

# The Initial Ministerial Education Handbook



*Our vision is to form and develop people as competent and confident  
authorised public ministers for the Church of God*

## 2013-14 Year C

Theological Institute of the Scottish Episcopal Church  
[www.scotland.anglican.org/tisee](http://www.scotland.anglican.org/tisee)



General Synod of the Scottish Episcopal Church  
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# THE TISEC IME HANDBOOK 2013-14

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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.

(P)AF	(Placement) Assessment Form
AP(E)L	Accreditation of Prior (Experiential) Learning
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

# The Initial Ministerial Education Handbook

## Vision statement

*Our vision is to form and develop people as competent and confident authorised public ministers for the Church of God.*

## 1. INTRODUCTION

Welcome to this IME Handbook. The vision statement with which it begins summarises the overarching aim of the programme which this Handbook describes.

This Handbook is intended for all those who are involved with IME: students, together with all those involved in TISEC's IME provision in the dioceses of the Scottish Episcopal Church (SEC) and in our ecumenical partners, the Methodist and United Reformed Churches in Scotland. It describes the programme used to form candidates for ordained and Lay Reader ministry in our Churches, and offers advice and instructions on how best to undertake it. It is intended to be a first point of reference for all aspects of our IME provision. All those engaged with that provision, as students or as staff, are urged to read it carefully. Although it is written in the third person, it is addressed to 'you' – whether 'you' are a student, a seminar convenor, a diocesan adviser, or any other person involved with IME.

Our IME programme has three aspects, all of which are underpinned by our competency framework (see p.24) which also focuses on formational issues:

**Formation.** All those entering authorised public ministry take on a new role within the Church, and within broader society. There are, correspondingly, many expectations and burdens laid upon them and it is important that people are prepared for these, both personally and spiritually. A formational programme runs through the Residential Weekends offered by TISEC, and the Competencies Framework which underpins our academic programme also focuses on formational issues. The Ministries Reflection Course, exploring these competencies, similarly encourages reflection on students' developing formation for ministry.

**Training.** Some ministerial activities – leading worship, preaching, visiting – require specific training, and our IME programme offers opportunities for this. All students are involved in preparing and leading worship as part of our RWE programme, and the Placement which is undertaken in each year of training enables students to select and focus on particular training issues which they desire to address.

**Education.** It is important that those authorised to speak in public as representatives of their Church are informed by formal theological study. TISEC's IME curriculum is built around the 'classic' theological disciplines – biblical studies, doctrine, Church history, and so on. Completion of this curriculum, which is validated by York St John University, results in a formal Diploma award. Its melding of theological studies with exercises centred on the competencies framework means that the award is titled the Diploma in Theology for Ministry – thus emphasising the practical, formative nature of study at TISEC.

## Aims and objectives

The aims of TISEC in IME are the formation of candidates for authorised public ministry by:

- fostering their growth in Christian discipleship, service and witness;

- helping them to grow in faith through worship, prayer, understanding and self-knowledge;
- supporting them in a rigorous engagement with the Christian tradition of theological enquiry;
- equipping them to build on this foundation a competent, reflective, collaborative and self-critical practice of ministry as part of a process of lifelong learning.

The objectives of TISEC's IME programme are expressed in the competency framework (see section 7 on p.24 of this Handbook). They are to enable candidates for authorised public ministry:

- to be able to engage critically and theologically with issues of life, faith, ministry and mission in the light of biblical and doctrinal resources (cf. competency 1, 'critical and creative theologian')
- to be able to identify and develop appropriate theological resources for their own ministry and for facilitating the theological reflection of others (cf. competency 2, 'theological resourcer');
- to be able to offer leadership in ways appropriate to circumstances and to be able to work effectively under the leadership of others (cf. competency 3, 'leader and enabler');
- to become effective communicators through a variety of media (cf. competency 4, 'communicator');
- to develop an appropriate personal discipline of worship, spirituality, prayer and reflection (cf. competency 5, 'prayerful person');
- to be sensitive and creative leaders of worship and, where appropriate, ministers of the sacraments (cf. competencies 3 and 5):
- to develop a pattern of collaborative ministerial leadership, enabling the skills of all members of the Christian community, and based on Christ-like servant-hood (cf. competency 6, 'team worker and manager'); and
- to be self-aware as persons and to understand the need for continuing personal development (cf. competency 7, 'critically aware person', and competency 8, 'effective self-assessor').

Underpinning and informing all our IME provision is a theology of mission. Ministry is understood to arise out of God's mission to the world, *missio Dei*. Our Churches are today seeking to present the living Word of God afresh in twenty-first century Scotland. Those training with TISEC's IME programme will be taking up positions of leadership in this missional context, serving the Churches in their task of fulfilling this *missio Dei*.

This Handbook describes all aspects of TISEC's IME provision in detail. Our staff are always available to discuss any aspects of this with you, or to answer any queries which you may have.

### **Further information**

Information about TISEC and its courses, together with downloadable documentation (including this Handbook), may be found on the TISEC pages of the SEC website: please visit [www.scotland.anglican.org](http://www.scotland.anglican.org). For answers to some frequently asked questions, please see Appendix 1.

## 2. PEOPLE

### TISEC IME staff

TISEC's IME programme is overseen by our Provincial Officer, Michael Fuller. He and TISEC's Administrator, Denise Brunton, may be contacted at the SEC's main office at Forbes House, 21 Grosvenor Crescent, Edinburgh EH12 5EE. Telephone: 0131 225 6357, 0131 243 1356 (direct line).



Emails: MichaelF@scotland.anglican.org  
DeniseB@scotland.anglican.org.

TISEC's academic programme is run by our team of Module Co-ordinators, who supply the materials for each module, and who set and mark assignments. In 2013-14 those Module Co-ordinators are:

**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 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.

**Margaret Adam** – Margaret lectures at the University of Glasgow, and co-ordinates our Doctrine modules.

**Anderson Jeremiah** – Anderson is a lecturer at the University of Lancaster. Formerly a priest in the Edinburgh diocese, he co-ordinates our Missiology modules.

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

**Jane MacLaren** – a priest based in the Edinburgh diocese, Jane 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 is co-ordinator of our New Testament modules.

Each diocese has a Diocesan Co-ordinator, whose contact details may be found (along with a note about the shape of provision in each diocese) on the pink pages later in this Handbook. In 2013-14, these Diocesan Co-ordinators are: Alistair Mason (Aberdeen), Alison Clark (Argyll), John Cuthbert (Brechin), Ken Webb (Edinburgh), Sally Gorton (Glasgow), Alison Simpson (Moray), and Andrew Barton (St Andrews).

Each diocese also has a Placement Co-ordinator, who sets up and marks the placement which most students will undertake in each year of training. There are also diocesan advisers, whose role is to accompany students through their training programme, drawing up an Individual Development Plan (IDP) at the start of each year and the Appraisal Report at the end of it. (See below for more information on these important documents.) The Methodist Tutor and the URC Director of Studies perform a similar function to the Diocesan Adviser, for Methodist and URC students. Notes and a timeline for Diocesan Advisers, indicating at what point various tasks need to be carried out, may be found in appendix 2 (p.39 )

All IME staff meet annually during a two-day training event, which usually takes place in May.

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.

### **TISEC IME Learners**

As may be seen from the above, the programme followed by IME students at TISEC involves a variety of ways of experiencing learning. There are formal seminars, at which academic input is given and discussed: these may also involve work in small discussion groups. There are opportunities for practical training, through participation in ministerial activities. Students are expected to reflect on their learning, and on their personal and social development in formation as Christian ministers: TISEC's IME programme aims to enable students to become reflective practitioners, integrating their theological knowledge and understanding with the practice of ministry.

To encourage this, we make use of self- and group evaluation. The TISEC community is also an important focus for learning as well as for peer support. Some people find that theological education can cause them to ask deep and occasionally painful questions about themselves, and about their beliefs. TISEC's IME programme does not provide a 'one size fits all' approach to addressing, still less to answering, such questions; but it does attempt to provide a 'safe space' in which those questions may be carefully examined, and appropriate responses to them found. Such reflection is a key part of students' deepening their understandings of discipleship, and of the particular ministry to which they are called.

Allied with this, it is important that all students develop a disciplined prayer life during their time in IME. Ordained clergy in the SEC are under a canonical obligation to say the Daily Office (see Canon 17): this is one reason why the Office forms a staple part of our

communal worship at RWEs, and it is expected that this will become standard practice for all ordinands. Students are advised to discuss this aspect of their ongoing development and formation with their Diocesan Advisers. A chaplain is available for conversation at RWEs and is also happy to discuss such matters. In addition, students should spend time regularly with a Spiritual Director, or Soul Friend. Students may already enjoy such a relationship: if not, help can be supplied if required to identify such a person. Please speak to your Diocesan Co-ordinator, or to the Provincial Officer. Spiritual Directors and the Chaplain are outwith TISEC's appraisal structures, and do not report to them.

It is likely that any student entering our IME programme will already have undertaken Church work, and/or formal theological study. For this reason, all students follow an Individual Development Plan (IDP), which allows them to tailor their formation, training and education to their own personal needs. This IDP is drawn up by students in collaboration with their Diocesan Advisers at the beginning of each year of study: it then forms the basis of the end-of-year appraisal process. More details regarding this may be found in section 4 of this Handbook. Depending on the programme of studies which they follow, some students are referred to as Curriculum Students and some as Course Students: these terms are explained below (p.11).

IME is just one stage in students' ongoing education, training and formation in discipleship and ministry; but it is a crucial one, in which habits of thought and practice may be instilled which will serve throughout those students' ministries. We therefore stress the importance of students becoming *reflective practitioners*, who seek to integrate their theological knowledge and understanding with the practice of mission and ministry.

TISEC recognises that sometimes circumstances may arise that cause difficulties with students' ongoing studies. Our policy on student welfare may be found in appendix 3 (p.41) of this Handbook.

### **3. STUDENT SUPPORT**

The TISEC staff in each diocese, and in the Province, are there to support learning and formation for ministry. Additional sources of support are outlined in this section. More information about support structures can be found in Appendices 1 (frequently asked questions) and 3 (student welfare policy).

#### **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. Registration papers, and other materials, are distributed on this day. 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 all those who intend 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 share experiences and express concerns. 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 share ideas, to discuss (and where possible resolve) matters of concern, 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**

Our Board of Studies oversees IME provision, and reports to the Ministry Development Committee (MDC). The MDC itself reports to the SEC's Mission and Ministry Board. Student representatives sit on both the Board of Studies and the Ministry Development Committee.

#### **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](http://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.

## **Accessibility**

TISEC is committed to ensuring that disability is no bar to students selected for training. 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. Special arrangements may be made for students with dyslexia (see Appendix 4 (p.43), 'Dyslexia').

## **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***

For library opening hours please see the ICC Library Leaflet or phone the Library.

### ***Catalogue***

The catalogue can be accessed online at [www.icc.ac.uk/content/library](http://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 are enrolled with YSJU to enable them to access the University's Moodle system. This allows students to download Readers and other materials, and to submit their assignments on-line. Module Co-ordinators may use this to post useful material which can assist in student learning.

More information about Moodle, including directions for its use, may be found in TISEC's **Moodle Handbook**.

## **Protection of Vulnerable Groups**

It is a requirement for all TISEC IME students to 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 Diocesan Director of Ordinands 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](mailto:DaphneA@scotland.anglican.org).

#### **4. THE INDIVIDUAL DEVELOPMENT PLAN (IDP)**

Students arrive at TISEC with a wealth of skills and experiences. It is important that the programme of study they follow acknowledges and, where possible, reflects this. All students therefore have an Individual Development Plan, which is drawn up at the beginning of each year of study. The IDP outlines all that the students will be undertaking in the ensuing twelve months in terms of study and formation, and also invites reflection on the students' personal circumstances, spiritual development, and so on. The IDP has two parts: the Summary and the Record of Development. The format for the IDP, and the process for completing it, are set out in Appendix 5 (see p.44).

The IDP 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.

**It is a requirement of students that they should reflect on their progress in all areas named in this Record of Development, regularly and in writing (e.g. through keeping a journal), and that they should discuss these reflections with their Diocesan Adviser. Such a discussion should take place at the beginning of each academic year, and on a termly basis thereafter.**

#### **Curriculum Students and Course Students**

There are two principal routes through training and formation. Some students undertake the full TISEC programme, as either Diploma or Certificate students. This involves:

- (i) Attending Residential Weekends (RWEs) and Summer School;
- (ii) Attending their diocesan Ministries Reflection Course (MRC);
- (iii) Undertaking a Placement; and
- (iv) Undertaking the weekday seminar programme.

Students undertaking this programme in full are known as **Curriculum Students**. It is suitable for those who wish to train part-time, and who have little or no prior experience of formal theological study. Completion of the full programme leads to the award of a Diploma in Theology for Ministry (DipTM), validated by York St John University (YSJU). It is also possible to exit the programme with a Certificate in Theology (CertTM). Our Certificate and Diploma awards are fully compatible with the requirements of the Scottish Credit and Qualifications Framework (SCQF), which means that a TISEC 'graduate' may build on their studies and take further academic awards (e.g. BA or BTh degrees) through another University.

Full details of the DipTM programme may be found in the next section of this Handbook.

Other students may take only a part of the full TISEC Curriculum. This may be because they already have formal theological qualifications; or it may be that they are in a position to undertake formal theological study, at undergraduate or postgraduate level, through an alternative provider. These students are referred to as **Course Students**. A course student will typically omit (iv) in the list of activities above, and will submit just two TISEC assignments

per year of study (one of which is usually the Placement Report). Credit transfer arrangements may then permit these assignments to count towards the award of a qualification from the alternative provider (subject to the regulations of that provider). Undertaking the placement module allows Course students to address areas of practical training, whilst attending RWEs and MRC sessions allows them to develop formationally.

Students and diocesan staff are invited to consult the Provincial Officer if there is any uncertainty over what path it is most suitable for a student to follow.

## 5. THE DIPLOMA PROGRAMME

### Church and University Validation

Our IME Programme is validated under the **Quality in Formation Panel (QFP)**, administered by the Church of England's **Ministry Division**. This validates courses undertaken by candidates for authorised public ministry in the Anglican, Methodist and United Reformed Churches. In 2012-13 we undertook an inspection and revalidation process with the QFP, and changes to various aspects of our provision will be ongoing as a consequence of our implementing the recommendations of our Inspection Report.

In addition, as mentioned above, TISEC's IME Programme is validated academically by **York St John University (YSJU)**. Students taking modules on this programme 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).

### The IME programme

The IME programme is a modular programme, offering ten modules in each of three years on a rolling basis. Each module, when successfully completed, carries ten credits. A Curriculum student will choose eight modules in each of their three years of study, generating a total of 240 credits – the number required for a Diploma. This is the minimum academic award usually required of ordinands who have no prior experience of theological study. The minimum award usually required of Lay Reader candidates is a Certificate: this requires the student to complete 120 credits. These may be undertaken over a two- or three-year period (although attention is drawn to the fact that completing a Certificate within two years may mean that students are unable to study subjects valuable to Lay Reader ministry, which are taught in the omitted year).

### *The IME Diploma in Theology for Ministry*

#### *(i) Structure and content of the IME programme*

The IME curriculum is modular in form. It covers ten areas of theological study, with assessed assignments linking them to TISEC's competency framework (see below for information about this framework). The curriculum 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 – arranged, supervised and marked usually within the students' own dioceses.

The residential and seminar learning components, (a) and (b) above, cover the basic areas of theological study. The material in (a) and (b) 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
<b>Hebrew Scriptures</b>	Pentateuch	Wisdom	Prophets
<b>New Testament</b>	Synoptic Gospels	Johannine writings	Apostolic writings
<b>Doctrine</b>	Doctrine of God	Christology	Doctrine of the Holy Spirit
<b>Spirituality*</b>	Local Context	Practice	Everyday Life
<b>Missiology</b>	Mission: local context	Understanding Mission	A Global View
<b>Liturgy*</b>	History	Know Your Rites	Theology
<b>Contemporary Issues</b>	Ethics I	Ethics II	Science and Theology
<b>Western Church History</b>	History 1400-1688	History 100-1400	Modern
<b>Ministry*</b>	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. 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 (especially at level 2), drawing on their own life experiences and faith commitment, and to engage in discussion and debate on the issues raised. They are also 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 students' knowledge and understanding of the subject area, and their ability to relate this to a particular competency. 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 process for setting up a placement, its purpose, and the assessment requirements are explained in the **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 programme***

### ***(a) Residential Learning***

The Liturgy, Spirituality, and Ministry modules are taught at residential weekends. At each residential weekend there are four teaching sessions, three of which are given over to input from our modules, plus a formation programme session, 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 guidelines, and guidelines for those who are leading Bible Studies at residential weekends, can be found in Appendices 6 (p.50) and 7 (p.55). The co-ordinators of the modules taught at RWEs form additional TISEC support staff for the residential learning sessions.

### ***(b) Seminar Learning***

The other six modules of the IME Curriculum are taught in seminars 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 usually involve a common meal and worship, with students taking turns to plan and lead worship. Assignments in these subjects are marked centrally by module co-ordinators, *to whom questions about the assignments should be addressed*.

### ***(c) Placements***

Placements, which students undertake in each year, provide a key learning experience. Students keep a record of activities and their reflections on them in a diary throughout each placement, and submit this alongside a reflective Report for assessment. Placements are selected in consultation with students, Diocesan Advisers or Methodist/ URC Tutors, and a Diocesan 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 whose circumstances permit it may undertake a full week in a placement, 'shadowing' a minister: this can be a valuable experience. Students are urged 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. The Placement Handbook provides guidelines for the setting up and assessment of placements.

## ***Non-assessed parts of the IME programme***

In addition to the assessed Diploma curriculum, there are two non-assessed parts of the TISEC programme: the Ministries Reflection Course and the Summer School.

### ***(i) Ministries Reflection Course (MRC)***

This course introduces and explores the competency framework (described below: see p.24) which underpins our ministerial training. It ensures that all ministerial candidates are exposed to all eight competencies in the framework. The MRC 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.

### ***(ii) 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 may be 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.

### **Notes concerning Residential Sessions**

(i) 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.

(ii) 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.

### **Timetable for Learning 2013-14**

A calendar for the academic year 2013-14, Year C, may be found in Appendix 8 (p.56). The dates given for residential sessions are fixed. Residential sessions generally 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 deadlines for 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 C can be found in Appendix 9 (p.58). Please note that theological books often have a short print run and that students should, where possible, purchase key texts highlighted here and in the Readers.

## **Registration**

Students who wish to receive credits validated by YSJU are required to register annually, stating which modules they will be undertaking. A list of assignments is provided annually around the beginning of September in order to facilitate students' choice of modules. Registration forms are distributed at the annual Induction day: registration and re-registration forms may also 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, who are undertaking studies at an external provider, should check with the institution on their AP(E)L policy and procedures. Please note that 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, and also 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).

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 their Diocesan Co-ordinator or speak to the Provincial Officer. Such consultation will remain confidential unless it is a matter requiring further action, 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 may 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.

### **Feedback**

Feedback is a crucial aspect of IME, *and it is a two-way process*. Students receive feedback on their assignments, and on other exercises they may undertake; and students are asked to give feedback on seminars, and on the learning materials which they are given.

Feedback from students is usually solicited through feedback forms, which may be found at the back of all our Readers. Separate feedback forms are circulated at RWEs and Summer Schools. The feedback received by this means, which is scrutinised by Module Co-ordinators and by the Board of Studies, serves various aims. It facilitates a dialogue between staff and students aiding the review and continuous improvement of IME provision: it encourages self-assessment in learning and critical engagement with issues; and it builds up a sense of trust, honesty and loving concern within TISEC's learning and worshipping community.

## **6. ASSIGNMENTS AND ASSESSMENT**

### **Introduction**

For each topic in the TISEC Theology curriculum there are two modules: a level 1 module and a level 2 module. They share a common Reader, but have separate bibliographies and assignments. Each assignment is linked to one competency from the competency framework (except for the placement report, 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: see the Open University, for example.

### **Preliminary (formative) Assignment**

To enable you to gain practice in writing a theological essay, students are invited to undertake a preliminary assignment in the autumn term. This takes the form of writing a short (500 word) critique of a Grove Booklet. The text of this booklet, and the question relating to it, may be found on Moodle, or may be obtained from Denise in the TISEC office. The deadline for registering for this assignment, and for returning your essay, may be found in the calendar in Appendix 8 (p.56). This assignment is voluntary, and it will be marked on a formative basis – that is to say, you will be offered feedback on your response, but not a numerical mark.

### **Marking Criteria**

An electronic Assignment Assessment Form (AAF) is completed for each assignment. This form is used to record marks and to offer feedback: it is reproduced in Appendix 10 (p.59). A slightly different Placement Assessment Form (PAF) is provided for Placement Reports.

Marking criteria have been developed 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). Marking criteria are not distributed routinely, but copies may be obtained from the TISEC office, if desired.

Markers may deduct up to 5% for poor English and referencing. Marks will be deducted for submissions which exceed the stipulated word length (see below for details). Marks will be deducted for unauthorised late submission – 2% for each day late, a mark of 0% after three weeks late. A final mark and grade (A-F) are then given. If there is evidence of

plagiarism the assignment will receive a mark of 0%. The overall pass mark is 40% (D-); however there must be a mark of at least 40% in each of the two areas.

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 11 (p.63).

### **Assignments**

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 12 (p.64). 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 13 (p.67).

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 Placement Assessment Form (PAF) is submitted alongside Placement reports.

### **'Competency 8' assessment**

One section of the AAF and of the PAF is designed to assess Competency 8, 'Effective Self-assessor', through a brief self-reflection by the student. Such a reflection is assessed for each assignment submitted, reflecting the strong emphasis on lifelong learning which underpins all TISEC's work. It is marked as an internal TISEC formative assessment, with the aim of helping students in their development and formation: it does not affect the overall mark given for the assignment.

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).

### **Submission of Assignments**

All assignments should be submitted by the date specified (for these dates please see the calendar in Appendix 8, p.56) Placements are marked in the diocese or circuit, and other assignments are marked centrally by module co-ordinators. All assignments and assessment forms should be submitted electronically through the Moodle e-learning platform (apart from Placement diaries, which should be submitted to the diocesan placement co-ordinator). PLEASE SUBMIT AS WORD DOCUMENTS (not pdfs), and *please write your name in the 'header' section at the top of each page.*

All assignments are moderated internally, after which a mark is returned to students. Every effort is made to ensure this happens within 4-6 weeks. 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 agreed 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. **Please ensure that Denise at the TISEC office is informed of any extensions to deadlines which are granted.**

### **Word limits, and over-long submissions**

Word limits are specified for assessed work, in order to encourage clear and succinct writing. They are:

Level 1 assignments – 1500 words + 500 words.

Level 2 assignments – 2000 words + 500 words.

Placement-based research projects – 3000 words.

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.

### **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 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.

## **Plagiarism**

All assignments are run through ‘Turnitin’ anti-plagiarism software when they are submitted. 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.

## **Course Students**

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 students’ second and third years should be assessed at level 2. It is the responsibility of course students to ascertain whether validated 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.

## **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 attend the seminars for 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.

## **7. THE COMPETENCIES FRAMEWORK**

TISEC's IME competencies framework is an important practical and formational tool. It allows the academic theology within our curriculum to be 'earthed' in practical ministerial and pastoral contexts, and encourages students to move beyond surface engagement to deep reflection on their learning and formation as ministers. It is the reason why our award is titled a 'Diploma in Theology *for Ministry*', rather than simply a Diploma in Theology.

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/ perspectives 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 reflect 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 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 which is therefore suitable for training students for lay and ordained ministries together.

## 8. APPRAISAL

Each year, all students are 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.

At the end of the academic year each 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. A timeline for the entire process is given below.**

## **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 above). 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 p.24). 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 statement on the suitability of the student to progress further. 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*, appendix 14, p.69). This should be completed within TWO WEEKS of the conference. The report is to be brief and focussed, and contain three sections:

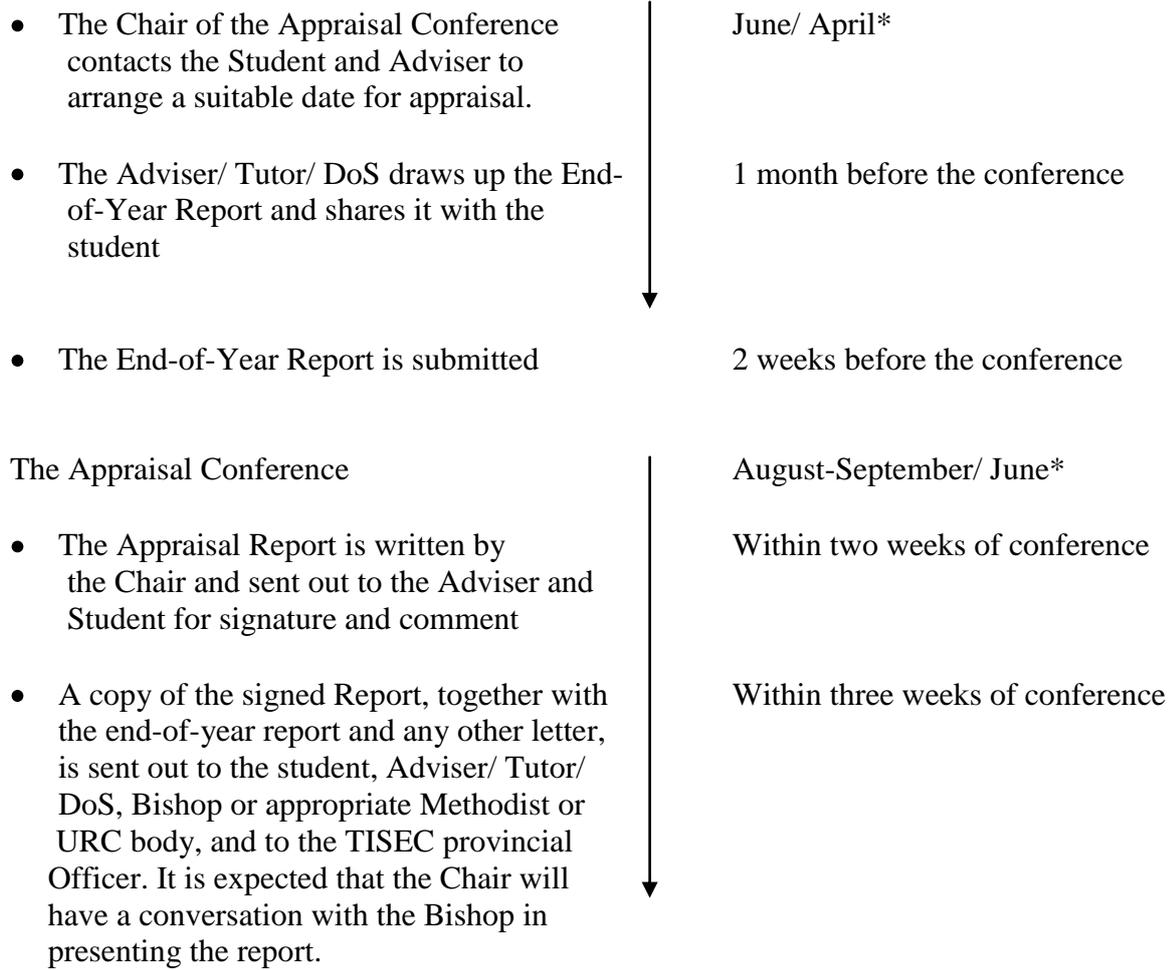
- (i) A summary of the discussions at the appraisal conference.
- (ii) A summary of the student's progress in formation and studies. (This is normally the summary prepared by the Chair in stage 2: it need only be changed if additional information emerges at the conference, showing it to be factually 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.

### Appraisal Process Timeline



\* Earlier dates for final-year students.

## **9. FURTHER NOTES**

### **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.

### **Computing facilities**

All IME students are required to have access to computers, to write assignments and to engage with Moodle. Any student who does not have access to adequate computing facilities should speak to their Diocesan Co-ordinator.

A short workshop on basic word-processing skills is held at the first RWE of each year. Any student feeling in need of further training in word-processing should speak to the Provincial Officer.

The Moodle e-learning platform is used to distribute Readers and other literature, and to submit assignments, and we anticipate developing our use of Moodle over the next few years. A separate **Moodle Handbook** is produced to guide students through the use of this facility.

There is a TISEC page on **Facebook**, which you are invited to 'like'. If you wish to post on this page, please remember that it is accessible to the public, and any material should be consonant with the character of TISEC as a ministerial training institute.

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.

### **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.

### **Equal Opportunities**

TISEC's statements on equal opportunities for staff and for students may be found in Appendix 15 (p.71) of this Handbook.

### **Fees and expenses**

TISEC levies an annual fee for both curriculum and course students, to cover the cost of residential sessions. The fee for 2013-14 is approximately £920. 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 after each residential 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 this 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 grievance procedure is outlined in Appendix 16 (p.75), and this should be followed in the event of informal consultation not proving satisfactory.



## **10. 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, normally held on Wednesday evenings, and attend the TISEC residential weekends and summer school. Students in the islands have joined 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 normally convened by the Bishop, and one has been held in Shetland. Student placements are overseen by the Revd Peter Mander. 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 IME co-ordinator and supported by student adviser Elizabeth Doig. 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, currently convened on Skye by Sister Elizabeth Burggy. Student placements are overseen by the Bishop, arranged by the IME co-ordinator and supported by the adviser.

### ***BRECHIN***

Rev Canon Dr John Cuthbert is the Diocesan Ministry Co-ordinator in the Diocese of Brechin and has responsibility for all TISEC matters. Currently IME Students meet in St Mary's Rectory Arbroath for TISEC Curriculum Seminars on alternate Wednesdays over three ten week terms. IME students training for licensed or ordained ministry meet in Arbroath for the Ministry Reflection Group on a monthly basis from October to June; and meet with the Provincial cohort of students at five Residential Weekends and at the Summer School Week.

### ***EDINBURGH***

The co-ordinator for Initial Ministerial Education (IME) in the Diocese of Edinburgh is the Rev. Dr. Ken Webb. As such he is a member of the Diocesan Ministry Development Service in collaboration with the Bishop. Within that service he also is also the co-ordinator of diocesan Continuing Ministerial Development (CMD). The position of the co-ordinator of *Adventures in Faith* a programme of congregational development, lay learning and lay ministry development is, at the time of writing, vacant but will be filled in due course.

The appropriate pathway for any IME student would be explored with the IME co-ordinator prior to embarking on training. New College, the University of Edinburgh's Divinity 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 IME co-ordinator also facilitates the Diocese's Ministries Reflection Course attended by both course students and TISEC curriculum students and with the Bishop at the Diocesan Centre. The seminars allow each student to reflect on and share their experience in relation to each of the competencies and learn from one another as well as from the experience of the

co-ordinator and bishop. In this way each of the competencies are related to the process of ministerial formation.

All students are assigned a Diocesan Advisor to support, question and accompany them in the process of formation. The Diocesan Advisor, alongside the IME co-ordinator 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 the IME co-ordinator 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 Sarah Gorton ([shbgorton@btinternet.com](mailto:shbgorton@btinternet.com)). The Diocesan Seminar Group will be under the Convenorship of the Rev'd Canon Dr. Nicholas Taylor. This is now the normal mode of study in the Diocese for all students without previous theological qualifications. (Individual arrangements will be made for students who already have theological qualifications). All IME students are expected to attend the programme of TISEC Residential Weekends and Summer School, as well as the Diocesan Ministry Reflection Course (normally eight evening sessions, monthly during term time), and to undertake an annual Placement. More details regarding the Placement can be found in the 2013-14 Placement Handbook.

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 for Lay Reader candidates is Graeme Hely, and for Ordinands the Rev Canon Dr. Anne Tomlinson, Diocesan Ministry Development Officer.

### ***MORAY, ROSS AND CAITHNESS***

IME studies in the Diocese of Moray, Ross and Caithness are co-ordinated through Rev Canon Alison Simpson who is also the Placement Co-ordinator. IME students training for licensed or ordained ministry meet at the Diocesan Centre for Ministry Reflection Groups on a monthly basis from October to March.

### ***ST ANDREWS, DUNKELD AND DUNBLANE***

The Diocesan Ministry Co-ordinator for IME is the Rev Dr Andrew Barton ([james.kessog@gmail.com](mailto:james.kessog@gmail.com) – Auchterarder), who is also the co-ordinator for the Ministries Reflection Course (MRC) for diocesan students in IME. The latter usually happens on a Thursday evening in the Diocesan Centre at 28a Balhousie Street, Perth. The DDO for those seeking ordination is Canon Dom Ind (Bridge of Allan – [dom.ind@btinternet.com](mailto:dom.ind@btinternet.com)) and the Warden of Readers is Rev Bob Harley (Kirriemuir – [robert.harley@virgin.net](mailto:robert.harley@virgin.net)) for the discernment process. Students attend seminars in Edinburgh usually with those students, or occasionally Brechin if more convenient or necessary. All students attend the residential weekends and summer school. Placements are co-ordinated by the Provost of St Ninian's Cathedral, Perth, Very Rev Hunter Farquharson, and The Ven Gordon Ogilvie and Rev Giles Dove (Glenalmond College) are the Diocesan Advisers who provide pastoral tutoring through the course, as well as monitoring and assessing progress through each student's IDP. Rev Paddy Allen (Crieff) looks after IME 4-6/CMD and assists as a back-up DDO.

## 11. APPENDICES

### Appendix 1: Frequently asked questions

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 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?*

As stated previously, TISEC is committed to ensuring that disability is no bar to students. Please see section on 'Accessibility' above; and 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.

#### *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.

## **Appendix 2: Notes and timeline 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.

Chaplain: a Chaplain attends residential sessions and is available to students for informal conversations. Such conversations are held in confidence: the Chaplain does not form part of the appraisal arrangements for students.

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. Discuss Record of Development with student. 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 student, and make necessary arrangements with student and with diocesan Placement co-ordinator.

JAN: Discuss Record of Development with student.

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

APRIL: Discuss Record of Development with student. 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 3: Student Welfare Policy**

We recognise that preparing for ministry can be a time of upheaval, anxiety and stress. As a process it is demanding. Most TISEC students combine learning alongside full-time work, family life and Church involvement. This can make it difficult to juggle the different demands upon your time. In addition to this, there are the implications for the understanding of your own faith as a consequence of studying theology. For some people the study of theology is enriching and exciting, but for others it can be difficult and threatening when confronted with apparently very different accounts of Christian belief and practice.

It is possible that, despite our best planning, crises occur which might affect your studies – for example, by preventing you from attending a teaching event, or requiring you to submit work late. Because the course is dispersed and you only meet with your diocesan adviser periodically, the initiative is with you to contact us if you have any concerns or issues which you think might impinge upon your training. In the first instance, **you should contact your Diocesan Adviser**. If, for some reason, this is not possible, then please contact the office.

Diocesan Advisers are happy to discuss with you **any** issues that might affect your learning experience. Conversations can be informal and off the record. You may simply wish to explore something on your mind or raise a concern, which is fine. Many issues can be dealt with simply and without any formal procedures. Such concerns would be handled within TISEC and not involve any outside agencies.

However, if your Diocesan Adviser believes that an issue has wider implications for you or for any likely future ministry you might exercise, they will ask your permission to address this more formally through the Provincial Officer, as appropriate.

In the case of issues related to the possible abuse of children, vulnerable adults or impending criminal charges, TISEC will have no option but to inform the relevant Church authority. Despite this, TISEC would still endeavour to offer appropriate pastoral support and welfare alongside other agencies (i.e. your local church etc.).

#### ***Potential Disruption to Training***

Occasionally, an issue may emerge which may necessitate the suspension of training for a period of time, for example:

- Significant illness requiring hospitalisation and recuperation over a period of months
- Investigation into allegations made, criminal or moral
- Break up of a marriage
- Bereavement

This list is simply indicative, and not exclusive. What these circumstances have in common is that they are the sort of crises that disrupt the whole of one's life. Although we hope that these kinds of event will not happen, remember that, if it should, you must contact TISEC in order that we can begin to put in place the necessary support.

It may be that you will be asked to intercallate your course. Intercallation is simply the system of pausing studies rather than stopping or withdrawing. Normally, in such a context, we will endeavour to ensure that the necessary pastoral support is provided even though you have temporarily stepped back for the course.

At the time of resumption, normally your Diocesan Adviser will want to have a chat to be sure that you are ready to continue. It is possible that, in the case of accusations made against you, either TISEC or your Sponsoring Diocese may request that you are temporarily suspended or withdrawn from training until such time as any issues are resolved.

### ***Withdrawal from the Course***

Withdrawal from the course is always the last resort. Most issues can be addressed; however, sadly this may not always be the case. For example, in the case of issues associated with the Protection of Vulnerable Groups Disclosure process or the abuse of children or vulnerable adults, if proven you would be asked to withdraw from the training as you would not be eligible for ordination, licensing or admission as a Reader.

### ***Conclusion***

TISEC seeks to be fair and non-judgmental in its dealing with all people. As a Christian organisation we are committed to supporting and caring for all those who fall under our care. TISEC is willing to discuss privately any issue that is a significant issue for yourself in the course of your learning experience. We are committed to working with individuals to reflect upon and address social, personal or learning issues that may hinder your progress. We believe that learning is a transformative process, not just intellectually but in all aspects of life. In the case of significant issues, TISEC can arrange for appropriate professional support. In the case of counselling, while it is possible to arrange such work, we would not expect to be privy to any issues but we would expect to receive confirmation that:

- Counselling was undertaken
- The issue (while not being specified) was addressed with seriousness
- Appropriate progress has been made.

While all Policies are necessarily couched in a regulatory style and tend to be, therefore, rather impersonal in style, TISEC is committed to pastoral care and support which is reflective and indicative of human beings who stand in the presence of God and who, in the words of Martin Luther, are both saints and sinners.

*(Approved by MDC, 22 August 2012.)*

## **Appendix 4: Dyslexia**

### **Notes for students**

1. If you have been diagnosed with dyslexia, please make sure you inform TISEC's provincial officer of this so that appropriate measures may be taken.
2. If you suspect that you may be dyslexic, please discuss this with your diocesan adviser and with TISEC's provincial officer. We can arrange for a diagnostic test to be taken, if required.
3. There are measures that can be taken to assist you in your studies in the event of a positive test for dyslexia. These can be discussed with your diocesan adviser, and with TISEC's provincial officer.

### **Notes for diocesan advisers**

1. In the event of a student disclosing that s/he has been diagnosed as dyslexic, you will be informed of this, and appropriate remedial measures will be discussed with you and the student. These may include:
  - (i) The provision of IME Readers in alternative formats.
  - (ii) The provision of coloured filters, for reading.
  - (iii) The provision of a recording device, to allow seminars and other sessions to be recorded by the student.
  - (iv) The provision of voice-recognition software for the student, to assist in the production of assignments.
  - (v) The provision of material through which to address issues like study strategy and time management skills with the student.
2. Your student may display signs that appear to indicate dyslexia, although this has not been diagnosed. Please raise the matter with the student, and make them aware of the help which TISEC can offer.
3. If you suspect a student may be dyslexic, please raise this with TISEC's provincial officer. If you feel that you need extra resources in order to be able to deal with the student, please again make this known.

### **Notes for those leading TISEC IME sessions in dioceses, or at residential sessions**

You will be informed if there is a dyslexic student in the group. In the event of this being the case, we would be grateful if, when appropriate,

- (i) You would consent to your session being recorded by the student, for her/his personal use.
- (ii) You would be prepared to let any lecture notes that you may have be copied for the student.
- (iii) You would prepare a handout based on any PowerPoint material that you may use, for the use of the student (if you were not in any case preparing such handouts for all the students in attendance).
- (iv) You would be sensitive to the needs of the student. This might involve, for example, allowing time for the student to prepare before s/he is asked to read something aloud.

## Appendix 5: the Individual Learning Plan

- Confidential –

### Individual Development Plan Summary in Initial Ministerial Education

<b>Name of Candidate:</b>
<b>Year of Formation:</b>
<b>Name of Diocesan Adviser/ Tutor:</b>
<b>Ministry concerned:</b>
<b>Ministerial Pathway:</b>
<b>TISEC Studies:</b>
<b>Studies at an External Provider:</b>
<b>Fees:</b>
<b>Satisfactory Protection of Vulnerable Groups Disclosure:</b>
<b>Dates for review of progress:</b>
<b>Date for annual appraisal:</b>
<b>Agreement</b> 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.
<b>Signed and dated by Candidate and Adviser:</b>

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. 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>) – Checked with previous Summary (if any).
- *Name of Diocesan Adviser/ Methodist Tutor/ URC Director of Studies ('Adviser')*
- *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.

- *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 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 PVG Disclosure (protection of vulnerable groups)* – All candidates in training are required to have a criminal record check for safeguarding purposes. Note here, Yes/No, if this has been done. Contact the Provincial PVG Officer, Diocesan PVG 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', section 8 p.27 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**

<b>1. Personal Circumstances:</b>
<b>2. TISEC Studies:</b>
<b>3. External Theological Studies:</b>
<b>4. Spiritual Development:</b>
<b>5. Vocation and the Competency Framework:</b>
<b>6. Relating to Others:</b>
<b>7. Learning and Worship:</b>
<b>8. Time Management, Church and Community:</b>
<b>9. Candidate/ Adviser Relationship:</b>
<b>10. Reflections on Ministry</b>

## **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, Methodist Tutor or URC Director of Studies to draw up an end-of-year report for the candidate's appraisal conference.

**It is a requirement of students that they should reflect on their progress in all areas named in this Record of Development, regularly and in writing (e.g. through keeping a journal), and that they should discuss these reflections with their Diocesan Adviser.**

The following notes provide guidelines for drawing up and maintaining 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 is kept here 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.
10. *Reflections on ministry* – Candidates are urged to reflect with their advisers on the breadth of traditions within the SEC, and with the varieties of ministry to be encountered in that tradition.

## Appendix 6: 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 *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. There is a general expectation that most of the material used will have been written by the worship leader, for the occasion. Material may also be extemporised.

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.urch.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](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.

#### **8. A note on Vestments**

The norm in the Scottish Episcopal Church is that for the public, statutory services of the Church the customary robes are worn by the clergy and lay readers. The robes are intended to emphasise the *office* or *role* of the leaders in worship. They de-emphasise the *personality* or the *personal dress taste* of the person leading worship, and signify that we are focused on Christ and his worship, rather than on ourselves, our own humanity, personality and style.

Vestments are not central to the faith. However, the principles which lie behind the wearing of robes are important signs pointing to Gospel truth, and so are a time-honoured part of Anglican heritage.



#### **Cassock**

The ankle length garment with long narrow sleeves called a **cassock**, is not itself a vestment but is a robe usually worn under all other vestments. Its Latin name 'subtanea' (soutaine) indicates that it is an undergarment - however, it is worn as an outer garment. In 1602, Anglican canon law forbade clergy to go out in public "in the doublet and hose without coats or cassocks." The cassock is not only worn by clergy, although in black it has always been the basic item of a priest's or deacon's attire, and it is worn by lay readers. Today, bishops wear purple cassocks, while choirs and servers often wear them in red or other colours.

## Alb

The long white garment worn in Roman society by professional people did not become a specifically Christian vestment until the fifth century, although Jerome (341-420 CE) distinguishes between everyday clothes and a special 'suit of clean clothes' for church wear. By the fifth century, priests and bishops were wearing the long white garment called the **alb** (meaning 'white'). A belt made of rope (called a 'cincture') is worn around the waist with a traditional alb, while modern albs (often called 'cassock-albs' because they are made of heavier material) are designed to hang freely without a cincture.



## Stole

The stole is the long strip of material, like a scarf, often with religious symbols or decorations. A deacon wears the stole over the left shoulder, priests and bishops wear it with the ends hanging down the front. Since the Reformation, when the colours of the liturgical year were fixed, stoles have usually been in liturgical colours. The origins of the stole are unclear - it may have originally been a garland worn at a festival, a sign of magisterial authority, or a work cloth that slaves wore around their necks. It has come to symbolize the yoke of Christ taken on at baptism and at ordination; it marks the wearer as a slave of Christ and a servant of God's people.

## Chasuble

Over the alb Romans wore a conical tent-shaped garment with a hole cut out for the head, called a 'casula' ('little house') outdoors, and indoors for special occasions. We know it as the **chasuble**. It didn't become a vestment until about the ninth century, when in the West it was accepted that the priest or bishop presiding at the Eucharist wore a chasuble over their alb. It is generally in the appropriate liturgical colour, and may be decorated with strips of embroidered fabric or tapestry called orphreys, or with other liturgical symbols.



## Dalmatic

The **dalmatic** is a tunic shaped vestment in the liturgical colour of the season or occasion, worn by a deacon assisting at the Eucharist. It was originally a garment worn by officials of the Roman Empire but was adapted by deacons who had the care of the widows and sick, and has remained a deacon's garment. It is often decorated with two orphreys (embroidered fabric or tapestry strips) running vertically front to back, over the shoulder and connected by two horizontal orphreys.

## Colours

The Anglican Church uses a range of **colours** to mark the different seasons of the Church year. Colours of vestments, altar cloths and other decorations change during the year, often with considerable variation from parish to parish. Consequently:

- the colour of Advent is *blue or violet* to symbolise spiritual preparation;
- the colour Christmas and Epiphany is *white or gold* symbolising joy and purity;
- the colour of Lent is *purple or natural-coloured linen* to symbolise solemnity and penitence;
- the colour of Holy Week is *red* symbolising blood;
- the colour of Easter is *white*;
- the colour for the day of Pentecost is *red* symbolising fire.
- When there is no feast being observed, *green* is the ordinary colour and symbolic of God in creation.
- *White* is also used for weddings and many feast days, *red* for the commemoration of martyrs, *blue* for feasts of Mary, *violet or black* for funerals, and *white* or the *colour of the Sunday* for baptisms.

## Surplice

At the Reformation (16th century), much simpler dress became the norm in the Church of England. The alb was replaced by the shorter white gown with wide sleeves called the **surplice** which was worn over the cassock. Originally it was ankle length, but by the Reformation, it had been progressively shortened. In a shortened form today, sometimes decorated with embroidery or lace, it is known as the **cotta**. It is worn by lay readers, and often by the choir and servers.



## Tippet

The **tippet** is a scarf, black for clergy and blue for lay readers, with ends that hang down, worn over the surplice. In low church tradition some Anglican clergy wear this instead of a stole, but it is generally worn only for non-sacramental services such as morning or evening prayer.

## What do I need?

Anglican ordinands should purchase a cassock and an alb or cassock-alb when they begin training. Lay reader trainees should purchase a cassock and surplice.

At ordination, clergy are often given gifts of one or more stoles by friends, and at licensing lay readers are often given a blue tippet. It is a personal choice whether to buy any other items during training.

Most churches would supply a surplice or an alb for Sunday Worship – depending on the tradition of the church, and will always supply vestments for the eucharist.

## **Appendix 7: Bible Study Guidelines**

1. The purpose of a Bible Study is collaborative and prayerful learning, based on an assigned text, in which the fruit of academic study serves to shed light on the text and to explore its relevance for the life of the Church today.

2. Your function as the leader is to facilitate this learning process, having carried out the necessary reading and preparation, and having planned the session in order to take into account the size and composition of the group, the levels of ability and experience represented, and the time and space available.

3. Whilst you should use the fruit of academic learning in preparation and presentation, and you are encouraged to engage with historical and theological issues raised by the text, a Bible Study is not primarily an academic exercise: it should aim at making the text come alive and speak to those engaging with it today. Academic input should therefore be subordinated to this primary purpose of the study.

4. There are many different ways of prayerfully and intellectually engaging with Scripture. No one method is prescribed, or recommended: it is hoped that, over a year, a variety of methods will be used. If you have any questions regarding how to go about the preparation and delivery of a Bible Study, do not hesitate to raise them with TISEC staff.

5. As Bible Study leader, you will be assessed on:

- (i) the practical preparations for the Bible Study which you have made.
- (ii) your engagement with the academic and pastoral issues presented by the text under consideration, and with their contemporary relevance.
- (iii) your presentation of material, and explanation of the task(s) to be performed by those present.
- (iv) your leadership of the Bible Study, in terms of the ways in which you give instruction, handle feedback, and keep to time.

## **Appendix 8: Calendar for the academic year 2013-14.**

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.

### **TERM 1**

#### **INDUCTION DAY: Saturday 14 September**

*RWE 1: 4-6 October*

Ministry 1, Spirituality 1, Spirituality 2

Seminar learning (October-December)

Hebrew Scriptures, Contemporary Issues

*Vocational RWE: 1-3 November (at Cumbrae)*

*Preliminary Assignment*

Register by 4 November: submit by 18 November

*RWE 2: 6-8 December*

Ministry 2, Spirituality 3, Spirituality 4

### **TERM 2**

(PLACEMENT normally conducted in this term.)

*RWE 3: 24-26 January*

Ministry 3, Spirituality 5, Liturgy 1

**FIRST SET OF ASSIGNMENTS DUE: 9.00 am 27 Jan**

(Hebrew Scriptures, C. Issues) [Spirituality due **9:00 am 10 Feb**]

Seminar learning (January-March)

New Testament, History

*RWE 4: 7-9 March*

Ministry 4, Liturgy 2, Liturgy 3

### **TERM 3**

Seminar learning (April-June)

Doctrine, Missiology

*RWE 5: 9-11 May*

Ministry 5, Liturgy 4, Liturgy 5

**SECOND SET OF ASSIGNMENTS DUE: 9.00 am 12 May**

(NT, History, Ministry, Placement)

**FINAL ASSIGNMENTS DUE: 9.00 am 23 June**

(Doctrine, Missiology, Liturgy)

SUMMER SCHOOL: 6-12 July

**NB: unless otherwise indicated, all residentials take place at St Mary's, Kinnoull.**

## **Appendix 8a: Dates for MRC group meetings, 2013-14**

### **Aberdeen and Orkney:**

An initial meeting will be held on Skye on 8 October. Dates of future meetings will be set on that occasion.

### **Argyll and the Isles:**

The initial meeting is the 8<sup>th</sup> October and convened by Sr Elizabeth Burggy. Dates of future meetings will be decided at the first meeting.

### **Brechin:**

The MRC seminars will be held in the morning of the following dates:

**2013:** October 25, November 29, December 13

**2014:** January 31, February 28, March 28, May 23, June 27.

### **Edinburgh:**

MRC seminars will be on the third Tuesday of the month starting on the 15<sup>th</sup> October with a break in April. The only exception will be in May when it will be on the 2<sup>nd</sup> Tuesday (13<sup>th</sup>) to avoid clashing with the TISEC training days. All seminars will start at 6 p.m. and finish by 7:30 p.m. The option of adding time for a meal together will be discussed.

### **Glasgow and Galloway:**

**2013:** October 16, November 6,

**2014:** January 15, February 5, March 19, April 9, May 21, June 18.

### **Moray, Ross and Caithness:**

There are no MRC Groups in Moray, Ross and Caithness.

### **St Andrews, Dunkeld and Dunblane:**

MRC Groups will be held at 28a Balhousie Street, Perth on the following dates:

**2013:** October 31, November 21, December 12,

**2014:** January 16, February 13, March 13, April 24, May/June as required.

## **Appendix 9: Year C Recommended Introductory Reading List**

### **HEBREW SCRIPTURES**

Redditt, Paul L. *Introduction to the Prophets* Grand Rapids: Eerdmans, 2008

### **NEW TESTAMENT**

D. G. Horrell *An Introduction to the Study of Paul* London: T & T Clark, 2000, 2006

### **DOCTRINE**

Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Grand Rapids: Baker Academic, 2002 ISBN 080102448X ISBN 978-0801024481

### **SPIRITUALITY**

Tutu, Desmond *God has a dream: A Vision of Hope in our Time*, Rider, 2004

### **MISSIOLOGY**

Andrew Walls and Cathy Ross (eds.) *Mission in the Twenty-First Century: Exploring the Five Marks of Global Mission*, New York: Orbis Books, 2008

### **LITURGY**

Macquarrie, J. *A Guide to the Sacraments*, SCM, 1997

### **CONTEMPORARY ISSUES**

Dixon, Thomas *Science and Religion: A very short Introduction*, OUP, Oxford, 2008, ISBN 9780199295517

for those with no scientific background might like to look at:

*The Lion Handbook of Science & Christianity*, Lion Hudson, 2012, ISBN 9780745953465  
ed R.J. Berry

### **CHURCH HISTORY**

Brown, Callum *Religion and Society in Scotland since 1707*, Edinburgh University Press, 1997.

For more up-to-date background recommend that you read Chapter 20 to end of book:  
MacCulloch, Diarmaid *A History of Christianity, the first three thousand years* Allen Lane, 2009

### **MINISTRY**

Lyall, David *Integrity of Pastoral Care*, SPCK 2001 ISBN 0281050260

### **PLACEMENT**

Green, L. *Let's Do Theology*, Continuum 2009

## Appendix 10: the Assignment Assessment Form (AAF)

TISEC, FORBES HOUSE, 21 GROSVENOR CRESCENT, EDINBURGH EH12 5EE

<b>ASSIGNMENT ASSESSMENT FORM</b> (Please delete where appropriate)			
<b>Student's Name:</b>			
<b>Diocesan Adviser:</b>	<b>Ordinand/ Lay Reader Candidate</b> (delete as applicable)		
<b>Module:</b>	<b>Level:</b>	<b>1      2</b>	
<b>Year:      A    B    C</b>	<b>Competency assessed:</b>		
<b>Assignment Title:</b>	<b>Word count:</b>		
<b>Date Due:</b>	<b>Date Submitted:</b>		
<b>Marker's Name:</b>		<i>Office Use Only</i> <b>Final Mark:</b>  <b>Final Grade:</b>	
<b>Assignment Assessment Mark:%</b>	<b>Grade (A-F):</b>		
<b>Competency 8 Assessment Mark (1-5):</b>	<b>Grade (NYS/S/AS):</b>		
<b>Name of TISEC Moderator:</b>	<b>TISEC Agreed Mark:</b>		<b>%</b>
<b>Date Moderated:</b>	<b>Grade (A-F):</b>		

### Assessment Information

- For provincial marking, students should submit their assignment through the Turnitin portal on Moodle (more information from the TISEC Moodle Handbook). See Appendix 8 of *The IME Handbook* for submission dates.
- Before submitting the assignment, students must complete the *Competency 8 Assessment Sheet* (which you will find as part of this form).  
The provincial marker should return all marked work to the TISEC Office.
- The TISEC office will update records in a Student Assessment File and return marked work to the student. **Marks are provisional.** Assignments are moderated internally at TISEC and are then moderated by York St John University (YSJU) before going to the Examination Board at the end of the year. Students will be informed of any change in marks after YSJU moderation, though any significant change after double marking may be conveyed to the student prior to this.
- The **marker** should refer to the relevant marking criteria for the assignment. Two pieces of work are to be assessed separately by this *Assignment Assessment Form* – the assignment itself and Competency 8. The *Assignment Assessment Form* consists of two sheets: (1) *Assignment Mark and Grade Sheet*, for marking the assignment itself, and (2) *Competency 8 Assessment Sheet*, for marking Competency 8. Marks and grades are recorded above.  
In the *Assignment Mark and Grade Sheet* percentage marks (1-100) are awarded in two areas: Knowledge and Understanding, and the Competency being assessed. The marks are weighted 75:25 to generate the final percentage mark. Markers may deduct up to 5% for poor English and referencing. Marks will be deducted for submissions which exceed the stipulated word length (see the IME Handbook for details). Marks will be deducted for unauthorised late submission – 2% for each day late, a mark of 0% after three weeks late. A final mark and grade (A-F) are then given. If there is evidence of plagiarism the assignment will receive a mark of 0%. The overall pass mark is 40% (D-), however there must be a mark of at least 40% in each of the two areas.  
The *Competency 8 Assessment Sheet* is used to assess Competency 8 (Effective Self-Assessor). The marker provides comments on the question answered by the student. An overall mark and grade is awarded: a mark of 1-2 is given the grade 'Not Yet Satisfactory (NYS)'; a mark of 3 is 'Sound Standard: Satisfactory (S)'; and marks 4-5 are 'Above Satisfactory (AS)'. The award of a mark of 3 indicates that the work has achieved the level it was submitted at.
- Detailed marking criteria for knowledge and understanding, for each competency, and for the deduction of up to 5% for poor English and/or referencing, are sent with the submissions to be marked from the TISEC Office.
- Students may resubmit a failed assignment once. A subsequent pass will be capped at 40% (D-). Students should speak to their Adviser about resubmitting an assignment. A date for resubmission must be agreed in consultation with the marker, and Denise Brunton at the TISEC office kept informed.
- If a student is dissatisfied with a mark they can ask to meet with the marker to discuss the assessment. If the student is still dissatisfied they are requested to contact the Provincial Officer.

**Assignment Mark and Grade Sheet**

<b>Marks</b>		<b>Moderation</b>
<b>Knowledge and Understanding:</b>	%	%
<b>Competency:</b>	%	%
<b>Overall Mark:</b>	%	%
<b>Deductions:</b>	%	%
<b>Final Mark</b>	%	%
<b>And Grade (A*-F3) for the Assignment:</b>		
<b>Fail Notification:</b> <i>(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%)</i>		

**Marker's Comments:**

**Signature of Marker:**

**Date:**

**Statement by Moderator:**

**Signature of Moderator:**

**Date:**

**Competency 8 Assessment Sheet**

Competency 8, effective self-assessor, is assessed on every assignment. Students should complete the question and submit them together with their assignment. The mark and grade obtained from this assessment should be recorded by the Adviser and student in the ‘Charting Progress Through the Course’ sheet. Please refer to the level indicators over the page for guidance on requirements – competency 8 is marked at the same level as the assignment it accompanies.

<b>Assignment title</b> ( <i>in block print</i> ):		
<b>Level</b> ( <i>delete as appropriate</i> ):	<b>1</b>	<b>2</b>

Identify and reflect on an area or areas that challenged/interested you in doing this assignment. How is this related to your understanding of ministry and what areas for further learning do you perceive?

**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 11: 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 C: 2013-14</i>	<b>Competency being assessed (please circle) Level 1 Level 2</b>		<b>Due Date and date submitted</b>	<b>Mark and Grade for Competency 8</b>	<b>Mark (%) in Knowledge and Understanding</b>	<b>Mark (%) in Competency</b>	<b>Overall Assignment Mark (%) and Grade (A-F)</b>	<b>Assignment Level (1-2)</b>	<b>Credits due (10 per subject)</b>
<b>Hebrew Scriptures</b>	4	1							
<b>Contemporary Issues</b>	1	6							
<b>Liturgy</b>	7	5							
<b>Ministry</b>	5	3							
<b>New Testament</b>	7	4							
<b>Missiology</b>	3	7							
<b>Placement</b>	1+x	1+x							
<b>Spirituality</b>	3	5							
<b>History</b>	6	1							
<b>Doctrine</b>	2	2							

## Appendix 12: 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 be written in a word-processing program. Insert page numbers, use sub-headings where appropriate, use double spacing, and leave at least a one-inch margin all around the page.

Proofread and correct the essay before you submit it. Poor spelling, ambiguous punctuation and sloppy style will make it more difficult for the marker to understand what you have written and may lead to a deduction in marks.

### *Content*

Essay assignments are designed to give you the chance to show, in your own words, that you have read and understood the readings and that you can present your own position in relation to that knowledge. Use your own words to describe the arguments, positions and accounts you have read about. Use quotation marks, display format and footnotes notes to indicate the author, book and page of all content that is not your own. (See *Quotations* below).

### *Plagiarism*

An essay that includes plagiarised material will receive a zero.

Plagiarism is:

1. The use of phrases, sentences and/paragraphs written by another author, when the source is not indicated with proper quotation marks, footnotes and bibliography;
2. The use of arguments, accounts, positions offered by another author (not common knowledge), when the source is not indicated with proper footnotes and bibliography;
3. A close paraphrase of a writer's work. (It is better to use the author's exact words in quotation marks or to give a more general account in your own words).

### *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 in your own words, without quoting them directly, but be sure to include footnotes indicating the source of that information.

### *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. Internet sources should be cited with the URL in full, *and a note should be made of when this site was accessed*. 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.

**NB.** If superscript numbers are used to refer to footnotes, then these should be placed **AFTER** punctuation marks.

### *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 which 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', *Modern Believing*, vol. 75, pp. 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 13: 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 14: Appraisal report proforma**

- 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 15: Equal Opportunities Policies**

### **(a) Staff**

#### **1. Introduction**

1.1 TISEC is a small organisation with a very limited number of paid permanent staff and a small group of sessional module co-ordinators. Despite the smallness of the organisation, TISEC recognises and wholeheartedly supports the principle of equality of opportunity in employment. UK and European laws impose many requirements upon employers and employees in respect of equality of opportunity. In addition to recognising the need to meet our legal requirements, we believe that by acting according to the principle of equality of opportunity we will benefit from employees drawn from a wide cross-section of the community. In this way we aim to recruit and retain the best staff. We believe that such a policy is in the best interests of our employees.

1.2 As employers we recognise a skilled and committed staff as one of the key factors in delivering the objectives of TISEC. Our aim is therefore to encourage, support and develop the abilities of all our staff; to help them to contribute as much as they can to securing our objectives; and to realise their potential. Reciprocally, staff and prospective staff will be expected to show that they are in sympathy with and committed to the aims of TISEC. We also intend that all other aspects of our policies and practices will be consistent with the principles of equality of opportunity.

#### **2. Principles**

##### ***Overall principles***

2.1 Consistent with this policy, our aim is to provide equality of opportunity for all members of staff and for all applicants for employment. We aim to ensure that individuals are treated equally and fairly and that decisions on recruitment, selection, training, career development and other aspects of employment are based solely on objective and job related criteria.

##### ***Recruitment, selection and career development of employees***

2.2 We will not discriminate in recruitment, selection and career development, directly or indirectly, between employees and between job applicants on the grounds of culture (including race and skin colour), ethnic or national origin, age, gender, sexual orientation, disability, HIV status, social class, marital status, membership of a trade union, political affiliation or (except in the circumstances described in 2.4 below) religion. Nor will we discriminate on the grounds of nationality (including citizenship), provided that the employee has the necessary approval from the UK Border and other relevant authorities to work in the UK.

##### ***Other human resource policies***

2.3 We are also committed to equality of opportunity in all other aspects of our human resource policies and practice, including terms and conditions of employment, education and training (including induction and orientation programmes), remuneration, work allocation, appraisal, assessment, disciplinary and dismissal procedures and exit and termination mechanisms.

### ***Religious affiliation criteria***

2.4 Given that TISEC exists specifically to prepare candidates for public ministry in the Scottish Episcopal Church, the Methodist Church in Scotland and the United Reformed Church in Scotland and to provide such other education and learning support as may from time to time be required by the SEC and its ecumenical partners, it is lawful and may be appropriate in appointing persons as members of staff to take account of candidates' religious affiliation.

### ***Recruitment and selection of staff***

2.5 All our staff recruitment and selection procedures are designed to recruit the most suitable available person for the post. Certain appointments within TISEC are subject to the same recruitment and selection procedures as apply to other members of staff of the General Synod Office. The appointment of sessional staff is undertaken by the Provincial Officer in consultation as appropriate with the Convenors of the MDC and the Board of Studies and is generally by invitation in the light of appropriate knowledge, expertise or experience and, as appropriate, geographical availability to participate in Residential Week-ends and Summer Schools.

### ***Training and Raising Awareness of This Policy***

2.6 The Ministry Development Committee of the Scottish Episcopal Church will take steps to raise the awareness of this policy and monitor its application among all members of staff and those and Diocesan postholders responsible for the designation of diocesan TISEC appointments.

### ***Harassment, bullying and victimisation***

2.7 Employees are entitled to a workplace and learning environment free from hostility. Intimidating behaviour prevents employees from working effectively and denies them satisfaction in their work. Harassment, including sexual and racial harassment, bullying and victimisation are all therefore unacceptable and are disciplinary offences.

### ***People with disabilities and people who are HIV positive***

2.8 We are committed to providing equality of opportunity, wherever practicable and making reasonable adjustments where necessary, to all members of staff whether or not they have a disability.

### ***Grievance and disciplinary procedures***

2.9 The grievance and disciplinary procedures applicable to the staff of the General Synod Office shall apply to all paid employees of TISEC. Taking account of the size of the staff, the Provincial Officer shall be the designated line manager for all subordinate staff, and any appeal arising from a sessional member of staff may be lodged for hearing with the Convenor of the MDC.

## **3. Responsibility for implementation**

### ***Responsibility of all members of staff***

3.1 It is the responsibility of every member of staff to ensure the application of this policy. The success of the policy depends on the contribution made by everyone, in their own behaviour, in discouraging discrimination by colleagues and in encouraging good practice.

### ***Additional role of the Provincial Officer***

3.2 The Provincial Officer has individual responsibility within the institution for the promulgation, raising awareness and monitoring of this policy and for reporting any breaches or difficulties to the Ministry Development Committee.

## **4. Review**

4.1 In consultation with the Provincial Officer the MDC will formally review this policy at least every three years and, if necessary, approve any recommended changes.

*(Approved by MDC, 22 August 2012.)*

## **(b) Students**

### **1. Introduction**

1.1 TISEC wholeheartedly supports the principle of equality of opportunity in education. UK and European laws impose many requirements upon service providers in respect of equality of opportunity. In addition to recognising the need to meet our legal requirements, we believe that by acting according to the principle of equality of opportunity we will benefit from a student-body drawn from a wide cross-section of the community. In this way we aim to offer an equal opportunity of entry to our programme(s) to all potential students, subject to any pre-entry support requirements agreed between TISEC, the student and their sponsoring diocese/denomination. We believe that such a policy is in the best interests of our students.

1.2 As educators we recognise that all who seek access to learning should have the same opportunity to demonstrate their readiness to undertake a particular course of study, and that the understanding, skills and commitment of students are key factors in their own attainment of the objectives of their course of study. Our aim is therefore to encourage, support and develop the abilities of all our students; to help them to benefit as much as they can from our programme(s) and to contribute as much as possible to securing their own objectives and those of their course of study, and to realise their potential. Reciprocally, students and prospective students will be expected to show that they are in sympathy with and committed to the aims TISEC.

### **2. Principles**

#### ***Overall principles***

2.1 Consistent with this policy, our aim is to provide equality of opportunity for all students and for all applicants for training. We aim to ensure that individuals are treated equally and fairly and that guidance and decisions on admissions, student development, programme selection, assessment, deployment, reporting and other aspects of education are based solely on educational and formational criteria.

#### ***Admission, education and formation of students***

2.2 We will not discriminate in admission, education, personal development and pastoral care, directly or indirectly, between students or between prospective students on the grounds of culture (including race and skin colour), ethnic or national origin,

age, gender, sexual orientation, disability, HIV status, social class, marital status, membership of a trade union, or political affiliation. Nor will we discriminate on the basis of nationality (including citizenship), provided that the student has the necessary approval from the UK Border and other relevant authorities to study in the UK. Since all students of TISEC are selected by the SEC, the Methodist Church in Scotland or the United Reformed Church in Scotland, it is a requirement that they are a member of the appropriate denomination and subscribe to its training and formation principles.

### ***Training and Raising Awareness of This Policy***

2.3 The Ministry Development Committee of the Scottish Episcopal Church will take steps to raise the awareness of this policy and monitor its application among all members of staff and to those Provincial and Diocesan appointments responsible for the selection of students.

### ***Harassment, bullying and victimisation***

2.4 Students are entitled to a workplace and learning environment free from hostility. Intimidating behaviour prevents students from working effectively and denies them satisfaction in learning. Harassment, including sexual and racial harassment, bullying and victimisation are all therefore unacceptable and are disciplinary offences. Staff expect a reciprocal response from students and any breach of this expectation may lead to the termination of a student's studies.

### ***People with disabilities and people who are HIV positive***

2.5 We are committed to providing equality of opportunity, wherever practicable and making reasonable adjustments where necessary, to enable all students to participate fully in their course of study, irrespective of any disability. We shall also endeavour to provide such advice and assistance as may be necessary to enable them to study, including where appropriate assisting financially with the provision of any aids required for this purpose.

## **3. Responsibility for implementation**

### ***Responsibility of all members of staff***

3.1 It is the responsibility of every member of staff to ensure the application of this policy. The success of the policy depends on the contribution made by everyone, in their own behaviour, in discouraging discrimination by colleagues and in encouraging good practice.

### ***Additional role of the Provincial Officer***

3.2 The Provincial Officer has individual responsibility within the institution for the promulgation, raising awareness and monitoring of this policy and for reporting any breaches or difficulties to the Ministry Development Committee.

## **4. Review**

4.1 In consultation with the Provincial Officer, the MDC will formally review this policy at least every three years and, if necessary, approve any recommended changes.

*(Approved by MDC, 22 August 2012.)*

## **Appendix 16: Discipline and Grievance procedure**

### **1. Introduction.**

- 1.1 The Discipline and grievance procedure is designed to enable grievances or disciplinary matters to be resolved as efficiently and quickly as possible and to minimise the prospect of long term damage to relationships in TISEC.
- 1.2 This procedure applies to all staff who are formally recognised as being engaged wholly or in part to TISEC – the Provincial Officer, teaching staff, administrator, and others – including Honorary Tutors and non-teaching staff.
- 1.3 It will also, where applicable, refer to students.
- 1.4 This will in no way affect the right of appeal of any person to the appropriate Diocesan Bishop. However, it is to be hoped that these will form final stages to be used only if all other means have failed to resolve the matter.

### **2. Procedure**

- 2.1 If a person has a grievance with another staff member (the colleague) he/she should first of all endeavour to resolve the matter by direct approach to the colleague.
- 2.2 Likewise, if a student has a grievance with a member of staff he/she should first of all endeavour to resolve the matter by direct approach to the person concerned.
- 2.3 If, in either case, the grievance is not resolved, they should seek resolution through the Provincial Officer. If it is a grievance from the Provincial Officer, see the section ‘The Provincial Officer’.
- 2.4 Where a personal interview is requested, this should be arranged as soon as possible by the parties concerned, but no later than within ten days of the complaint being voiced. The only exception may be because of one or other of the parties being absent due sickness or pre-arranged leave.
- 2.5 The Provincial Officer, or appropriate member of staff, should seek to resolve the problem personally, or by mutual agreement, in consultation with others as mutually agreed. They may also, by mutual consent, seek consultation with the Convenor of the Board of Studies, or Convenor of the MDC, or other appropriate persons.
- 2.6 The Provincial Officer, or other Staff member, must reply orally on the grievance within ten days of the interview taking place.
- 2.7 If the grievance remains unresolved to the satisfaction to the parties involved, it may then be taken to the next stage of the procedure.

### **3. The MDC**

- 3.1 Where a grievance has not been resolved through the initial stages of procedure, the person concerned shall submit a formal written note of grievance to the Provincial Officer with a copy to the Convenor of the MDC.
- 3.2 The written notice shall include details of the grievance, what steps have been taken (or not taken) to resolve it to date, and any supporting materials.
- 3.3 Upon receipt, the Provincial Officer will initial and date the copy of the grievance which will be retained by TISEC.
- 3.4 The Provincial Officer will then interview the person with any other relevant person, in order to investigate, and then submit a written reply to the person, within 21 days of receipt of the grievance, with a copy to the Convenor of the MDC.
- 3.5 A further single extension of 10 days will be allowed with the agreement of the aggrieved person. This agreement must be in writing, stating the facts of the grievance and the reasons for seeking an extension. Such extensions will be the exception rather than the rule. A copy of such papers will be given to the Convenor of the MDC.
- 3.6 If, after the above the person's grievance remains unreconciled, or the Provincial Officer has failed to act within the set time limits, the Convenor of the MDC must be informed by either the Provincial Officer or the aggrieved person in writing within 10 days of the relevant date.
- 3.7 If, in the opinion of the aggrieved party, no satisfactory resolution of the grievance he/she has lodged has been achieved, he/she may take his/her grievance to the Convenor of the MDC.
- 3.8 The Convenor shall place the grievance before the Grievance and Discipline Sub-Committee (three people elected by the Council).
- 3.9 The Grievance and Discipline Sub-Committee shall arrange a meeting within 21 days of notification and giving 7 days notice to all the relevant parties. This will be accompanied by written statements of the grievance and any responses made (with supporting documents) and a copy of the Grievance Procedure.

### **4. Procedure for Meetings of the Grievance & Discipline Sub-Committee**

- 4.1 The Chair of the Sub-Committee shall enable the aggrieved party (or their representative) and colleague (or their representative) to make submissions to the Committee and for questions to be asked. The Chair shall have absolute discretion whether any further written evidence, by either party, may be submitted in those cases where the Chair is satisfied the evidence could not reasonably have accompanied the notice of grievance or response. Both parties may call witnesses who shall be available for questioning by all involved.

- 4.2 Witnesses shall only be present so long as they are giving evidence or being questioned.
- 4.3 Both parties, or their representatives, may make a final or closing statement to the Sub-Committee. Both parties and their representatives will then withdraw.
- 4.4 The Sub-Committee will then consider the information placed before them and seek to reach a decision. They may, if the Chair decides, seek clarification on any points from one or both parties. If so, the meeting shall be fully reconvened. The Sub-Committee may seek advice on procedures from a previously named person agreed by all parties.
- 4.5 When the Sub-Committee has reached a decision, the meeting with both parties and, if desired, their representatives, will reconvene. The Chair will read out the decision reached.
- 4.6 Copies of the decision reached will be given in writing to both parties, the Provincial Officer, the Convenor of the MDC, and be lodged in the MDC records within five days.
- 4.7 If, in the opinion of the aggrieved party, the matter is still unresolved, they have the right of appeal to the full MDC, excluding those who served on the Sub-Committee, or were involved as witnesses.
- 4.8 The procedure of an appeal will be the same as that adopted for the Sub-Committee.
- 4.9 The MDC shall not consider new evidence but shall re-hear the case.
- 4.10 Only after all these procedures have been exhausted should an appeal be made to the appropriate Diocesan Bishop.

## **5. Grievance against the Council**

- 5.1 Where a person's grievance against the MDC does not involve a colleague or other person or persons, they shall, after consultation with the Provincial Officer, make a direct approach, initially verbally to the Convenor of the MDC.
- 5.2 In the case of a staff member's grievance concerning their terms or conditions of employment, the usual employment regulations, laws etc will be followed in accordance with SEC policy.

## **6. The Provincial Officer**

- 6.1 Where the Provincial Officer has a grievance, he/she should, as in 2.1, seek to resolve the issue by a direct approach to the person concerned.

- 6.2 If this fails to resolve the grievance, or is impossible or inappropriate, they should seek to resolve the matter with the help of either the Convenor of the MDC or the appropriate Diocesan Bishop.
- 6.3 If the Provincial Officer's grievance cannot be resolved informally, he/she shall submit a written notice of grievance to the appropriate Diocesan Bishop, who will then convene the Grievance & Discipline Sub-Committee. It will follow the procedure set out in paragraphs 4.1 to 4.9.
- 6.4 Where the Provincial Officer's grievance concerns his/her terms or conditions of employment, the usual employment regulations, laws etc will be followed in accordance with diocesan policy.

*(Approved by MDC, 22 August 2012.)*