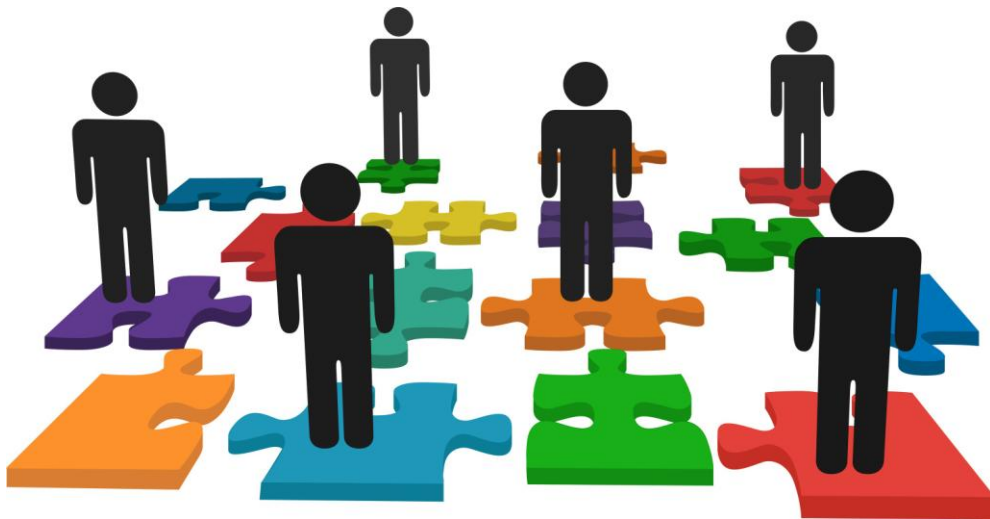


The Initial Ministerial Education Handbook



2011-12

Theological Institute of the Scottish Episcopal Church



**GENERAL SYNOD OF THE SCOTTISH EPISCOPAL CHURCH
SCOTTISH CHARITY No SC015962**

THE TISEC IME HANDBOOK 2011-12

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List of Abbreviations

In common with many other organisations, there are myriad abbreviations which are used at TISEC. They are each spelled out in full when they first occur in this handbook, but for convenience the more common ones are listed here alphabetically.

AP(E)L	Accreditation of Prior (Experiential) Learning
CVF	Churches' Validation Framework ('Ministry Division Validation')
ICC	International Christian College (Glasgow)
IDP	Individual Development Plan
IME	Initial Ministerial Development
MDC	Ministry Development Committee
QFP	Quality in Formation Panel
RWE	Residential Weekend
SCQF	Scottish Credit and Qualifications Framework
SEC	Scottish Episcopal Church
SHE	Scottish Higher Education
TISEC	Theological Institute of the Scottish Episcopal Church
YSJU	York St John University

INTRODUCTION

Our underlying ethos

TISEC is a learning, worshipping community, encouraging and discerning the gifts and vocation of all our students. Our primary aim is formation for authorised public ministry, which is seen as engagement with God's mission. Through formation we seek to foster growth in Christian discipleship, service, and witness; and we seek to form women and men so that they may exercise ministry in a competent and confident fashion, whilst seeing their education and training as part of a lifelong process.

TISEC Staff

Welcome to the Theological Institute of the Scottish Episcopal Church (TISEC), which delivers ministerial formation for the Scottish Episcopal Church and the Methodist and United Reformed Churches in Scotland. This handbook is for students who are training for authorised ministry through TISEC's Initial Ministerial Education (IME) provision, for Diocesan Advisers and Co-ordinators in IME, for Methodist Tutors and URC Directors of Studies. It may also be found useful by those who are studying modules with TISEC without any formal public ministry in mind.

TISEC consists of both a dispersed and central body. Dispersed TISEC is made up of Diocesan representatives, Methodist Tutors and URC Directors of Studies, some of whom have responsibility for the delivery of training and appraisal of students in IME.

Diocesan IME Co-ordinators are: Alistair Mason (Aberdeen), Alison Clark (Argyll), John Cuthbert (Brechin), John Conway (Edinburgh), Sally Gorton (Glasgow), Jane Wallman-Girdlestone (Moray), and Andrew Barton (St Andrews). Each explains the shape of provision in their dioceses in the coloured pages in the middle of this handbook.

The Provincial TISEC IME team is based at the General Synod Office in Edinburgh. It is responsible for arranging the residential programme for students, developing and validating the curriculum, and monitoring the structures and processes of ministerial training. The team consists of:



The Revd Canon Dr Michael Fuller
(Provincial Officer):
MichaelF@scotland.anglican.org

Michael studied chemistry and theology before being ordained in 1992. He arrived at TISEC in 2000, having previously served at Churches in the Oxford and Edinburgh dioceses. He is an Honorary Fellow of New College, Edinburgh, where he lectures on the dialogue between theology and the natural sciences, and of the University of Glasgow. He has written a book and a number of academic articles in this field, and has further research interests in ethics and in theology and the arts, particularly music. He is a Team Priest at St Barnabas', Edinburgh, and a Canon of St Mary's Cathedral.

Michael is married to Sue, an academic geologist: they have two sons. In his spare time Michael enjoys travelling, reading novels, and listening to music (especially opera).



Mrs Denise Brunton
(Administrator):
DeniseB@scotland.anglican.org

Denise has been with TISEC since 1991 and has seen many changes within that time. She is the principal point of contact with many tutors, students, and visitors. The bulk of Denise's job is to format and prepare all of TISEC's teaching materials (no mean task!), and to deal with day-to-day enquiries, problems, and hospitality. She is married to Jim, with 2 sons and 5 grandchildren.

TISEC's Academic staff

Our staff team prepares teaching materials and marks student assignments. It comprises:

Paddy Allen – Paddy is Rector of a Church in the St Andrews diocese. She co-ordinates our Spirituality modules.

Andrew Barton – Andrew is also a Rector in the St Andrews diocese, and looks after our Contemporary Issues module.

Mark Harris – Vice-Provost of St Mary's Cathedral, Edinburgh, Mark co-ordinates our Doctrine modules.

Elizabeth Koepping – an academic from New College in Edinburgh, Elizabeth co-ordinates our Missiology modules.

Rosemary Hannah – Rosemary lives in the Glasgow and Galloway diocese. She has a doctorate in Church History, and co-ordinates our modules in that subject.

Nathan MacDonald – Nathan teaches at the University of St Andrews. He is co-ordinator of our Hebrew Scriptures modules.

Jim Mein – a retired priest in Edinburgh diocese, Jim co-ordinates our Ministry modules.

Ian Paton – Ian is a Rector of a city centre church in Edinburgh. He is our director of liturgical studies, and co-ordinator of our Liturgy modules.

Nicholas Taylor – Nicholas is Rector of St Aidan's, Clarkston, in the Diocese of Glasgow and Galloway, and a Research Fellow in Theology of the University of Zululand. He co-ordinates our New Testament modules.

If you have any concerns or questions about ministerial formation in TISEC please contact either your Diocesan co-ordinator or the provincial staff.

In addition to the email addresses above, the Provincial Officer and Administrator can be contacted at:

TISEC
Forbes House
21 Grosvenor Crescent
Edinburgh EH12 5EE
0131 225 6357

IME provision across the province is overseen by the Board of Studies, which is a pendant group of the Ministry Development Committee (MDC). This committee reports through its convenor to the provincial Board for Mission and Ministry. Helen Wareing (IME Liaison Officer for the Methodist Church in Scotland) and Jack Dyce (Principal of the United Reformed and Congregational College) sit on the MDC.

Information about TISEC and its courses, together with downloadable documentation, may be found on the TISEC pages of the SEC website: please visit www.scotland.anglican.org.

STUDENTS IN IME

All candidates in training for an authorised ministry through TISEC are known as IME students. However, under this collective term there are two distinct groups: Curriculum Students and Course Students. Curriculum Students undertake solely TISEC courses and are assessed through these. Course Students are exempt from some parts of the IME curriculum (exemptions are decided on an individual basis). Course Students often undertake a course of theological studies through an external theological provider. All students have an Individual Development Plan (IDP) which governs the shape of their studies with TISEC.

All students are paired with a **Diocesan Adviser**, a **Methodist Tutor**, or a **URC Director of Studies**. Students meet their Advisers regularly through the year to monitor development and address any issues which may arise. Advisers are also responsible for drawing up the end-of-year report, which forms the basis of the student's appraisal conference and the report to their bishop or sponsoring body.

Parts of the TISEC IME Theology Curriculum may also be used to provide a general theological education for people studying out of personal interest, or for reasons other than their candidacy for an authorised ministry. In some regional groups, people who are not candidates for authorised ministries may study alongside IME students. They may register as students at York St John University (YSJU) and receive credits for their assessed learning (see below). Further information is available from Diocesan IME Co-ordinators.

Students are expected to pursue vocational discernment processes outwith TISEC. A student who embarks on the theology curriculum and subsequently discerns a vocation should discuss the impact of this on their studies with their IME co-ordinator.

Support structures for students

The TISEC staff in each diocese, and in the Province, are there to support learning and formation for ministry. Detailed information about support structures can be found in the Questions and Answers at the end of this section.

Induction Day

An Induction Day for new students is held at the beginning of the academic year, usually in Edinburgh. Returning students are also invited to attend this event. It provides an opportunity to explore and discuss the contents of this handbook, and to raise any questions which students may have.

Soul friend/ spiritual director

It is essential that every person intending to present themselves as a candidate for authorised Christian ministry enters into a working relationship with a soul friend or spiritual director. Provincial members of staff have contacts, and can advise any students who would like help in finding a suitable person.

Chapter

All students meet together as a Chapter during each residential weekend. Each year a student is elected to chair these meetings. Chapter meetings provide an opportunity for students to express concerns and share experiences. Some matters which arise in these chapter meetings may be referred to the staff-student Liaison Group and/ or to the Board of Studies.

Liaison Group

This consists of a representative student group appointed by chapter, who meet with members of staff at each Residential Weekend to discuss (and where possible resolve) matters of concern, to share ideas, and to engage with the ongoing life of IME. The Liaison Group may refer matters to Chapter, to those with responsibility for ministerial training at the Diocesan level, and to the Board of Studies.

Board of Studies and Ministry Development Committee

As mentioned above, a Board of Studies oversees IME provision, and reports to the Ministry Development Committee. Two student representatives sit on the Board of Studies and can channel student concerns to the Board. To contact the Committee, write to the Committee Convenor: Dr Peter Smart, Ministry Development Committee, Forbes House, 21 Grosvenor Crescent, Edinburgh, EH12 5EE.

AOCM

Each course and college for training Anglican ordinands in the British Isles is represented at the Association of Ordinands and Candidates for Ministry (AOCM). This group is a national forum for student concerns, and it allows issues to be explored and expressed. Representation from TISEC has always been encouraged. A student representative is elected each year and reports to the student Chapter. (See: www.aocm.org.uk.)

St James' Fund

This fund has been set up to offer some support to students in need. Please speak to the Provincial Officer, who can supply forms for applications to the fund.

Library Services

International Christian College Library

TISEC's main library service is located at the International Christian College (ICC), Glasgow. Registration for the ICC Library is free and must be completed through the TISEC Office – one passport size photograph is required. A library committee meets annually: students elect a representative for this committee.

The contact details for the library are:

International Christian College
110 St James Road
Glasgow
G4 0PS
0141 552 4040

Head Librarian: Anna Forrest (LibraryTeam@icc.ac.uk)

Library hours

During term time the library is open from 8:00 am – 10:30 pm, Monday – Friday, and 9:00 am – 1:00 pm, Saturday. Holiday opening is from 9:00 am-5:00 pm.

Catalogue

The catalogue can be accessed online at www.icc.ac.uk/content/library.

Library Induction

A tour of the library, including borrowing procedures and training in the use of the computer catalogue, is available to all new students, if required. Please arrange this with the librarian.

Distance Learners

For those who do not live in Glasgow, or find it hard to reach the Library during opening hours, the Library offers a postal service. No charge is made for this for bona fide students and tutors, although you are responsible for your return postage. Books can be renewed by email or by phone.

The Librarian arranges book boxes to be sent to RWEs: these can include specific books requested by students. Books may be borrowed and returned via these boxes.

IT Services

Curriculum students should enrol with YSJU to enable them to access the University's Moodle system. Module Co-ordinators may use this to post useful material which can assist in student learning.

Protection of Vulnerable Groups

It is a requirement for all TISEC IME students join the Protection of Vulnerable Groups (PVG) Scheme (formerly Enhanced Disclosure check), since working on your placements is likely to bring you into contact with children and protected adults. Please speak to your DDO to ensure that this process is carried out, or if you are already a PVG Scheme Member to arrange for a Scheme Record Update. If there is any uncertainty, please contact the SEC's Assistant Officer for the Protection of Children and Vulnerable Adults, Daphne Audsley, DaphneA@scotland.anglican.org.

Confidentiality

TISEC is training individuals to become ministers in God's Church. It is required to respect and to adhere to the exacting requirements of the denominations with whom it works in partnership with regard to their criteria for fitness to minister. All aspects of formation and academic training are therefore fully accountable to Bishops and other Church leaders. It is important to understand the scope and limits of confidentiality within and beyond our learning groups, in the dioceses and when we are gathered for residential weekends or summer school.

Ministerial training is partly about learning to keep confidences. There should be no sharing by students of information gleaned through personal disclosure, or sharing during seminars or small group activities. If information regarding people outwith the TISEC community is used to illustrate a point then it should, where possible, be presented in ways which do not undermine the dignity, ministry or standing of the person or community concerned: effort should be made in all examples and case studies to disguise the identity of the person under discussion.

Questions and Answers

The purpose of this section is to provide an 'at a glance' resource for you to identify the person or people to whom you should look for support of various kinds.

Where do I look for:

1. General support for study skills?

If you are a ministerial candidate you should approach your Diocesan Adviser, Tutor or Director of Studies in the first instance. He or she may then refer you on to specialist sources of assistance. If you are a curriculum student, this is likely to be your IME Seminar Convenor: if you are a course student, it is likely to be the support staff of the University where your studies are being conducted.

If you are not a ministerial candidate, you should speak to your IME Seminar Convenor. He or she may then refer you on to more specialist sources of assistance.

2. Additional academic support relating to specific modules?

All students requiring help on specific modules should approach the Co-ordinator of the module in question, either in person at a residential weekend, or via email (contact details are in the TISEC directory, produced annually). TISEC Provincial staff may also be contacted in the same way; and for issues relating to the provision of books, please contact ICC library staff (details are again in the TISEC directory).

3. Vocational support?

If you are a ministerial candidate you should contact your DDO or Warden of Readers, or the Provincial Officer, in the first instance to discuss issues relating to vocational discernment. You may also find it helpful to consult TISEC Provincial staff on such matters.

If you are not a ministerial candidate but you are starting to discern some form of vocation to ministry, you should discuss the matter with your IME Seminar Convenor and with your Rector. You may then be recommended to see your DDO.

4. Spiritual support?

If you are a ministerial candidate you are encouraged to have a spiritual director (or equivalent) to whom you should look for spiritual support in the first instance. If you do not have a spiritual director, please speak to your Diocesan Adviser, Methodist Tutor, or URC Director of Studies, who can put you in touch with suitable people. If you do not feel your spiritual director is offering the support you need, please speak to your diocesan adviser about changing your Director. Please feel free also to speak to TISEC Provincial Staff about such matters.

If you are not a ministerial candidate you should speak in the first instance to your IME Seminar convenor and/ or your Rector. They may be able to put you in touch with a spiritual director, if you wish to have one.

5. Peer support?

If you are a ministerial candidate there are several sources of peer support: Chapter, AOCM, your diocesan IME Seminar and MRC groups, and the TISEC students' Google network.

If you are not a ministerial candidate, the main source for peer support will be your local IME Seminar Group. In addition, we anticipate that the on-line Moodle system available through our partnership arrangements with York St John University may also offer opportunities for peer interaction and support.

6. Disability support?

TISEC is committed to ensuring that disability is no bar to students. All premises used are capable of wheelchair access, and arrangements can be made for students with hearing or sight impediments through the use of a hearing loop or the provision of large print materials. Please feel free to speak to any member of TISEC's staff at any time if you have a concern in this area.

7. Financial support?

Different dioceses offer different financial packages to support students' studies. If you would like to discuss financial matters, please speak to your Diocesan IME Seminar Convenor, or your Diocesan Adviser, Tutor or Director of Studies.

8. IT support?

If you are in need of IT assistance, please speak to your diocesan adviser, Methodist Tutor, or URC Director of Studies, or to your IME seminar convenor, in the first instance. They may then refer you on to someone with specialist skills in this area.

And finally...

You can arrange to meet diocesan staff (your seminar convenor, and DDO) at mutually convenient times. If you are unsure who fills these roles for you, you can find information in the 'pink pages' of the IME Handbook (which can also be downloaded from the TISEC pages of the SEC website: www.scotland.anglican.org). Alternatively, you can contact our administrator, Denise Brunton, at the TISEC office (direct line 0131 243 1356: switchboard 0131 225 6357: DeniseB@scotland.anglican.org).

Diocesan IME Co-ordinators are:

Aberdeen and Orkney – Dr Alistair Mason (alistair.mason@btinternet.com)

Argyll and the Isles – Ms Alison Clark (info@wordsinaction.net)

Brechin – Revd Dr John Cuthbert (john@cuth100.freeserve.co.uk)

Edinburgh – Revd John Conway (john.conway@stmartinsedinburgh.org.uk)

Glasgow and Galloway – Revd Sally Gorton (shbgorton@btinternet.com)

Moray, Ross and Caithness – Revd Dr Jane Wallman-Girdlestone (janewallman@hotmail.co.uk)

St Andrews, Dunkeld and Dunblane – Revd Dr Andrew Barton (james.kessog@googlemail.com)

Provincial staff (Provincial Officer, Module Co-ordinators) can be contacted at residential weekends, or at other times (contact information is available in the TISEC directory, produced annually). Please feel free to email or telephone module co-ordinators directly at any time if you have any queries relating to the content of particular module readers, or if there are aspects of any assignment which you do not understand.

TISEC LEARNING PROGRAMMES

Individual Development Plans

All students work from an Individual Development Plan (IDP) which details the pathway their studies will take, and which is used to monitor their progress in formation. The IDP has two parts: the IDP Summary and the IDP Record of Development. The IDP, with guidance notes, can be found in Appendix 1 (p.37). An electronic version is also available.

The Summary provides an outline of the ministry for which the student is being prepared, the stage of formation reached, and studies which are still to be undertaken. The Diocesan Adviser, Methodist Tutor or URC Director of Studies draws up the Summary together with the student at the beginning of the academic year.

The IDP Record of Development details progress in formation and studies over the course of the academic year. The Record is regularly updated by the Diocesan Adviser, Methodist Tutor or URC Director of Studies. It also provides the necessary information for the Adviser to draw up an end-of-year report for the student's annual appraisal conference.

Church and University Validation

Our IME provision is ecumenically shaped, and is intended to prepare students for authorised lay and ordained ministries within the Scottish Episcopal Church, the Methodist Church and the United Reformed Church. The Programme is currently validated under the **Churches' Validation Framework** (CVF), administered by the Church of England's **Ministry Division**. This Framework validates courses undertaken by candidates for authorised public ministry in the Anglican, Methodist and United Reformed Churches. It will shortly be supplanted by a **Quality in Formation Panel** (QFP), with which TISEC will continue to work closely.

In addition, TISEC's own IME Theology Course is validated academically by **York St John University** (YSJU). Students on this course have their records scrutinised annually by an Assessment Panel, which includes an external examiner appointed by the University, to approve progression and to make academic awards. After obtaining the appropriate numbers of credits at the appropriate levels, students are eligible to receive a Certificate in Theology for Ministry or a Diploma in Theology for Ministry through TISEC. Credit transfer arrangements mean that students may import credits from another university to contribute towards their TISEC course: please liaise with the Provincial Officer if you wish to apply for credit transfer in this way). Similarly, YSJU credits may be used towards obtaining an award from another University, or may be used as the basis for further, degree-level study (subject in both instances to the regulations of the other university through which such study is being carried out).

Ministerial Training Pathways

A 'ministerial training pathway' defines the nature and length of a student's studies. The final shape of the pathway depends on the ministry for which the student is being trained, the minimum academic standards required for that ministry, and the age and prior learning of the student. The pathway is worked out between the student and their Diocesan Adviser, Methodist Tutor or URC Director of Studies, and is stated in the IDP Summary, following the provincial guidelines given in Appendix 2 (p. 43).

TISEC's IME Curriculum

TISEC's programme of studies brings together study in the traditional subject areas of theology with learning and assessment through a competency framework. It aims to develop the knowledge, skills, and attributes necessary for ministry today. There are three distinct parts to the IME Curriculum:

- 1. Ministries Reflection Course.**
- 2. IME Theology Course (leading to a Diploma in Theology for Ministry).**
- 3. Summer School.**

The IME Theology Course is the only part that involves the submission of work for assessment, with the award of university credits.

1. Ministries Reflection Course

This course introduces and explores the competency framework (described below: see p. 29) which underpins our ministerial training. It ensures that all ministerial candidates are exposed to all eight competencies in the framework.

This course is convened within the dioceses, and involves eight monthly meetings. Each meeting focuses on one of the ministerial competencies in the framework. There are opportunities for participants to reflect on their personal experience, knowledge, and understanding of ministry in relation to the competencies. The course is designed for students training for accredited ministries, both ordained and lay. Dioceses may also include participants who are already in the first years of accredited ministry and/or involved in different lay ministries.

The Ministries Reflection Course is an important part of TISEC's formational programme and **MUST** be taken seriously. Attendance is mandatory for students who are expecting to undertake some form of public ministry in the future.

2. IME Theology Course (leading to a Diploma in Theology for Ministry)

(i) Structure

This course covers ten areas of theological study with assessed assignments linking them to TISEC's competency framework. It is divided into three components:

- (a) Residential Learning – undertaken at Residential Weekends. Subjects taught: Liturgy, Ministry, and Spirituality.
- (b) Seminar Learning – undertaken by students who meet in regional centres. Subjects taught: Hebrew Scriptures, New Testament, Doctrine, Contemporary Issues, Missiology, and Western Church History.
- (c) Placements – an opportunity to reflect on learning and to acquire ministerial skills.

The residential and seminar learning components, (a) and (b) above, cover the basic areas of theological study, and are arranged in a modular fashion. Study in the theological disciplines is linked to the competency framework through assessed assignments. The competency framework consists of eight core competencies (described in detail later). It defines the central attributes/qualities that a person is required to hold and develop in order to exercise an authorised ministry in the SEC and in the Methodist and United Reformed Churches.

The material in (a) and (b) above consists of nine subject areas, each sub-divided into three topics. Each topic can be studied as a level 1 module or as a level 2 module. One topic from each subject area is studied in each of years A, B and C. These topics are independent of one another, so that the

years may be taken in the order A-B-C, B-C-A or C-A-B. The subject areas and modules are set out in the table below.

Subject areas	Modules		
	Year A	Year B	Year C
Hebrew Scriptures	Pentateuch	Wisdom	Prophets
New Testament	Synoptic Gospels	Johannine writings	Apostolic writings
Doctrine	Doctrine of God	Christology	Doctrine of the Holy Spirit
Spirituality*	Local Context	Practice	Everyday Life
Missiology	Mission: local context	Understanding Mission	A Global View
Liturgy*	History	Know Your Rites	Theology
Contemporary Issues	Ethics I	Ethics II	Science and Theology
Western Church History	History 1400-1688	History 100-1400	Modern
Ministry*	Church Life	Preaching	Pastoral Care

(The asterisked subjects are those taught at residential weekends)

Each module is taught with reference to a *reader*. This reader contains study material for five sessions, including reading materials from a variety of sources. A number of questions and/or tasks are provided for groups and individuals, to enable them to explore the material and relate it to their faith, life, and ministry. Reading materials aim to provide information and different viewpoints on the subject area; they also seek to stimulate reflection and engagement with relevant theological/ministerial issues. Students are expected to reflect on the reader materials in a critical manner, drawing on their own life experiences and faith commitment, and to engage in discussion and debate on the issues raised. They are also (especially at level 2) expected to make use of the bibliographies which are contained in each reader to broaden their understanding of the subject being studied.

The detailed content of each module is set out in the module descriptors reproduced in the readers for each module. Each module has an assignment, which is designed to test a particular competency and knowledge and understanding of the subject area. Normally, students must submit assignments at level 1 in each subject area before submitting at level 2. Assessment criteria are based on current standards in Scottish Higher Education and at YSJU.

In addition to the subjects above, students normally undertake an assessed placement – (c) above – in each year of their training. The placement carries credits equivalent to one module, and involves detailed theological reflection in relation to two competencies in its assessment package. The process for setting up a placement, its purpose, and the assessment requirements are explained in a Placement Handbook produced by TISEC for students, Diocesan Advisers, and Diocesan placement co-ordinators.

The IME Theology Course is overseen and developed by the module co-ordinators listed in the introduction to this handbook. These co-ordinators also mark and moderate all student assignments.

(ii) Delivery of the IME Theology Course

(a) Residential Learning

The Liturgy, Spirituality, and Ministry modules are taught at residential weekends and form the residential learning aspect of the IME Theology Course. At each residential weekend there are four teaching sessions which can be used for formal input, three of which are given over to input from our modules, plus a Bible study session and an evaluative epilogue. Final year students are given the opportunity to lead a Bible Study and/ or preach a sermon at residential weekends. Students are divided into groups at the beginning of the year and given responsibility for planning and leading worship at subsequent weekends. Worship Guidelines are provided to facilitate this: these can be found in Appendix 3 (p. 44). The modules taught involve University validated and moderated assessment of assignments and their related competencies. The co-ordinators of these modules form additional TISEC support staff for the residential learning sessions.

(b) Seminar Learning

Six modules of the Curriculum are taught in a group setting at convenient locations in dioceses. Dioceses appoint seminar convenors, who may run these seminars themselves, or who may draw on the expertise of others in the diocese. Seminar meetings may involve a common meal and worship, with students taking turns to plan and lead worship. The modules taught involve full assessment through assignments and their related competencies. These are marked centrally by module co-ordinators.

(c) Placements

The placements, which students undertake in each year, provide a key learning experience. Students keep a factual diary throughout each placement, and submit this alongside a reflective essay for assessment. Placements are selected in consultation with students, Diocesan Advisers or Methodist/URC Tutors, and a placement co-ordinator, in order to provide the broadest possible range of experiences given the constraints of time and geography in each case. They typically take place between Epiphany and Easter, but this can be varied to suit students' circumstances. Sometimes, students undertake a full week in a placement, 'shadowing' a minister: this can be a valuable experience. Students are encouraged to use the opportunities provided by a placement to widen their experience, and to address any practical matters over which they have concerns. The third-year placement also offers an opportunity for students to undertake a placement-based research project.

Over a typical three years of study all students undertake at least two placements in local church contexts: a third placement may be in the context of a sector ministry or a secular agency. Placements are arranged and assessed in the student's diocese or circuit, by the Placement Co-ordinator: they are moderated by diocesan Placement Co-ordinators on a rolling basis. A Placement Handbook provides guidelines for the setting up and assessment of placements.

3. *Summer School*

Each academic year concludes with a Summer School. This involves the students and staff coming together as a learning and worshipping body for a week in early July. As with residential weekends, there is formal input through the week, and learning in small groups. Summer Schools are shaped round a three-year cycle that enables learning in specific subject areas: (A) inter-faith dialogue, (B) justice, peace and creation, and (C) ecumenism. Further topics are selected from a range such as: sector ministries, Christianity and the arts, homiletics, liturgical leadership, practical issues (tax, maintenance of buildings, and the like). The Summer School may also include a short Retreat. There is some flexibility available to the organisers of Summer Schools, so that the particular needs of each student body can be responded to and, if possible, met. Summer Schools enable a rich worship experience and the introduction of some ministerial skills. Students are involved in leading

worship and sometimes in the leading of sessions. Worship sometimes follows a theme such as Eucharistic liturgies down the ages, or liturgies from the world church. Students and staff evaluate the experience of summer school through feedback forms and an evaluation session. There is no formal assessment of individual students at summer schools, although the formational assessment of students continues.

Notes concerning Residential Sessions

Residential sessions can be physically and emotionally demanding. For this reason, we provide space during them for students to claim some 'me-time', and to connect informally with one another.

The assumption is always that students will attend residential weekends and other academic commitments as their highest priority during their period of formation. However, life events inevitably do occasionally mean that plans need to be re-evaluated. If there is the potential for a student to be absent from a residential session, this should be discussed with their Diocesan Adviser, Methodist Tutor, or URC Director of Studies, and with a member of the Provincial staff.

Curriculum Design

Characteristics of the TISEC Curriculum

Every-year Entry. IME provision has been designed in such a way as to allow students to begin studies every autumn.

Lay and Ordained. It is intended that students for ordained and lay ministries should train alongside each other. In this way each gains valuable insights into the nature of other ministries, and into the importance of collaborative working. We ask that a student who senses a vocation to a particular ministry undertake the appropriate selection process prior to beginning their studies at the Institute.

Open Learning. The seminar learning component of the IME Theology Course can also be taken by students who seek a general and accredited theological education with no specific ministry in mind.

Vocational and Educational Standards. The TISEC IME Curriculum is validated through the Churches' Validation Framework (CVF) administered by the Ministry Division of the Church of England. The academic standards of the IME Theology Course are benchmarked against those of the Scottish Credit and Qualifications Framework (SCQF) levels 7 and 8, or Scottish Higher Education (SHE) levels 1 and 2 (CertHE and DipHE), and validated through YSJU. Each module is worth 10 credits.

Timetable for Learning 2011-12

A calendar for the academic year 2011-12, Year A, may be found in Appendix 4 (p. 47). The dates given for residential sessions are fixed. All residential sessions take place at St Mary's Monastery, Kinnoull, Perth. The seminar learning dates are flexible, and dioceses arrange meetings according to local needs. However, it is important that subjects are covered in a way that supports the submission of assignments.

Introductory Reading List

Before starting a level 1 module, students are strongly advised to read a recommended introductory text. This provides a broad introduction to familiarise the student with the main concepts and areas covered in the subject field. The book list for Year A can be found in Appendix 5 (p.48). Please note that theological books often have a short print run and that students should, where possible, purchase key texts highlighted here and/ or in the Readers.

Choosing your Theology Course

As mentioned above, IME Curriculum students undertake their studies entirely through TISEC. They are awarded Certificates and Diplomas validated by York St John University. As well as having university accreditation, the IME Theology Course is specifically designed for training people for ministry, with an emphasis on relating theological learning to the issues and needs of ministry.

It is possible for IME Course students to replace part of the IME Theology Course – the seminar learning component – with studies at an approved external theology provider. Some may study on a full-time basis and take a degree. For such students, BD or MTh courses at any of the ancient Scottish Universities should provide an adequate range of options in terms of subjects to be covered. Others may study on a part-time basis and accrue modules that provide credits equivalent to SHE Level 1 or 2. The course of study proposed at an external provider must be to the same level and within a similar timeframe as those of TISEC's IME Theology Course (e.g. obtaining a level 2 award within 3 years of part-time study). In addition, the modules studied must broadly cover the

same subject-areas as those of the TISEC Curriculum. Please refer to Appendix 6 (p.49), 'Part-time Theology Courses at External Providers', for further information. Any student who wishes to pursue studies at an external provider should consult the Provincial Officer.

Mandatory Elements of Training

The following elements of TISEC's IME Provision are mandatory for all IME Students who are candidates for an authorised ministry: Placement, the Ministries Reflection Course, Residential Learning, and Summer School.

Registration

Students who wish to receive credits validated by YSJU are required to register annually, stating which modules they will be undertaking. Forms should be obtained through the TISEC Office, and completed forms MUST be returned to the TISEC Office (NOT to YSJU) BY THE END OF SEPTEMBER.

Accreditation of Prior Learning/ Prior Experiential Learning with YSJU

In cases where curriculum students have completed previous studies it may be possible to apply for Accreditation of Prior Learning (APL) or Accreditation of Prior Experiential Learning (APEL) when studying with YSJU. In order to qualify for AP(E)L the student has to demonstrate that they have attained other credits/awards that can count towards their intended theological studies. Any application must be first discussed with the student's Diocesan Co-ordinator and Diocesan Adviser and with the Provincial Officer. It then requires approval by YSJU.

Students who wish to apply for AP(E)L should speak to their Diocesan Adviser, Tutor or Director of Studies, and should contact the Provincial Officer for further advice and explanation of the process. Course students, undertaking studies at an external provider, should check with the institution on their AP(E)L policy and procedures. AP(E)L is not given automatically.

In all cases, it is the responsibility of the student to apply for AP(E)L and to provide measurable evidence to support their application.

Planning, Support and Monitoring of Learning

All students are paired with a Diocesan Adviser, Methodist Tutor, or URC Director of Studies, to help them plan their learning. The Adviser/ Tutor/ DoS draws up and maintains the IDP with the student. Towards the end of the academic year the Adviser/ Tutor/ DoS draws up an end-of-year report for the student's appraisal conference, drawing on a portfolio which has been assembled for this purpose (see below). Advisers/ Tutors/ DoSs help students to reflect on their learning, but are not intended to be either a teacher or a spiritual director.

TISEC suggests that Advisers/ Tutors/ DoSs and students meet at least monthly (Advisers should be available for consultation outside these meetings). The framework for discussion at meetings is based around the areas listed in the IDP Record of Development. Advisers/ Tutors/ DoSs ensure that students keep to their programme of studies and monitor their progress.

Students who encounter problems relating to their Adviser/ Tutor/ DoS or who wish to speak about personal issues related to their formation for ministry, but not to their Adviser/ Tutor/ DoS, should approach the person who acts as the Co-ordinator of ministerial development in their diocese, or speak to the Provincial Officer. Such consultation will remain confidential unless it is a matter that requires to be taken further, at which point there would be appropriate consultation with the Adviser and/or student.

During the course of a year, Diocesan Advisers with concerns about a student's progress in formation and studies many consult their Diocesan Co-ordinators and, when appropriate, arrange a three-way meeting with the student and Diocesan Co-ordinator to discuss their concerns. Either student or Adviser can ask to change, if it is felt that the relationship is not beneficial to the student's formation for ministry. Any request should be made to the Diocesan Co-ordinator. Methodist and URC students or Tutors may request a similar procedure.

TISEC operates under the Data Protection Act 1998. There is restricted access to student information, which is only shared with outside parties with the student's approval. All personal details are destroyed after a period of 5 years, though a record of marks and grades in assignments is kept on file.

Assignments and Assessment

Introduction

For each topic in the TISEC Theology Course there are two modules: a level 1 module and a level 2 module. Each is assessed through an assignment, and each assignment is linked to one competency from the competency framework (except for the placement assignment, which involves the assessment of two competencies). Students must successfully complete subject areas at level 1 before submitting at level 2.

Reading and Writing Theological Texts

It is important for students to develop an active learning approach to reading and engaging with theological texts. Such an approach is attentive to what is written, seeks to define and understand the issues being raised or which need to be explored, engages in some degree of analysis and evaluation, and reflects on the practical implications of these issues for life and the community of faith. This can take time to learn and develop. There are several articles and books on methods and approaches in theological studies that can help students: for example, *Reading the Sacred Text, An Introduction to Biblical Studies* by V. George Shillington (T & T Clark, 2002), or *Biblical Hermeneutics* by David Holgate and Rachael Starr (SCM, 2006).

There are several websites providing useful introductions to learning, studying and writing. Many University websites will have open access to information of this kind.

Marking Criteria

Marking criteria have been designed to assess an assignment in two areas: first, in knowledge and understanding of the subject area and assignment task; and second, in the competency to which the assignment is linked. Each area is marked out of 100%, and an overall mark is then generated which is weighted 75:25 towards knowledge and understanding. This mark is also assigned a letter grade (A-F). The overall pass mark is 40% (D-).

An electronic Assignment Assessment Form is completed for each assignment. This form is reproduced in Appendix 7 (p. 50).

Competency 8, 'Effective Self-assessor', is assessed separately for each assignment. This reflects the strong emphasis on lifelong learning which underpins all TISEC's work. It is marked as an internal TISEC formative assessment – it does not affect the overall mark given for the assignment. A brief self-reflection by the student is the basis for assessing competency 8 and the sheet for this is part of the Assignment Assessment Form. Students are advised to take 'time out' for reflection between finishing an assignment and completing this form. They may wish to make notes whilst undertaking the assignment to assist in the completion of the competency 8 assessment; and they may also wish to discuss their response with their Diocesan Adviser, Tutor or Director of Studies before submitting it for marking.

Competency 8 is marked on a scale of 1-5, and given a grade of either 'Not Yet Satisfactory' (1-2), 'Satisfactory' (3), or 'Above Satisfactory' (4-5).

A document called 'Charting Progress through the Course' is provided to help students and their Advisers track the students' progress in marks and grades in relation to competencies, knowledge and understanding, overall assignment scores, and competency 8. This document can be found in Appendix 8 (p. 54).

The assignments take a variety of forms: writing essays, or book reviews, or addresses, or preparing some other kind of presentation. Practical notes on how to write essays are provided in Appendix 9 (p. 55). A novel feature of our IME Theology Course is that some assignments may take the form of pieces of artwork. It is expected that students will prepare a journal to accompany the production of such work. Notes on how to prepare a creative journal are provided in Appendix 10 (p. 58).

Placements are marked against competency 1 and one other of competencies 2-7, selected by the student (in consultation with the diocesan adviser and placement co-ordinator) at the time the placement is arranged. The appropriate question for this competency is selected from the list in the Placement Handbook. A 'competency 8' reflection is also completed for the Placement.

Submission of Assignments

All assignments should be submitted by the date specified (for these dates please see Appendix 4, p. 47). Placements are marked in the diocese or circuit, and other assignments are marked centrally by module co-ordinators. Assignments and assessment forms should be submitted electronically whenever possible, or in hard copy if absolutely necessary. PLEASE SUBMIT AS WORD DOCUMENTS (not .pdfs), and *please write your name in the 'header' section at the top of each page*. When submitting electronically, please ensure that you receive an acknowledgment of receipt of your assignment. If you submit a hard copy, please retain a copy of all your submitted work (including the Assessment Form) in case there are problems with the postal service and a resubmission is requested.

Assignments are moderated internally, after which a mark is returned to students. Every effort is made to ensure this happens within 4-6 weeks. Placement diaries, reports and assessment forms should be submitted to the diocesan placement co-ordinator for marking, and the report and assessment form copied to the TISEC Office. Marked reports (and completed forms) should then be returned to the office to be forwarded to the Placement Moderator.

It is important to note that all moderated marks are provisional until they have been ratified by an Assessment Panel, which meets at the end of the academic year. This Panel also monitors student progression, and confers awards.

Late Submission

Late submissions, without an extension, can hold up the marking process and are unfair on those who have made an effort to submit on time. Submitting work on time is itself a discipline which it is important to learn. Assignments that are submitted late will be penalised: 2% for each day late will be taken off the total mark. An assignment submitted 3 weeks or more after the submission date will receive 0%.

No deductions will be made for work that is submitted in accordance with an agreed extension date. Students must request an extension in advance of the submission date with the marker (usually the module co-ordinator) and Provincial Officer, and after consultation with their Diocesan Adviser, Tutor or Director of Studies. There must be good reason for asking for an extension. Admissible reasons include serious personal illness, the death of a relative or close friend, significant family problems such as divorce or separation, serious work pressure, and exams.

Over-long submissions

Word limits are specified for assessed work, in order to encourage clear and succinct writing. In accordance with the procedures of York St John University, over-long work will be penalised as follows:

Up to 10% over word limit: over-run is tolerated and no deduction is made from the final mark.
Between 10% and 25% over the word limit: deduction of 5 marks from the final mark or the work will be awarded the capped re-sit mark (see below), whichever is the greater.
Between 25% and 50% over the word limit: deduction of 15 marks from the final mark or the work will be awarded the capped re-sit mark, whichever is the greater.
In excess of 50% over the word limit: eligible for the capped re-sit mark only.

Resubmission of work

Students can resubmit a failed assignment once. A pass in a resubmission will be capped at 40%, the minimum pass mark. Assignments are set at either level 1 or 2; it is not possible to submit an assignment at a level different to that for which it has been set.

Plagiarism

Plagiarism will not be tolerated at TISEC. When intentionally perpetrated, it is an example of dishonesty which inevitably raises questions about a candidate's integrity, and suitability for ministry. As such, plagiarism is a formational issue. If intentional plagiarism is identified, it will be reported to the candidate's Bishop or sponsoring authority, and a zero mark will be returned for the piece of work in which it appears.

Computing facilities

When computers with internet access are available at centres used by TISEC for residential sessions, students are reminded that appropriate filters should be set at all times.

Planning a Course of Studies and Accumulating Credits

The maximum number of credits that a part-time student can have assessed in any one year is 80 credits. Each TISEC module is worth 10 credits. To earn eighty credits a student needs to successfully complete eight out of the ten modules that constitute the IME Theology Course.

Course Students

See Appendix 6 for information on credit accumulation with an External Provider. Course students are expected to attend all teaching sessions for the three subject areas taught at residential weekends. They are required to submit at least two pieces of assessed work each year: their placement work, and one assignment for a module covered at the residential weekends. Assignments should be chosen to cover as many competencies as possible over the period of study, and assignments in the student's second and third years should be assessed at level 2. It is the responsibility of course students to ascertain if YSJU credits from their work at TISEC can be counted towards their award from an external provider.

Curriculum Students

The submission of a placement report is compulsory each year, except under exceptional circumstances. Curriculum students studying for an authorised ministry may then choose to submit work from up to seven of the nine remaining modules/ subject areas, but they are expected to participate in the teaching sessions of all modules.

In addition, curriculum students are expected to take the omitted subjects in the years following. So, for example, if a student decides not to submit work in Missiology and Contemporary Issues in Year A, they will still attend the taught sessions in Year A of these subject areas and must submit work for them in Years B and C. Similarly, subject-areas omitted in year B must have work submitted for them in year C.

Study for a Diploma in Theology for Ministry

In order to qualify for a Diploma in Theology for Ministry award, curriculum students must gain 240 credits, of which a minimum of 120 credits should be at level 2. The normal progression for a student over 3 years of study would be to take eight subject areas at level 1 in the first year, two further at level 1 and six at level 2 in the second year, and eight at level 2 in the third year.

Completed successfully, this would give the student 100 credits at level 1 and 140 credits at level 2. An alternative would be to submit, in the second year, four assignments at level 1 and the remaining four at level 2. All third year assignments must be at level 2. This would provide a total of 120 credits at level 1 and 120 credits at level 2, though it would mean that a student is submitting level 1 assignments in two subject areas where they already have submitted at this level. In some cases, a student may wish to submit all their assignments in the second year at level 2, after completing eight level 1 assignments in year one. Where this is requested the student will need to have received, on average, a pass mark of 60% in their level 1 assignments.

PLEASE NOTE:

(i) A maximum of 20 failed credits per 120 credits studied may be condoned, i.e. the modules may be counted towards an award, if a student's average mark is above 40%.

(ii) If an assignment is not submitted in time, or in accordance with an agreed extension, a zero mark will be returned. It may be possible for a resubmission to be made, for a capped mark of 40%.

(iii) Students in their third year of study should undertake the level 2 'Placement based research' module rather than submit a second level 2 Placement module. Please see the Placement Handbook for further details.

(iv) Students whose marks over three years average 60-69% are awarded a Diploma with Merit. Students whose marks average 70% or more are awarded a Diploma with Distinction.

Study for a Certificate in Theology for Ministry

A Certificate in Theology for Ministry with YSJU is awarded after the successful completion of at least 120 credits at level 1. Curriculum students studying for a certificate could opt to submit six assignments at level 1 in the first year and six in the second year, providing a total of 120 credits at level 1. Alternatively, they could submit eight in the first year and four in the second year at level 1. In this case, it is recommended that the student submit some level 2 assignments in their second year, the credits of which could be carried over into future studies.

Whichever route is chosen, it is expected that curriculum students will audit the modules for which they are not submitting assignments.

If you are in any doubt, or have any questions about what modules to study, please contact the Provincial Officer for advice.

Appraisal

TISEC's judgements on candidates' suitability for public ministry is shaped by more than the students' progress in academic work. Our concern is not only with assignment results and academic credits, but also with how students integrate their learning with their vocation. Each year, each student will be formally appraised alongside a portfolio of information which represents their academic and formational journey during the year. Depending on whether the student is a Course or Curriculum student, and on what year he/ she is in, this portfolio may comprise any or all of the following:

- marks from assessed assignments
- marks from work submitted to external providers
- ‘competency 8’ feedback from assignments
- placement supervisor’s report
- comments from IME Seminar convenor
- comments from Diocesan MRC Convenor
- comments from the Diocesan Adviser
- feedback from TISEC staff on the content and conduct of worship at a RWE
- feedback from TISEC staff and students on the conduct of a RWE Bible study
- feedback from TISEC staff on a RWE sermon

Much of this feedback is formative in nature. It is intended that it be reflected upon by student and Diocesan Adviser, Methodist Tutor or URC Director of Studies, in conjunction with the student’s IDP and, if necessary, that learning goals are identified on the basis of it.

The end-of year appraisal conference provides an overall appraisal of student progress in the areas identified in the IDP Record of Development, and this allows the Institute to make a statement on the student’s suitability for public ministry. The process for this is set out in Appendix 11 (p. 60), which also describes the responsibilities of students, Advisers, and conference chairs in relation to these procedures. Forms for appraisal are available in electronic versions.

Some useful information for Diocesan Advisors (including a time–line) is given in Appendix 12 (p.67)

Occasionally, informal contact will be made between TISEC and sponsoring Church leaders if there are specific areas of pastoral concern or areas of training which need further development or adjustment.

The Competency Framework and other key features of IME Courses

The Competency Framework

The framework, detailed below, consists of eight core competencies. Each competency title is to be prefaced with the words: ‘The student is expected to be a ... (name of the competency).’ Each competency title is followed by a brief definition, which explains in broad terms what students are expected to accomplish in order to achieve the competency. The learning outcomes over three levels are then given. The levels define standards of achievement for students to aim at and be assessed in, with level three being the highest level. Levels 1 and 2 are those which obtain for the TISEC IME Curriculum: level 3 descriptors are provided here for the benefit of those who may be undertaking degree-level awards through external providers as a part of their formational studies. All levels are ‘benchmarked’ against the SCQF/ SHE criteria.

1. Critical and Creative Theologian

Students are expected to develop an ability to engage theologically with issues of life, faith, ministry, and mission, and with biblical/doctrinal materials, in a critical and creative manner.

A student will be able to:

Level 1: Discern some core theological concerns, show evidence of beginning to reflect on and evaluate these critically and creatively, and make some relevant links between life and faith.

Level 2: Analyse and evaluate core theological concerns in a theologically critical and creative way and make detailed links between life and faith.

Level 3: Demonstrate a broad and integrated knowledge and understanding of relevant theological issues, with some detailed application of these to life and faith, and show a capacity for critical analysis.

2. Theological Resourcer

Students are expected to develop an ability to identify and/or produce appropriate theological resources to be employed both in the practice of ministry and for the purpose of enabling and educating others to reflect theologically.

A student will be able to:

Level 1: Identify, develop and/ or present basic theological resources that relate to defined contexts. Show evidence through the resources of a broad knowledge of the theological issues involved and some clear and relevant linking of these to the context.

Level 2: Identify, define and/ or develop a range of theological resources that are appropriate to the given context(s) and which display a critical understanding of the core theological issues and the needs of ministry involved.

Level 3: Identify, define and/ or evaluate a broadly-based set of theological resources that are appropriate to the given context(s) and which display a capacity for analysis and/or synthesis of the theological issues involved.

3. Leader and enabler

Students are expected to develop the capacity to display ministerial leadership as founded on Christ-like servanthood and enabling the skills of all.

A student will be able to:

Level 1: Display a basic capacity for Christian ministry as serving and enabling others, relating this in relevant ways to context(s). Appreciate and engage in basic ways with different understandings of service and leadership reflected in the mission and ministry of the Church.

Level 2: Engage and evaluate ministry and leadership in a critical manner and in relation to developed understandings of enabling and service of others.

Level 3: Demonstrate a broad-based and flexible approach to ministry and leadership in a range of contexts, with a correspondingly broad and integrated understanding of servanthood.

4. Communicator

Students are expected, to listen and speak carefully to a variety of contexts, with openness to other people/perspective and with a concern for God's mission.

A student will be able to:

Level 1: Make an appropriate choice and/ or use of medium to communicate some key ideas/ message. Provide some clear evidence that the views and needs of the context have been considered.

Level 2: Communicate complex ideas in an appropriate medium, taking into account the views/ needs of the context.

Level 3: Use a range of routine skills and some advanced/ specialised skills to communicate complex ideas, using carefully-chosen media relevant to the context.

5. Prayerful Person

Students are expected, in relation to personal development and/ or the church community, to engage with issues and methods of prayer, discernment, and worship.

A student will be able to:

Level 1: Display a basic self-awareness, evidenced in an understanding of some key personal experiences shaping interior motives and thoughts. Display a basic understanding of theological and pastoral issues surrounding personal prayer and corporate liturgical prayer/ worship. Show an understanding of some significant spiritual traditions in the church and to communicate their main tenets in some basic ways.

Level 2: Discern and evaluate interior motives and thoughts in a critical and balanced manner. Analyse and evaluate core theological and pastoral issues related to personal and corporate prayer/ worship. Distinguish between different spiritual traditions in the church, and to engage with and compare them critically.

Level 3: Show a capacity for critical self-analysis and evaluation of interior life. Bring to bear a broad and integrated knowledge and understanding of different spiritual traditions in the church in reflection on issues relating to personal and corporate prayer/ worship.

6. Team worker and manager

Students are expected to value the gifts and skills of others, and to be able to work successfully with others as a collaborative worker and manager.

A student will be able to:

Level 1: Value and encourage collaborative working, with a basic understanding of its theological and ecclesiological significance. Demonstrate an ability to engage with others and reflected on this engagement, in a process of working collaboratively.

Level 2: Co-ordinate and facilitate collaborative working. Display some evidence of a systematic approach to working collaboratively. Identify and analyse some key theological and/ or practical issues related to working in teams.

Level 3: Exercise initiative and leadership in team contexts, taking responsibility for resources used, and taking account of the roles and responsibilities of self and others. Evaluate and comment critically on some theological and/ or practical issues relating to team work.

7. Critically Aware Person

Students are expected to develop an ability to engage with matters of justice, peace, and creation, and to reflect on these in relation to their personal faith and to the wider concerns of marginalisation and the exercise of power and authority.

A student will be able to:

Level 1: Show evidence of a basic awareness and analysis of justice, peace, and creation issues. Relate this to personal faith and the wider social concerns of marginalisation and the exercise of power and authority in some basic ways.

Level 2: Provide critical analysis and evaluation of justice, peace, and creation issues. Relate this to personal faith and the wider social concerns of marginalisation and the exercise of power and authority in some sustained and detailed ways.

Level 3: Demonstrate broad understanding and critical analysis and evaluation of justice, peace and creation issues. Relate this to personal faith and the wider social concerns of marginalisation and the exercise of power and authority in detailed ways showing some specialised knowledge relating to the issues concerned.

8. Effective Self-Assessor

Students are expected to develop an ability to identify and monitor their own learning needs in relation to ministry.

A student will be able to:

Level 1: Display a basic understanding of the process of self-assessment in relation to lifelong learning. Reflect on the experience of learning and identify some key issues that have been perceived, learnt and/or require further investigation.

Level 2: Provide a critical evaluation of the experience of learning and identify detailed continuing learning needs.

Level 3: Demonstrate broad critical understanding and evaluation of the experience of learning, issuing in the identification of detailed analysis of future learning needs.

The competency framework is a tool for education and ministerial training. It helps learning to move beyond a 'surface' approach, to a deeper engagement with the subject area in relation to life and vocation. It enables TISEC to meet its goal of formation, which embraces students' development in rigorous theological education, ministry skills, personal character, and collaborative working.

The framework presents attributes that can always be developed further. It can be employed later in ministry as a reference and an aid for understanding the nature and demands of ministry. The Institute views the framework as a list of attributes that can be applied to all seeking accredited ministry, and is therefore suitable for training students for lay and ordained ministries together.

Feedback and learning

At the end of each term Curriculum Students are asked to reflect critically on the structure, content, and delivery of the topics, as well as the learning environment. A period of time is also built into the end of each residential weekend and summer school for structured individual and group evaluation by all students of the subjects taught and the worship services engaged in. Student involvement in producing such evaluations has various aims: to facilitate a dialogue between staff and students that aids the review and continual development of IME provision: to encourage self-assessment in learning and critical engagement with issues: to offer support and advice to those involved in worship preparation: and to build up a sense of trust, honesty and loving concern within the learning and worshipping community. A summary of feedback responses is provided to the Board of Studies for discussion with the purpose of monitoring and developing IME provision.

Collaboration, worship, and ministerial skills

Group study and the encouragement of collaborative working is a feature of IME provision. TISEC is concerned that students appreciate the value of collaborative ministry in the church. Group

learning is central to the courses described in the IME Curriculum above. A significant part of the formation and learning in these groups is the experience of worship together. There are opportunities to develop ministerial skills such as planning and leading worship, leading Bible studies, and preaching.

Placements can also be used for learning specific skills: the process for identifying these is set out in the Placement Handbook.

Reflective Practitioners

The programme of formation is aimed at students becoming reflective practitioners: each should seek to integrate their theological knowledge and understanding with the practice of ministry. To encourage this, we make use of self- and group evaluation. Teaching materials and assignments are shaped to show and/or encourage making the links between theory and practice.

Mission and Ministry

Underlying and informing our IME provision is a theology of mission. Ministry is understood to arise out of God's mission, *missio Dei*. This is reflected in both the content and the overarching structure of our IME provision. This understanding is set out more fully in our curriculum document.

Lifelong and Life-related Learning

Students should view their time undertaking IME as a stage, important but not final, in their commitment to learning for ministry that is lifelong and life-related. To support this commitment, TISEC makes use of regular group and self-assessment methods. In order to engage critically with both the process and content of learning we have singled out one competency, Competency 8 (Effective Self-Assessor), to be formatively assessed at every assignment. It is intended that, through ascribing this role to Competency 8, students will be encouraged to integrate theological reflection into their everyday lives and to reflect constantly on areas that require further development.

Fees and expenses

TISEC levies an annual fee for both curriculum and course students, to cover the cost of residential sessions. The fee for 2011-12 is approximately £855. Separate fees are available on application for Methodist, United Reformed and other non-SEC students. Dioceses may levy a fee for the provision of seminar learning and ministries reflection courses.

Students who have been sponsored by their dioceses normally pay for one third of the fees, and their diocese and their vestry pay the other two thirds. Invoices are sent to the dioceses in January/February each year and the diocese will then claim proportions of the fee back from the student and the vestry. Self-supporting students may sometimes get help with payment from their vestries, but that is a matter for them to negotiate.

Costs for registering and taking modules validated by YSJU are met from central Church funds. Course students, however, are liable for any university or college fees payable for studies undertaken outwith TISEC.

Travel expenses for attending courses and placement are the responsibility of the student.

Making a complaint

It is hoped that most complaints may be resolved through an informal process of consultation between the parties involved. A further process is outlined in Appendix 13 (p. 69), and this should be followed in the event of informal consultation not proving satisfactory.

Regional IME Arrangements: notes from Diocesan IME co-ordinators

ABERDEEN AND ORKNEY

IME studies, involving ordinands and those training as lay readers in the diocese of Aberdeen and Orkney, are co-ordinated by Dr Alistair Mason. Students undertake the TISEC curriculum with local seminars, held on Wednesday evenings, and attend the TISEC residential weekends and summer school. The diocesan Ministry Training Group involves students in the islands in the Aberdeen seminars by means of distance learning technology – ‘skype’. (Distance learning modules taught by telephone from the University of Aberdeen alongside the weekends and summer school have also been available). A Ministries Reflection Course in Aberdeen is convened by the Bishop, and another takes place in Shetland. Student placements are overseen by the Revd Lisa Eunson, who also has oversight of CMD 1-3. All students are assigned a Diocesan Advisor, and others, clergy and lay, contribute to the seminars.

ARGYLL AND THE ISLES

IME studies in the diocese of Argyll and the Isles are overseen by Alison Clark, Diocesan Learning and Development Officer, functioning as ministry co-ordinator and adviser. Students may join the Diocese of Brechin TISEC curriculum seminars using Skype or, where this is not practical, opt for distance learning modules with the University of Aberdeen. All students attend TISEC IME residential weekends. Ministry Reflection Courses are arranged to suit the local situation, facilitated by Alison Clark and Christine McIntosh with occasional specialist input. Student placements are overseen by the Bishop, and supported by the adviser.

BRECHIN

Revd Dr John Cuthbert is employed half time by the Diocese of Brechin as Ministry Co-ordinator, and he is also the Placement Co-ordinator. IME Seminars following the TISEC curriculum are delivered over three five week terms; and students meet at the St Mary’s Rectory in Arbroath. IME students training for licensed or ordained ministry also meet in Arbroath for the Ministry Reflection Group on a monthly basis from October to June.

EDINBURGH

The Revd John Conway (email: rector@stmartinsedinburgh.org.uk) is the co-ordinator for Initial Ministerial Education (IME) in the Diocese of Edinburgh. He shares the post of Edinburgh Diocesan IME/CMD Development Officer with Revd Dr Sophia Marriage (email: sophia.marriage@stmartinsedinburgh.org.uk), who is primarily responsible for the provision of Continuing Ministerial Development (CMD) within the Diocese. In that capacity they are both members of *Adventures in Faith*, the Diocese of Edinburgh’s Ministry Development Service, which offers an integrated service encompassing congregational development and lay learning, alongside IME and CMD.

The appropriate pathway for any IME student would be explored with John prior to embarking on training. New College, the University of Edinburgh’s Theology and Religious Studies faculty offers a degree programme, whilst the TISEC curriculum is taught at the Diocesan Centre in Edinburgh on Wednesday evenings in term time. Other distance learning options can be explored if suitable. All students would be expected to attend TISEC IME residential weekends and the summer school. The Diocese’s Ministries Reflection Course for IME students is currently jointly facilitated by the Bishop and John Conway, and is held at the Diocesan Centre. All students are assigned a Diocesan Advisor to support, question and accompany them in the process of formation. The Diocesan Advisor, alongside John Conway who oversees the process, helps choose, set up and monitor placements. Additionally the Diocesan Advisor writes the End-of-Year Report on the student, which forms the basis for the yearly Appraisal Conference chaired by John, whose final report is sent to the Bishop.

GLASGOW AND GALLOWAY

The Diocesan Co-ordinator for IME in the Diocese of Glasgow & Galloway is the Rev'd Sarah Gorton (shbgorton@btinternet.com). The Diocesan TISEC Seminar Group will be in abeyance for the 2011-12 session. Several of our students are due to have completed their TISEC training by September 2011, and those remaining are already committed to distance learning. We will be able to resurrect the Seminar Group fairly easily when required for new students to study the TISEC curriculum, subject to viable numbers. Alternatively, distance learning with an external provider may have to be considered. All IME students are expected to attend the programme of TISEC Residential Weekends and Summer School, as well as the Ministry Reflection Course, and to undertake an annual Placement. More details regarding the Placement can be found in the 2011-12 Placement Handbook.

At present there are two Ministry Reflection Groups in the Diocese, for IME students and those in the first three years of ordained/licensed ministry (CMD 1-3). The Glasgow group will continue to meet monthly, in the Diocesan Office from October 2011, under the leadership of the Rev'd Dr. Anne Tomlinson, Ministry Development Officer for the Diocese. The other group, in the Galloway Region, is led by + Idris and the Rev'd Canon Robin Paisley.

Each student is paired with a Diocesan Advisor to assist in drawing up and monitoring the IDP, and to write the End-of-Year Report for the Annual Appraisal Conference, which is normally chaired by the Diocesan Co-ordinator.

The IME Placement Co-ordinator is Graeme Hely.

MORAY, ROSS AND CAITHNESS

IME studies in the Diocese of Moray, Ross and Caithness are overseen by the Diocesan Training Group convened by the Revd Dr Jane Wallman-Girdlestone.

ST ANDREWS, DUNKELD AND DUNBLANE

IME studies in the diocese of St Andrews, Dunkeld and Dunblane are overseen by Revd Dr Andrew Barton. Students (both ordinands and prospective Lay Readers) are supported in their formation by the IME Ministry Adviser, the Ven. Gordon Ogilvie, with whom they meet regularly. They will undertake either a BD or TISEC IME modules with the Edinburgh diocesan group. They will also attend TISEC IME residential weekends and summer school. Annual placements are overseen by Very Revd. Kenny Rathband. The Ministries Reflection Course is attended by all IME students and also by those in CMD 1-3; it is facilitated by Revd. Andrew Barton, and meets in the Diocesan Office in Perth.

Appendix 1:
 - Confidential -
**Individual Development Plan Summary
 in Initial Ministerial Education**

Name of Candidate:
Year of Formation:
Name of Diocesan Adviser/ Tutor:
Ministry concerned:
Ministerial Pathway:
TISEC Studies:
Studies at an External Provider:
Fees:
Satisfactory Disclosure (Child protection):
Dates for review of progress:
Date for annual appraisal:
<p>Agreement</p> <p>The Candidate agrees to follow the IDP Summary, to the monitoring of their progress in an IDP 'Record of Development', and to TISEC's process for appraisal. The Adviser agrees to support and monitor the Candidate's learning and provide an end-of-year report for annual appraisal. The candidate consents, in terms of the Data Protection Act 1998, to the processing of information in the IDP and any other information generated during the course of, and relating to, their training at TISEC for any purpose in connection with that training.</p>
Signed and dated by Candidate and Adviser:

Please send a copy of this IDP Summary to:

Provincial Officer, TISEC, Forbes House, 21 Grosvenor Crescent, Edinburgh EH12 5EE. email: tisecc@scotland.anglican.org

Guidance Notes on the Individual Development Plan (IDP)

(Please note: a different IDP template is used for URC students. Please speak to your Director of Studies for more details.)

The IDP contains two documents: the IDP Summary and the IDP Record of Development (see below). These documents may contain material of a confidential nature and come under the Data Protection Act 1998. The Adviser should keep the documents and any other confidential material in locked storage. Access is restricted to the candidate and the candidate's bishop or Methodist Church supervising body. The Provincial Officer is entitled to access for monitoring purposes. All other access is only with permission of the candidate and Adviser. Upon completion of studies, personal records should be destroyed after five years (though a note of assignment assessment results may be kept).

Guidance Notes on Drawing up the IDP Summary

Before the beginning of each academic year, the Diocesan Adviser or Methodist Tutor completes an IDP Summary with the candidate. The IDP Summary provides an outline of the ministry for which the candidate is being prepared, the stage of formation, and the studies to be taken to meet the formation requirements. Once agreed, a copy of the IDP Summary should be sent by the Diocesan Adviser or Methodist Tutor to the Provincial Officer. The officer will check that the Summary agrees with provincial guidelines.

The following notes provide a guideline on how the Summary should be drawn up with the candidate.

- *Name of Candidate*
- *Year of Formation* (i.e. 1st, 2nd, 3rd) – Checked with previous Summary (if any).
- *Name of Diocesan Adviser/ Methodist Tutor*
- *Ministry Concerned* – Note whether stipendiary/ NSM ordinand, lay reader, etc.
- *Ministerial Pathway* – Note whether a candidate is a TISEC Curriculum Student or a TISEC Course Student and the overall length of their studies. Example of entry: 2-year curriculum student.

A candidate is designated a 'Curriculum Student' when they are doing all their theological studies through TISEC. A candidate is designated a 'Course Student' when they are doing some theological studies through an external provider, or when they have been exempted from these theological studies because of a previous degree/ diploma in Theology.

Please note here also any previous studies successfully completed by the candidate.

For guidance on deciding the appropriate pathway for a candidate to follow see 'Ministerial Pathways', Appendix 2 in *The IME Handbook*.

- *TISEC Studies* – Note the studies being done. The mandatory courses for those training for ordination and for lay reader ministry are: Ministries Reflection Course, Residential Learning Course, Placement, and Summer School. The Seminar Learning Course is also taken by curriculum students but not course students. Please detail which level 1 and level 2 modules are

being studied for the Diploma in Theology for Ministry (IME Theology) Course. This should also be detailed in the YSJU registration forms.

It is the responsibility of the Adviser to help the candidate reflect on their assignment options in the Seminar Learning Course and to ensure the student studies for the required credits at the appropriate level.

- *Studies at an External Provider* – Provide the name of the external provider, the course being done, the subject areas to be studied, and duration of course. To ensure that a part-time course is approved for training purposes, and that the required subject areas for study are covered, please refer to ‘Part-time Theology Courses at External Providers’, Appendix 6 in *The IME Handbook*, and consult the Provincial Officer.
- *Fees* – Note here the likely costs of studies (through TISEC and external provider if appropriate) and how these are going to be met.
- *Satisfactory Disclosure (protection of children and vulnerable adults)* – All candidates in training are required to have a criminal record check for child protection purposes. Note here, Yes/No, if this has been done. Contact the Provincial Child Protection Officer, Diocesan Child Protection Officer, or Methodist equivalent, for details of requirements and procedure.
- *Dates for Review of Progress* – Detail here how often the Diocesan Adviser or Tutor and candidate agree to meet to review progress, ensure an IDP Record of Development is kept, and appraisal procedures are met. A monthly meeting is suggested.
- *Date for annual appraisal* – a date should be set with the person responsible for convening the appraisal conference (usually the Diocesan Co-ordinator or Methodist equivalent). This date should come near the end of the academic year, usually in June/ July. Adequate information on the Candidate’s progress and an end-of-year report must be available. N.B. It is highly probable that some marks will not have been received at this point in the year, and this should be taken into consideration. See ‘Appraisal Process’, Appendix 11 in *The IME Handbook*.
- *Agreement* – Ensure that the candidate understands and agrees to the commitment they are making to studies in the IDP Summary, the way in which these studies and other areas of learning will be monitored through the IDP Record of Development and the Appraisal Process at the end of the academic year. The Adviser agrees to support, monitor, and provisionally appraise the candidate’s formation. The candidate also agrees to the processing of information relating to their training. Access to the IDP is restricted, as outlined above.
- *Signed and dated* – Once agreed, a copy of the IDP should be sent to the Provincial Officer, along with any YSJU registration forms, **BY THE END OF SEPTEMBER**. The IDP can be sent electronically or by post. The officer will check the IDP Summary against provincial guidelines. Please inform the provincial officer of any previous training undergone by the candidate outwith TISEC. Once checked, the IDP Summary is signed and a copy kept by Adviser and candidate.

IDP Record of Development in Initial Ministerial Education

1. Personal Circumstances:
2. TISEC Studies:
3. External Theological Studies:
4. Spiritual Development:
5. Vocation and the Competency Framework:
6. Relating to Others:
7. Learning and Worship:
8. Time Management, Church and Community:
9. Candidate/ Adviser Relationship:

Guidance on Keeping an IDP Record of Development

The purpose of the IDP Record of Development is threefold. First, it details the areas of learning that TISEC considers essential for formation. Second, it monitors these areas over the course of the academic year. Third, it provides the portfolio to be used by the Diocesan Adviser or Methodist Tutor to draw up an end-of-year report for the candidate's appraisal conference.

The following notes provide guidelines for the Adviser and candidate to draw up and maintain a Record of Development:

1. *Personal Circumstances* – The Diocesan Adviser or Methodist Tutor should have received notes from the Diocesan Director of Ordinands/ Warden of Lay Readers/ appropriate Methodist body about the candidate's background and vocational discernment. The candidate must inform their Adviser if there are any changes to their personal circumstances – accommodation, health, work, finances, and relationships – that may affect their training for ministry or their commitment to training. A note is kept here.
2. *TISEC Studies* – A note here is kept of involvement in the following: Seminar Learning Course (if applicable), Residential Learning Course, Ministries Reflection Course, Placement, and Summer School. Progress in assignments should be monitored to ensure that studies are being completed according to schedule and minimum standards in assessment are being met.

It is the responsibility of the Adviser to ensure that a suitable placement is arranged in consultation with the candidate and placement co-ordinator.

3. *External Theological Studies* – The Course Student must inform the Diocesan Adviser or Methodist Tutor of their progress in studies at an external institute. It is important that these studies are completed within an agreed timescale and appropriate level.
4. *Spiritual Development* – Candidates are expected to reflect on developments in their spiritual life (what has been helpful, where the blocks are) and are expected to have a spiritual guide/ director/ soul-friend throughout the duration of their studies. This relationship is confidential, but note here how it is taking place.
5. *Vocation and the Competency Framework* – Candidates are asked to submit a brief reflection **in or around May** where they reflect on their life and vocation in relation to the eight competencies. This reflection should relate to the introductory descriptors to each competency and to the student's involvement in the Ministries Reflection Course. This will be appended to the Adviser's end-of-year report for the appraisal conference. Alternatively, the student may reflect on the competencies during the course of the year with their Adviser. In this case the Adviser should note any key discussions and developments, and append relevant information to the end-of-year report.
6. *Relating to Others* – At the beginning, middle, and near the end of the academic year the candidate reflects with their Adviser on how they relate to other people. They should point to their strengths and weaknesses when it comes to relating to others and where they feel they need to grow. The Adviser keeps a brief summary of the discussion.
7. *Learning and Worship* – Record the candidate's reflection on the experience of learning and worship in TISEC and External Studies – what has been positive, negative, challenging, and where they feel they have learned most. Where appropriate, record feedback on the candidate's involvement in the planning and leading of worship, on leading bible studies, and delivering a sermon, at Residential Weekends.

8. *Time Management, Church and Community* – Candidates should strive to have some sense of balance between family/ friends, studies, employment, etc. Note here how commitments are managed and if there are any issues to be resolved. A note of the candidate's local church and community involvement is kept. TISEC requests that candidates examine carefully their local church and community involvement so that they support rather than conflict with training.
9. *Candidate and Diocesan Adviser/ Methodist Tutor Relationship* – Note how often meetings have taken place and if both parties are content with the relationship.

Appendix 2: Ministerial Pathways for Ordinands and Lay Readers

This list defines training pathways for Stipendiary and NSM Ordinands and Lay Readers.

‘Curriculum route’ refers to a route using solely TISEC material, whilst ‘Course route’ refers to a route which combines material from TISEC and other providers. A ‘Type 1’ candidate has no background in formal theological education: a ‘Type 2’ candidate has a recently obtained degree or diploma in theology.

In order to use this paper, decide on the ‘type’ of the candidate and look under the ministry title to see which option(s) is/are applicable. If you have any questions or are uncertain about the pathways, please consult the Provincial Officer.

ORDINANDS (Stipendiary and NSM)

1. *Three-year Curriculum route*

Suitable for:

- a Type 1 ordinand studying on a part-time basis. Receives a Diploma through TISEC.

2. *Three-year Course route*

Suitable for:

- a Type 1 ordinand studying on a part-time basis and undertaking a Diploma course outwith TISEC.
- a Type 1 ordinand studying on a full-time basis and undertaking a Degree course outwith TISEC.

3. *Two-year Curriculum route*

Suitable for:

- a Type 1 ordinand studying on a part-time basis who is over the age of 60. Receives a Certificate through TISEC.

4. *Two-year Course route*

Suitable for:

- a Type 2 ordinand studying on a full-time basis and undertaking a higher degree (e.g. MTh) outwith TISEC.
- A Type 2 ordinand studying on a part-time basis (who may be exempted from additional theological studies).

LAY READERS

1. *Two-year Curriculum route*

Suitable for:

- a Type 1 lay reader candidate. Receives a Certificate through TISEC.

2. *Two-year Course route*

Suitable for:

- A Type 2 lay reader candidate (who may be exempted totally from additional theological studies).
- A Type 1 lay reader candidate undertaking a Certificate course outwith TISEC.

Appendix 3: Worship Guidelines

Worship Guidelines

In preparing and leading worship for IME weekends there are four primary aims:

- 1. to worship together as a community.**
- 2. to learn to lead and plan worship according to the practice of our own Church.**
- 3. to gain familiarity with authorised and normative services of our traditions.**
- 4. to encourage the creative use of authorised and innovative forms.**

Worship at IME weekends consists of:

Friday Evening Prayer; Compline.

Saturday Morning Prayer; mid-day Eucharist OR mid-day Prayer; Evening Prayer; Compline.

Sunday Morning Prayer; mid-morning Eucharist.

These services are planned and led by that weekend's worship group, bearing in mind the following points:

- Eucharist on Sunday is celebrated according to *Scottish Liturgy 1982*, *Scottish Liturgy 1970*, *Scottish Prayer Book 1929*, or a United Reformed Church liturgy. To ensure the balanced use of these rites, the liturgy to be used at each weekend will be indicated in advance by TISEC.
- Morning Prayer, Evening Prayer and Compline are according to *Daily Prayer*, with:
- antiphonal recitation of the psalms - a distinct breath-pause in each verse at the asterisk assists praying the psalms together.
- the *Gloria Patri* said by all together at the end of each psalm and canticle.
- standing, sitting and kneeling according to the ability and needs of the community.
- prayers of intercession after the Benedictus/Magnificat/Nunc Dimittis, before the lesser litany and Lord's Prayer.
- Collect of the Day from *Scottish Liturgy 1982- Propers*.
- readings according to the SEC Calendar and Lectionary.

Except that

- At every weekend, ONE service, either the Eucharist on Sunday or Evening Prayer on either Friday or Saturday, is according to *Scottish Prayer Book 1929*.
- At every weekend ONE service follows the practice of the United Reformed Church (see Notes).
- At every weekend the group is free to lead ONE service in an 'alternative' or 'fresh expressions' style, according to the experience and interest of the group (see Notes).

Also note that:

- All liturgies may include music and silence, different styles of intercessory prayer, and other varieties of approach, provided that the four primary aims above are always kept in mind.

- Imposed ‘themes’ are not necessary for worship at weekends. The worshipping life of the TISEC community is simply part of the Prayer of the whole Church, expressed in the liturgies of SEC and URC, the Revised Common Lectionary and Calendar.
- Groups do not need to produce leaflets and booklets for weekend services. Copies of *Daily Prayer*, *Scottish Liturgy 1982*, and other liturgical texts, are provided. The hymnal provided at Kinnoull is *Catholic Hymns Old and New*, pub. Kevin Mayhew, (contents list at: <http://www.kevinmayhew.com/catholic-hymns-old-new.html>).
If sheets with hymns, music or any other texts are needed, check with TISEC about Copyright.
- Groups are encouraged to consult with
Michael Fuller (MichaelF@scotland.anglican.org) or Ian Paton (rector@osp.org.uk).
- Worship should be shaped by an understanding of and sensitivity to the diversity of the group. This involves recognising the traditions represented in the community.

Additional Notes for Worship Groups

1. Music

We come from diverse traditions and cannot assume that others will know the music with which we are familiar. You need to be able to facilitate a rehearsal even if you are a non-musician. Times for rehearsal are after dinner on Friday or after Morning Prayer on Saturday.

2. Daily Prayer

The Daily Office is the formational centre of SEC liturgy. Once we have been introduced to it and begun to practise it, we should aim to achieve a degree of familiarity with it, so that it becomes unnecessary to announce psalms, page numbers, etc. Initially, for new members of the community, some direction may be needed, but it should be kept simple and brief and should eventually become unnecessary.

Continuity between the Offices would be assisted by avoiding lengthy welcomes at the beginning of these services.

If you are unfamiliar with these liturgies or the lectionary one of the staff or another student will be happy to give assistance.

3. United Reformed Church

The resource book *Worship from the United Reformed Church* offers suggestions and examples. This is a guide, and ministers are encouraged to prepare their own prayers and liturgy.

Worship normally includes: hymns/songs, prayers of approach, confession, assurance, prayers of thanksgiving and intercession, reading of the word, reflection, and blessing, but this is not an exclusive list.

Hymns are an important part of the URC liturgy and it is unusual to have worship without them. Psalms are usually sung.

All styles of worship are acceptable - traditional, formal, informal, alternative and fresh expression – but all worship is inclusive and uses inclusive language.

Resources for URC worship include:

Prayer Handbook – produced annually

Hymn Book – *Rejoice and Sing* (URC Publication)

URC website - <http://www.urc.org.uk/>

4. Alternative Worship / Fresh Expressions

Groups are encouraged to draw on their experience of new styles of worship, such as Taizé, Iona, Greenbelt, and other examples. Useful resources include websites such as:

<http://www.alternativeworship.org/>

<http://www.freshexpressions.org.uk>

<http://www.ionabooks.com/>

http://www.taize.fr/en_rubrique12.html

5. Inclusivity

Pay careful attention to inclusivity, both in terms of the language used, lighting (so that people can read if that is required), sound (use the hearing loop when appropriate), posture and movement.

6. Your role in the liturgy

You may be asked to take part in the liturgy in a variety of ways – leading the Office, preaching, deaconing, leading intercessions, &c. If you do not fully understand your role, or have any difficulties in performing it, please consult beforehand. Your questions are welcome and important. Groups have sometimes found it useful to meet briefly before and after each service.

7. Copyright

If any liturgy or music sheets are necessary, ensure that they acknowledge the source of all the materials used. Consult TISEC if you are in any doubt about the correct form for this.

Appendix 4: IME Calendar for the academic year 2011-12

This calendar gives the dates of Residential Weekends and the due dates of assignments. Dates for meetings of regional IME seminars are decided within each diocese.

INDUCTION DAY: Saturday 17 September

TERM 1

RWE 1: 30 September – 2 October

Ministry 1, Spirituality 1, Spirituality 2

Seminar learning (October-December)

Hebrew Scriptures, Contemporary Issues

VOLUNTARY RWE: 28-30 October

A weekend exploring issues in rural ministry, to be led by the Bishop of Moray, Ross and Caithness

RWE 2: 9-11 December

Ministry 2, Spirituality 3, Spirituality 4

TERM 2

(PLACEMENT normally conducted in this term.)

RWE 3: 27-29 January

Ministry 3, Spirituality 5, Liturgy 1

FIRST SET OF ASSIGNMENTS DUE: 9.00 am 30 Jan

(Spirituality, Hebrew Scriptures, C. Issues)

Seminar learning (January-March)

New Testament, History

RWE 4: 9-11 March

Ministry 4, Liturgy 2, Liturgy 3

TERM 3

Seminar learning (April-June)

Doctrine, Missiology

RWE 5: 11-13 May

Ministry 5, Liturgy 4, Liturgy 5

SECOND SET OF ASSIGNMENTS DUE: 9.00 am 14 May

(NT, History, Ministry, Placement)

FINAL ASSIGNMENTS DUE: 9.00 am 25 June

(Doctrine, Missiology, Liturgy)

SUMMER SCHOOL: 8-14 July

**Please note: all residentials (apart from the Oct RWE)
will take place at St Mary's Kinnoull**

Appendix 5: Year A Recommended Introductory Reading List

- Liturgy:** White, James. *A Brief History of Christian Worship* (Nashville, Abingdon Press, 1993)
OR
Jones, Cheslyn (ed). *The Study of Liturgy* (Oxford: OUP, 1992).
- Contemporary Issues:** Mizzoni, J. *Ethics – the Basics* (Wiley-Blackwell, 2010).
(Students who are into their third year, having done Science and Theology in 2010/11, may like a more in-depth refresher book: Brown, Malcolm. *Tensions in Christian Ethics – an Introduction* (London: SPCK, 2010).)
- Hebrew Scriptures:** Wenham, Gordon. *Exploring the Old Testament, 1: The Pentateuch* (SPCK, 2003).
- New Testament:** Stanton, G. N. *The Gospels and Jesus* (Oxford: OUP, 2002).
Sanders, E. P. *The Historical Figure of Jesus* (London: Penguin, 1993).
- Missiology:** Croft, S. (ed.) *Mission-shaped Questions: Defining Issues for today's Church* (London: Church House Publishing, 2008).
- Ministry:** Mann, A. *Can our Church live? Redeveloping congregations in decline* (Alban Institute, 1999)
Bragg, M. *Credo* (Sceptre, 1997)
- Placement:** Green, L. *Let's Do Theology* (Mowbray 1991).
- Doctrine:** Astley, J. *SCM Studyguide to Christian Doctrine* (SCM, 2010).
- History:** John Bossy, *Christianity in the West, 1400-1700* (OUP, 1985)
- Spirituality:** Schori, Katharine Jefferts. *The Heartbeat of God: Finding the Sacred in the Middle of Everything* (Skylight Paths, Woodstock, Vermont, 2011)
and
Wagner, R. *Christian Prayer for Dummies* (Wiley Publishing Inc., 2003).

Appendix 6: Part-time Theology Courses at External Providers

TISEC IME Course students often undertake courses of study at Universities or other Institutions. It is important that such studies should cover, as closely as possible, the subject-areas covered by the TISEC Curriculum, within an equivalent timeframe. Some subjects are studied at TISEC Residential Weekends and Summer Schools: since all students are expected to attend these, University modules in these subjects should not be taken.

For ordinands studying on a part-time basis, it is expected that they will reach diploma level through their external studies (i.e. 240 credits/ SHE level 2 over three years).

It should be noted that the provision of modules year-on-year by a University cannot be guaranteed, which can make detailed planning of a full three years' worth of courses difficult. Moreover, Universities reserve the right to cancel courses if the numbers of students enrolled are insufficient.

Currently, the main provider of part-time distance learning in theology in Scotland is the University of Aberdeen (see their website at www.abdn.ac.uk/lifelonglearning/Christstudies/programme.shtml). Fees at Aberdeen were set at £880 for the Academic Year 2010-11 for an 80 credit study programme (fee for 2011-12 not available at the time of writing).

Any student wishing to pursue studies at any other University or Institution is requested to contact the Provincial staff to ensure that their proposed course of study meets the criteria above.

Assignment Mark and Grade Sheet

Marks

Knowledge and Understanding (%):

Competency (%):

Overall Mark (%):

Deductions (%):

Final Mark (%):

and Grade (A*-F3) for the Assignment:

Fail notification:

(An individual mark of below 40% in knowledge and understanding or in the competency will lead to the assignment being failed, even if the overall mark is above 40%)

Marker's Comments:

Moderation

Signature/Name of Marker:

Date:

Statement by Moderator:

Signature/Name of Moderator:

Date:

In assessing this competency the marker will be looking for the following outcomes from the student:

At Level 1: Ability to reflect on experience of learning and identify some key issue(s) that have been perceived, learnt and/or require further investigation.

At Level 2: Ability to provide a critical evaluation of the experience of learning and key issue(s), with ability to identify detailed continuing learning needs.

Marker's Comments, Mark and Grade

Provide detailed comments on the student's response.

Mark and related Grade for Competency 8:

Signature of Marker:

Date:

Appendix 8: Charting Progress through the Course

A sheet to help the student and Diocesan Adviser/ Methodist Tutor/ URC Director of Studies cover their progress in subject areas and competencies

When choosing which assignments to submit please follow the guidelines in this handbook. Normally, a student should complete subjects at level 1 first before moving onto level 2. Each subject carries 10 credits. A minimum of 120 Level 1 credits is required for a certificate and 120 Level 2 credits for a diploma.

<i>Year A: 2011-12</i>	Competency being assessed (please circle)		Due Date and date submitted	Mark and Grade for Competency 8	Mark (%) in Knowledge and Understanding	Mark (%) in Competency	Overall Assignment Mark (%) and Grade (A-F)	Assignment Level (1-2)	Credits due (10 per subject)
	Level 1	Level 2							
Hebrew Scriptures	1	3							
Contemporary Issues	7	1							
Liturgy	4	5							
Ministry	5	1							
New Testament	1	7							
Missiology	6	3							
Placement	1+x	1+x							
Spirituality	3	4							
History	2	6							
Doctrine	7	2							

Appendix 9: Notes on essay-writing.

This guide is neither exhaustive nor compulsory, but is offered to assist students in the presentation of their work.

Presentation

A piece of written work which is illegible, with poor spelling and ambiguous punctuation, will not be condemned in itself, but will make the task of the marker much harder. It is therefore important to present work, in whatever form, as clearly and as carefully as possible.

Work should ideally be word-processed or typed. If your work is hand-written, please write as clearly as you can.

In either case, use sub-headings where appropriate, use double spacing, and leave at least a one-inch margin all round the page.

Quotations

Prose quotations of less than four lines can follow straight on from the preceding or introductory words and form part of the same paragraph. They should be enclosed in single quotation marks; use double quotation marks for quoted words within a quotation.

Prose quotations of more than sixty words should be ‘displayed’. This means that they should:

- begin on a separate line
- be indented about half an inch in from the right and left margins
- be single spaced (if typed)
- have no opening or closing quotation marks
- use single quotation marks for quoted words within the quotation.

Poetry quotations should always be displayed.

Any personal comments that you insert in the quotation should be enclosed in square brackets to show that they are not part of the quoted matter.

Quotations should be used sparingly. They should be used to provide authoritative support for your point of view, or evidence of a contrary opinion. They should not occupy more than about five per cent of your work. Often you will be able to discuss a writer’s point of view without quoting them.

Notes and bibliography

It is essential to provide notes and references for your work. These can take the form of footnotes or endnotes, and you should include a comprehensive bibliography. All footnotes or endnotes should be numbered.

The purpose of notes is to show how your work relates to your study material and texts, and any other reading you may have done. They should be used to:

- Give the source of the quotation
- Show where your ideas come from and how you have used and developed ideas to be found in the literature of your subject (e.g. ‘For a useful summary of the problems involved, see ...’)

- Record any disagreements with an important author, when the point is not sufficiently significant or relevant to warrant discussion in the piece itself

The bibliography will give full details of author, title, publisher and place and date of publication. In the footnotes or endnotes you need only give a short reference which will indicate where to find more detail in the bibliography. The simplest arrangement for such references is the *Harvard System*. This system cites the author(s) (surname(s) only), the date of publication, and the chapter or page number. References can either be given in brackets immediately after the material they refer to, as footnotes at the bottom of the page, or as endnotes.

Points to note:

If the author's name has been mentioned in the body of the text ('As Hannah says...'), the date and page number are sufficient (2004: 42).

If you are citing two authors with the same surname, give both of them initials.

If the book has three or more authors use 'et al.' after the second author (e.g. Taylor, Mein et al., p. 456)

If the book has more than one volume, you need to specify the volume quoted with the appropriate Roman numeral.

If the author has written more than one book or article in the same year, distinguish them with a letter after the date (e.g. MacDonald 2003a, and MacDonald 2003b)

The bibliography for your work must include:

- All the books and articles directly referred to in the work and notes.
- Any other books and articles you have read in connection with the work, even if you have not quoted from them or referred to them.

Do not include in your bibliography books you have not actually used.

Full titles should be given, together with place, publisher and date of publication. Titles of books should be underlined (or in italics) and the significant words should have capital letters.

Articles and non-published work such as theses should have their titles in single quotation marks, and capitals only for the first word, proper names, etc. When citing articles, you should include the name of the journal (underlined or in italics), the volume number, date of publication and page number(s).

For example:

Fuller, M. (2001), 'The Theology of Benjamin Britten', in P. Allen (ed.) *Yet more Modern Esoteric Spirituality* (Minneapolis: Augsburg), Vol. xix, pp.11-20.

Barton, A. (2004), *Chemical Theology* (Edinburgh: T&T Clark).

Paton, I. (2008), 'Liturgy – the idiot's guide', *The Modern Churchman* 75 (1999), 117-31.

Further useful information may be obtained from the following guides, which may be ordered from the Cornerstone Bookshop:

Andrew Northledge, *Good Study Guide* (Open University Press, £8.99).
Ellie Chambers and Andrew Northledge, *Arts Good Study Guide* (Open University Press, £9.99).

Lists of other good resources can be found on university websites (type in 'study guide' into the search box of a university website).

Appendix 10: Notes on preparing a ‘Creative Journal’

When working on an assignment which requires the production of a piece of artwork, it is expected that the final piece will be accompanied by a journal which captures something of the process of its creation. This is to enable the marker to understand as fully as possible the ways in which you have engaged with the project, to assess the use of whatever resources have been used in the production of the final piece, and to gain insights into the theological reflection which has accompanied your work.

As discussed below, your journal may contain the any or all of the following: sketches, drawings, pictures (from sources such as magazines, postcards, advertisements and so on), pieces of text (poems, Bible verses, passages from books) which you have found it helpful to reflect on, pieces of fabric or other such media, records of colours, shapes, and designs which you have found stimulating, and personal notes regarding the creative process.

The following notes are to help you assemble such a journal, leading to the production of your final piece of artwork. They are not intended to be exhaustive, but will, we hope, serve to guide you into what may at first be rather unfamiliar terrain.

Make use of creative sources, research bases – art, reference library, galleries, museums, architecture around a city.

Explore some ‘sacred spaces’ around a city: churches, cathedrals, monuments etc. What gives them a ‘spiritual dimension?’ Compare and contrast them with ‘secular spaces’: shopping malls, public buildings, etc. Do the ‘secular spaces’ have any examples of ‘sacred symbols’ (cross, candles, bread, wine etc.)? How are these symbols present or reinterpreted?

Try to develop a reflective stance on the world around you. What are the patterns or shapes or colours of the natural, man-made world around you that you’re drawn to or repelled by? Ask yourself why.

Carry a small sketchbook with you around town, on a bus, in church. Jot down or sketch anything that captures your attention or interest. Collect postcards, newspaper or magazine cuttings that could relate to the chosen theme or subject-matter. These do not need to be anything complete – they may just be some shapes or colours that you like or are intrigued by.

Visit a gallery or the National Museum of Scotland and wander around until you find a piece or object which you are drawn to. Ask yourself what the intention of the piece or object is? What are the connection points with any theological themes you are exploring just now? How do the materials used convey the message of the piece? This may be a good exercise to do with someone else so that you explore the different responses and interpretations different people make to the piece.

This process can become more focussed once you’ve settled on the particular theme or thread you wish to explore and portray, but initially keep it broad and

take a 'scrapbook' approach (snippets and pieces of colour, shapes, symbols, images). Keeping it broad and wide-ranging at first will enable you then to see if there are connections or threads that run through the 'scraps' and 'specimens' you've collected.

From biblical material in assignments – choose one word or phrase that grabs you and use that as a starting place for some of the research and observation work described above.

Alternatively – take one concept to explore, such as 'openings' or 'doorways' or walk for half an hour and see how many examples of a 'cross' you can see (e.g. window frames, paving stones, railings, other examples of lines crossing lines).

Alongside all of the above, keep in mind the original task, and reflect on it in the light of your developing theological understanding. Are there books you have read, or experiences in worship you have had, or thoughts that have come to you in quiet times, which connect with your developing artistic ideas? Do those ideas themselves inspire theological reflection, or raise theological questions for you? Note these theological reflections and questions in your journal.

Appendix 11: Appraisal Process

Purpose

At the end of the academic year the student attends an appraisal conference, accompanied by their Diocesan Adviser, Tutor or Director of Studies. The purpose of the conference is to appraise the student's year of formation for ministry. The appraisal process should help the student to discern and reflect on their gifts for ministry and their continuing learning needs. It enables TISEC to come to an overall view of the student's progress in learning and their suitability for authorised ministry.

The appraisal process is concerned with the student's suitability for authorised ministry. It is not intended to provide a definitive judgement on the student's person and life, and does not do so.

At the end of the appraisal process the final decision on a student's readiness for authorised ministry lies with the bishop or Church sponsoring body. TISEC does, however, make a statement on how it views the student's suitability for further training or authorised ministry, based on the outcome of the appraisal process.

Please note that the penultimate year's report is crucial, since ordinations/authorisations for ministry are sometimes set for before or shortly after the end of the final year of training.

Overview

The appraisal conference is chaired by the Diocesan Co-ordinator (or Methodist or URC equivalent), or someone else appointed by the co-ordinator as chair.

There are four stages in the appraisal process. First, the Diocesan Adviser, Tutor or Director of Studies draws up an **end-of-year report** on the student's learning and progress in formation. Second, the chair of the appraisal conference receives this report, and prepares **issues to be discussed** at the conference. Third, the end-of-year report and these issues form the basis of a discussion to appraise the student's formation at an **appraisal conference**. Fourth, the chair draws up an **Appraisal Report**.

Before all this can happen it is important that dates for an appraisal conference are set some months in advance. It is the responsibility of the Chair to initiate contact with the Diocesan Adviser/ Tutor/ Director of Studies and student so that a date for appraisal can be agreed.

The Appraisal Process in Detail

Stage 1: The End-of-Year Report

Timing: It is recommended that the Diocesan Adviser, Tutor or Director of Studies begin drawing up an end-of-year report one month before the appraisal conference date. A draft should be completed **FOUR WEEKS** before the appraisal conference date, to allow the student to have ample time to read the report before it is submitted for appraisal. Where the student strongly disagrees with an aspect of the report, and this is not resolved through conversation with their Diocesan Adviser, they may attach a letter commenting on this. The report should then be

submitted to the chair of the appraisal conference **AT LEAST TWO WEEKS** in advance of the conference.

Structure: The report is to be concise, normally of no more than two sides of A4 paper (typed in single or 1½ spacing). It should be evidence-based and not include personal judgments unsupported by reference to other documents. The areas identified in the Record of Development of the Individual Development Plan form the basis for reflection, and provide the headings and structure for the end-of-year report.

Process: In order to complete the report the Diocesan Adviser, Tutor or Director of Studies draws on information from the Record of Development, particularly the data afforded by the student's portfolio (see p. 26). The Diocesan Adviser/ Tutor/ DoS should consult with the student when writing the report, and should ensure the student reads (and, if desired, offers comments upon) the report before it is submitted to the Chair of the Appraisal Conference. It may be appropriate to consult other persons, such as the Provincial Officer, Ministries Reflection Course convenor, and placement supervisor, for instance to seek clarification on any issues arising from their respective reports. The report should end with a brief paragraph summarising the student's learning to date, noting also any learning needs for the future.

Nature: The report should be factual in approach and refrain from unnecessary explanation and analysis. It should avoid making personal judgements about the character of a person that are not supported by evidence. It should provide an honest account of progress and be prepared to raise difficult issues/concerns to do with the student's formation.

Essentially, in formation for authorised ministry we are addressing:

- Fitness for ministry – has this person completed all aspects of the curriculum and training required by his/ her sponsoring Church leader for the year under consideration?
- Are there key issues which have been raised during training which would seriously impact on the candidate's capacity to fulfil his/ her role as an accredited minister? (These might include issues raised during the year under consideration, or progress towards resolving issues raised in previous years.)
- What are the future CMD 1-3 requirements for this candidate? This is particularly critical in relation to assessment in the final year of a student's studies.
- Are there other areas which need further development or attention?
- What are the gifts of this person?
- Do we affirm the person's belief that he/ she is called by God to share in the ministry of all baptised people as an authorised leader?

Please note, as part of the end-of-year report, the student is required to write a brief reflection on their life and sense of vocation in relation to the competency framework: see IDP notes, p. 37.

The end-of-year report is the responsibility of the Diocesan Adviser/ Tutor/ Director of Studies. It is a TISEC document, and is therefore subject to Data Protection.

The report, together with the portfolio of documents which has led to its production, is then sent to the Appraisal Conference chair.

Stage 2: The Chair's preparatory work

After carefully considering the end-of-year report, the chair will compose:

- (i) a set of issues on which (s)he proposes to base the discussion with the student
- (ii) a short, factual summary of the student's progression in formation and studies based on the evidence available before the conference
- (iii) a provisional It is important to be clear that the Chair is at liberty to revise this judgment in the light of discussions held at the appraisal conference.

Stage 3: The Appraisal Conference

Practicalities: The appraisal conference takes place in the student's regional centre or another place agreed upon by all parties. For students in their final year the conference should be held some time in June, for continuing students it can take place over the summer. It should last about one hour. The conference involves a three-way discussion between the student, Diocesan Adviser/ Tutor/ Director of Studies, and Chair of the appraisal conference.

The Conference: For the appraisal to be effective there is a need for honesty and openness on the part of all participants. The Chair should begin the conference by explaining the process about to be engaged in – duration, purpose, and method. The Chair uses the prepared issues to lead discussion on the end-of-year report provided by the Diocesan Adviser/ Tutor/ Director of Studies. A dialogical approach should be adopted, which seeks to respect the viewpoints of each person and encourage genuine discussion. At the end of the conference the chair summarises the discussion.

Stage 4: The Appraisal Report

After discussion at the conference, the chair writes up the Appraisal Report (see pro forma). This should be completed within TWO WEEKS of the conference.

The report is to be brief and focussed, and contain three sections:

- (i) A summary of the discussions at the appraisal conference.
- (ii) A summary of the student's progress in formation and studies. (This is normally the summary prepared by the Chair in stage 2: it need only be changed if additional information emerges at the conference, showing it to be factually incorrect.)
- (iii) A statement on behalf of the Institute regarding the student's suitability to continue training or engage in authorised ministry. This final statement, which is derived from the provisional statement prepared by the convenor at stage 2, may contain one of the following possibilities: (i) suitable to continue training: (ii) suitable to continue training with the following comments/concerns (to be outlined): (iii) not suitable at this time to

continue training: (iv) suitable for authorised ministry: (v) suitable for authorised ministry, with the following comments/concerns (to be outlined); and (vi) not suitable for authorised ministry at this time.






Once the Appraisal Report is finalised, the student and Diocesan Adviser/ Tutor/ Director of Studies are asked to date and sign it. The appraisal report should be completed and signed within two weeks of the end of the appraisal conference. In the event of a student or Adviser disagreeing with any aspect of the report, she/ he can attach a letter detailing their disagreement.

A copy of the Appraisal Report, with the end-of-year report and any letter(s) provided by the student or Adviser appended, is sent by the chair to the student, the Diocesan Adviser/ Tutor/ DoS, the Bishop/ Church sponsoring body, and the TISEC Provincial Office. It is expected that the Chair will have a conversation with the Bishop or equivalent official in presenting the report. Access by others to the report is given only with permission of the student.

Monitoring of Appraisal

The Board of Studies will monitor the effectiveness of the appraisal process.

Appraisal Process Timeline

<ul style="list-style-type: none"> • The Chair of the Appraisal Conference contacts the Student and Adviser to arrange a suitable date for appraisal. 		<p>June/ April*</p>
<ul style="list-style-type: none"> • The Adviser/ Tutor/ DoS draws up the End-of-Year Report and shares it with the student 		<p>1 month before the conference</p>
<ul style="list-style-type: none"> • The End-of-Year Report is submitted 		<p>2 weeks before the conference</p>
<p>The Appraisal Conference</p>		
<ul style="list-style-type: none"> • The Appraisal Report is written by the Chair and sent out to the Adviser and Student for signature and comment 		<p>August-September/ June*</p> <p>Within two weeks of conference</p>
<ul style="list-style-type: none"> • A copy of the signed Report, together with the end-of-year report and any other letter, is sent out to the student, Adviser/ Tutor/ DoS, Bishop or appropriate Methodist or URC body, and to the TISEC provincial Officer. It is expected that the Chair will have a conversation with the Bishop in presenting the report. 		<p>Within two weeks of conference</p>

* Earlier dates for final-year students.

- Confidential -

End-of-Year Report

Name of Student:

Year of Report:

Name of Diocesan Adviser/ Methodist Tutor/ URC Director of Studies:

Date of Appraisal Conference:

Report

Comments on the following areas (where appropriate):

- Personal Circumstances
- Progress in TISEC studies
- Progress in External Theological Studies
- Spiritual Development
- Vocation and Competency Framework – the student’s brief reflection should be appended to the report.
- Relating to Others
- Learning and Worship
- Time Management, Church and Community Involvement
- Student and Adviser Relationship
- Final brief comment on the student’s overall progress and areas for further learning.

- Confidential -
Appraisal Report

Name of Student:

Name of Diocesan Adviser/ Methodist Tutor/ URC Director of Studies:

Name of Chair of Appraisal Conference:

Date of Appraisal:

1) Summary of Discussion at the Appraisal Conference:

2) Statement on student's progress in formation and studies:

3) Statement on suitability for further training or for authorised ministry:

Signature of Chair

Signature of Adviser

Signature of Student

Date

Date

Date

Appendix 12: Information and Year Planner for Diocesan Advisers

IMPORTANT PEOPLE

(with whom you will be liaising, and/ or corresponding concerning feedback)

Diocesan Co-ordinator: convenes end-of-year appraisal.

Placement Co-ordinator: arranges placement, and marks student's placement report. (DO NOT approach possible placement supervisors yourself.)

Placement Supervisor: the individual (often a Rector) who oversees the day-to-day running of the placement and submits a report on its conclusion.

Provincial Staff: provide feedback from Residential Weekends.

Module Co-ordinators: provide teaching materials for those undertaking TISEC course, and mark students' work.

Diocesan Seminar Convenor: convenes local seminar at which TISEC materials are taught.

Diocesan MRC Convenor: convenes Ministries Reflection Course for the Diocese.

Spiritual Director: all students are encouraged to see a Spiritual Director regularly. You should not take on this role yourself, but you should ensure the student has a Spiritual Director.

THROUGH THE YEAR:

AUG/ SEPT: Meet student, discuss learning needs, draw up Individual Development Plan (see proforma in IME Handbook).

END SEPT: IDP and YSJU registration forms submitted to the TISEC office.

OCT: Inaugurate regular meetings with students. Student begins (i) TISEC residential programme, (ii) Diocesan MRC Course, (iii) other studies (TISEC seminars or course from another academic provider).

NOV: Discuss placement with diocesan Placement co-ordinator.

JAN-APRIL: Student undertakes placement. Arrange meetings with Placement Supervisor at beginning and end (and, if desired, mid-point) of placement.

APRIL: Begin gathering material for appraisal portfolio (final-year students).

MAY: Attend TISEC training sessions (usually at the Bield, Perthshire).

MAY-JUNE: Write appraisal report, and arrange appraisal conference (final-year students). Begin gathering material for appraisal portfolio (other students).

JULY: Summer School. TISEC academic year ends.

JULY-SEPTEMBER: Write appraisal report, and arrange appraisal conference (students not in final year).

AUGUST: Assessment Panel meets to approve student progression and confer awards.

Appendix 13: Complaints Procedure

Confidentiality

Students should be aware that confidentiality within a complaints procedure cannot be guaranteed. If a student wishes his/ her identity to remain confidential they should be aware that this may mean that it will not be possible to pursue the complaint.

Process

Complaints might fall into at least three different categories:

- (i) misconduct on the part of staff or others with whom the student is brought into contact during the course of his/ her studies. This might be sexual misconduct, or other behaviour which is felt to constitute harassment, or to be otherwise abusive.
- (ii) perceived failures in teaching and academic support (e.g. quality of teaching).
- (iii) perceived failures of personal support (e.g. relationship with personal tutor).

Complaints under category (i) should be reported to the Convenor of the Ministry Development Committee (MDC), who will immediately inform the police if the allegation is of a criminal offence. In the event of the complaint being against the Convenor, the complaint should be reported to the Convenor of the Board for Mission and Ministry who will take the same action. If the Convenor of the MDC judges that a police investigation is unnecessary or unwarranted then he/ she will instruct the student to provide a complaint in writing, which he/ she will then process as at stage 3 of the process outlined below.

Complaints under categories (ii) and (iii) will be dealt with as follows.

Stage 1. The complaint is raised in the first instance with the member of staff in question. A meeting between the staff member and the complainant should be arranged, allowing for the perceived failure to be addressed by them. Either party may request the presence of a friend or colleague. The staff member is advised to keep a record of this meeting. If the student feels unable to approach the member of staff directly, he/ she may proceed directly to stage 2.

Stage 2. If the student feels that the complaint has not been satisfactorily dealt with, he/ she should address the complaint in person to the Provincial Officer. If the complaint is made orally it should subsequently be set out in writing by the students and agreed with the Provincial Officer. The Provincial Officer should outline to the student how the complaint will be addressed and what the timescale for this will be. S/he will consult with the Convenor of the MDC and, if appropriate, with the MDC itself, in making a response. If the student remains unsatisfied, or if the complaint is against the Provincial Officer, the student may proceed to stage 3.

Stage 3. The student makes a formal complaint in writing to the Convenor of the MDC. The Convenor investigates the complaint and decides on the action to be taken. A timescale for this investigation will be communicated to the student. If still not satisfied, the student may proceed to stage 4.

Stage 4. The student makes a formal complaint in writing to the Board for Mission and Ministry. The Board appoints a committee of at least three people, of whom at least two will be Board members, to investigate the complaint. The student is notified of the timescale involved: any delay in this will be communicated to the student and a new timescale agreed. The Board receives a report and recommendations from this committee. Its decision on the matter is final and brings investigation of the complaint to a close.

Summary

Stage 1: informal complaint to member of staff concerned.

Stage 2: informal complaint to Provincial Officer.

Stage 3: formal complaint to Convenor of MDC.

Stage 4: formal complaint to Board for Mission and Ministry.