is your responsibility to ensure that it is secure. With particular regard to security, the Institute thank you for your vigilance. The Institute cannot be held responsible for items that go missing from your accommodation if the room is not secured in the correct manner. Please also familiarise yourself with the conditions of residence document.

M.Th. Marking Criteria

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

Marking Criteria

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

- 1. Presentation and style.** This refers to both the physical presentation of the essay and the style of writing. It includes: spelling and grammatical competence; the clear, consistent and comprehensive presentation of references and bibliography; the clarity, lucidity and vivacity of a student's writing skills.
- 2. Structure.** This involves the organization of the material into logical and coherent sections for analysis, with a clear thread of argument throughout.
- 3. Argument and critical analysis.** This refers to the way that the argument is advanced and how the analysis is developed according to common academic norms as appropriate to the piece of work. For example: the ability to describe accurately and discuss succinctly relevant information and ideas; the ability to summarise, integrate and evaluate debates found in the academic literature; the ability to understand and reflect on theoretical and/or abstract material; the ability to identify and evaluate assumptions and contextual factors; the ability to manipulate ideas critically; the ability to engage with complex arguments and a variety of viewpoints; the ability to sustain and develop a focused argument; the ability to address issues in fresh ways; the ability to offer original ideas or insightful interpretations.

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

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

M.Th. 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. A pass mark is from 40 to 69 inclusive. An essay marked 70 or above is in the Distinction class.

Grades are determined by judgements 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. Insofar as is possible, feedback on assignments will be returned to students within one month of the course-work deadline.

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 letter confirming their final essay marks following the Court of Examiners.

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

Coursework Regulations for all CITI Students

The following rules are those of the Department of Religions and Theology, T.C.D., shortened and with adaptations.

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. An essay writing hand-out is available from the secretary of the Department Religions and Theology, T.C.D. See also the marking criteria in the preceding section, for more detail.
2. When you write an essay do not reproduce other peoples' work without clear acknowledgement. This rule should be followed with all the material you use in your work, whether it consists of original sources, secondary reading or even other students' essays. **Unacknowledged copying is plagiarism;** it is considered an extremely serious offence and may lead to sanctions imposed by the University [For fuller details **see further pages 121 and following.**] 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 guidebook. **The essay deadline for core modules is noon on the first working day following the end of the academic term** (Typically Monday unless Monday is a public holiday). Failure to meet these deadlines will result in a penalty of 10% of your total mark being deducted per week . If there is a good reason why you will not be able to make the deadline you will need to request a revised deadline from the appropriate lecturer **before** the original deadline. Revised deadlines will only be granted in exceptional circumstances and in the case of illness you should provide a doctor's certificate. **Students should be aware that extensions are for extraordinary circumstances and should not be used as a matter of course to compensate for poor time management.** Daphne Metcalfe has a five euro note for the first student to draw this notice to her attention.

5. Learning to write clear, succinct and well-structured essays is an important part of your course and so you should adhere to the specified word-limits. Lecturers may penalise your work if it is too short or refuse to read material greatly beyond the limit. **Students are strongly urged to avail of the services of TCD's Student Learning Development department in this regard. A full timetable of workshops and resources is available at <http://studentlearning.tcd.ie>**
6. At the front of every essay you should place the completed **Assignment Cover Sheet**. A copy of the cover sheet is included in this handbook. The name of the module (in the space marked worked submitted for) and lecturer's name should be clearly indicated on the cover sheet. For spirituality and integrative seminar submissions, your tutor's name should be listed in the space marked lecturer.
7. Every essay should be typed or word-processed .
8. All essays must be delivered to the office by 12pm on the due date. Essays that are delivered after 12pm will be deemed as a late entry. You are required to hand in two hard copies and a further electronic copy . The electronic copy must be sent to assignment@theologicalinstitute.ie. Please save this file as a pdf document. This can be easily achieved in Microsoft Word 2010 through the save as function. If you are using an older version of word, you need to print the file to pdf. This also creates an electronic pdf file. Open the print dialog box as you usually would for printing. In the printer name drop down menu, select CutePDF writer and click OK. This will open up a dialog box allowing you to select where on your hard drive to save the pdf file. Each of the hard copies must have an assignment coversheet attached, which is fully and properly completed. Students should also retain personal copies of all work submitted. Essays are not to be submitted to the individual lecturers.
9. When you hand in essays it is your responsibility to keep a copy (and when writing essays on a word-processor remember to back up your work frequently).
10. Instructions for coursework from tutors should be observed and attention paid to layout, footnotes, bibliography etc. The Dissertation must be submitted in dissertation format, guidelines for which are provided in this handbook. Please see further the Braemor Study Series Style Guide and use it for all academic work.

11. 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.
12. **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 resubmission 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 page 34 for regulations regarding assessment and progression.

**THE CHURCH OF IRELAND THEOLOGICAL INSTITUTE
COURSEWORK COVER SHEET**

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

(To be completed by the student)

NAME:.....

STUDENT NUMBER:

YEAR:.....

WORK SUBMITTED FOR :.....

LECTURER:.....

TITLE OF WORK:.....

DATE WORK DUE:.....

DATE SUBMITTED TO TURNITIN:.....

SIGNED:.....

(First Marker)

COMMENTS:

Signed: _____

Date: _____

(Second Marker)

COMMENTS:

Signed:

Date:

Study Skills for CITI Students

General Recommendations:

1. Know Your Study Style –

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

2. Know the Specific Needs of Your Module –

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

3. Dedicate Regular Time –

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

4. Read Actively –

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

5. Review Often –

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

6. Allow “Steeping” Time –

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

Where to Go for Help:

1. Raise specific concerns with your lecturer early in the module. He or she may have specific suggestions for you related to your particular needs and the content of the module.
2. Make use of the resources available to Trinity students through the learning services office. Information about these services is available on their website: <http://www.tcd.ie/CAPSL/students/learning>. Further help, including workshops and one to one sessions is available through the student learning department: <http://student-learning.tcd.ie>.

Plagiarism

These Rules can be found in The University of Dublin Calendar

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

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

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

Plagiarism can arise from actions such as:

(a) copying another student's work;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

75 If the offence can be dealt with under the summary procedure, the head of school will recommend to the Senior Lecturer one of the following penalties:
(a) that the piece of work in question receives a reduced mark, or a mark of zero; *or*

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

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

77 The director of teaching and learning (undergraduate) 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.

Braemor Studies Style Guide

Adapted from Publication Guidelines *for the Braemor Studies Series*



1. Form

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.

Sub-headings and section breaks are advisable for breaking up text and making it easy to read. Sub-headings may be written in bold.

2. Capitals

Please keep capitals to a minimum. Use them 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, when you are referring to a bishop, or a rector, or a diocese use lower case.

The institutional Church should have a capital C, but for a church building, use lower case c. So for example, the Methodist Church in Ireland and

Whitechurch parish church.

Capitals when referring to the Bible, but in other instances please keep it to a minimum.

3. Punctuation

Use full stops to end sentences or abbreviations.

Keep semi-colons and colons to a minimum. Short sentences are best.

Don't punctuate contractions, so for example, use St for Saint (not St.) and Revd for Reverend (not Rev.) and Rt Revd for the Right Reverend (not Rt. Rev.).

In references, use p followed by a space (no stop) for a single page reference and pp (no stop) for several pages: e.g.

p 101

pp 101-102

It is particularly important to check these in all footnotes before the text is submitted.

4. Dates

Please give dates both in the main text and footnotes in full form, such as 1 January 2014.

For successive years, please give full years, such as 2013-2014.

5. Numbers (including percentages and money)

Spell out all numbers under the number ten – e.g. six, eight, nine, ten – except for percentages and sums of money which should be written thus: 9% or €6. Give numbers more than 11 in figures – e.g. 11, 15, 117. Set out sums of money in the form: €10.6c.

6. References

All references are to be given as footnotes only.

A reference number should appear in the text as superscript after punctuation. For example after a fullstop.¹ or after a comma,¹ with the corresponding reference details in the footnotes below on the same page.

Authors and editors of works should be given as they are cited on the published work. The Christian name or names, or initials, should come before the title of the book, followed by a comma, e.g. James Smith, or J.H. Smith, .

In footnotes and in the bibliography, book titles and other printed items should be given in *italics*. Capitals should be used for book and article titles except for prepositions such as with, as, the, of, in etc. Each title should then be followed by the place and date of publication, and details of the publisher. Where relevant include the page reference details (see section 3 above for how to use p and pp).

In the bibliography, you should create different sections for primary sources (if you used any) such as archives in a repository; newspapers; all other printed materials including books and articles; a section for websites and podcasts; and finally other media – including film, tv or radio programmes, which should include the date and channel on which an item was broadcast (for further guideline on the latter see the examples below).

The bibliography entries should follow the same style as the footnote entries with one exception. The author's surname should appear first and be separated from the author's Christian name by a comma. A full stop should follow the author's Christian name. The bibliography should be alphabetised by author's surname and this change makes such alphabetisation more straightforward.

Some examples of book references:

P. Lynch and J. Vaizey, *The Guinness Brewery in the Irish Economy 1775-1876* (Cambridge, Cambridge University Press, 1960), p 108.

Stephen Burns, *Welcoming Asylum Seekers – Struggles and Joys in the Local Church* (London, Church of England Publishing, 2004), pp 6-11.

Alistair James Morrison, *The New Masculinity Movement: a Viable Model for Engaging Men with God and the Church?* (Dublin, Church of Ireland Publishing, 2013).

When a book is edited, just add (ed.) or (eds) after the author name: T.C. Barnard and W.G. Neely (eds), *The Clergy of the Church of Ireland 1000-2000: Messengers, Watchmen and Stewards* (Dublin, Four Courts Press, 2006).

When a book is a commentary, cite as on title page, e.g. Michael J. Wilkins, *Matthew: The NIV Application Commentary* (Grands Rapids, Michigan, Zonderman, 2004).

In the case of commentaries, much confusion can be caused by the series title, which is often as prominent as the book title. The title of the book itself will often be the same as the biblical book that the commentary is about e.g., *Luke* or *Isaiah 40-55*. This title is what should be listed as the title in your footnote. The series title (and volume number if relevant) is additional information that should be included inside the parentheses as in the following example:

John E. Goldingay, *Daniel* (Word Biblical Commentary 30, Dallas, Texas, Word Books, 1989).

When a book is a dictionary, cite as on title page, e.g. Kevin J. Vanhoozer (General ed.), *Dictionary for Theological Interpretation of the Bible* (Grands Rapids, Michigan, Baker Academic, 2005).

When a book is translated include translators after author/editor, e.g. Dietrich Bonhoeffer, *The Way to Freedom. Letters, Lectures and Notes from the Collected Works*, volume ii, translated by Edwin H. Robertson and John Bowden (London, Collins, 1966).

For articles, please follow the author and title information but put the title in single quotation marks, followed by the word in, and then follow with the name of the journal or magazine in which they appear, together with date or volume number and the page references as these examples show:

Examples of articles:

Richard Bauckham, 'Theodicy from Ivan Karamazov to Moltmann', in *Modern Theology* 4, no. 1 (1987) pp 83-97.

Damian Byrne, 'Battle of the Bottle', in *Spiked Life*, 17 April 2003, pp 223-265.

John McDowell, 'The Decade of Commemorations: Listening Carefully to the Whole Story', in *Search: A Church of Ireland Journal*, 35.3 (Autumn, 2012), pp 153-155.

Richard Clarke, 'The clergy and disestablishment', in T.C. Barnard and W.G. Neely (eds), *The Clergy of the Church of Ireland 1000-2000: Messengers, Watchmen and Stewards* (Dublin, Four Courts Press, 2006), pp 169-185.

In footnotes, the first time that you refer to a book or article, give the details in full, and thereafter you can shorten this with meaningful contractions. Note that book title contractions should be given in italics, followed by a comma before the page reference as these examples demonstrate:

Lynch and Vaizey, *Guinness Brewery*, pp 20-25.

Burns, *Welcoming Asylum Seekers*, p 20.

Morrison, *New Masculinity Movement*, p 10.

Do not use italics for contracted article details just put a contracted title into quote marks as these examples show:

e.g. Bauckham, 'Theodicy' p 83.

Byrne, 'Battle of the Bottle', p 225.

McDowell, 'Decade of Commemorations', p 155.

In the case of unpublished material, the title should be placed in inverted commas with as much detail about the source as possible, as in the following example:

Richard Bauckham, 'The Cross and Human Suffering: An Atonement Seminar'. Unpublished lecture delivered at the Church of Ireland Theological Institute, 13 April 2011.

Lectures and interviews should be treated as unpublished material. Clearly

identify your source, even if that is ‘anonymous interview by author’ and give appropriate information.

Websites and podcasts should be cited in full between these marks < > marks leaving a space before and after each marker:

< <http://www.ireland.anglican.org/> >

Where there is an article or other source on a website, give the details first followed by the accurate webpage link and when the source was accessed:

Church of Ireland Mission Statement

< <http://www.ireland.anglican.org/index.php?do=information&id=170> > (accessed 2 May 2011).

The version of the Bible used should also be included, ideally at the beginning of the bibliography, e.g.:

All biblical references used in this work are from the *New International Version* (London, 1988).

For Film, DVD, tv/radio follow these standard format practices:

Film Format: *Movie Title*. Dir. Director’s Name. Perf. Names of Key Actors (If Desired). Studio or Distributor, Year of Release. Medium of Publication.

Example:

Ferris Bueller’s Day Off. Dir. John Hughes. Perf. Matthew Broderick, Alan Ruck and Mia Sara. Paramount Pictures, 1986. Blu-Ray.

Television and radio programmes:

Format: *Title of programme*, Year, type of recording, Broadcaster, Place, date.

Examples:

The History Show, radio programme, RTE Radio 1, Dublin 1 August 2012.
or

[*Paisley: Genesis to Revelation - Face to Face with Eamonn Mallie*](#), television programme, BBC1 NI, 13 January 2014.

7. Quoting from references

Quotations of less than five lines should be contained within the normal text in single quotation marks or inverted commas: e.g.: ‘To be or not to be, that is the question.’ Note the quotation comes after the punctuation – in this case a fullstop.

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

Apart from faith in God there really is nothing to be said for the notion of human equality [and] men do not seem to be equal in any respect, if we judge by the available evidence...if we are all children of one Father, then all are equal heirs of a status in comparison with which the apparent differences of quality and capacity are unimportant.

Use double inverted commas for quotations within quotations, for example: ‘Witnessing the accident, Mr Smith called the police and relayed the request of the other bystanders: “Ambulance please, as quickly as possible”’.

In the case of biblical quotations please supply the biblical text in full, followed by chapter and verse thus: Genesis 1:1 (not Gen. ch; 1. v. 1). Where you give a biblical reference in the text please put in brackets. For example: ‘Do not be conformed to this world, but be transformed by the renewing of your minds so that you may discern what is the will of God – what is good and acceptable and perfect’ (Romans 12:2).

8. Problem words

- Use –istion (rather than –ization) e.g. capitalisation (not capitalization)
- Use –ise (not ize) e.g. realise (not realize)

Use -ism (not –izm) e.g. schism (not schizm)

9. 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!

10. Permissions

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.

Susan Hood
Publications Officer
March 2014