

INITIAL MINISTERIAL EDUCATION 1-3 HANDBOOK



2020-2021

(28 JANUARY 2021)

Scottish Episcopal Institute

<http://www.scotland.anglican.org/sei/>

General Synod of the Scottish Episcopal Church
Scottish Charity No SC015962

The Scottish Episcopal Institute Office
Forbes House
21 Grosvenor Crescent
Edinburgh EH12 5EE
GSO telephone: 0131 225 6357
SEI telephone: 0131 243 1347
Administrator: institute@scotland.anglican.org

List of Abbreviations

In common with other organisations, abbreviations are frequently used at SEI. They are spelled out in full when they first occur in this *Handbook*, but for convenience the more common ones are listed here alphabetically.

ASE	Annual Self Evaluation (Common Awards)
BBB	Big Blue Button
BRG	Bishop's Reflection Group
CA	Common Awards
CMD	Continuing Ministerial Development
DA	Diocesan Adviser
DU	Durham University
EQA	External Quality Adviser
GSO	General Synod Office (of the Scottish Episcopal Church)
IAF	Institute Assignment Form
IC	Institute Council (of the Scottish Episcopal Church)
IME	Initial Ministerial Education
IQN	Internal Quality Nominee
MinTeam	National Ministry Team (of the Church of England)
Moodle	Modular Object-Oriented Dynamic Learning Environment
OIA	Office of the Independent Adjudicator (Durham University)
PDO	Provincial Director of Ordinands
PER	Periodic External Review (Common Awards)
PVG	Protecting Vulnerable Groups (managed and delivered by Disclosure Scotland)
RWE	Residential Weekend
SEC	Scottish Episcopal Church
SEI	Scottish Episcopal Institute
TEI	Theological Education Institution
ULO	University Liaison Officer (Durham University)
URC	United Reformed Church

Welcome to the Scottish Episcopal Institute. In this *Handbook* you will find a wealth of information about the provision of Initial Ministerial Education 1-3 in the dioceses of the Scottish Episcopal Church and in our ecumenical partner, the United Reformed Church in Scotland. I hope that students, staff and enquirers alike will find the following pages to be a helpful window onto the life of this vibrant formational community within a learning Church.

For ease of reference, this Handbook incorporates material that was previously published separately:

Mixed Mode Students' Handbook

Material for Final Year Students

Field Education Handbook

The Handbook has been revised in the light of the recent PER Report recommendations. The next edition of the Handbook, that for the academic year 2021-2022, will be published on 01.07.21.

*Anne Tomlinson, Principal
Feast of the Conversion of St Paul, 2021*

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1. The Scottish Episcopal Institute: Forming people for ministry

The form of training for ministry that students receive within the Scottish Episcopal Institute (SEI) reflects new ways of being the Church in today's world.

- Students are not resident together in one place through the year – *and yet form community both when gathered for residential events and when dispersed.*
- Some students remain rooted in their own homes and families – *and yet by means of lengthy periods of Field Education, experience other church and socio-economic ecologies, are challenged by different forms of worship, churchmanship and outreach, and learn new ways of preaching and pastoring.*
- Most students will study part-time, while continuing to work in secular employment throughout their training – *and yet learn to surrender themselves wholly to the divine; to grow into their vocation by allowing themselves to be remoulded by God in extraordinary (and even unwelcome) ways.*
- Students learn, as ever, to read and critique the texts of the tradition – *but they learn, too, to exegete context, circumstance and congregation; to be reflective practitioners in the whole of life, thus enabling others to see where God is at work in their lives.*

Through the period of training people are formed as:

- *Missional leaders.* Missional leadership is an imperative for all, not just the purview of the few so inclined. Congregational leaders today need to understand the world – ‘post-modern’, ‘post-Christendom’, ‘virtual’, ‘liquid’, ‘networked’ – in which they minister, and be able to connect with the various populations therein. They need to be able to move congregations from being membership cliques to dynamic communities of world-facing disciples, in ways that are both sympathetic and vigorous. They need to help congregations to do faith's work in the world. This requires attention to be paid to contextual theology, missional and evangelistic methods, apologetics, ecclesiology, leadership, change-management and all forms of twenty-first century communication.
- *People of prayer.* Ministering in today's world requires people who are robustly grounded in Christ, able to withstand the grinding disappointments of apathy and atheism, but also be attuned and alert to signals of interest from searching spiritual seekers. People whose primary identity is in Christ, and who are non-anxious presences in a world of competing identities and abundant neediness. People who are at ease with themselves because they know Whose they are. This requires that the practice of prayer – corporate, private, contemplative, liturgical – is at the heart of our life; hours upon hours of it. SEI's Prayer Cycle lists each student against a date in the month. The Community prays particularly for the person on that day, and s/he and their Diocesan Advisor receive an email after Morning Prayer from the Principal.
- *Collaborative workers.* People who can identify the gifts of others and encourage and equip their flourishing. This requires training in team-working, and in the hard work of learning to work together in groups. Attention is paid to what being-in-communion means, both when face-to-face and across cyberspace; to real, as to virtual, presence.

- *Reflective practitioners.* People who can interpret the messiness of the world through the lens of Christian faith, integrating theology and experience in a dynamic reflective practice, and develop a type of knowing which is practical, hermeneutical and value-based. This requires long hours of steeping in the tradition – above all biblical and doctrinal – as well as in the contingencies of Field Education.
- *Pastors.* People who can minister caringly and intelligently to people’s real needs in a world of great injustice and marginalisation, but without collusion or self-indulgence. This requires attention being paid to pastoral and socio-economic studies, to understandings of power, boundaries and self-care, and to human psychology.
- *Disciples of character.* Women and men who are faithfully obedient to the way of Christ, and who express and teach the love of God through the quality of their lives. This requires attention being paid in the course of studies to the unfashionable concepts of sacrifice and self-surrender, to spiritual accompaniment, self-reflection, external appraisal and review, as well as to those struggles with authority which arise in any adult learning setting.
- *Episcopalians/Anglicans.* People who are deeply aware of the singular provincial context in which they are set but are formed also as part of a global Communion. This requires attention to be paid to historical, liturgical, doctrinal and missional trajectories and sensibilities.
- *Lifelong learners.* People who continue to seek understanding of their faith and delight in that quest; who can identify and monitor their own learning needs in relation to ministry and know where to go for help. This requires attention to be paid to styles of learning and personality, and to the identification of appropriate theological resources both for the practice of ministry and to enable others to deepen their discipleship.

Is it a skills-based course? In one sense it is; within the gathered community and through Field Education, students grow in liturgical, pastoral and homiletical competence. But it is equally a course about character, wisdom, knowledge and values. The strands are woven into a seamless whole.

Underpinning and informing all this is a theology of *mission*. Ministry is understood to arise out of God’s mission to the world, *missio Dei*. Our Churches are seeking to present the living Word of God afresh in twenty-first century Scotland. Students training with SEI will be taking up positions of leadership in this missional context, serving the Scottish Episcopal Church (SEC) and the United Reformed Church (URC) in their task of fulfilling this *missio Dei*. Thus they need to be equipped to be entrepreneurial leaders, alert to opportunities for spreading the good news of Christ to the communities in which their congregations are set, willing to try out new ways of worshipping and connecting with people, and able to use the riches of the tradition creatively and contemporaneously. In other words, they must be ‘hinge leaders’, respectful of the heritage of the SEC and URC while responding creatively and missionally to the needs of a changing world.

The course thus aims to provide an education in theology, ministry and mission that meshes development of character, nurturing of virtues and growth in spirituality with the acquisition of knowledge/understanding and the development of cognitive and practical skills. The learning and teaching that is offered forms students in an interdisciplinary way, is oriented towards the ministry and mission for which they are being prepared and enables them to develop as lifelong reflective learners.

This is done in a multiplicity of ways: by an IME curriculum built around Biblical Studies, Christian Tradition, Ministry and Mission, and Theological Reflection and Reflective Practice, this being validated by Durham University (DU) / Common Awards (CA) and resulting in a Diploma of Higher Education in Theology, Ministry and Mission (DipHE); by assessment of these theological studies by means of assignments; by residential events at which the otherwise dispersed community gathers to live, work and worship together; and by periods of Field Education which enable students to grow as reflective practitioners, as well as acquiring practice in liturgical leadership, preaching and pastoral care.

The programme followed by IME students 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; SEI's IME programme aims to enable students to become reflective practitioners, integrating their theological knowledge and understanding with the practice of ministry. In short, the IME course aims to form people 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.

Some people find that theological education causes them to ask deep and occasionally painful questions about themselves and about their beliefs, especially in a community that encompasses a wide range of perspectives. SEI'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 found. Such reflection is a key part of students' deepening their understandings of discipleship and of the particular ministry to which they are called.

It is vital that all students develop a disciplined prayer life during their time in SEI. SEC clergy are under obligation to say the Daily Office; see [Canon 17](#). Praying the Office forms a staple part of the corporate worship at residential weekends in order to embed this discipline in the worshipping hearts of all students. Students are advised to discuss this aspect of their ongoing development and formation with their Diocesan Advisors.

Students should be helped to become aware of their wider accountability. Their call narrative, rehearsed so many times during the selection pathway, can become a controlling – indeed defining – narrative. They need to be helped to place that narrative in a larger vocational story that includes the needs of the Church, and to locate themselves within an understanding of the role Christian faith is playing in the life of the nation, what God might be doing through the SEC at this time, and what this means for every diocese and charge. Ultimately, the narrative of the SEC sits within the story of the mission of God in the world, and our lived understanding of what Christ is doing in us and through us.

It is important that students work consciously with this narrative and locate themselves within it. If this does not happen, then individuals construct a narrative from elsewhere: from their own personal needs, from the polity of another denomination, from secular sources. All ministers have narratives which they live by, but not every narrative sits well with the mission and ministry priorities of today's SEC.

By spending time with his/her bishop (see Section 3f), those who are charged with discerning a vision for, and articulating the narrative of, the SEC, a student may be helped to inhabit this wider landscape and minister as the Church's representative.

Students entering the IME programme may well have undertaken significant amounts of church work and/or formal theological study. Each will thus follow a programme of study tailored to particular needs, drawn up by the student in collaboration with the Director of Studies at the beginning of each year of study. More details are to be found in Section 3a.

IME 1-3 is just one stage in a student's ongoing education, training and formation in discipleship and ministry. It is, however, a crucial one, in which habits of thought and practice may be instilled which will serve throughout the student's years of public ministry, forming the student as a reflective practitioner.

2. Who's who in SEI

(a) Staff

Core staff and tutors

Mrs Linda Harrison (institute@scotland.anglican.org) is SEI's Administrator, Librarian and Protection of Vulnerable Groups Co-ordinator. Linda oversees SEI's daily administration, onsite and online environments, and liaises with students, tutors and staff. She is also the Administrator to the Provincial Director of Ordinands.

Revd Dr Michael Hull MDiv, MA, STD, SFHEA (DoS@scotland.anglican.org) is SEI's Director of Studies and Biblical Studies Tutor. He is responsible for academic oversight, university validation, and teaching and learning. He is also *ex officio* Convener of the Editorial Board of the *Scottish Episcopal Institute Journal* and a Member of the Executive Committee of the *Theological Educators Network*. In 2020–21, he is teaching TMM3021 (Level 6; 20 credits) Further Old Testament Studies; TMM2387 (Level 5; 10 credits) Developing Preaching; TMM1347 (Level 4; 10 credits) Introduction to Preaching; and TMM1167 (Level 4; 10 credits) Introduction to Christian Ethics.

Revd Canon Graham Taylor (rector@episcopal-perth.org.uk) is Rector of *St John's Church* (Perth) and SEI's Chaplain.

Revd Dr Richard Tiplady BD, MA, MSc, DBA (DMM@scotland.anglican.org) is SEI's Director of Mixed Mode Training pathway and Ministry and Mission Tutor. He also liaises with the Mission Board of the Scottish Episcopal Church. In 2020–21, he is teaching TMM3191 (Level 6; 20 credits) Leadership and Theology for Ministry and Mission; TMM2437 (Level 5; 10 credits) Mission Entrepreneurship: Practice; and TMM2401 (Level 5; 20 credits) Mission and Evangelism.

Revd Canon Dr Anne Tomlinson MA, MTh, PhD (Principal@scotland.anglican.org) is SEI's Principal and the Theological Reflection and Reflective Practice Tutor. She is responsible for SEI's management, publicity, residential events and pastoral oversight. She is also a Member of the Faith and Order Board of the SEC. In 2020–21, she is teaching TMM2531 (Level 5; 20 credits) Reflective Practice in Context (Long); TMM2527 (Level 4; 10 credits) Reflective Practice in Context (Short); and TMM1447 (Level 4; 10 credits) Foundations for Reflective Practice in Context (Short).

Associate tutors delivering modules in 2020-21

Dr Elizabeth Corsar MA, MTh, PhD (elizabeth.corsar@gmail.com) is a Member of SEI's Management Committee (Board of Studies). In 2020–21, she is teaching TMM2051 (Level 5; 20 credits) New Testament Studies.

Dr John Reuben Davies PhD (John.R.Davies@glasgow.ac.uk) is [Research Fellow in History](#) at the School of Humanities of the University of Glasgow. He is also Convener of the Liturgy Committee of the Faith and Order Board of the SEC. In 2020–21, he is teaching TMM1537 (Level 4; 10 credits) Introduction to Christian Worship: Principles and Practice; and TMM2617 (Level 5; 10 credits) Christian Worship: Principles and Practice.

Revd Dr Stephen Mark Holmes BD, MA, PhD (smholmes431@gmail.com) is Rector of the [Holy Cross Church](#) (Davidson's Mains) and [Honorary Fellow of the Faculty of History](#) of the University of Edinburgh. In 2020–21, he is teaching TMM2371 (Level 5; 20 credits) Denominational History and Principles; and TMM1331 (Level 4; 20 credits) Foundations for Denominational Ministry.

Dr Alistair Mason BD, PhD (alistair.mason@btinternet.com) is Convener of SEI's Board of Examiners. He is also a Member of the Inter-Church Relations Committee of the Faith and Order Board of the SEC and a Member of the Editorial Board of the [Scottish Episcopal Institute Journal](#). In 2020–21, he is teaching TMM1031 (Level 4; 20 credits) Introduction to Christian Doctrine.

Revd Canon Dr Nicholas Taylor MA, MTh, PhD (nicholas.h.taylor@btconnect.com) is Rector of [St Aidan's Church](#) (Clarkston). He is also a Member of the Doctrine Committee and the Liturgy Committee of the Faith and Order Board of the SEC. Additionally, he is a Member of the Editorial Board of the [Scottish Episcopal Institute Journal](#) and Chair of the [Scottish Palestinian Forum](#). In 2020–21, he is teaching TMM2061 (Level 5; 20 credits) Old Testament Studies.

Ancillary personnel

SEI is subject to an Annual Self Evaluation (ASE). The rationale of this check, shared with Higher Education and professional sectors, is that quality assurance starts with the institution's own judgements about its strengths, challenges, resource needs and priorities for action. Successive annual self-evaluations will build up a picture of the institution's ongoing goal-setting and achievement.

Periodic External Review (PER) builds on ASEs by providing an external view based on investigation carried out by an independent review team with an appropriate range of skills and experience. SEI underwent a PER in the academic year 2019-2020.

For TEIs offering DU-validated CA programmes of study, quality assurance combines academic and formational evaluation. Therefore, ASE returns are reviewed by the administrative offices of both Ministry Division (and equivalent bodies in the partner churches where appropriate) and DU (Section B only).

External Examiner. Dr John Moxon, Principal Lecturer in the Department of Humanities at the University of Roehampton (London). The role of the External Examiner is outlined [here](#).

Internal Quality Nominee (IQN). Dr Eric Stoddart, Lecturer in the School of Divinity, St Mary's College, University of St Andrews. The IQN is a member of the institution nominated by it to lead its quality assurance work and ultimately present its report.

External Quality Adviser (EQA). Mr Martine Somerville, Academic Co-ordinator of the Yorkshire Theological Education Partnership and Co-ordinator of the Yorkshire Regional Training Partnership. The EQA is external to the institution and appointed by it. In this role, he acts as a critical friend, facilitating the review process, prioritising action and helping to shape up its annual ASE report.

The Management Committee (Board of Studies) is convened by Revd Canon Dr Anne Tomlinson (principal@scotland.anglican.org), Principal.

The other Members are Dr Elizabeth Corsar (Elizabeth.corsar@gmail.com), Associate Tutor; Dr John Davies (john.r.davies@glasgow.ac.uk), Associate Tutor; Revd Dr Michael Hull (dos@scotland.anglican.org); Revd Dr John McNeil Scott (jmscott@urcscotland.org.uk), Principal of the Scottish United Reformed & Congregational College ([the Scottish College](#)); Mr Martine Somerville (martine.somerville@mirfield.org.uk), External Quality Adviser; Dr Eric Stoddart (es61@st-andrews.ac.uk), Internal Quality Nominee; and Revd Dr Richard Tiplady (dmm@scotland.anglican.org), Director of Mixed Mode Training. The Members from the student body for 2020–21 are Ross Jesmont, IME 1-3 representative, and Andrew Philip, IME 4-6 representative.

Mrs Linda Harrison (institute@scotland.anglican.org) is Secretary to the Committee.

The Board of Examiners is convened by Dr Alistair Mason (alistair.mason@btinternet.com).

The other Members are Dr Frances Clemson (frances.clemson@durham.ac.uk), University Liaison Officer; Dr Elizabeth Corsar (Elizabeth.corsar@gmail.com), Associate Tutor; Revd Dr Michael Hull (dos@scotland.anglican.org); Director of Studies; Revd Canon Professor David Jasper (davidjasper124@gmail.com), Associate Tutor; Revd Canon John McLuckie (john.mcluckie@hotmail.co.uk), Associate Tutor; Dr John Moxon, External Examiner; Revd Dr Richard Tiplady (dmm@scotland.anglican.org), Director of Mixed Mode Training; Revd Dr Jenny Anne Wright (revjennywright@gmail.com), Associate Tutor.

Mrs Linda Harrison (institute@scotland.anglican.org) is Secretary to the Board of Examiners.

Diocesan Advisor (DA). Every student is accompanied by a Diocesan Advisor, who monitors and supports a student's formation, remaining with the same student throughout the course. The URC Tutor performs a similar function for URC students. The Director of Mixed Mode Training is DA for all Mixed Mode students. Notes and a timeline for Diocesan Advisors, indicating at what point various tasks need to be carried out, may be found in Appendix 2. DAs are selected by the Principal in consultation with a student's Bishop.

The Diocesan Advisor meets with the student for 90 minutes per month through each academic year:

- to accompany him/her through the formational journey, helping to integrate the disparate parts; to discuss with a student his/her personal patterns of prayer; to offer support in deepening his/her devotional life; and to monitor developments therein
- to help the student reflect upon the impact and integration of learning into his/her whole developmental journey; however, questions about the content of modules (and especially about the writing of assignments) should be directed in the first instance to the Director of Studies

- to help the student grow as a reflective practitioner by helping her/him to identify key experiences from the learning journey, to explore what it is that makes them significant and what it means to bring those into dialogue with theology, and to articulate the learning that has taken place.

The Diocesan Advisor

- attends the initial meeting (arranged by the student) with the Placement Supervisor to set up the Field Education module, is responsible for writing the Placement contract, and sets up the concluding Placement meeting between all three parties
- gathers data for the portfolio that forms the basis of the annual Appraisal Conference, sends this to the Chair of the Conference and attends the Conference in person
- attends an annual staff development session organised by SEI.

New Diocesan Advisor-student pairings are normally sent in early July; however this year, with the delay in the timing of Advisory Selection Panels, this information will not be forthcoming till the end of the month. New students are then urged to be in touch with their DAs to arrange a meeting over the summer recess to begin to get to know each other.

During the course of a year, a DA with concerns about a student's progress in formation may consult the Director of Studies who will, when appropriate, arrange a three-way meeting with the student and DA. Students who encounter problems relating to their DA, or who wish to speak about personal issues but not to their DA, should speak to the Principal. Such consultation will remain confidential unless it is a matter requiring further action, at which point there would be appropriate consultation with the DA and/or student.

All personal data held by SEI is governed by the General Data Protection Regulation (GDPR) (EU) 2016/679, a regulation in EU law on data protection and privacy for all individuals within the European Union. It also addresses the export of personal data outside the EU. There is restricted access to student information, which is only shared with outside parties with the student's approval.

(b) Governance structures

SEI reports to the Institute Council (IC), its governing body, the terms of reference of which are established within the [Digest of Resolutions of the General Synod](#). The IC in turn reports to the [Standing Committee of the General Synod](#). SEI is directly funded by General Synod through a budget administered by the IC; SEI is subject to the same financial regulations and controls as the rest of the provincial structure of SEC.

The IC consists of a bishop appointed by the General Synod on the nomination of the Standing Committee, one other bishop appointed by the College of Bishops, and up to ten additional members of whom up to two need not be communicant members of the Scottish Episcopal Church. Students nominate a representative and an alternate. The Principal, Director of Studies, Director of Mixed Mode Training and Provincial Director of Ordinands (PDO) are in attendance. The IC has responsibility for the strategic oversight of SEI and of the delivery of formation and training for authorised ministry in the SEC and other ministries as may be recognized from time to time by the College of Bishops. It is also responsible for the oversight of such funds as may be provided to it in terms of the budgets of the General Synod.

The IC appoints a Management Committee (Board of Studies) chaired by the Principal. It comprises two Associate Tutors, the Principal of the [Scottish United Reformed and Congregational College](#), the Director of Studies, the Director of Mixed Mode Training, plus the EQA, the IQN, and the Durham University Liaison Officer (ULO). Student Chapter elects a Representative and an Alternate Rep. from the IME 1-3 cohort annually; the representatives in 2020-2021 are Philip Schonken (third year ordinand) and Colin Page (second year Lay Reader candidate) respectively.

(c) Student Support

SEI staff support learning and formation for ministry. Core staff are available at RWEs for one-to-one conversations; a schedule of appointments is posted on Moodle two weeks before the start of every RWE. As for the Tutors, they are readily contactable for assistance with assignments via email during term-time. Additional sources of support are:

Chaplain

The Chaplain is a non-teaching member of staff who is not involved with assessment or appraisal within SEI, and thus is available in a purely pastoral capacity. Details of how to access the Chaplain will be shared at the Orientation Week.

Spiritual Director

It is essential that all candidates for authorised ministry have a designated Soul Friend or Spiritual Director, meeting them regularly through the year for spiritual discussion (and, if wished, the sacrament of reconciliation). The Principal can help identify a person. Spiritual Directors are outwith SEI's appraisal structures, and do not report to them.

Chapter

All students meet in Chapter during each residential weekend. Each year a student is elected to chair these meetings (see Appendix 14). Chapter meetings provide an opportunity for students to share experiences and express concerns. Matters which arise in these meetings may be referred to the Management Committee or else communicated directly to the IC via the Student IC representative.

Small Groups

Every student is assigned to a Small Group, the purpose of which is to create tighter bonds than may be achieved across the whole cohort. These groups are led by Second or Third Year Students who have been discerned to have exceptional pastoral and leadership gifts. Discussions at RWEs may be carried out in these groups. Each Group is also responsible for planning lunchtime worship at one RWE each year. The staff take responsibility for the Orientation Week, the first RWE and the final RWE, these being the most hectic times of the academic year for most students. The groups consist as far as possible of a mixture of types of vocation, year groups, dioceses and genders. The groups can, if wished, be subdivided into even smaller Cell Groups intended to be the vehicle for more intimate prayer times at RWEs (for example Compline/Night Prayer; during free time). Not everyone finds groups even as small as six easy to handle, hence the existence of these smaller fora.

The list of Small Groups is to be found in Appendix 14 and will be completed once recommendations from the Advisory Selection Panel have been received in late July. On that list, the person whose name is in bold at the top of the group is the leader of that group. Groups will be able to give themselves designated names, if wished, at the first RWE.

The Ordinands' Association

Each course and college for training Anglican ordinands in the British Isles is represented at the Ordinands' Association. This group is a national forum for student concerns, allowing issues to be explored and expressed. A student representative is elected each year and reports to the Chapter.

St James Fund (ordinands) and McQueen Fund (Lay Reader candidates)

These funds aid those studying for authorised ministry in the SEC or who are in their first year of ministry. They are to be used for educational needs (including, but not limited to, study overseas and the purchase of study materials); spiritual needs (including, but not limited to, attendance at retreats and similar events); and emotional needs (including, but not limited to, situations of hardship). They are not to be used for assistance in relation to 'core-funding' issues (for example, paying University or SEI fees, or living expenses). Applications are invited on a form available from the Principal and will be considered by a sub-group of the IC. Individual circumstances, financial resources, and the purposes for which funds are sought will be taken into consideration when making the award. Awards will be made subject to the availability of funds. Prospective applicants are encouraged to discuss matters with the Principal before submitting an application. Applying for funding is a ministerial skill; application forms nowadays demand a great deal of attention. The St James Fund and the McQueen Fund ask no less; the more details that can be provided, the easier it will be for the Committee to adjudicate. Applicants are requested to offer a full but pertinent outline of the reasons for the request. If travel costs are being requested, then a break-down of the itinerary is required.

Accessibility

SEI 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. (For further details about SEI's SpLD policy, see Section 5c)

Feedback

Feedback is another mechanism of support (Appendix 7). Students *receive* feedback on their assignments and on other exercises they may undertake, and are asked to *give* feedback on seminars and modules. Feedback forms are available after every RWE and should be completed by midnight on the Wednesday following. Students do not receive the collated RWE feedback, other than the responses to the three general questions at the end of the questionnaire. Module feedback forms, available on Moodle, should be completed at the end of every module. Collated feedback is given to Tutors and to the Management Committee (Board of Studies).

Vocational support

Candidates for ordained ministry should contact the PDO, the Revd Ian Barcroft PDO@scotland.anglican.org in the first instance to discuss issues relating to vocational discernment; candidates for Lay Reader ministry should consult their diocesan Warden of Readers.

Support of families

Students' families are valued members of the SEI community and are prayed for in the Cycle of Prayer on Day 18. They are also invited to the Eucharist and lunch at the first, third and last RWEs of the year, and to a lunch after the Valedictory Service in June. A family room is available in St Mary's, any extra meals being paid for privately. SEI staff are very aware that ordination and licensing have

consequences for the lives not only of the candidates but of their immediate families also. Time is spent with the candidates themselves in the final year looking at issues of boundaries, expectations and balance in the *Skilful Shepherds* seminars, part of the Level 5 Reflective Practice in Context (Long) module (TMM2531). However, for the candidates' families we are offering a session this year at the last RWE in May, on Sunday 09 May 2021 10.20–11.20.

General support for study skills

The first port of call for all questions about studying is the Director of Studies. All students requiring help regarding specific modules should approach the Tutor of the module in question, either in person, at a RWE or via e-mail.

IT services

Students enrolled with CA have access to SEI's Moodle and will receive their usernames and passwords before the start of the academic year by email. SEI uses Moodle as a key part of its educational programme delivery. The Moodle serves a number of purposes: to access information, periodicals ([ATLA](#), [EBSCO](#) and [JSTOR](#)), books, as well as to submit assignments through [Turnitin](#). From September 2018, SEI joined with the other eighteen TEIs in CA to use [Big Blue Button](#) for module delivery. BBB is accessible through Moodle. Tutors may use Moodle to post useful material which can assist in student learning. More information about Moodle, including directions for its use, may be found on the Moodle itself in SEI's Moodle Handbook.

Safeguarding and SEI

The Scottish Episcopal Church is committed to making itself a safer place for all people, by promoting a culture of safety in congregations, church organisations and communities by means of education and training to help clergy, other church workers and participants prevent the occurrence of harm and abuse. It therefore implements policies and procedures which assess the suitability of persons for ordination and licensed lay appointment. All students embarking upon training for ministry within SEI must therefore first be background checked to identify any information which indicates that they may pose a risk to the safety of others. Background checking involves a criminal record check under the Protecting Vulnerable Groups (PVG) Scheme operated by Disclosure Scotland.

The PVG check with the Scottish Episcopal Church on entry to SEI will be instigated by the SEI Administrator, who will ascertain whether you are an existing PVG Scheme Member or will require to join the Scheme. This check will be for doing regulated work with children and protected adults.

IMPORTANT CONTACT INFORMATION

SEI's PVG Co-ordinator: Linda Harrison, SEI Administrator

Provincial Officer: Donald Urquhart Tel – 0131-225-6357/07702-793553

protection@scotland.anglican.org

Daphne Audsley, Assistant Provincial Officer – Tel – 0131-225-6357

DaphneA@scotland.anglican.org

The Provincial Safeguarding Office, General Synod Office, Forbes House, 21 Grosvenor Crescent, Edinburgh, EH12 5EE

Within the period of formation SEI promotes standards for the practice of ministry by clergy and Lay Readers by teaching and clear guidelines for the practice of ministry; all Final Year students study a course entitled 'Skillful Shepherds' which contains sessions on creating 'Safe Church'. Particular attention is paid in that module to the area of spiritual abuse. Such training in standards of behaviour helps clergy and Readers to maintain appropriate boundaries in their ministry relationships. Mentoring, supervision, peer support and ministry review are encouraged as likewise being effective ways of promoting good safeguarding practice once in representative public ministry.

Full details of safeguarding governance structures, practice and procedure are contained in [Canons 65 and 54](#) and in a range of guidance and practice notes available from the General Synod Office and the [SEC website](#). By following these policy commitments, the Scottish Episcopal Church will, pray God, be a place of enhanced safety for everyone.

The SEC Safeguarding Policy Principles and Commitments were approved by the General Synod in December 2020. The updated document can be accessed [here](#).

Library services

Rooms 5 and 7 in the General Synod Office (21 Grosvenor Crescent, Edinburgh EH12 5EE) house a library of books relevant to the course, including one copy of every book listed in the indicative bibliographies. SEI students are automatically registered as borrowers. Books may be borrowed (directly or posted on request) for up to six weeks, unless recalled by another student, in which case immediate return to SEI is required.

Please do not hand on books to another student; they need first to be logged in and out by Linda at the SEI Office. Books may be sent to any RWE by prior arrangement with Linda (institute@scotland.anglican.org). Books may be returned to the student representative Librarian at any RWE. If the Librarian is not available, please list the book title/s and catalogue number/s in an e-mail to Linda and leave the books with the Principal. For weekday access to the Library in the GSO, please e-mail Linda or telephone 0131 243 1347 to arrange *in advance* as Room 5 is often booked for all-day meetings. Office hours are 9.00 to 16.30 Monday through Thursday and 9.00 to 15.45 on Friday.

The [Highland Theological Library](#) (Dingwall) will post books to any student living north of Perth; SEI picks up the tab at the end of the year for all postage costs incurred. Similarly, SEI will reimburse the joining fee for a local University Library for any student who does not already have access to one by being an enrolled university student. The [Northeast Religious Resources Centre](#) (North Shields) provides the same service for students in the Borders.

3. Theological formation for ministry

(a) Programmes of study

SEI currently offers three programmes of study: (1) part-time study through the CA with DU; (2) fulltime mixed mode study also with CA, but within the context of a charge; and (3) fulltime study at New College of the University of Edinburgh. The normal duration for each programme is three years. During a student's period of training, she or he will, in addition to academic and field education work, engage in the week-long Orientation Week, five RWEs and a Bishop's Reflection Group.

Through part-time study with CA, students obtain a DipHE in Theology, Ministry and Mission in three years or begin the BA (Hons) completing it in due course in the following years. Or, if the student already has a theological degree, he or she will be enrolled at a Graduate Diploma student in CA, taking modules pertinent to ministry, for example liturgy, preaching, mission etc.

Through fulltime study at New College, students complete the [Master of Divinity degree](#). Students enrolled in this course submit their modules and marks to the Director of Studies at the end of each semester.

SEI also offers a non-validated Foundational Year for people preparing to begin ministerial formation and oversees the training programmes for other Recognised Lay Ministries. A document describing the types of authorised ministries in the SEC is available [here](#). SEI also oversees the procedures for appraisal of those in IME 4-6.

Ordinands headed to incumbent status are required to hold a theology degree by the end of the sixth year of IME 4-6, so SEI offers a BA(Hons) in Theology, Ministry and Mission. This requires 360 credits, that is, 120 credits on top of the 240 credits awarded at DipHE level, the exit level for IME 1-3 studies. Of the 120, with forty credits studied per year, 80 credits are offered in four modules over two years (delivered online) and 40 credits are a dissertation researched and written over one year. The dissertation topic is decided on an individual basis, but the modules are agreed between the members of the cohort. The degree is also available to assistant clergy and Lay Readers who wish to continue their studies.

[\(b\) Modules offered in 2020-21](#)

TMM3191 (Level 6; 20 credits) Leadership and Theology for Ministry and Mission

TMM3021 (Level 6; 20 credits) Further Old Testament Studies

TMM2617 (Level 5; 10 credits) Christian Worship: Principles and Practice

TMM2531 (Level 5; 20 credits) Reflective Practice in Context (Long)

TMM2527 (Level 4; 10 credits) Reflective Practice in Context (Short)

TMM2437 (Level 5; 10 credits) Mission Entrepreneurship: Practice

TMM2401 (Level 5; 20 credits) Mission and Evangelism

TMM2387 (Level 5; 10 credits) Developing Preaching

TMM2371 (Level 5; 20 credits) Denominational History and Principles

TMM2061 (Level 5; 20 credits) Old Testament Studies

TMM2051 (Level 5; 20 credits) New Testament Studies

TMM1537 (Level 4; 10 credits) Introduction to Christian Worship

TMM1447 (Level 4; 10 credits) Foundations for Reflective Practice in Context (Short)

TMM1347 (Level 4; 10 credits) Introduction to Preaching

TMM1331 (Level 4; 20 credits) Foundations for Denominational Ministry

TMM1167 (Level 4; 10 credits) Introduction to Christian Ethics

TMM1111 (Level 4; 20 credits) Introduction to Christian Doctrine

Levels of study

Durham University follows the [English system of levels of study in higher education](#). There are four levels of study offered at SEI in the [CA programmes of study](#). Two of those levels of study are in undergraduate work – Levels 4 and 5 – by which a student may qualify for a Certificate or Diploma of Higher Education in Theology, Ministry and Mission. Level 6 is appropriate to the BA (Hons) and Graduate awards. Level 7 is appropriate to the MA and Postgraduate awards.

Programme of Study

The Director of Studies meets with each student as soon as details of his or her recommendation for training reaches the SEI office, and outlines the student's programme of study. DAs are urged to keep track of their students' development thereafter in two ways, via the *Programme of Study* document which has two parts: the *Summary* and the *Record of Development*. The format of both parts of the *Programme of Study* and the process for completing it are set out in Appendix 2.

The *Programme of Study (Summary)* provides details of the ministry for which the student is being prepared, the stage of formation reached and studies which are still to be undertaken. The *Record of Development* details progress in formation over the course of the academic year and is regularly updated by the DA/URC Director of Studies. It provides the requisite information for the DA to draw up an End-of-Year Report for the annual Appraisal Conference. Students reflect with their DA on their progress in the areas named in this Record of Development throughout their monthly meetings; the reflections are then collated by the DA in his/her End of Year Report.

(c) Field Education

Field Education is a vital part of the SEI formational package. Every year all students spend a considerable amount of time in placement settings across the Province. These carefully chosen contexts provide places to practice ministry and spaces to reflect theologically on that experience. The aim of these periods of practical experience is 'growth towards ministerial competency that has theological integrity'. Field Education is not offered simply in order to learn skills for ministry. Often in their eagerness to become successful at ministry, students tend to privilege the need to be competent practitioners; they want to know what to do and how to do it, whether the task is worship leadership, pastoral care or growing their church.

Formation in ministry does indeed have to do with developing practical competencies, but it *also* has to do with *meaning-making*. Field educators seek to form students who are both competent at their practice and able to make sense of it. Students in field education learn to minister authentically and *faithfully by learning to make sense of themselves and their experiences*.

The practice of theological reflection creates the necessary space for meaning making that forms thoughtful ministers who minister with integrity and faithfulness. Thus complementing the 'hands-on time' spent engaging in mission and ministry in a variety of church, chaplaincy and social agency contexts across Scotland, are three, sequential, taught modules on the art of theological reflection: Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447); Level 5 Reflective Practice in Context (Short) (TMM2527); Level 5 Reflective Practice in Context (Long) (TMM2531). The accumulated and assorted experiences from the students' practice become the 'assigned text' within this area of the theological curriculum.

The Field Education section details how students go about choosing Field Education contexts, details the length and learning outcomes for each module in Theological Reflection, and outlines the associated assignments.

(d) Assessment, marking and moderating

For modules in CA, assessment, marking and moderation are detailed by DU and MinTeam.

DU and MinTeam continue to update policies, and SEI keeps abreast of developments. In terms of assessment, the definitions and parameters may be found [here](#). It is helpful to read them carefully before preparing assignments. Likewise, it is important to understand the length and weight given to the diversity of assignment types, which may be found [here](#). Each of these has its own assessment criteria, which may be found [here](#). All assignments are uploaded to the Moodle unless directed otherwise.

In preparing assignments, students and tutors should follow the writing and referencing conventions of the Modern Humanities Research Association in the [MHRA Style Guide: A Handbook for Authors and Editors](#). In addition, the following should be observed:

Identification. CA uses blind marking and moderating. Please do not put your name on any assignment. Instead, put your Banner ID at the top of page, flush left. You will find your Banner ID on your profile in Moodle once registered with DU. Below the Banner ID, please give your word processor's word count for the assignment (see 'word count' below).

Page numbers. Page numbers are inserted in the header, flush right.

Line spacing. All text is single spaced, as in this document.

Text alignment. All text and headings are aligned to the left, except the title of the work, which is centred at the top of the first page.

Paragraphing. Paragraphs are separated by adding a blank line between them, as in this document.

Fonts and languages. All text is in the Calibri font at 11 points. (The default for MSWord from 2007.) Non-Latin scripts such as Hebrew and Greek are transliterated. An English translation accompanies any occurrence of another language.

Margins. Margins are 1 inch (2.54 centimetres) on all four sides.

Word count. An assignment's word count includes *everything* in the main text: title, headings, text, in-text citations (and works-cited list) or end/footnotes. There is leeway of ten percent. For example, a writing assignment of 2000 words may be submitted with as few as, but no less than, 1800 words; and with as many as, but no more than, 2200 words. The questions or directions for the assignment are not to be included in the submission; full quotations of others' works should be kept to a bare minimum. Please include your own computer programme's word count in the submission. If the work is to include any figures, tables, diagrams, photos, images, maps etc., they should be included (and referenced according to the *MHRA Style Guide*) as an appendix to the main text. Only the references within the body of the assignment's main text are included in the word count. Be sure when checking the word count to ensure that footnotes are counted. (In MS Word, choose this option by selecting 'Tools' and then 'Word Count' then 'Include footnotes and endnotes.')

Exceptions. A request for an exception to these specifications should be discussed with the Tutor in the first instance, who in turn may request it of the Director of Studies, spelling out the nature of the exception and the reason(s) for it in writing. It must be received at least five working days before the deadline. The Director of Studies will respond within two working days of receipt of the request with an adjudication. No exceptions are made thereafter.

Penalties. Under- or over-length work – plus or minus ten percent – will have ten points deducted from the final mark for each band: over or under ten percent, under or over twenty percent etc. There is no opportunity to resubmit. The work will be marked, and feedback supplied. The mark that would have been awarded had the penalty not been applied will be indicated to the student.

Late submissions. Work submitted late, but within five working days of the deadline, shall be penalised by having the mark capped at the module pass mark. The work will be marked, and feedback supplied. The mark that would have been awarded had the penalty not been applied will be indicated to the student. Work submitted more than five working days after the deadline will not be marked and a mark of zero will be recorded.

Extensions. Only the Convener of the Board of Examiners may grant an extension to an assignment's due date, but extension requests are to be made in the first instance to the Tutor to whom the assignment is due. Requests must be made in writing by email at least forty-eight hours before the due date. The Tutor will forward the request to the Principal, who will in turn contact the Convener (and alert SEI core staff in the case of approval). In an emergency, a student should telephone the Principal on her mobile number, which is given to the student body at the Orientation Week. See [Penalties for the Late Submission of Work](#) for more.

Serious Adverse Circumstances. If a student experiences serious adverse circumstances beyond her or his control, for example illness, a family crisis, bereavement, which have seriously affected his or her work, the Board of Examiners may take them into account when making decisions on a student's progression to the next year of their studies, or on the award of their final qualification. See [TEI Board Decisions: Serious Adverse Circumstances](#) for more.

Academic assistance. The person to go to in the first instance regarding an assignment per se is the relevant Tutor; the person to go to in the first instance regarding Moodle is the Administrator. Any further assistance is available from the Director of Studies.

Absence and illness in module delivery. Students are expected to attend all sessions either onsite or online via BBB. If a student needs to be absent, s/he should notify the Administrator by email as soon as possible. See [Student Absence & Illness](#) for more.

Attendance onsite or online. SEI expects students who live within five miles of the GSO to come in person to seminars to form a sub-community of SEI's larger learning community, and to stress the humanity of face-to-face contact hours students have with each other where travel is not an undue burden. Those students living outwith the five miles who wish to attend seminars onsite are more than welcome. At times, the Tutor may be online, weather may be a factor or there may be extenuating circumstances may mitigate this norm. Please refer any questions in the first instance to the Principal or Director of Studies. SEI does not pay travel costs for weekday seminars.

Recording seminars. BBB affords SEI the opportunity to record its sessions. Recordings are meant to be an aid to teaching and learning. Recordings are not intended to be a replacement for onsite or online participation in seminars.

(e) Residential Sessions

In each academic year, there are six residential sessions: an Orientation Week and five RWEs. A generic RWE timetable is found in Appendix 6. Students receive the dates for each year at the time of receiving a welcome letter from the Principal immediately following a Bishop's or URC Principal's recommendation. The dates for residentials for the subsequent two years are contained in Appendix 13.

SEI is continuing to create opportunities for student visits to, or exchanges with, other TEIs in the UK, Europe and the US during the vacations and term-time. These will be advertised on Moodle as and when they occur.

Students are required to attend the Orientation Week and RWEs and to make such attendance their highest priority during their period of formation. It is understood that adverse life events do occasionally mean that plans need to be re-evaluated. Permission for absence may be granted by the Principal on a case-by-case basis.

Residential sessions can be physically and emotionally demanding. For this reason, space is provided during them for contemplation, relaxation and socialisation. Core staff are at pains to ensure that any stated gaps in the middle of sessions are strictly adhered to by visiting presenters.

To qualify as a part-residential course, SEI is required by its validating bodies to achieve a certain number of 'residential days' per annum. By adding the diocesan community-building experience of the Bishop's Reflection Groups (organised differently by each diocese) to the 16/17 'residential nights' per annum (Orientation Week and five Residential Weekends) the required total is achieved.

(f) The Bishop's Reflection Group

This component of the course aims to help the student integrate all aspects of her/his learning, in particular to align knowledge and understanding with the practice of ministry in a given context. While each bishop will organise this component of the formational programme differently according to his/her schedule, the diocese's geography, the size of the cohort and the dispersion of students, nevertheless there will be some shared characteristics as agreed by the College of Bishops:

- *Frequency.* Meetings take place at least twice a term for not less than two hours each time and includes an act of worship or a time of shared prayer.
- *Focus.* The aim of the gatherings is to enable students – ordinands and Lay Reader candidates alike – to align their studies, themselves and their developing ministry with the narrative of their dioceses and of the wider SEC, with the guidance of their Bishop.
- *Format.* The ethos of the gatherings is one of shared reflective practice rather than lecture-mode.
- *Facilitation.* Facilitation is the responsibility of the Bishop or shared with a senior cleric nominated by her/him. The Bishop is responsible for organising and publicising group meetings.

Format of BRG

One model is for a bishop to bring a Case Study from his or her own ministry. (SEI ensures that the bishops are apprised of the primary subjects being studied each term, so that there might be some integration between students' current studies and the topic chosen by the bishop for discussion at the gatherings.) Another model is for the students to offer to contribute an issue/problem with which they are wrestling (which concerns the integration of learned theology and practice) using either the Case Study method or the Action Learning Set methodology.

Facilitation

In both scenarios, the group needs to agree guidelines/ground-rules at the outset of every year to enable good sharing in the group, ensure proper confidentiality and equality of opportunity in both presenting and discussion, and establish a dominance-free discourse. The main role of the facilitator is to 'hold the process' and ensure that the focus remains on learning about real issues: growth in missional leadership, and how the student's emergent understanding of ministry fits with the narrative of the diocese/SEC. The facilitator should act when appropriate to prevent digression, to ensure that questions are formulated in an open way, and to keep things to time. The facilitator sets the tone for the meeting and models being a reflective practitioner.

It is helpful to begin with a short time of 'checking in'. This practice, while simple, is remarkably effective in changing the way group members interrelate. It consists of beginning each meeting by taking the time to let each person speak briefly of something significant that has happened in her/his life in the period since the last meeting. Obviously, the length of answers needs to be limited so that the process does not take up the entire meeting, but even a short process is worth doing. 'Checking in' might be included in an opening act of worship.

4. Appraisal Conferences

Every year, all students are formally appraised alongside a portfolio of information which represents their academic and formational journey during the year. This portfolio may comprise any or all of the following:

- marks from assessed assignments
- marks from work submitted to external academic providers
- Placement Supervisor's report
- comments from IME Tutors
- comments from the Diocesan Advisor
- feedback on the conduct of worship at a RWE
- feedback on the conduct of Bible Study at a RWE
- feedback on the content and delivery of a sermon at a RWE

Much of this feedback is formative in nature. It is intended that both student and DA reflect upon it, in conjunction with the student's programme of study, and that learning goals are identified on the basis of it.

At the end of the academic year each SEC student attends an Appraisal Conference, accompanied by his or her DA; URC students have a separate process overseen by the Principal of SURCC. The purpose of the Conference is to appraise the student's year of formation for ministry. The appraisal process should help the student reflect on his/her gifts for ministry and continuing learning needs. It enables SEI 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 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 sponsoring bishop. SEI 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.

Overview

The Appraisal Conference is chaired by the Principal or Director of Studies (or URC equivalent); details of how the Appraisal Conferences for Mixed Mode students operate is given in the Mixed Mode Handbook. There are four stages in the appraisal process. First, the DA 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 DA and student so that a date for appraisal can be agreed. A timeline for the entire process is given on the next page.

Appraisal Process Timeline

- The Chair of the Appraisal Conference contacts the Student and his/her Advisor to arrange a suitable date for appraisal
- The Advisor draws up the End-of-Year Report and shares it with the student
- The End-of-Year Report is submitted

The Appraisal Conference

- The Appraisal Report is written by the Chair and sent out to the Advisor and Student for signature and comment
- A copy of the signed Report, plus the End-of-Year Report and any other letter is sent to the student, Advisor, Bishop and Principal.

Dates of Chairs' visits published by SEI in January

1 month before the Conference

2 weeks before the Conference

April: Final year students

May: Continuing students

Within two weeks of the Conference

Within 3 weeks of the Conference

**FINAL YEAR STUDENTS'
APPRAISAL CONFERENCES
take place 12-16 April 2021**

**CONTINUING STUDENTS'
APPRAISAL CONFERENCES
take place 10-23 MAY 2021**

The Appraisal Process

Stage 1: The End-of-Year Report

Timing: It is recommended that the DA begin drawing up an End-of-Year report well 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 DA, 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 (single spaced). It should be evidence-based and not include personal judgments unsupported by reference to other documents. The areas identified in the *Record of Development* 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 DA draws on information from the Record of Development and the student's portfolio (see above). The DA should consult with the student when writing the report and should ensure the student reads and 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 Placement Supervisor, 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.

The report addresses the following issues:

- Fitness for ministry: has this person completed all aspects of the curriculum and training required by his or her sponsoring Church leader for the year under consideration?
- Have issues been raised during training that would seriously impact on the student's capacity to fulfil his or her role as an accredited minister?
- What are the IME 4-6 requirements for this student? This is particularly critical in relation to assessment in the final year of a student's studies.
- Are there other areas that need further development or attention?
- What are the gifts of this person?
- Do we affirm the person's belief that he or she is called by God to share in the ministry of all baptised people as an authorised leader?

As part of the End-of-Year Report, the student is required to write a brief reflection on his or her life and sense of vocation in relation to formation. This, together with the End-of-Year Report, is sent to the Chair by the Diocesan Advisor.

Stage 2: The Chair's preparatory work

After carefully considering the End-of-Year report, the chair will compose:

- a set of issues on which he proposes to base the discussion with the student
- a short, factual summary of the student's progression in formation and studies based on the evidence available before the conference
- 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 diocese. For students in their final year, the Conference should be held sometime in April, and for continuing students in May. The Conference, which should last about ninety minutes, comprises a three-way discussion between the student, DA and Chair of the Appraisal Conference.

The Conference: For the process to be effective there is 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, and inviting all to join in prayer. The Chair then uses the prepared issues to lead discussion on the End-of-Year Report. A dialogical approach should be adopted, which seeks to respect the viewpoints of each person and encourage genuine discussion.

Stage 4: The Appraisal Report

The Chair writes the Appraisal Report (Appendix 2) within a week of the Conference. The report (no more than two sides of A4) should 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.
- iii. a statement on behalf of the Institute regarding the student's suitability to continue training or engage in authorised ministry.

This final statement 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.

The report is evidence-based; evidence-based reporting aims to measure progress and achievement against goals using evidence. Thus the Appraisal Report contains quotations from the End-of-Year Report drawn up by the Diocesan Advisor from his/her portfolio of evidence gathered through the year, and verbatim comments drawn from the discussion at the Appraisal Conference itself. In other words, as throughout the entire Appraisal Conference process, anything written down

- **is not impressionistic:** comments are based on actual things that happened, were written or were said. The student should be able to recognise himself/herself in the report.
- **gives a rounded picture:** a task or experience which was a challenge to a student may be balanced by one which shows competence or learning. Bringing evidence together can reveal coherence or discrepancies in a student and their formation.
- **provides the grounds for indicating development or lack of it:** comparison of tasks and experiences over time can show where there has been growth and where it still needs to happen.

The Appraisal Report is sent in draft to the student and his/her Diocesan Advisor within a week of the Conference; the following five days offer an opportunity for minor points of fact to be clarified and typos to be spotted, but not for substantive changes to be made to the text. Once all parties are agreed that the draft is an accurate record of the Conference, the student, Diocesan Advisor and Chair are asked to date and sign the Appraisal Conference Report, electronically or in hard copy. In the event of a student or Advisor disagreeing with any aspect of the report, s/he can attach a letter detailing this. A signed copy of the Appraisal Report and any accompanying letter(s) are sent as a password protected pdf by the Chair to the student, the Diocesan Advisor, the Bishop and the Principal. The Report is the property of the Bishop and can be sent by her/him to whomever s/he deems it necessary.

The sponsoring Bishop, having been advised of SEI's recommendation by means of the Appraisal Conference Report, then meets with the student as soon as possible upon receipt of the Report to discuss it and convey his/her response to what has been written. The Bishop need not accept SEI's recommendation, but given the evidence-based nature of the entire reporting procedure, is very unlikely so to do.

Confidentiality

SEI 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 which 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 whenever gathered for RWEs or Orientation Week. 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 SEI 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. Compliance with the GDPR policies of the [Scottish Episcopal Church](#) and [Durham University](#) is essential.

In writing reports of any sort which contain personal data – from interviews, conversations, case studies or the like - it is imperative that care is taken to anonymise all personal information (names, contexts or other identifiable data). Guidelines for research ethics are given in the Ethics Policy for Research Section 5h and 'Guidelines for Participant Information sheet' ([Appendix 11](#)).

5. Policies

(a) SEI Admissions Policy

SEI trains candidates for authorised ministry in the SEC and its ecumenical partners. SEI admits for training only those recommended by a potential candidate's local bishop for authorised ministry training as Lay Reader, Vocational Deacon or Priest. SEI also admits clergy and Lay Readers to awards programmes with the consent of their bishops. Candidates from other Churches, such as the URC, require the recommendation of their appropriate church officers. The Principal may admit other students at her discretion, for example, students from Churches outwith Scotland, such as the Church of England, but only with the consent of the bishop or appropriate church officers.

(b) Student welfare policy

We recognise that preparing for ministry can be a time of upheaval, anxiety and stress; it is a demanding process. Most SEI students combine learning alongside full-time work, family life and church involvement. It is difficult to juggle the different demands upon one's time. In addition to this, there are the implications for the understanding of one's 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 they are confronted with very different accounts of Christian belief and practice.

It is possible that, despite the best planning, crises occur which might affect a student's studies – for example, by preventing her or him from attending a teaching event or requiring the late submission of an assignment. The initiative is with the student to be proactive in raising concerns or issues. In the first instance, she or he should contact the DA. If, for some reason, this is not possible, then please contact the Principal.

DAs are happy to discuss any issues that might affect the learning experience. Conversations can be informal and off the record. Many issues can be dealt with simply and without any formal procedures. Such concerns would be handled within SEI and not involve any outside agencies.

However, if a DA believes that an issue has wider implications for a candidate or for any likely future ministry, she or he will ask permission to address this more formally through the Principal, as appropriate.

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

Potential Disruption to Training

Occasionally, an issue may emerge which may necessitate the suspension of training for a period of time, such as 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 sort of crisis disrupts the whole of one's life. Although it is hoped that these kinds of event will not happen, do remember that if they should, one must contact SEI in order to begin to put in place the necessary support. It may be that one is asked to intercalate the programme. Intercalation is simply the system

of pausing studies rather than stopping or withdrawing. Normally, in such a context, SEI will endeavour to ensure that the necessary pastoral support is provided even though one may have temporarily stepped back for the programme.

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

Withdrawal from the Programme

Withdrawal from the programme is always the last resort. For example, in the case of a proven issue associated with the PVG process or the abuse of children or vulnerable adults, a student will be asked to withdraw from training as he or she would not be eligible for authorised ministry.

Conclusion

SEI seeks to be fair and non-judgmental in its dealing with all people. Staff are committed to supporting and caring for all those who fall under SEI's care. The Principal is willing to discuss privately any issue that is significant in the programme of one's learning experience.

Staff are committed to working with individuals to reflect upon and address social, personal or learning issues that may hinder progress, believing that learning is a transformative process in all aspects of life.

In the case of significant issues, SEI staff can arrange for appropriate professional support. In the case of counselling, staff would not expect to be privy to any issues discussed but would expect to receive confirmation that counselling was indeed undertaken; the issue (while not being specified) was addressed with seriousness; appropriate progress had been made.

While all policies are necessarily couched in a regulatory style and tend to be rather impersonal in style, SEI 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.

(c) SpLD policy

The UK Equality Act 2010 defines a disabled person as someone with a physical or mental impairment that has a substantial and long-term negative effect on their ability to do normal daily activities. This means that, amongst other things, ordinands or candidates for Lay Readership with mobility issues, physical or sensory impairments, mental health issues or neuro-diverse conditions such as autism or specific learning differences may be considered disabled persons under the Act, depending on the severity of the impact this has upon them.

The law considers disability to be a 'protected characteristic' and insists that disabled persons should have fair access to opportunities, and that reasonable adjustments should be made to remove barriers to participation. Furthermore, these adjustments should be anticipatory so that they are ready for the arrival of a disabled person, rather than hastily put in place as an afterthought.

TEIs are urged to prepare and monitor an *Access and Participation Plan* that shows how they are providing effective support to candidates with disabilities; these set standards, fund adjustments and monitor compliance. At SEI, this plan is in course of preparation. The following is an overview of current initiatives/arrangements that support SEI's diverse student body and enable all to achieve their goals.

Access: SEI staff provide dedicated support to students as they enter the cohort, facilitating communication through accessible channels (face-to-face, telephone, email and web) to meet the needs of disadvantaged and hard-to-reach students. Each entrant is interviewed by a member of the core staff to facilitate a discussion regarding the intended programme of study but also to discuss study support needs; the student's particular support needs are noted and a personalised student support plan created. Those transitioning to higher education for the first time or entering higher education following a significant break are offered dedicated study skills sessions (particularly for those with difficulties with attention, navigating online resources and managing text), as well as one-to-one induction into the online Virtual Learning Environment (VLE), the web-based platform for the digital aspects of SEI's courses of study.

Every student is assigned a Diocesan Advisor who provides pastoral support and encouragement throughout the academic year through monthly meetings. Such meetings help to

- increase students' confidence of their ability to fulfil SEI's learning outcomes by enabling integration between theological study and overall development.
- ensure feasible study schedules and good work/life balance leading to a decrease in the number of extension requests and failed assignments
- monitor student engagement and provide an early warning of any difficulties, so that additional help can be accessed in good time
- signpost students to other support offered across the institution, such as the Chaplain and SEN ombudsperson.

Community life within such a small TEI provides natural networks of support, where strong friendships are formed; these form the basis for peer-to-peer learning and support. SEI's ethos of seeking to be a learning community centred around worship, service and personal formation creates an environment in which both formal and informal accountability and support structures can flourish.

Financial support. DipHE Students at SEI are eligible to apply for Disabled Students' Allowance by virtue of studying courses which are at least 50% of the length of a full-time course. The bench mark is 60 credits per annum. DSA eligibility is outlined [here](#).

External support. To ensure consistency of support during a candidate's selection and formation phases with the Scottish Episcopal Church, candidates with accessibility issues have access to an SpLD ombudsperson, an independent mentor from whom support can be accessed, confidentially and independently; contact details - a.waller@dundee.ac.uk

Accessible learning and assessment. SEI delivers residential training in a building that is wheelchair accessible. Weekly lectures can be recorded. Outlines, handouts and pre-reading in advance of the teaching is offered, and in an accessible format. Care is taken about fonts, paper colour and backgrounds to Power Points.

Training for Diocesan Advisors. A pilot scheme offering training is being offered in this coming year to Vocational Advisors, Diocesan Advisors and Training Incumbents of enquirers/candidates who have a specific learning difference (SpLD).

Screening and diagnostic assessment. Candidates will have been directed to any assessment in the course of the discernment process, with the cost of this being covered by provincial/diocesan arrangements which are currently being worked out. This places the assessment at the earliest possible stage and therefore increases the prospect of starting IME1 with arrangements in place. Where there is no other confirmation that a need exists, dioceses may wish to use a screening tool before engaging with a full diagnostic assessment. **The resultant certification should be presented to SEI core staff at the student's introductory interview.**

Compliance. SEI has an obligation to provide reasonable adjustments under the Equality Act to support students with special educational needs to undertake their studies

- a focussed reading list, where priority reading is highlighted in some way;
- any materials in advance of the lecture, if these are to be ordinarily disseminated to all students either during or after the lecture or a brief plan or outline of the lecture format, in advance of the session, to support advance preparation;
- permission, if required, to record some lectures, tutorials or seminars, having first obtained permission from the lecturer to do so;
- printed material in an alternative format;
- time to catch up on missed work, due to periods of illness or medical commitments, when necessary;
- consideration for additional time in which to complete written assignments in accordance with TEI and Common Awards procedures (such extensions being agreed in advance of the submission deadline);
- reasonably spaced deadlines in order to help pace workload;
- ability to use specialist software/equipment to access learning material.

(d) Dyslexia Policy

1. Introduction

SEI positively welcomes applications from candidates with disabilities. Dyslexia, a Specific Learning Difficulty (SpLD) is a registered disability. Therefore, candidates who have a report by an Educational Psychologist or other appropriately qualified person as evidence of a SpLD are eligible for appropriate support without compromising academic standards. Candidates should provide evidence of their disability prior to formal registration with the Institute to ensure all appropriate arrangements are confirmed.

1. The legislative background

1.1 Context

The Institute is required by law to support disabled candidates effectively. The Special Educational Needs and Disability Act of 2001 (2004 revisions are now law) and the Equality Act 2010 place three central obligations on the Institute:

- Not to unreasonably discriminate against disabled candidates;
- To make reasonable adjustments to facilitate their learning (however not at the expense of academic standards)
- To be anticipatory; requiring the Institute to plan ahead for the needs of future candidates.

1.2 Reasonable Adjustment

The Acts uses the term 'reasonable adjustment' as the measure by which provisions for disabled candidates are set. The term reasonable adjustment is open to interpretation but it may be considered as: 'A necessary accommodation or alteration to existing academic programmes, offering individuals the opportunity to demonstrate their ability' (association of Dyslexia Specialist in Higher Education, ADSHE).

2. What is dyslexia?

One of the aspects of dyslexia that affects literacy is a difficulty in associating sounds with pictures and is linked to relatively inefficient rapid information processing capabilities and short-term-memory. Consequently, dyslexic candidates experience difficulties in reading, writing, spelling and mathematics.

3. Recording lectures and formal learning inputs

Many candidates with dyslexia have difficulty in writing by hand or writing and listening at the same time. As such, recording lectures and other formal learning inputs are considered to be reasonable adjustments. Any recording is for private use only. However, in the case of a tutorial, seminar or group discussion where the information may be shared and of a confidential nature, agreement of all those present is required.

4. Assessment and examination provision

- All assessment work submitted by candidates is eligible for marking with reference to the guidelines.
- Extensions to deadlines should be considered but successive extensions may not help the student. The procedure for extenuating circumstances should be followed in each case of an extension being considered.
- 25% extra time in examinations and class tests (including practical sessions) is commonly recommend by Needs Assessors and Educational Psychologist for candidates who have been assessed with SpLDs. However, other accommodations, for example the use of a reader or a typist may also be considered with appropriate professional advice. Any such advice should be adopted at the request of the student and after discussion with the Director of Studies.

5. Marking programme work and examination scripts

- It is important for the marker to bear in mind the learning outcomes and the assessment criteria of a piece of work.
- If knowledge is being assessed, then marks should be awarded for core information and not deducted for spelling, grammar and punctuation errors, in other words copy editing errors. However, if spelling is crucial for example for a public document, then errors should be noted and some penalty considered.
- Similarly numbers can be written incorrectly especially when copied or when a calculation spans more than one page and this should be taken into consideration.
- If a piece of work is not well presented, it should be marked for content only, unless the layout of the work has been highlighted as one element of the assessment.

6. Alternative forms of assessment

- Alternative forms of assessment may be necessary, but where accuracy in written language is essential this may not be an option.
- Whilst ensuring that a reasonable adjustment is made, academic standards must not be compromised. It is important that the student is involved in discussions concerned with an alternative assessment format. If it is not possible to make any adjustment, it must be clear on what grounds the decision has been made.
- If a student is assessed as having a SpLD during the programme of an academic year and is borderline for a module, re-marking completed programme work within that year should be considered, when practically possible. Candidates who were found to have dyslexia in subsequent sessions would not have papers re-marked from earlier academic years.

7. Procedures

- If candidates wish to have their coursework scripts identified as the work of a student with a SpLD they should inform the Director of Studies.
- If a student is not formally registered as a disabled student but would like to make the marker aware of their SpLD he/she will need to provide evidence of their disability which should be given to the Director of Studies prior to work being submitted to the marker.
- If a student chooses not to have their work identified as that of a student with a SpLD then no dispensation will be given for poor grammar, punctuation or spelling.

8. Further information

For further information, please look to the [British Dyslexia Association](#), [Dyslexia Action](#) (formerly The Dyslexia Institute) and the [National Attention Deficit Disorder Information and Support Service ADDISS](#)

(e) Equal Opportunities Policies

(a) Staff

1. Introduction

1.1 SEI has a very limited number of paid permanent staff and other part-time appointees. SEI recognises and wholeheartedly supports the principle of equality of opportunity in employment. 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 SEI. 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. Staff and prospective staff will be expected to show that they are in sympathy with and committed to the aims of SEI. 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, 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 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 SEI exists specifically to prepare candidates for public ministry in the Scottish Episcopal Church 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 SEI 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 Principal in consultation as appropriate with the Conveners of the Institute Council and is generally by invitation in the light of appropriate knowledge, expertise or experience and, as appropriate, geographical availability to participate in Orientation Week and RWEs.

Training and Raising Awareness of This Policy

2.6 The Institute Council will take steps to raise the awareness of this policy and monitor its application among all members of staff and those responsible for staff 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

2.8 We are committed to providing equality of opportunity 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 SEI. The Principal shall be the designated line manager for all subordinate staff.

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 Principal

3.2 The Principal has individual responsibility within the institution for the raising awareness and monitoring of this policy and for reporting any breaches or difficulties to the Institute Council.

4. Review

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

(b) Candidates

1. Introduction

1.1 SEI wholeheartedly supports the principle of equality of opportunity in education. 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 candidates, subject to any pre-entry support requirements agreed between SEI, the student and their sponsoring diocese/denomination. We believe that such a policy is in the best interests of our candidates.

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 programme of study, and that the understanding, skills and commitment of candidates are key factors in their own attainment of the objectives of their programme of study. Our aim is therefore to encourage, support and develop the abilities of all our candidates; 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 programme of study, and to realise their potential. Reciprocally, candidates and prospective candidates will be expected to show that they are in sympathy with and committed to the aims SEI.

2. Principles

Overall principles

2.1 Consistent with this policy, our aim is to provide equality of opportunity for all candidates 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 candidates

2.2 We will not discriminate in admission, education, personal development and pastoral care, directly or indirectly, between candidates or between prospective candidates on the grounds of culture (including race and skin colour), ethnic or national origin, age, gender, sexual orientation, disability, 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 relevant authorities to study in the UK. Since all candidates of SEI are selected by the SEC 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 Institute Council 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 candidates.

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

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 programme 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 Principal

3.2 The Principal has individual responsibility within the institution for the raising awareness and monitoring of this policy and for reporting any breaches or difficulties to the Institute Council.

4. Review

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

(f) Grievance and discipline procedure

1. Introduction

1.1 The grievance procedure is designed to enable grievances to be resolved as efficiently and quickly as possible and to minimise the prospect of long-term damage to relationships in SEI.

1.2 The following procedure applies to all staff who are formally recognised as being engaged wholly or in part to SEI including Associate Tutors and non-teaching staff.

1.3 It will also, where applicable, refer to students.

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 Principal by setting out details of the grievance in writing to the Principal. In the event that the grievance concerns the Principal, the person who has the grievance should seek resolution through the Secretary General of the General Synod by setting out details of the grievance in writing to the Secretary General.

2.4 The Principal (or, in the case of a grievance against the Principal, the Secretary General), or appropriate member of staff appointed by the Principal (or the Secretary General as the case may

be), should within two weeks seek to resolve the problem personally, or by mutual agreement, in consultation with others as mutually agreed.

2.5 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. Institute Council

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 Principal (or to the Secretary General in the case of the grievance being against the Principal) with a copy to the Convener of the Institute Council.

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 Principal (or Secretary General as the case may be) will initial and date the copy of the grievance which will be retained by SEI.

3.4 The Convener shall place the grievance before the Grievance and Discipline Sub-Committee (three people elected by the Institute Council).

3.5 The Grievance and Discipline Sub-Committee shall arrange a meeting within 21 days of notification and giving seven 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 and 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. The decision of the Sub-Committee shall be final.

4.6 Copies of the decision reached will be given in writing to both parties, the Principal, the Convener of the Institute Council and be lodged in the Institute Council records within five days.

(g) Academic complaints policy and procedure

INTRODUCTION AND PRINCIPLES

1. The Scottish Episcopal Institute (SEI) aims to provide a high standard and quality of service in respect of its academic provision but recognises that occasionally things do go wrong. As part of its commitment to enhancing the student experience, this procedure has been established to deal with academic complaints from students.
2. Students who have a complaint to make should follow the procedure below:
 - (i) **for minor matters in relation to module or programme design and delivery:** students should speak with the Director of Studies in the first instance;
 - (ii) **for matters of significance relating to any staff member or tutor:** students should contact the Principal. (In the event of the complaint relating to the Principal they should contact the Convener of the Institute Council. This arrangement is implicit in the remainder of this document.)
 - (iii) **students who wish to make a complaint about a fellow student:** if the matter cannot be resolved student-to-student, the student who wishes to make a complaint should contact the Principal.
3. As matters that are dealt with informally at an early stage have the best chance of being resolved effectively, the formal stage of this procedure should only be applied if informal procedures have been exhausted and the complainant remains dissatisfied.
4. It is recognised, however, that there may be occasions when an informal approach is not appropriate. In such instances the student may wish to proceed to a formal stage in the procedure, giving reasons for doing so. In such situations the recipient of the complaint should decide at which stage in the procedure set out below the complaint should most appropriately be considered, taking account of its particular nature and circumstances.
5. In respect of particularly serious complaints, the student may write directly to the Principal without having followed the informal or formal stages of this procedure set out below. In such cases the Principal shall decide whether or not to conduct his or her own investigation into the complaint or whether it should more appropriately be referred to an earlier stage in the procedure.
6. Every reasonable effort will be made to deal promptly and efficiently with all complaints, to investigate them thoroughly, objectively and independently and to seek to resolve them satisfactorily. If a complaint is upheld, SEI will seek to provide an appropriate response and will correct any mistakes or misunderstandings and will take any other action as appropriate. If a complaint is not upheld, reasons for that decision will be given in two working days.
7. All complaints will be dealt with in confidence with the proviso that enquiries will have to be made to investigate the matters that are the subject of the complaint. An individual against whom a complaint is made has the right to be supplied with a copy of the complaint and to comment on it. A complaint cannot be investigated if the student does not wish the substance of the allegation to be made known to the individual concerned.
8. SEI will treat complaints seriously and will deal with them without recrimination.
9. Where a complaint is shown to be frivolous, vexatious or motivated by malice, it will be dismissed and disciplinary action may be taken against the student.
10. The time limits set out in this procedure will normally be followed. However, where, for good reason, this is not possible, the complainant will be kept informed of progress.

SCOPE OF THE PROCEDURE

11. The procedure is designed to encompass academic complaints from students concerning their experience as SEI students on the Common Awards programmes.
12. **'Academic complaints'** can relate to any aspect of the approved academic provision including (but not restricted to) complaints from students concerning their experience of:
 - a. the arrangements for, or delivery of, teaching or assessment for the academic programme;
 - b. the adequacy of supervision for modules that are a formal and assessed part of the academic programme;
 - c. the academic support that is part of the academic programme;
 - d. assessed placements that are a formal part of the academic programme;
 - e. administrative or support services that relate to the academic programme;
 - f. information or publicity in relation to the academic programme;
 - g. the infrastructure for academic programmes, including learning resources and teaching spaces.
13. The above is not a definitive or exhaustive list; academic complaints may relate to other areas of academic provision or support where these are perceived to have had a negative impact on the student's academic programme or progress.
14. This procedure does not extend to **'academic appeals'** (i.e. appeals relating to examinations or assessments or to academic progress or against expulsion or exclusion on academic grounds). Information on the University's approach to academic appeals is available in the [University Calendar, General Regulation VII - Academic Appeals](#).
15. Equally, the procedure does not cover the following, for which separate procedures exist:
 - a. complaints involving a decision that a student has failed to meet his/her academic commitments (see Durham University's [Academic Progress procedure](#));
 - b. complaints involving an allegation of misconduct by a student (see the [University Calendar, General Regulation IV – Discipline](#)).
 - c. complaints involving an allegation of harassment (see the University's [Respect at Work and Study policy](#)).
16. It is expected that the student concerned will pursue the complaint personally; complaints submitted by a third party will not normally be accepted.
17. The effectiveness of any complaints procedure depends on SEI being able to collect appropriate information from the parties involved in order to investigate the matter properly. For this reason, anonymous complaints will not be dealt with under this procedure. It is at the discretion of the person receiving an anonymous complaint to determine how the matter is handled.
18. Complaints by a group of students are often of a general nature where it is usually more appropriate for the students to raise the matter with a student representative in the first instance. Complaints may then be made by a group of students if the relevant representation system has not achieved a satisfactory outcome, or this is not thought to be an appropriate route.
19. If the complainant remains dissatisfied once SEI's informal and formal procedures are exhausted, the student will have the right to request a review by Durham University. The University will determine whether to review the complaint to ascertain whether the SEI's policy and processes had been implemented correctly.

20. It is SEI's practice to review its policies and procedures on an annual basis in order to identify any areas of practice or provision for enhancement.

STAGES OF THE PROCESS

21. The complaints process has 3 Stages:

LEVEL 1: Investigation of the complaint at SEI level
STAGE 1: Informal resolution (SEI)
STAGE 2: Formal resolution (SEI)
LEVEL 2: Referral to the University (<i>if the complaint cannot be resolved at SEI level</i>)
STAGE 3: University review (Durham University)

Stage 1: Informal Stage

22. Most complaints can be resolved informally and, where practicable, a complaint should be dealt with as close as possible to the point at which it arises. A student who wishes to complain should, therefore, initially discuss the matter with those directly responsible. If the student is unhappy about approaching the person directly responsible, they may seek counsel from their Diocesan Advisor or another member of the SEI core staff.
23. Students should raise a complaint no more than 28 days after the event that the complaint concerns unless there is good reason for the delay.
24. The Principal, or designated officer, should if, possible, have a face-to-face discussion with the student concerned, to come to an understanding of the exact nature of the student's dissatisfaction and to explore what outcome the student seeks.
25. If appropriate, the Principal, or designated officer, should initiate mediation as part of the informal resolution.
26. Wherever possible, student complaints should be resolved at this informal level, without the need to resort to formal proceedings. A student should normally expect to receive a written or verbal acknowledgement within five working days and a full response within fifteen working days of receipt of the complaint.
27. At the conclusion of any informal resolution attempts, the student will be informed of the formal complaint procedure (Stage 2).

Stage 2: Formal Stage: SEI

28. If the Stage 1 procedures have been exhausted, and the student is not satisfied with the response, he or she may initiate a formal complaint to the Principal. Please use the form found in [Appendix 10 p. 69](#).
29. If a complaint is received at Stage 2, without prior consideration at Stage 1, SEI will normally try to resolve the complaint using informal mechanism in the first instance where appropriate.

30. The information to be included in the complaint by the student is as follows:
 - a. details of the complaint;
 - b. a statement of the action already taken to try and resolve the complaint informally and why the response given is considered unsatisfactory;
 - c. any supporting information or evidence;
 - d. the form of resolution or redress sought.
31. SEI will acknowledge receipt of the complaint within five working days.
32. The person dealing with the formal complaint must be independent of the source of the complaint and will either investigate the matter him or herself or will delegate responsibility to another appropriate person to undertake the investigation on his or her behalf.
33. The person dealing with the formal complaint will seek resolution of the complaint by a means appropriate to its nature and circumstance. Such means may include:
 - a. correspondence between the parties;
 - b. negotiation with the student or with appropriate members of staff or with both;
 - c. facilitation of a conciliation meeting between the student and student/staff concerned;
 - d. facilitation of a mediation meeting between the student and student/staff concerned.
34. If the person dealing with the formal complaint decides to investigate the complaint via correspondence, the student bringing forward the complaint will be sent a copy of any comments obtained during this process and will be invited to submit a response. This will be done prior to a decision being reached in relation to the complaint.
35. In very exceptional cases (for example, in particularly complex cases, or those involving disciplinary issues), provisions may be made for hearings and procedures will be advised as necessary. The student involved may be accompanied at the hearing by a fellow student or member of staff.
36. The Level 1 procedures (Stages 1 and 2 combined) should normally be completed, and a written response sent to the student, within eight weeks of the complaint being received.
37. The possible outcomes from the Stage 2 process include:
 - a. a resolution, reached in co-operation with the student, following conciliation or mediation if appropriate;
 - b. if the complaint is upheld, a recommendation will be made outlining how the issue(s) identified in the complaint should be addressed including, if applicable, appropriate redress to the student;
 - c. dismissal of the complaint with reasons given to the student in writing.
38. The response will also inform the student of their right to request a review of the complaint by Durham University (i.e. Stage 3 of the process).
39. A copy of the letter to the complainant informing them of the outcome of their complaint will be retained in accordance with SEI's *Data and Record Retention Policy*.

Stage 3: Review Stage: University

40. If the student is dissatisfied with the outcome of Stage 2, and believes that the complaint has been handled improperly or unfairly according to this policy, the student may request that the complaint is reviewed by Durham University.
41. The student can request a review by writing to Durham University no later than 10 working days after the date of the Stage 2 response.
42. The student must provide the following information:
 - a. details of the complaint (including relevant correspondence from Stages 1 and 2, and any further new supporting documentation);
 - b. details of why the student remains dissatisfied;
 - c. details of the form of resolution or redress sought.
43. Receipt of the request for a review will be acknowledged by the University within five working days. This acknowledgement will advise students that they may seek advice from the Durham Students' Union (DSU) throughout the Stage 3 process.
44. The University will determine whether to review the complaint to ascertain whether the SEI's policy and processes had been implemented correctly.
45. The possible outcomes include:
 - a. if procedural irregularities are identified: the complaint will normally be referred back to the SEI for re-investigation;
 - b. if the complaint is deemed to be outside the parameters of an 'academic complaint' (as defined in para. 12, above): the complaint will be referred back to the SEI for investigation as a complaint that is outwith the Common Awards provision;
 - c. if the SEI's policies and processes had been implemented correctly: the complaint normally will be dismissed, the reasons for dismissal will be provided to the student in writing, and a completion of procedures letter will be issued.
46. The student will be notified of the University's decision within 28 days of the University's receipt of the request for a review.
47. If the University dismisses the review request there shall be no further opportunity for the complaint to be pursued within the University.
48. The University's formal response at the completion of Stage 3 will advise the student that they can refer their complaint to the Office of the Independent Adjudicator.

OFFICE OF THE INDEPENDENT ADJUDICATOR (OIA)

49. If Stages 1-3 have been completed and the student remains dissatisfied with the outcome, the student may complain to the Office of the Independent Adjudicator (OIA) within 3 months of the issue of a completion of procedures letter by the University.
50. Information about the OIA and the procedure for submitting complaints can be obtained from Durham University's [Academic Support Office](#), the [Durham Students' Union website](#), or from the OIA website: www.oiahe.org.uk.

(h) Ethics Policy for Research

SCOPE OF THIS POLICY

This policy applies to all students enrolled on Common Awards programmes delivered by the Scottish Episcopal Institute from September 2019. It specifically applies to all students who are undertaking independent learning projects and/or dissertations, which involve research involving human participants. It also applies to students submitting work for placement-based modules.

There is much activity carried out by students, especially in placements and contexts, which does not count as research for the purposes of this policy, for example asking people to fill in sermon feedback forms, or writing a reflection on a pastoral visit. Nevertheless these activities may still have ethical implications, and these are dealt with in Section A.

Sections B and C deal with students who wish to engage in research involving human participants through the use of questionnaires, interviews, focus groups or formal observations of activity. Separate advice and permission must be sought for any research activity involving human participants not covered under these headings.

The Scottish Episcopal Institute is committed to treating all human beings with respect, and expects the highest standards of integrity in those who are its students. The well-being of participants in research and placement work must be at the forefront of the researchers' concern and any risk must be minimised.

REVIEW OF THIS POLICY

This policy will be reviewed by the Scottish Episcopal Institute every three years, or earlier if a serious concern is raised in the Common Awards Management Committee.

SECTION A: PLACEMENTS AND EXPERIENCE-BASED REFLECTIONS

Work leading to placement or other experience-based reflections does not generally count as research for the purposes of this policy. Although the student may use encounters with others for their reflections, the emphasis of these forms of assessment is on self-reflection and integrating that with critical theological enquiry. The sources for reflection will primarily include journals, personal stories, evaluation by others of a specific activity with which the student was recently involved, and similar sources, rather than people's personal details. They are less likely to involve what are clearly research methods such as questionnaires, interviews, focus groups or formal observation of individuals. When they do include such methods, or if there are other reasons to judge that a formal research project is being undertaken, the guidance in Section B and the ethics approval process in Section C must be followed.

An ethical approach needs to be taken towards all research activities within SEI. Those undertaking research will have contact with clergy, members of congregations or local communities and others, perhaps including children and vulnerable adults, and all contact with them should be in accordance with criteria of confidentiality. Any reports submitted must ensure the anonymity of those with whom there have been dealings.

Principal Investigators should make sure that any research involving human participants, human material or personal data complies with all legal and ethical requirements and other applicable guidelines. In those cases where other people are actively engaged in the research project through

interview, case study or questionnaire, approval needs first to be secured from the Management Committee's Ethics Sub-Committee. This will involve submitting the following documentation:

- The completed **Research Project Ethics Approval Form** (Appendix 10)
- **Guidelines for the Participant Information Sheet** that should be distributed to all volunteers (Appendix 11) and a **Research Participant Consent Form** (Appendix 12).

These

- (a) invite them to participate
- (b) make it clear that they are under no obligation to agree to do so
- (c) make it clear that they may withdraw from the project at any time, without needing to give a reason for so doing
- (d) explain that information in the report will be anonymised
- (e) include a space for them to sign, to indicate that they have read and understood what is expected of them and that they consent to participate in the project.

Please send these documents via e-mail to the Principal, for consideration by the Ethics Sub-Committee, **at least one month before the project is due to commence**. The Committee will respond to your application within a fortnight.

Upon completion of the research, it is good practice to communicate the results to all who have been involved in it, and to thank them.

(i) SEI's student files and data protection

SEI, like other theological educational institutions (TEIs), keeps a file on each student. The purpose of keeping student files is to ensure appropriate support of students, to ensure that information needed for reports and references is readily available, and to enable SEI to answer queries and/or requests for references. All personal data held by SEI is governed by the General Data Protection Regulation (GDPR) (EU) 2016/679, a regulation in EU law on data protection and privacy for all individuals within the European Union. It also addresses the export of personal data outside the EU.

In its student files, SEI retains letters of acceptance for training at SEI; records of marks, awards and qualification(s) taken; all academic material pertinent to marks and qualifications, correspondence and miscellaneous information placed in files by members of staff; Bishops' and Scottish Advisory Selection Panel reports; End-of-the-Year Reports; placement reports; reports sent to the sponsoring dioceses; and other pertinent information. The files are securely stored, and under normal circumstances, the information contained in them is confidential to staff, though students will have seen their own materials for the most part. Students are entitled to be informed of data held about them in accordance with data protection legislation. Students seeking this information should request this formally in writing to the Principal. Confidential material which originates outwith SEI will generally require the consent of the originator before it can be disclosed.

When a student leaves the course, all files are kept intact for five years. After five years, SEI retains material necessary to substantiate academic records, qualifications, awards, licensings and ordinations.

(j) Plagiarism policy

Plagiarism

Plagiarism is presenting someone else's work as one's own. It is a sin. In particular, it is a violation of the Seventh Commandment (and, in some ways, of the Eighth and the Tenth Commandments). It is also a violation of copyright and intellectual-property law.

Durham University has a clear policy regarding plagiarism in its [Assessment Irregularities Including Plagiarism](#), which SEI follows closely. All students are asked to familiarise themselves with DU's policy. Specifically, the policy mentions plagiarism, multiple submission, collusion, impersonation, cheating, the use of inadmissible material and facilitation.

In broad strokes, plagiarism may run from the accidental to the purposeful. That is, smart people make mistakes, and good people do bad things. In either case, though, plagiarism is an objective reality, even if culpability is diminished on the subjective level.

How does SEI check for plagiarism? First, markers and moderators are advised to be vigilant. There are often tell-tale signs, for example style, spelling, jargon etc. Second, our Moodle uses [Turnitin](#), a highly developed software to detect plagiarism.

Researching and Writing without Plagiarising

Whether preparing for ministry or already engaged in ministry, there are plenteous occasions when we speak publicly and/or present written work: in pew sheets, websites and other church documents.

There are a number of very good books on how to write within the discipline of theology. For example, Kevin Gary Smith's *Writing and Research: A Guide for Theological Students* (Carlisle: Langham Global Library, 2016) and Lucretia Yaghjian's *Writing Theology Well: A Rhetoric for Theological and Biblical Writers* (2nd ed., London: Bloomsbury, 2015).

There is a fine page on the University of Edinburgh's website entitled [Referencing and avoiding plagiarism](#). Please review it carefully.

6. Appendices

Appendix 1: Calendar for 2020-201

In 2020-21, seminars are held during the Orientation Week, RWEs, Wednesday evenings and some weekday afternoons.

Modules, Tutors and Locations

TMM1347 Level 4, 10 credits and TMM2387 Level 5, 10 credits	Introduction to Preaching <i>These two modules share lectures but have different reading assignments and assessments.</i> Developing Preaching Orientation Week	Hull	Conference Room
TMM2401 Level 5, 20 credits	Mission and Evangelism Orientation Week and residential weekends	Tiplady	Conference Room
TMM2437 Level 5, 10 credits	Mission Entrepreneurship: Practice Mondays and a Tuesday 14.00–16.00	Tiplady	Room 13 or BBB
TMM1167 Level 4, 10 credits	Introduction to Christian Ethics Wednesdays 19.00–21.00	Hull	Room 5
TMM1111 Level 4, 20 credits	Introduction to Christian Doctrine Wednesdays 19.00–21.00	Mason	Room 5
TMM1331 Level 4, 20 credits and TMM2371 Level 5, 20 credits	Foundations for Denominational Ministry <i>These two modules share lectures but have different reading assignments and assessments.</i> Denomination History and Principles Wednesdays 19.00–21.00	Holmes	Room 5
TMM1447 Level 4, 10 credits	Foundations for Reflective Practice in Context (Short) Residential weekends	Tomlinson	Conference Room
TMM1537 Level 4, 10 credits	Introduction to Christian Worship Wednesdays 19.00–21.00	Davies	Room 13
TMM2617 Level 5, 10 credits	Christian Worship: Principles and Practice (Episocoal) Wednesdays 19.00–21.00	Davies	Room 13
TMM2617 Level 5, 10 credits	Christian Worship: Principles and Practice (URC) Wednesdays 19.00–21.00	Hull	BBB
TMM2061 Level 5, 20 credits	Old Testament Studies Wednesdays 19.00–21.00	Taylor	Room 13
TMM2051 Level 5, 20 credits	New Testament Studies Wednesday 19.00–21.00	Corsar	Room 13
TMM2527 Level 5, 10 credits	Reflective Practice in Context (Short) Residential weekends	Tomlinson	Conference Room
TMM2531 Level 5, 20 credits	Reflective Practice in Context (Long) Residential weekends and Wednesdays	Tomlinson	Gerard Room/ Room 13
TMM3191 Level 6, 20 credits	Leadership and Theology for Ministry and Mission Mondays and a Tuesday 14.00–16.00	Tiplady	Room 13 or BBB
TMM3021 Level 6, 20 credits	Further Old Testament Studies Tuesdays 19.00–21.00	Hull	BBB

Module Delivery Timetable

Sun 23 Aug–Sat 29 Aug	Orientation Week	Introduction to Preaching/ Developing Preaching <i>and</i> Mission and Evangelism	Conference Room
Dates	Sessions	Room 5 or BBB	Room 13 or BBB
Wed 02 Sep	Free		
Mon 07 Sep	Sessions		Leadership and Theology
Wed 09 Sep	Sessions	Intro to Christian Worship	RP in Context (Long)
Mon 14 Sep	Sessions		Leadership and Theology
Wed 16 Sep	Sessions	Intro to Christian Worship	RP in Context (Long)
Mon 21 Sep	Sessions		Leadership and Theology
Wed 23 Sep	Sessions	Intro to Christian Worship	RP in Context (Long)
Mon 28 Sep	Sessions		Leadership and Theology
Wed 30 Sep	Sessions	Intro to Christian Worship	RP in Context (Long)
Fri 02 Oct–Sun 04 Oct	Residential Weekend 1	Reflective Practice <i>and</i> Mission and Evangelism	
Wed 07 Oct	Free		
Wed 14 Oct	Sessions	Intro to Christian Worship	RP in Context (Long)
Mon 19 Oct	Sessions		Leadership and Theology
Wed 21 Oct	Sessions	Intro to Christian Ethics	Old Testament Studies
Wed 28 Oct	Free		
Thu 29 Oct	SEI Lecture	New College	Edinburgh University
Mon 02 Nov	Sessions		Leadership and Theology
Wed 04 Nov	Free	Edinburgh Clergy Conference	
Tue 10 Nov	Sessions		Leadership and Theology
Wed 11 Nov	Sessions	Intro to Christian Ethics	Old Testament Studies
Mon 16 Nov	Sessions		Leadership and Theology
Wed 18 Nov	Sessions	Intro to Christian Ethics	Old Testament Studies
Mon 23 Nov	Sessions		Leadership and Theology
Wed 25 Nov	Sessions	Intro to Christian Ethics	Old Testament Studies
Mon 30 Nov	Sessions		Leadership and Theology
Wed 02 Dec	Sessions	Intro to Christian Ethics	Old Testament Studies
Fri 04 Dec–Sun 06 Dec	Residential Weekend 2	Reflective Practice <i>and</i> Mission and Evangelism	
Mon 07 Dec	Sessions		Mission Entrep'ship: Practice
Wed 09 Dec	Free		
Mon 14 Dec	Sessions		Mission Entrep'ship: Practice
Wed 16 Dec	Sessions	Intro to Christian Doctrine	Old Testament Studies
Wed 23 Dec	Sessions	Intro to Christian Doctrine	Old Testament Studies
Fri 25 Dec	Christmas Day		
Fri 01 Jan	New Year's Day		

Dates	Sessions	Room 5 or BBB	Room 13 or BBB
Tue 05 Jan	Sessions		Mission Entrep'ship: Practice
Wed 06 Jan	Sessions	Intro to Christian Doctrine	Old Testament Studies
Mon 11 Jan	Sessions		Mission Entrep'ship: Practice
Wed 13 Jan	Sessions	Intro to Christian Doctrine	Old Testament Studies
Fri 15 Jan– Sun 17 Jan	Residential Weekend 3	Reflective Practice <i>and</i> Mission and Evangelism	
Wed 20 Jan	Free		
Mon 25 Jan	Sessions		Mission Entrep'ship: Practice
Wed 27 Jan	Sessions	Intro to Christian Doctrine	Old Testament Studies
Wed 03 Feb	Sessions	Intro to Christian Doctrine	Christian Worship (Episcopal)
Wed 10 Feb	Sessions	Intro to Christian Doctrine	Christian Worship (Episcopal)
Wed 17 Feb	Ash Wed (Free)		
Wed 24 Feb	Sessions	Intro to Christian Doctrine	Christian Worship (Episcopal)
Wed 03 Mar	Free	Staff Training Residential	
Wed 10 Mar	Sessions	Intro to Christian Doctrine	Christian Worship (Episcopal)
Wed 17 Mar	Sessions	Intro to Christian Doctrine	Christian Worship (Episcopal)
Fri 19 Mar– Sun 21 Mar	Residential Weekend 4	Reflective Practice <i>and</i> Mission and Evangelism	
Wed 24 Mar	Free		
Wed 31 Mar	Holy Week (Free)		
Sun 04 Apr	Easter Day		
Wed 07 Apr	Easter Week (Free)		
Tue 13 Apr	Sessions		Further OT Studies
Wed 14 Apr	Sessions	Denominational Ministry	New Testament Studies
Tue 20 Apr	Sessions		Further OT Studies
Wed 21 Apr	Sessions	Denominational Ministry	New Testament Studies
Tue 27 Apr	Sessions		Further OT Studies
Wed 28 Apr	Sessions	Denominational Ministry	New Testament Studies
Tue 04 May	Sessions		Further OT Studies
Wed 05 May	Sessions	Denominational Ministry	New Testament Studies
Fri 07 May– Sun 09 May	Residential Weekend 5	Reflective Practice <i>and</i> Mission and Evangelism	
Wed 12 May	Free		
Tue 18 May	Sessions		Further OT Studies
Wed 19 May	Sessions	Denominational Ministry	New Testament Studies
Tue 25 May	Sessions		Further OT Studies
Wed 26 May	Sessions	Denominational Ministry	New Testament Studies
Tue 01 Jun	Sessions		Further OT Studies
Wed 02 Jun	Sessions	Denominational Ministry	New Testament Studies
Wed 08 Jun	Sessions		Further OT Studies
Wed 09 Jun	Sessions	Denominational Ministry	New Testament Studies
Tue 15 Jun	Sessions		Further OT Studies
Wed 16 Jun	Sessions	Denominational Ministry	New Testament Studies
Tue 22 Jun	Sessions		Further OT Studies
Wed 23 Jun	Sessions	Denominational Ministry	New Testament Studies

Appendix 2: Diocesan Advisors' Materials

Annual timeline

June 2020

First week of June is normally the cut-off point for registration of students for upcoming August entry following scheduled Advisory Selection Panels.

July 2020

Mailing of material for new academic year. Student–DA pairing revealed.

August 2020

Meet student and discuss learning needs. Set up dates for regular meetings. Orientation Week begins.

September 2020

Students begin IME seminars and (if applicable) courses from another academic provider.

Note at which RWE your student is responsible for worship. DAs are invited to attend one RWE during their advisee's time at SEI.

Discuss placement with student and make arrangements with student and Field Education Tutor if applicable.

Students begin attending Bishop's Reflection Group.

October 2020

First RWE. 05.10.20 first assignment of the year due back to students (*Introduction to Preaching/Developing Preaching*)

December 2020

Second RWE

January 2021

Set date for Appraisal Conference. Third RWE.

January – May 2021

Student (often) undertakes placement.

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

March 2021

Review material for Appraisal portfolio (final-year students) and write End-of-Year report. Fourth RWE.

April 2021

Final Year students' Appraisal Conferences Review material for Appraisal portfolio (continuing students) and write End-of-Year Report.

May 2021

Continuing students' Appraisal Conferences. Fifth RWE.

June 2021

Valedictory Service.

SEI academic year ends.

July 2021

August 2021

DU Assessment Panel meets to approve student progression and confer awards.

Diocesan Advisor's Materials

Programme of study

Programme of Study in Initial Ministerial Education 2020-21

For record-keeping by Diocesan Advisor if deemed helpful

Name of Candidate:
Year of Formation: Name of Diocesan Advisor/ URC Director of Studies:
Ministry concerned:
Ministerial Pathway:
SEI Studies: Modules, Levels and Submission Dates
Studies at an External Provider:
Dates for review of progress: <i>(it is good to schedule dates for at least the first term's meetings here)</i>
Date for annual appraisal: <i>(decided in January)</i>

Guidance Notes on the Programme of Study (Summary)

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

The Programme of Study contains two documents: the Summary and the Record of Development. These documents may contain material of a confidential nature and come under the Data Protection Act 1998. The Advisor should keep the documents and any other confidential material in locked storage. Access is restricted to the student and the student's Bishop or URC supervising body. The Principal is entitled to access for monitoring purposes. All other access is only with permission of the student and Advisor. Upon completion of studies, personal records should be destroyed after five years (though a note of assignment assessment results and awards (if applicable) is be kept).

At the beginning of each academic year, the DA/URC Tutor completes a Programme of Study (Summary) with the candidate. The 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.

- *Name of Candidate*
- *Year of Formation*
- *Name of DA*
- *Ministry Concerned:* Note whether stipendiary/ NSM; ordinand, Vocational Deacon, Lay Reader.
- *Ministerial Pathway:* Note the course the student is embarked upon and the overall length of studies. Please note here any previous studies successfully completed by the candidate.
- *SEI Studies:* Note the studies being done in the coming year and the Level at which they are being studied. Add submission dates if deemed helpful.
- *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.
- *Dates for review of progress:* Detail here how often the DA and candidate agree to meet to review progress, ensure a Record of Development is kept, and appraisal procedures are met. A monthly meeting is advisable.
- *Date for annual appraisal:* A date should be set in January with the Chair of the Conference. Adequate information on the student's progress and an End-of-Year report must be available. It is probable that some marks will not have been received at this point in the year.

Diocesan Advisor's Materials

Programme of Study

Record of Development

1. Personal Circumstances:
2. SEI Studies:
3. External Theological Studies:
4. Spiritual Development:
5. Vocational development:
6. Relating to Others:
7. Learning and Worship:
8. Time Management, Church and Community:
9. Candidate/ Advisor Relationship:
10. Reflections on Ministry:

Guidance on keeping a Programme of Study (Record of Development)

The Record of Development (i) details the areas of learning that SEI considers essential for formation; (ii) monitors these over the course of the academic year and (iii) furnishes the portfolio used by the DA/URC Director of Studies to draw up an End-of-Year report for the student's Appraisal Conference. The notes provide guidelines for maintaining such a Record.

1. *Personal Circumstances.* The DA should have received notes about the student's background and vocational discernment. The student must inform their DA if there are any changes to their personal circumstances that may affect their training for ministry or the commitment to training. A note is kept here.
2. *SEI Studies.* A note is kept here of involvement in IME modules, RWEs, Bishop's Reflection Group, Placements and Orientation Week. Progress in assignments should be monitored to ensure that studies are being completed according to schedule and minimum standards in assessment are being met.
3. *External Theological Studies.* The student must inform the DA of their progress in studies at an external institute.
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 director/soul-friend throughout the duration of their studies. This relationship is confidential, but note here how it is taking place.
5. *Vocational Development.* Candidates are asked to submit a brief (two sides of A4) reflection as the Appraisal Conference draws near in which they reflect on their life and vocation in relation to their studies. This will be appended to the DA's 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 DA 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 DA keeps a brief summary of the discussion.
7. *Learning and Worship.* Record the student's reflection on the experience of learning and worship in SEI 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 leading of worship and Bible Studies, and delivery of sermons, at RWEs.
8. *Time Management, Church and Community.* Students should strive to have some sense of balance between family/friends, studies, employment. Note how commitments are managed and if there are any issues to be resolved.
9. *Candidate and DA Relationship.* Note how often meetings have taken place and if both parties are content with the relationship.
10. *Reflections on ministry.* Students are urged to reflect with their DAs on the breadth of traditions within the SEC or URC, and with the varieties of ministry to be encountered in these traditions.

Diocesan Advisor's Materials

Appraisal Conference process forms

End-of-Year Report

Name of Student:

Year of Report:

Name of Diocesan Advisor

Date of Appraisal Conference:

Report

Comment on the following areas (where appropriate):

- Personal circumstances
- Progress in SEI studies
- Progress in external theological studies
- Spiritual development
- Vocational development – **the student's brief reflection should be appended to the End of Year Report, and both documents sent to the Chair of the Conference by the DA.**
- Relating to others
- Learning and worship leading
- Time management, church and community Involvement
- Student and Diocesan Advisor relationship
- Final brief comment on the student's overall progress and areas for further learning.

Diocesan Advisor's Materials

Appraisal Conference process

Appraisal Conference report drafted by the Chair of the Conference

Name of Student:

Name of Diocesan Advisor:

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 Advisor

Signature of Student

Date

Date

Date

Appendix 3 Assignment and marking schedule 2020-21

Module Title	Module Code Level/Credits	Tutor	Last Session	Assignments Due	Marks Released
Introduction to Preaching	TMM1347 4/10	Hull	Friday 28.08.20	Monday 14.09.20	Monday 12.10.20
Developing Preaching	TMM2387 5/10	Hull	Friday 28.08.20	Monday 14.09.20	Monday 12.10.20
Introduction to Christian Worship	TMM1537 4/10	Davies	Wednesday 14.10.20	Monday 26.10.20	Monday 23.11.20
Leadership and Theology for Ministry and Mission	TMM3191 6/20	Tiplady	Monday 30.11.20	Monday 14.12.20	Monday 25.01.21
Introduction to Christian Ethics	TMM1167 4/10	Hull	Wednesday 02.12.20	Monday 14.12.20	Monday 25.01.21
Mission Entrepreneurship: Practice	TMM2437 5/10	Tiplady	Monday 25.01.21	Monday 08.02.21	Monday 08.03.21
Old Testament Studies	TMM2061 5/20	Taylor	Wednesday 27.01.21	Monday 08.02.21	Monday 08.03.21
Introduction to Christian Doctrine	TMM1111 4/10	Mason	Wednesday 17.03.21	Monday 29.03.21	Monday 26.04.21
Christian Worship: Principles and Practice (Episcopal)	TMM2617 5/10	Davies	Wednesday 17.03.21	Monday 29.03.21	Monday 26.04.21
Christian Worship: Principles and Practice (URC)	TMM2617 5/10	Hull	Wednesday tbc	Monday tbc	Monday tbc
Foundations for RP (Short)	TMM1447 4/10	Tomlinson	Saturday 08.05.21	Monday 24.05.21	Monday 21.06.21
Reflective Practice in Context (Short)	TMM2527 5/10	Tomlinson	Saturday 08.05.21	Monday 24.05.21	Monday 21.06.21
Reflective Practice in Context (Long)	TMM2531 5/20	Tomlinson	Saturday 08.05.21	Monday 29.03.21	Friday 09.04.21
Mission and Evangelism	TMM2401 5/20	Tiplady	Saturday 08.05.21	Monday 24.05.21	Monday 21.06.21
Further Old Testament Studies	TMM3021 6/20	Hull	Tuesday 22.06.21	Monday 05.07.21	Monday 02.08.21
New Testament Studies	TMM2051 5/10	Corsar	Wednesday 23.06.21	Monday 05.07.21	Monday 02.08.21
Foundations for Denominational Ministry	TMM1331 4/20	Holmes	Wednesday 23.06.21	Monday 05.07.21	Monday 02.08.21
Denominational History and Principles	TMM2371 5/20	Holmes	Wednesday 23.06.21	Monday 05.07.21	Monday 02.08.21

Appendix 4: Worship guidelines

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

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

Worship at IME weekends consists of

- Friday: Evening Prayer; Compline;
- Saturday: Morning Prayer; Midday 'fresh expressions' or experimental worship; Evening Prayer, Compline;
- Sunday: Morning Prayer; mid-morning Eucharist/Communion.

The three liturgies underlined above are planned and led by that weekend's Worship Group. Worship Groups should consult with the Principal before finalising any worship arrangements for Saturday Morning Prayer, Midday Prayer or the Sunday Eucharist/Communion.

- Morning and Mid-day Prayer on Saturday may be in 'fresh expressions' or 'experimental' style, according to the experience and interest of the group (see Notes).
- Eucharist/Communion 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 will be indicated in advance by SEI.

At all other services – Morning Prayer, Evening Prayer and Compline – individual students officiate and read by rota:

- We use Morning Prayer, Evening Prayer and Compline according to *Daily Prayer*.
- We practise antiphonal recitation of the Psalms, and a distinct breath-pause in each verse at the asterisk assists praying the psalms together.
- We say the *Gloria Patri* in either form together at the end of each Psalm and canticle.
- We use a variety of postures – standing, sitting and kneeling – but always paying attention to physical ability and need.
- We have brief prayers of intercession after the *Benedictus/Magnificat/Nunc Dimittis*, before the lesser litany and Lord's Prayer.
- We use the Collect of the Day from *Calendar and Lectionary Guide*
- We follow the readings of the day according to the *SEC Calendar and Lectionary*.
- 'Themes' should not be devised or imposed on worship. The worshipping life of the SEI community is simply part of the Prayer of the whole Church, expressed in the liturgies of SEC and URC, the Revised Common Lectionary and the Calendar.
- Continuity between the Liturgies is helped by avoiding lengthy welcomes or announcements at the beginning of every service.
- Leaflets or specially produced booklets are not needed for most services. Copies of *Daily Prayer*, *Scottish Liturgy 1982* and other liturgical texts, are provided and should be used.
- If sheets with texts are required for Saturday Midday Prayer or a URC liturgy, or for hymns and music for other services, check with the Administrator about Copyright.

Additional Notes on Worship at SEI

Music. The community comes from diverse traditions; do not assume others will know the music; be prepared to help the community learn the necessary music. A time for rehearsal is offered before Evening Prayer on Friday.

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. If anyone is unfamiliar with these liturgies or the lectionary, one of the Core Staff will be happy to give assistance. Time will be spent at the Orientation Week and at the first RWE attending to the use of Daily Prayer.

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

Hymn Book – Rejoice and Sing (URC Publication).

FX. Groups are encouraged to draw on their experience of other styles of worship.

Inclusivity. Pay careful attention to inclusivity in terms of the language used, lighting, audibility, sound, posture and movement.

Your role in the liturgy. One may be asked to take part in leading the liturgy in a variety of ways: officiating, preaching, deaconing, leading intercessions. If someone does not fully understand a role, or has difficulty in performing it, please consult with the Principal beforehand. Questions are welcome and important.

Worship Leading – contacts offering advice and shared experience

Following on from recent feedback and a recommendation in the PER Report, we have created a list of people who would be available to advise students and share experience of worship-leading if members of Small Groups have questions about organising a particular act of worship for a RWE. The following four practitioners each have huge expertise in a particular tradition or style of worship. These details will be available in the IME Handbook when it is revised in January 2021, but we copy them here for you now:

Revd Canon Dr Carrie Applegath

carrie.applegath@gmail.com

Carrie served on the SEC Liturgy Committee during the time that the Marriage Liturgy (2007) was researched, composed and authorised. She worked with others to plan and lead several large-scale creative liturgical series and events, notably the Gate of the Year Hogmanay series at Old St Paul's, Edinburgh and the Royal Hospital for Sick Children (Edinburgh) Annual Memorial Service. Currently serving as Transitional Priest-in-Charge of St Columba's, Stanley, Carrie worked for more than 20 years as an NHS hospital chaplain. During this time she drew on our rich SEC liturgical tradition to co-create liturgies and rites at the bedside of infants, children, and adults in extremis and at times of loss and bereavement. She conducted rites and ceremonies for those who experienced pregnancy loss, stillbirth, and after the death of children and young people. Carrie is most at home in the SEC's inclusive and catholic liturgical tradition.

Mr Mark Cameron

mark@psandgs.org.uk

Mark is Director of Worship at St Paul's and St George's Church's. His background lies in integrating contemporary worship expressions into a local context, drawing together folk, rock and pop music expressions across physical and digital worship experiences. He describes the leadership approach followed in that context as one of training and leading volunteer teams to lead ministry areas.

Revd Canon John McLuckie

john.mcluckie@hotmail.co.uk

Fr John, Rector of Old St Paul's Church, Edinburgh, has experience in traditional choral liturgy (and is always happy to help clergy with the sung parts of Evensong or Eucharist) and the ritual aspects of Anglican liturgy in its Catholic expressions. He also has some familiarity with the liturgical traditions of Eastern Orthodoxy.

Revd Lindsey Sanderson

minister.ekhamiltonurc@gmail.com

Lindsey is a minister of the United Reformed Church currently serving a three congregation pastorate in East Kilbride and Hamilton. She was part of the writing team for the Council for World Mission's resource, 'What does the Lord require of you?' an anthology for worship and mission and also for CWM's mission and liturgy project. She has been a contributor to the URC's prayer handbook and writes for the URC Daily Devotions. She is an occasional writer of hymn texts and has a personal interest in the worship resources of the world church.

Copyright (Worship)

If any liturgy or music sheets are necessary, ensure that they acknowledge the source of all the materials used. Consult the Administrator when preparing worship material for the Residential Weekends, which can be printed from the General Synod Office for you. Material must be with the Administrator two weeks before an RWE to allow for printing [*an absolute deadline!*]. **Even where the Administrator will not be printing the material, it is essential that all hymn detail for those to be used at RWEs is sent to the Administrator in advance of each RWE as these will be reported under the SEI licence agreements with [CCLI](#) and [One License](#)**

Colours

The Anglican Communion 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.

A note on Vestments

The norm in the SEC is that for the public, statutory services of the Church the customary robes are worn by clergy and Lay Readers. The robes are intended to emphasise the *office* or *role* of the leaders in worship. They avoid any emphasis on 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. Anglican ordinands may wish to purchase a cassock and an alb or cassock-alb when they begin training. Lay Reader trainees may wish to purchase a cassock and surplice. Second-hand garments are regularly brought to RWEs for purchase. A robing grant is given by dioceses following a recommendation for licensing/ordination which is issued at the Final Year post-Appraisal Conference meeting with the bishop.



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.

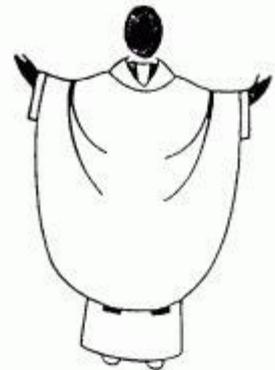


Stole

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. It may originally have 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.



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.



Appendix 5: Bible Study guidelines

These guidelines for Bible Studies on RWEs are an aid to the person charged with leading a Bible Study. Please read them carefully before preparing to craft a Bible Study. There is an annual theme each academic year. In 2020-21 our theme is **resurrection**, but in a rarefied sense. St Paul tells us that death has no power over the Risen Jesus: once resurrected ‘death no longer has dominion over him’ (Romans 6.9). Yet, the New Testament recalls another kind of resurrection, that is the resurrection of those who will die again. What sort of resurrection is that?

- A widow’s son (Luke 7.11–17)
- Jairus’s daughter (Luke 8.49–56)
- Lazarus (John 11.1–44)
- Tabitha (Acts 9.36–42)
- Eutychus (Acts 20.7–12)

In all Bible Study, our first teacher is the Holy Spirit, whose assistance we ought to invoke. We understand the meanings of the Bible only with the help of the Spirit. The Spirit guides the Church in the interpretation of the Bible. God’s grace is indispensable; so too, is a level of literacy. Because the Bible is a text, its study is on two levels: the literal and the spiritual. Analogously, we must read biblical texts both in the library and in the chapel.

1. The purpose of a Bible Study is collaborative and prayerful learning, based on an assigned passage, in which the fruit of academic study serves to shed light on the passage and to explore its relevance for the life of the Church today. The leader uses the tools of biblical research to expose what the passage says, to expose the literal sense. He or she then moves to what the passage means, that is, to the spiritual sense, again using tools to differentiate literal and spiritual readings to tease out the passage’s implications. The leader seeks to make some application(s) of the passage to the twenty-first-century Christian life, helping the participants to explore the relevance of the passage and to ask themselves what they should or should not do in light of it. The idea here is to study the assigned text and lead the group in exploring the text’s relevance for life today, as one may do in a charge as an authorised minister.

To understand the literal sense, it is necessary to go to the original language or, if the original language is not accessible, to commentaries and translations that wrestle with the passage to ascertain its literal sense. One must know the literal sense of the words involved to discover what they mean. To be sure, this is an enormous undertaking, given the nature of language (ancient or modern), but the study of Scripture is no small thing. This is the more heavily laden academic side of biblical studies, always done in prayer. St Peter reminds us that there are things hard to understand in the Scriptures (2 Pet 3.15-16).

To understand the spiritual sense, it is also necessary to go to others’ readings of the passage. Christians have always wrestled not only with the literal sense, but also with the spiritual sense, that is, how a particular passage is interpreted in the Christian life. Again, no small task. One does this by engaging the insights of our forebears in faith, those who have sought to grasp the meaning and have prayed with and over passages. In other words, though hardly mutually exclusive, we look to scholars and, then, to saints who have worked and lived the passages. The twelfth-century theologian John of Salisbury used a phrase (which may have predated him) in his *Metalogicon* (1159). It goes something like this: ‘We are dwarfs on the shoulders of giants. We may see more, and things more distant, than they, not because our sight is superior or we are taller, but because they raise us up, and their great stature adds to ours’.

2. The leader is to facilitate the learning process, having carried out the necessary reading and study, having planned the session in order to take into account the size and composition of the group, and having noted the levels of ability and experience represented. The idea here is that the leader takes charge of the Bible Study by planning and facilitating it in congruence with the participants. On SEI's Residential Weekends, the participants are staff, ordinands and Lay Reader candidates. Learning-by-doing in terms of a Bible Study for this particular group should help the leader in future Bible Studies.

To be sure, a Bible Study in a charge, ecumenical group or among other ministers will be different in its own ways. It is up to the leader to deliberate the most effective style of delivery and type of participation and the resources necessary to facilitate the style, for example, handouts, the placement of items and furniture in the room, audio-visuals and presentation software, just to name a few. The leader facilitates, that is, does the necessary preparation beforehand to ensure an easy and smooth presentation during the Study itself, for a delivery that is seamless because it is well facilitated.

On a pragmatic level, the leader may assume that the SEI cohort knows a good deal about the Bible and the Christian faith in lieu of coming forward for authorised ministry. It is different in a local charge also in the large number of participants. (It is asked that leaders do not break the participants into groups as most charges will have a far smaller number of participants precluding small groups.) The leader needs to be mindful that knowledge is given according to the capacity of the receiver. He or she should choose what works best. There are no wrong modes of learning or presentation, but whatever is chosen should be well done.

3. The leader uses the fruit of academic learning in preparation and presentation and is encouraged to engage with historical and theological issues raised by the passage. However, a Bible Study is not primarily an academic exercise: it aims at making the passage come alive and speak to those engaging with specific reference to life lived in light of the Scripture today. Academic input should therefore be subordinated to this primary purpose of the Study.

A Bible Study is not solely academic and never dry and dusty. It does have a scholarly component, along the lines of the literal sense, but its aim is to work toward the spiritual sense in relation to the group, the persons engaged in the Study, who look to the Bible to enhance their lives in Christ as they engage the world in which they find themselves. This is, to be sure, a lively enterprise. Scripture speaks well of it: 'For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart' (Heb. 4.12).

4. There are many different ways of prayerfully and intellectually engaging with Scripture. No one method is prescribed, proscribed or recommended: it is hoped that, over a year, a variety of methods will be used. Questions regarding how to go about the preparation and delivery of a Bible Study should be addressed in the first instance to the Director of Studies.

Diversity is key in Bible Study vis-à-vis methods of criticism, but some form of the historical-critical method is necessary to get to the literal sense. After that, one can take his or her pick of source criticism, form criticism, narrative criticism, redaction criticism and so on. They lead to a dozen more, for example, canonical criticism and rhetorical criticism. There is no end in sight. Diversity is also key in presenting a Bible Study. One may go verse-by-verse, explore a theme, review significant words and phrases, do character analyses and so on, but always for the purpose of unpacking meaning rather than esoteric delight or personal penchant.

5. There are four key elements to a successful Bible Study. First, stay focused on the passage itself. The goal is a greater understanding of the passage in question. That understanding should lead to some suggestion, particularly on the parochial level, for the improvement of participants' lives as faithful disciples. Second, many commentators should be consulted. While there is rarely one interpretation and hermeneutics is more of an art than a science, the experts have a lot to say and should be given close and determined attention. Third, be respectful of the audience: prepare handouts and exercises and tasks to engage them, whilst maintaining leadership. Fourth, manage time well. The Study is an hour. That means that the leader must manage the whole of the time, whilst keeping the passage in the limelight, through the prism of the faith, before the group.

Because hermeneutics is often referred to as the art of interpretation, the leader must instil some personal flair to own her or his Study, whilst she or he uses her or his God-given gifts to expose God's Word. Yet, a leader does well to embody John 3.30, trying to decrease, so that Christ may increase, to the effect that a love of learning and a desire for God permeate the room and fill the time.

6. As a Bible Study leader, the student is assessed by a staff member. First, the student is assessed on the practical preparations for the Bible Study. One should carefully set up the room to facilitate the Study. Second, the student is assessed on her or his engagement with the academic and pastoral issues presented by the passage under consideration vis-à-vis its contemporary relevance to lives of faith. Third, the student is assessed on the presentation of materials and the explanation of the task(s) to be performed by those present. Fourth, the student is assessed on the leadership of the Bible Study, in terms of the ways in which he or she presents, instructs, handles feedback and keeps time. The idea here is that some do a better job than others, but all can improve. The assessment is constructive. The assessment will be sent to the leader within two weeks of the Bible Study. The leader is free to contact the assessor for more information.

Appendix 6: Generic RWE Timetable 2020-21

Friday			
	Arrivals from 4.00		
17.15-17.45	'Checking in' and singing practice	Staff	Conference Room
17.55	Evening Prayer		Oratory
18.15-19.00	Dinner in Refectory		
19.00-19.50	Session 1 DMMiC	Richard Tiplady and invited speakers	Conference Room
20.00-20.50	Session 2 DMMiC		Conference Room
21.00	Compline	Small Groups	Various
Saturday			
07.55	Morning Prayer		Oratory
08.15-09.00	Breakfast		Refectory
09.00-09.50	Sessions 3 and 4 Reflective Practice		Conference Room and Gerard Room
10.00-10.50	alternating Level 4 and Level 5 (short) /free time	Level 5 (long)	
11.00-12.00	Coffee in Refectory Opportunity for meetings with core staff		
12.00	Midday Prayer in Oratory		
13.00	Lunch in Refectory		
14.00 - 14.50	Session 5	Liturgy and the arts	Conference Room
15.00 - 15.50	Session 6		
15:50	Tea, Chapter and free time		Conference Room
17.55	Evening Prayer in Oratory		
18.15-19.00	Dinner in Refectory		
19.00-19.50	Sessions 7 and 8 Reflective Practice		Conference Room
20.00-20.50	alternating Level 4 and Level 5 (short)/free time	Free time for Leavers	
21.00	Compline	Cell Groups	
Sunday			
07.55	Morning Prayer		Oratory
08.15-09.00	Breakfast in Refectory		
09.00-09.15	Clear rooms		
09.15-10.15	Session 9 Bible Study	Student	Conference Room
10.20-11.20	Session 10 Dialogue-able	Student-led	Conference Room
11.20	Coffee in Refectory		
11.45	Eucharist		Oratory
13.00	Lunch in Refectory		

Appendix 7: Feedback

Students receive feedback on their assignments and on other exercises they may undertake, and markers have been asked to offer as much of this as possible in this coming year. Students in turn are asked to give feedback on seminars and other academic materials. Feedback 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 SEI's learning and worshipping community.

Feedback consists of objective statements about the nature of what someone did. It is directed not towards a person's attributes but toward their actions. Feedback can be just as positive and approving as praise, but it shifts the focus away from a person's identity and onto the effort they put into the task. Feedback is an objective message about behaviour or activity, recognising and reinforcing something well done or offering suggestions about how to do something better. In short, feedback should be focussed on behaviour not personality, evidence not assumption, description not value judgments, specifics not generalities.

Learning to give and receive constructive feedback is a crucial part of preparation for public ministry, and hence an integral part of the residential programme. Electronic feedback forms are issued after every RWE and should be returned **by 23.55** on the Wednesday following. Students do not receive the collated RWE feedback, other than the responses to the three general questions at the end of the questionnaire. Similarly Module feedback forms are available on Moodle and should also be completed at the end of every module. Collated feedback is given to tutors and to the Management Committee.

Phrasing feedback politely and respectfully while still making good critical points is a skill necessary for ministry. Accepting feedback from others, especially within a learning community like SEI, is also critical for ministry. Feedback is a two-way street. Giving and receiving feedback, charitably and clearly, within a cohort such as ours is a gift and a responsibility. Please read '**Giving and Receiving Feedback: A Guide to the Use of Peers in Self Assessment**' (available on the Moodle Home page) for more, especially to understand how feedback in written form demands close attention to tone and timbre.

- Be accurate and specific. It is much easier to do something with specific feedback than with generalisations. For example, *'you tend to drop your voice at the end of a sentence'* is better than *'I find you difficult to hear'*.
- Be sensitive. It is helpful to spell things out in full using 'I' language. *'I felt lost and rushed and found I was distracted during the first prayer. It might be helpful to slow down a bit'*, rather than *'you prayed too fast in the first prayer'*.
- Be polite. As in all walks of life, abusive speech will not be tolerated.

Worship feedback at RWEs

Worship leadership at RWEs is evaluated by staff (using the criteria listed on the Worship Leading Evaluation *pro forma*). All such feedback is sent directly to the entire community as it is a way of each of us growing in our skills as Worship Leaders. This generic worship feedback does not go directly to Diocesan Advisors; it is the responsibility of each student to pass that on to their Diocesan Advisors as it forms a crucial part of the End-of-Year reporting process. In 2020-2021 Dr Hull will report back on worship, Dr Tiplady on Bible Study and Dr Tomlinson on preaching.

The following checklists are offered as a tool to help reflection upon leadership of worship, preaching, Bible Study and pastoral care. These experiences can be the basis for learning but only if some deliberate and prayerful pondering occurs *after* the event. The following checklists are offered as a framework for doing just that. Use them after conducting an act of worship, preaching, leading a Bible Study, or visiting to evaluate and critique your practice; the sermon one is intended to be given to others for *their* feedback. SEI staff will consistently use the first three forms when offering feedback after a Residential Weekend.

WORSHIP LEADING EVALUATION CHECKLIST

Describe the organizing intention	What worked	What didn't work – and why
The aim of this act of worship		
The focus		
Thematic coherence		
Flow		
Length		
Atmosphere		
Congregational engagement		
Use of space, symbolic actions, silence, authorised texts, etc.		

Team-work with fellow leaders		
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How did I enable others to worship?	How did I hinder that?
What have I learned?	What would I do differently next time?

SERMON EVALUATION CHECKLIST

Preacher

Setting

Date in Church Calendar

Readings

1. **ORGANISATION:** introduction; structure; transitions; progress and movement; conclusion
2. **CONTENT:** use of biblical text; substance/depth; deals with real life; proclaims gospel?
3. **THEME:** focus; clarity; appropriateness; originality
4. **DELIVERY:** voice; use of language; physical presentation; mannerisms; pace
5. **SUPPORTIVE SUGGESTIONS:** concrete and constructive recommendations to strengthen the message and messenger (overleaf if wished)

LISTENER

BIBLE STUDY EVALUATION

Leader

Scripture

1. PRACTICAL PREPARATIONS

2. ENGAGEMENT with the academic and pastoral issues presented by the text under consideration, and with their contemporary relevance.

3. PRESENTATION of material, and explanation of the task(s) to be performed by those present.

4. LEADERSHIP of the Bible Study (give instruction, handle feedback, keep to time etc.).

5. SUPPORTIVE SUGGESTIONS (concrete and constructive recommendations to develop the presenter's future technique)

LISTENER

PASTORAL VISITING EVALUATION CHECKLIST

Was the time of my call convenient for the person being visited? How did I negotiate that?

What caught my attention about the person and her/his environment?

Did I listen actively? Jot down instances of doing so – or what impeded you doing so

What took place in the encounter?

What was difficult, and why?

Did I cross any boundaries? (*Confidentiality, touch, collusion, awareness of being a guest*)

Did I help her/him to engage spiritually? How did I do that – or why did I not do that?

Did I leave at the right time for the one being visited? What signs did I pick up about this?

How do I feel now about the visit?

Rereading this evaluation, how can I improve the next visit I make?

Appendix 8: Fees and finance

In large part, all costs associated with required formal training in both IME 1-3 and IME 4-6 will be borne by the Province and will not be recharged to dioceses, charges or individuals.

Travel costs. During IME 1-3 students are required to travel to residential events and placements. SEI will reimburse the cost of travel to and from RWEs, Orientation Week and Placements. Please use the cheapest means available, ideally travelling by public transport. If this is simply not feasible, please car share as much as possible. The rate for travel is

Up to 5,000 miles per annum – 30p a mile

Over 5,000 miles per annum – 20p a mile

Please submit placement costs in two tranches: the first term's expenses need to be sent to Linda by Wednesday 16 December 2020, and the remainder as soon as the placement finishes.

As far as residential sessions are concerned, expense claim forms are mailed with every residential mailing and returned to the Administrator asap. Payment is then made to your bank account by BACS transfer. A form asking you for your bank account details is included in the Orientation Week mailing; please return that asap. The process for claiming Placement travel expenses is detailed in the *Field Education Handbook*.

Other expenses. Travel to the Bishops' Reflection Groups is paid for by dioceses; please contact your Diocesan Offices for details about to handle those payments. The annual Appraisal Conference is always held in your Diocesan Office. This is the one travel expense in the year incurred by the candidate. DAs' travel costs are paid for by SEI; please send expenses to Linda.

Costs of degree courses. There will be no charge for students required to undertake degree courses during IME 4-6 (i.e. stipendiary curates without theology degrees). A charge of £100 per 10 credits is made for other students choosing to undertake the degree course. The charge will be made directly to the student who opts to take this.

URC student costs. The annual fee payable for any URC student or candidate from another Province is £6,115 for 2020-2021.

Appendix 9: Academic Complaints Form

COMMON AWARDS Complaint Form for Common Awards Students
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SCOTTISH EPISCOPAL INSTITUTE

This form should be used if you wish to submit a formal complaint to the Scottish Episcopal Institute (SEI) (Stage 2 of the complaints process).

When completing this form, you are asked to note that you are expected to have made an effort to resolve your complaint informally in accordance with the *Student Complaints Policy and Procedure*. Consequently, this form asks for details of the action you have taken to resolve the complaint informally and why you remain dissatisfied.

STUDENT DETAILS	
Name:	Banner ID No:
Programme title:	
Level of study:	Year of study:
Contact Address: Telephone No: Email: <i>(These should be the contact details SEI will use whilst consideration of your complaint is ongoing.)</i>	

DETAILS OF COMPLAINT
Please detail below the nature of your complaint setting out the context in which it arose, including details of incidents or events if appropriate. Copies of relevant documents should also be included.
Please set out what action you have taken to date to resolve your complaint informally. Copies of relevant documents should also be included:
Please explain why you are not satisfied with the response you received at the informal stage:
Please indicate what action you wish to see taken to address your complaint:

DECLARATION	
<p>I confirm that I have read and followed the <i>Student Complaints Policy and Procedure</i>, and that this complaint is submitted after the informal stage (Stage 1) of the <i>Student Complaints Policy and Procedure</i> has been completed.</p> <p>Note: In order to investigate your complaint fully, any member of staff mentioned in the complaint will be made aware of the issues raised and will have an opportunity to comment on them.</p>	
Signed:	Date:

Please submit this form to: **The Principal, Scottish Episcopal Institute, 21 Grosvenor Crescent Edinburgh EH12 5EE.**

Appendix 10: Research Project Ethics Approval Form



SECTION A STUDENT INFORMATION

Candidate's name:
Tel. No.:
Email:
Module name and code:
Agreed Title of Research Project:
Project Supervisor:
Brief outline of research:
Identify at least six academic texts appropriate to your study:

SECTION B

INITIAL DECLARATION

This investigation will include research involving children or young people under 16	No/Yes
This investigation will include research involving young people aged 16-18	No/Yes
This investigation will include research involving adults	No/Yes
This investigation will include research involving vulnerable adults	No/Yes

NB This form covers research involving human participants through the use of questionnaires, interviews, focus groups or observations of activity. Separate advice and permission must be sought for any research activity not covered under these headings.

All students must complete all sections of this form. You should include with your application a copy of your proposed Consent Form and Information Sheet for participants. Completed applications should be submitted to the Secretary of the Ethics Sub-Committee, principal@scotland.anglican.org

SECTION C

Please answer all the following questions.

Where Yes/No is requested, give details if answering Yes (or if necessary to explain No)

1. What are the aims of this study/project?
2. How will the study be carried out? (e.g. interviews, questionnaires, observation) <i>Please include copies of any questionnaires with your application</i>
3. How many participants will be recruited, and by what criteria will they be selected?

SAFEGUARDING	
4. Does the study involve participants who are under 18 or particularly vulnerable or unable to give informed consent?	No/Yes

5. Have any safeguarding issues have you identified? If yes, provide details of the arrangements you will make to ensure safeguarding good practice.	No/Yes
6. Will the study involve discussion of sensitive topics not usually addressed in your placement work?	No/Yes
7. Could the study induce psychological stress, anxiety, or cause harm or negative consequences to the participants beyond the risks encountered in normal life?	No/Yes
8. Will financial inducements (other than reasonable expenses) be offered to participants?	No/Yes
9. Do you foresee any other particular ethical issues?	

INFORMED CONSENT	
10. Will you ensure informed consent from individual participants? <i>(please include a copy of your information sheet and consent form with your application)</i>	No/Yes
11. Do you need to seek permission from any institution or service-providers?	No/Yes
12. Will any interviews be audio or video recorded?	No/Yes

CONFIDENTIALITY AND ANONYMITY
12. How will confidentiality of individual participants be maintained?

13. How will the confidentiality of the placement or context be maintained?		
14. Who will have access to the data gathered?		
15. Who will have access to the final piece of work?		
DATA PROTECTION		
16. How will data be collected (e.g. recording, written notes)?		
17. How, and for how long will the data be stored?		
18. I confirm that data for this project will be handled in accord with the TEI Data Protection Policy and IT Acceptable Use Policy.		
I have discussed this proposal with my Supervisor.		
Candidate Signature:		Date:
I have discussed this proposal with the Candidate.		
Supervisor Signature:		Date:
SEI Management Committee Ethics Sub-Committee Comments:		
<input type="checkbox"/> Approved	<input type="checkbox"/> Approved subject to comments above	<input type="checkbox"/> Not Approved
Chair of Ethics Sub-Committee Signature:		Date:

Appendix 11: Guidelines for Participant Information Sheet

Potential participants in your research should be given sufficient information to allow them to decide whether or not they wish to take part. The information you give should be written in clear, non-technical language that is easy to understand. You should include the following information:

1. Study Title

Give the title of your study. If it contains technical terms or is not self-explanatory you should include a brief explanation.

2. Invite Participation

A brief paragraph inviting the person to take part. For example:

You are being invited to take part in a research study. In order to help you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully. You may wish to discuss it with others. For any further information or questions about my research, please contact me on:

3. Provide brief information on the aims and purpose of the project

4. Explain why the person has been chosen and who else will take part

5. Informed consent

The potential participant should be told that participation is entirely voluntary. For example:

You are free to decide whether or not to take part. If you decide you do wish to take part, you are free to withdraw at any time, without giving a reason. It is usually not practical to withdraw after the research project has been written up. If you take part you will be asked to sign a consent form, and you will be given a copy of it to keep.

6. Information about what the research will involve

Clear description of what the participant will be asked to do, giving an idea of how much time it will take. You should give information about your research method, for example interview or focus group.

7. Information about any risks or benefits for the participant

Risks – for example if your interview addresses potentially painful personal issues which may affect the participant's well-being, you should alert them to this possibility, and provide information about who they should contact for support if this happens.

Benefits – for example your research might provide an opportunity to contribute to our understanding of some issue. Do not exaggerate the benefits if none are obvious.

8. Confidentiality

You should provide information about the limits of confidentiality and the security of information. Provide specific details of how confidentiality will be maintained and who is likely to have access to personal information and data; for example supervisors, internal and external examiners. Do not provide promises of absolute confidentiality as a few staff may have limited access to data in order to mark the project, but state that every effort will be made to provide as much confidentiality as

possible. Under normal circumstances no-one else should have access to the participant's details or data. Confidentiality includes the fact of the person's participation as well as their data. Only in exceptional circumstances might personal details or raw data need to be examined by staff or examiners.

9. Data

Provide information about what will happen to the information you collect and any participant details; how and where it will be presented, who is likely to read it and whether surveys or interviews will be destroyed after the assessment has been marked. Inform the participant of the extent to which they may or may not be identifiable. If data is to be retained after the end of the project, you must give clear information about how and why this will happen.

10. Further information

Provide the contact details for yourself and your TEI supervisor for the potential participant to contact if they require further information and would like to take part. Refer the potential participant to the Scottish Episcopal Institute's Research Ethics Policy and tell them where this can be viewed.

Thank the potential participant for considering taking part.

Participants must be given a copy of the information sheet and a copy of the signed, dated consent form. The original signed consent form will be kept by the student.

Appendix 12: Research Participant Consent Form



Participant Identification Code:

Title of Project:

Student Name:

Supervisor Name:

Please read and sign:

(Additional information should be included as appropriate, for example 'I agree to the interview being audio recorded.)

I confirm that I have read and understand the information sheet about the above-named project and have had the opportunity to ask questions.

I understand that participation is voluntary and that I am free to withdraw at any time prior to the research project being written up, without giving a reason.

I agree to take part in this project.

Name of participant:

Date:

Signature:

Name of student:

Date:

Signature:

Participants will be given a copy of this signed, dated consent form.

The original signed consent form will be kept by the student.

Appendix 13: Residential Weekend Dates 2020-2023

Academic Year 2020/21

Orientation Week 23 August–29 August 2020

RWE 1 2-4 October 2020

RWE 2 4-6 December 2020

RWE 3 15-17 January 2021

RWE 4 19-21 March 2021

RWE 5 7-9 May 2021

Academic Year 2021/22

Orientation Week 29 August–4 September 2021

RWE 1 1-3 October 2021

RWE 2 3-5 December 2021

RWE 3 14-16 January 2022

RWE 4 11-13 March 2022

RWE 5 6-8 May 2022

Academic Year 2022/23

Orientation Week 28 August – 3 September 2022

RWE 1 30 September – 2 October 2022

RWE 2 2-4 December 2022

RWE 3 13-15 January 2023

RWE 4 10-12 March 2023

RWE 5 5-6 May 2023

Appendix 14: List of roles and Small Group membership 2020-2021

Student roles 2020-2021

Role	Student
Chapter Chair	Lesley Penny
Chapter Clerk	Louise Sanders
Student representative on Institute Council	Philip Schonken
Alternate Student representative on Institute Council	Godwin Chimara
IME 1-3 representative on Management Committee	Rachael Wright
IME 4-6 representative on Management Committee	Peter Woodifield
Student Librarian	Ross Jesmont
SEI representative on <i>Anglican Ordinands</i>	Lisa Curtice
Treasurer	Roberta Ritson
Cellarer	Rachael Wright
Eco-Congregation Student Representative	Pat Ellison

Small groups 2020-2021

Periscopes Responsible for worship at RWE 2 December 2020	Points Ablaze Responsible for worship at RWE 3 January 2021	Iona Responsible for worship at RWE 4 March 2021
Lesley Penny Lisa Curtice Ross Jesmont Pat Ellison Blayne Peacock	Rachael Wright Philip Schonken Louise Sanders Godwin Chimara Tony Clapham	Sandra Wright Roberta Ritson Claire Nicholson Tim Hatton Ferdinand von Prondzynski

Appendix 15: Use of Moodle

Each student will be sent a login username and password to access Moodle, SEI's Virtual Learning Environment, and the virtual space for all the resources you will need throughout your studies with SEI. Moodle is provided by MinTeam to all TEIs, but managed locally by each Administrator.

In Moodle you only see the modules you have been enrolled in, and information that pertains to you. Common material can be found on the Home page, where you will find a Module Overview block that leads you to your individual modules. Your previous modules and grades will be available to you across your years of study.

Assessments will be submitted to Moodle assignments in each of your modules. All assessments should be submitted as .doc or .docx word processed documents. A single document only can be submitted to any assignment component. Once submitted, each document will be run through the [plagiarism](#) software, Turnitin, marked using a rubric specific to the assessment type, moderated and marks will then be released to students individually. Your marks can be viewed in the assignment submission space and via **Grades** in any individual module, which includes a Grades Overview summarising all your grades with SEI through Common Awards. Marks in any one academic year are subject to approval at the SEI Board of Examiners in late July/early August of each year and then to the CA Overarching Board of Examiners. Marks go forward to the SEI Board of Examiners through reports generated within Moodle.

The Hub is provided by MinTeam for all TEI students. Single sign-on means you can click on The Hub link on the ribbon at the top of any page within Moodle to access searchable electronic resources added by Tutors across all TEIs, online books and journals.

Seminars will be held in **Zoom** or **BigBlueButton (BBB)**, web conferencing application, designed to enable teachers to engage and collaborate with their students online. To access these seminars you will require to use Chrome, Firefox or Safari as your internet browser [*the Microsoft browsers, Microsoft Edge and Internet Explorer, do not allow all features*]. Generally, MinTeam have asked that we recommend **Chrome** [Google Chrome] as your internet browser. Previous distance students have asked that those able to attend seminars in the GSO also share their webcams on an electronic device to ensure that all can be seen in BBB. Further etiquette in BBB Seminars is shown in Appendix 16, including the request that inline microphone headsets are worn by all to reduce audio feedback.

All students are required to attend Seminars, which will be recorded each week to allow you to revisit the content. In certain circumstances, where absence is unavoidable, the Principal may give permission for you to watch the recording during the following week. The Principal will ask the SEI Administrator to notify your Tutor if permission is granted.

As much of your study with SEI requires online access, your broadband link is essential to your studies. Where fibre broadband is available, you should find that your connection will work well for all that is required, including attending seminars online. However, please remember that it may be that a mobile signal surpasses broadband in some instances. Where a signal is poor on occasion, and is not improved by a mobile connection, please also remember that audio in seminars will be improved by no longer sharing your webcam. Tutors are aware that a student may cease to show their webcam during a session where audio is improved by doing so. If this becomes the case, Public Chat should be used if you wish to ask a question

Please refer to the **Moodle step by step guide** on the Moodle Home page in the first instance for detailed information and contact the SEI Administrator with questions or technical issues as required.

Copyright Licencing Agency (CLA) policy for scanned Library extracts

CLA require the following statement to appear as the front cover of all scanned copies of Library extracts made available to SEI students, reporting the availability of such resources on a module by module basis. E-books available via The Hub in Moodle are covered by a licence managed by Ministry Team for all Theological Educational Institutions (TEIs);

CLA statement:

Staff and students of the Scottish Episcopal Institute are reminded that copyright subsists in this extract and the work from which it was taken. This Digital Copy has been made under the terms of a CLA licence which allows you to:

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All copies (including electronic copies) shall include this Copyright Notice and shall be destroyed and/or deleted if and when required by Scottish Episcopal Institute.

Except as provided for by copyright law, no further copying, storage or distribution (including by email) is permitted without the consent of the copyright holder.

The author (which term includes artists and other visual creators) has moral rights in the work and neither staff nor students may cause, or permit, the distortion, mutilation or other modification of the work, or any other derogatory treatment of it, which would be prejudicial to the honour or reputation of the author.

Policy as regards use of SEI recordings

The recording of teaching is intended to provide a useful resource for students. SEI recognises that not all subjects, topics or activities are suitable for recording.

Recordings are only made available to the students taking the module for which the lecture was given.

The 'author' (tutor giving the lecture) has moral rights in the work, and students may not cause or permit the distortion or other modification of the work or any other treatment of it which would be prejudicial to the honour or reputation of the author.

Your Responsibilities

Recordings are for personal study use only. Recordings may not be copied, downloaded or passed on to anyone else by any means, except in the following circumstance: the sharing of transcriptions by students who have a disability and require reasonable adjustment.

Infringement of this principle is a disciplinary issue. Similarly unattributed use of lecture material in coursework falls under the regulations relating to good citation practice.

Availability

Recordings are usually made available within three working days after the end of the recording unless the lecturer requires additional time for editing/moderating. Recordings are made available to you through individual Moodle modules for the duration of the academic year.

Appendix 16: Etiquette for SEI Seminars with BigBlueButton (BBB)

From September 2018, SEI began to deliver modules onsite and online with Big Blue Button (BBB) as it became available via MinTeam through Moodle. See <https://bigbluebutton.org/> for more.

BBB bridges the gap between physical distances. It allows face-to-face gatherings via the internet, often initiating, maintaining and cementing personal relationships. Participants see each other's facial expressions and body language. With up-to-date equipment, participants are often more present to each other in a virtual classroom than they would be at the end of a table or in the back of a physical classroom. Online participation, then, is not a second-rate way of learning, but a particular way of involvement with its own strengths and weaknesses, as is onsite participation. All participants need to pay attention to one another and themselves vis-à-vis a commonly understood and agreed etiquette. Here follow some suggestions towards that etiquette, which apply whether the student is online or onsite.

Be present. The most important thing in any learning environment is the undivided attention of all participants (tutors and students) and a common protocol for participation. Each participant needs to prepare properly to engage with the other participants. Whether online or onsite, visual and auditory cues need to be agreed and accepted for online and onsite students, for example raising a hand or using the Public Chat facility in BBB to raise a question. It is the responsibility of the tutor to establish these protocols and to communicate them clearly to the students at the start of the module.

Be ready. All participants, especially tutors, must be ready long before the start of a session and logged into BBB at least five minutes before the session's starting time. All equipment must be set-up and tested prior to a session's start. Software must be installed, downloads completed and plug-ins disabled (as appropriate). Any chat, presentation or file-sharing facilities must be up and running. All video, audio and muting options must be fine-tuned and tested. Students and tutors onsite are expected to be settled five minutes prior to the session's start.

Be tidy. All participants must examine their own images as they appear on their webcams to filter what others see. All backgrounds must be free of clutter, busyness, sloppiness and glare. Likewise, each participant's site must be quiet and private. Students and tutors onsite are expected to mute any electronic devices and avoid clutter.

Be visible. Online participants must see and be seen, not just when speaking but when listening, a vital part of participation. Webcams should be at eye-level, as if in a face-to-face physical conversation. (A tip here is to put books under a monitor or laptop to attain the desired height.)

Be heard. All participants must be heard. Online participants, students and tutors, must wear a headset (to listen and to speak) to prevent audio feedback. Onsite participants may be required to do so by the tutor.

Be attentive. Participants must devote all their attention to the session for its duration. It is a matter of respect for others. Participants must not engage in other activities like reading email, Facebook

and Twitter. (It should be noted that participants are often able to see others' screen images in reflections cast by spectacles.) When things go wrong with the technical equipment, as they undoubtedly will, participants must continue to focus on the tutor and not on the disruption.

Be courteous. Social courtesies are vital. For example, participants must adopt standard meeting etiquette: starting with introductions, avoiding side conversations, guarding against interruptions of any sort (especially from electronic devices) and ensuring discretion when taking notes (either typing or writing).

Be clear. All participants must apply a two-second pause before speaking after another has spoken and completed a thought to compensate for broadband lag and to avoid speaking over others. Onsite students should be particularly attentive to online students in this regard.

Be charitable. 'For where two or three gather in my name, there am I with them' (Matthew 18.20). Ideally, each participant should be ever mindful of how to facilitate others' learning in a Christian community.

Mixed Mode Training Supplement

Any questions for clarification regarding this supplement should be submitted to the **Director of Mixed Mode Training, Rev Dr Richard Tiplady, at DMM@scotland.anglican.org**.

The following guidance relates to Mixed Mode placement activities and the following modules, which will be taken for credit by Mixed Mode students during this academic year:

- TMM2401 Mission and Evangelism (20 credits)
- TMM2437 Mission Entrepreneurship: Practice (10 credits)
- TMM3191 Leadership and Theology for Ministry and Mission (20 credits)

One additional placement-based module is taken during the year by Mixed Mode students:

- TMM2527 Reflective Practice in Context (Short) (10 credits)

The student placement will provide the context for this module. In every other respect, the guidance for the module provided in the Field Education handbook should be followed. The contents of this supplement do not apply to these modules.

Allocation of hours

The student will be expected to serve for 20-25 hours in mission and ministry each week in the placement. This is a guideline that should not be exceeded, but it is expected that there will be some variation therein from week to week. This is based on a normal pattern of 3 days in ministry each week, including Sundays. The specific days of service will be set out in the Working Agreement produced by the Mixed Mode Training Supervisor at the start of the academic year. Any extension beyond 3 days must be agreed in writing with the Director of Mixed Mode Training (but the total hours of service must remain within 20-25 hours a week). This time allocation includes all preparation time for ministry activities.

There are 1-2 days each week for class preparation and attendance, and for wider reading and study. In practice, this may extend to 3 days on occasion when assignment deadlines are due, but this should not be the norm. The Orientation Week is full-time and the split between placement and other SEI activities begins the week after that. Time spent at Residential Weekends are included in the class/academic study time allocation (i.e. the full period of time committed to ministry should be used, even during weeks before or after a Residential Weekend). There are no SEI classes in the weeks after Residential Weekends to take partial account of this.

Students are given 5 weeks (FTE) paid holiday per annum, plus public holidays or TOIL. Mixed Mode Training Supervisors are expected to include this in the Working Agreement. Mixed Mode students are exactly that, students in receipt of a bursary, and are neither employees nor clergy. The opportunity to develop good habits of service, rest and recovery in the early months and years of a placement will help the student to establish sustainable patterns of ministry practice in future.

It is possible that students will be expected to exceed their 20-25 hour weekly time commitment in placement over Christmas or during Holy Week. In these cases, any additional holiday granted after these times should be treated as Time Off in Lieu and not as part of the annual holiday allocation.

The student will complete a fortnightly calendar and submit it each fortnight to the Director of Mixed Mode Training and their Mixed Mode Training Supervisor. This calendar will show one week in retrospect and one week in prospect, i.e. plans for the coming week and activities undertaken during the previous week. The principle behind this is to establish the principle and practice that “you need to manage your diary, not let your diary manage you”. The diary should be saved with the following filename: YYMMDD calendar AB (where AB is replaced by the student’s own initials, and MMDD is the date of the Saturday in the middle of the fortnight to which the calendar relates).

As a general guideline, please note that one academic credit equates to 10 hours of ‘notional student effort’ (i.e. 100 hours for a 10-credit module; 200 hours for a 20-credit modules). For a placement module, each ‘10 hours’ should be broken down as follows:

- 5 hours of engagement with context, in activities directly related to the module learning outcomes. This includes preparation time for practice activities (but not pre-reading for class sessions or assignments).
- 1 hour of classroom time
- 4 hours of independent study time, including pre-reading for class sessions and preparation of assignments

In practice, time spent in placement over the year will far exceed the notional hours of engagement with context. The purpose of the placement modules is to give academic credit for the time spent and learning achieved in practice. The ‘hours of engagement’ total does, however, give a general guideline as to the number of hours that should be spent over the year where a specialist module is concerned (e.g. a total of at least 50 hours in ministry practice on the specific project related to the Mission Entrepreneurship:Practice module).

Working Agreement

A Working Agreement pro forma will be provided by the Director of Mixed Mode Training to each placement. The purpose of the working agreement is to ensure that the training and formational objectives of the Mixed Mode programme are fully supported by the student, the placement, and SEI. Activities undertaken by students should be agreed between the charge and SEI within Ministry Division guidelines. These will form an integral part of the training pathway with appropriate support and evaluation.

Activities within charges are a training placement and are not covered by a contract of employment. The student is provided with a maintenance grant paid through SEI, which is not subject to tax or National Insurance.

The following requirements and commitments should be noted.

The student

1. The student will be fully committed to all placement and training activities as agreed.
2. The student will submit a fortnightly timetable (one week in arrears, one week in advance) to the Director of Mixed Mode Training and the Mixed Mode Training Supervisor.

The placement

1. The placement will ensure that suitable welcome, induction and pastoral support is provided for the student.
2. The placement will ensure that regular meetings for pastoral supervision and theological reflection take place between the student and Mixed Mode Training Supervisor. These should be held at least monthly, and more frequently as appropriate. These meetings are different to those held for work planning purposes.
3. The placement will ensure that the student is able to attend all required classes and residential weekends arranged by SEI.
4. The Mixed Mode Training Supervisor will attend training sessions as arranged by SEI.
5. The Mixed Mode Training Supervisor will ensure that the Working Agreement is completed and signed by all parties.
6. The placement will ensure that suitable public liability insurance is in place to cover the student's activities in the placement.

SEI

1. The Director of Mixed Mode Training will meet (in person or by phone) with the student once each month for up to 90 minutes, in the role of Diocesan Advisor.
2. The Director of Mixed Mode Training will be available to meet (in person or by phone) with a Mixed Mode Training Supervisor once each quarter for up to 60 minutes if requested, to address any concerns or matters of forward planning that might be necessary.

Financial matters

1. Relocation costs to placement accommodation will be covered by the placement charge, with diocesan assistance if necessary.
2. The cost of an annual retreat will be covered by the student or placement charge. Applications can be made to the St James' Fund for this purpose. Please contact the SEI Principal for the appropriate application form.
3. Travel expenses and meeting costs for meetings between the Director of Mixed Mode Training, Mixed Mode Training Supervisors, and students will be covered by SEI.
4. Curacy robing grants may be advanced, if needed. Students should apply to their sponsoring diocese.

Review meetings

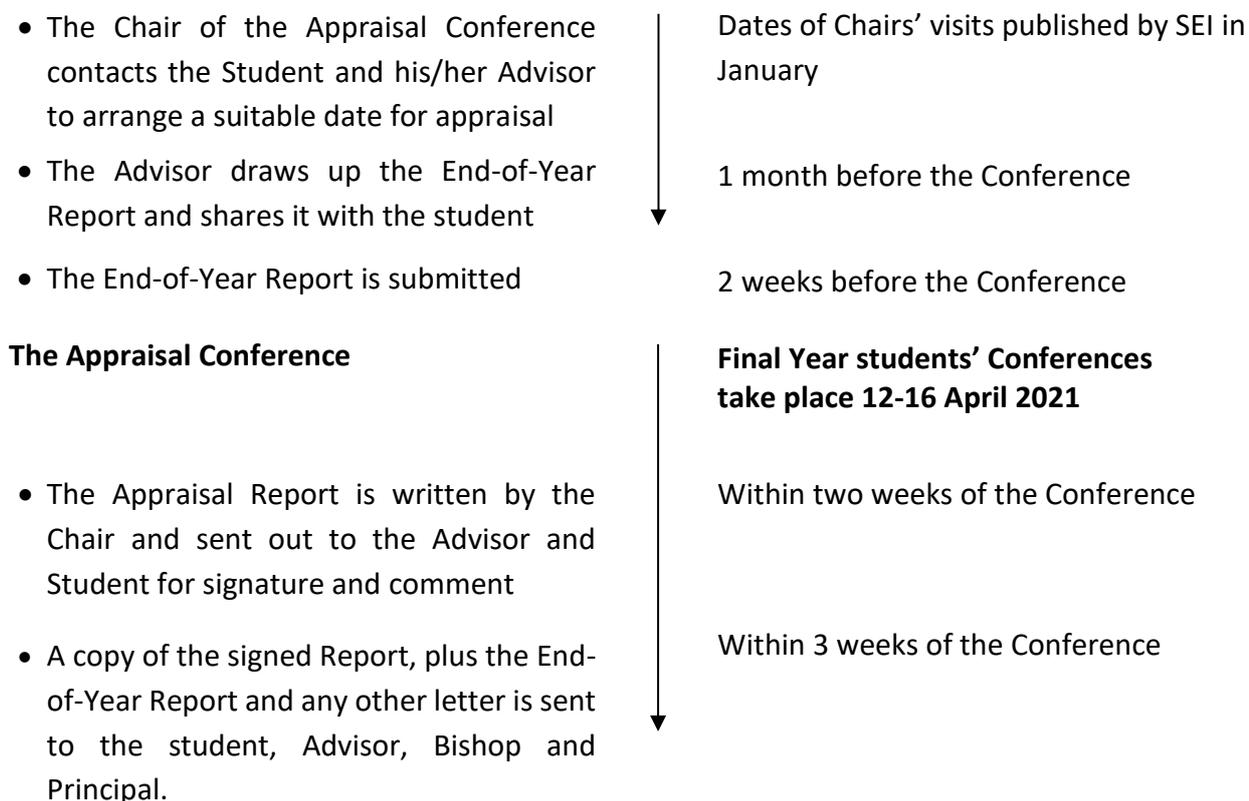
The Director of Mixed Mode Training will meet with students and supervisors on a one-to-one basis throughout the year. Group review meetings will also be scheduled from time to time.

Final Year Candidates Supplement

It is easy to get excited at the start of one's final year about Licensing or Ordination. It is only natural. Families and friends will do so too, with many questions. However it is important to focus on the year ahead because one remains in a process of formation. Moreover, Licensing or Ordination is conditional until the Appraisal Conference Report and the assent of one's Bishop. As Brother Roger of Taizé used to say, we ought to live in 'the dynamic of the provisional'.

Final Year Candidates will have their Appraisal Conferences in April 2021, as outlined below. This enables the Chair of the Conference to write the Appraisal Conference Report earlier than in the previous two years and send it to the relevant Bishop, so that the Bishop may read and consider its recommendations before a date for Licensing or Ordination at Michaelmas is set.

Final Year Candidates' Appraisal Process Timeline



The sponsoring Bishop, having been advised of SEI's recommendation by means of the Appraisal Conference Report, then meets with the student as soon as possible upon receipt of the Report, in order to discuss it and convey his/her response to what has been written. The Bishop need not accept SEI's recommendation, but given the evidence-based nature of the entire reporting procedure, is very unlikely so to do.

Ordinations normatively take place in the SEC across the Province during the weekend after Michaelmas.

The [process and timeline](#) for arranging curacies is as below. This applies to candidates for both stipendiary and self-supporting (NSM) ministry. Equally the same ‘rhythm of process’ should apply to candidates for Lay Readership.

DATE	TASK	BY WHOM?	NOTES
Spring of IME 2 year for ordinand	Curacy shaped in congregation: <ul style="list-style-type: none"> • Training Incumbent • Scope of Ministry • Finance • Housing 	Bishop / Rector / Congregation	Need commitment of all to support potential curacy
May of IME 2	Description of curacy offers finalised	Bishops	Bishops write descriptions of curacy offers to begin in the following September; circulated to other Bishops and SEI staff
IME 2 Appraisal Conference	Assessment of any special training needs of ordinand	Those present at IME 2 Appraisal Conference	
Summer of IME 2	Curacies potentially matched to ordinands	Principal of SEI	In consultation with SEI staff
End of IME 2	Preparation of ordinands for curacy process Families’ session at May RWE	Principal of SEI, Diocesan Adviser and resident Bishop at May RWE. SEI staff	Explanation of deployment expectations, obedience and sacrifice; outlining of theology degree progress if applicable; discussion of family needs and context
Late August/ September of IME	Curacy matching finalised	College of Bishops	PDO and Principal of SEI
Autumn of IME 3	Curacies offered to ‘Incumbent status’ ordinands mid-September (public disclosure)	Bishop and ordinand	Bishop informs candidate and IME 4-6 Officer in mid-September
Spring of IME 3	Curacies offered to ‘Assistant Clergy’ ordinands – end of March (public disclosure)	Bishop and ordinand	Bishop informs candidate and IME 4-6 Officer by end of March
May of IME 3 following Final Appraisal Conference	Ordination and Ordination retreat dates circulated	Bishop, Training Incumbent and ordinand	
Early summer IME 3	Draft Working Agreement drawn up	Bishop, Training Incumbent and ordinand	Includes start and end date of curacy
Late summer/autumn	Ordination Retreat	DDO, Bishop and ordinand	This is organized by the diocese. Robing grant disbursed

Training Incumbent and curate/Lay Reader-to-be are encouraged to start to meet in the summer preceding the latter's ordination/licensing to have the kind of conversation that allows a draft Working Agreement to be shaped up. See IME 4-6 Handbook Appendix 3.ii

Working Agreements are not legally binding documents but rather a means of ensuring that Curate and Training Incumbent have discussed, understood and accepted the expectations of the training post. In summary they should include reference to:

- the expectations of the role
- the process of supervision
- shared habits of prayer
- the Curate's ongoing studies
- healthy and sustainable work patterns
- opportunities for learning
- support mechanisms beyond the congregation

Healthy and sustainable patterns of prayer, work, study and leisure must be developed from the earliest stages of ministry for all Curates; the Working Agreement helps to set these in place and is thus a requirement from the very beginning of the curacy. See also [Canon 17.1](#)

It is vitally important that time is allocated each week for the Curate's further studies; some will be continuing their academic studies through SEI leading to a BA (Hons) in Theology, Ministry and Mission via Common Awards/Durham University, or perhaps the MA degree. Others will be pursuing awards or auditing courses through different academic providers. Time allotted for such studies should amount to no less than 15% of ministerial time each week, the equivalent in a f/t post of one day per week. Please note that the College of Bishops has agreed that any person being ordained in the SEC at any point from and including Michaelmas 2016 must have a degree in theology before being eligible for appointment to an incumbency.

All Curates, whether stipendiary or self-supporting, should have their expenses of work covered by the charge. This should include the cost of attending required diocesan events and training sessions. The Training Incumbent should ensure that the Curate is aware of how out-of-pocket expenses are handled in the charge, and should check periodically that expenses are being submitted and reimbursed properly, and that proper records are being kept.

The Working Agreement should be shaped in draft form in the first instance and then 'test driven' for the first month of the curacy; a final version should be completed by the end of the October following ordination to the diaconate. The Vestry representative's signature is a sign of the charge's agreement to pay the Curate's expenses, and more importantly signifies the commitment of the whole congregation to the pastoral support and ministerial formation of the Curate, including the release of the Curate in order to benefit from the diocesan IME 4-6 programme. A copy should then be sent to the IME 4-6 Co-ordinator as listed below, who will forward the agreement to the diocesan Bishop for final agreement. The IME 4-6 Co-ordinators, one of whom will be present during Orientation Week 2020 to introduce herself or himself to you, are as follows:

Central Belt: Revd David Paton-Williams - d.patonwilliams@gmail.com

Dioceses of Brechin/St Andrews, Dunkeld and Dunblane: Revd Peter Mead - pete.mead@sky.com

North: Very Revd Sarah Murray - revsarahmurray@gmail.com

Self-supporting (non-stipendiary) curates should ideally serve their diaconal year and a period following their priesting in a setting other than the church in which it is intended they eventually settle. This allows for a transition into ordained ministry in a context in which they are less known and where they gain a wider experience of ordained roles. This is harder to implement in remote rural areas.

Lay Readers also benefit from serving in neighbouring charges periodically in their new roles, thus developing and extending their skills in leading worship and preaching, in leading small groups and supporting discipleship. Discussion of where a Lay Reader will serve his/her initial ministry takes place between the Bishop of the sponsoring Diocese and the candidate, ideally in the autumn of IME3, in parallel with the ordinands' process.

Retreats

It is customary – and highly advisable – to go on a three- or four-day preached retreat prior to Licensing or Ordination. Ideally, this retreat runs right up to the time of the service itself, though that is not always feasible nowadays. The retreat will be organised by the candidate's diocese; each diocese has different funding arrangements in place. In the case of ordinands, one's Bishop will be present for all or part of that retreat and will offer his 'Bishop's Charge' during the time apart. It may be that in any one year, cross-diocesan ordination retreats will be organised. However if you need to make your own arrangements, an up-to-date list of venues is to be found in the SEC Directory published annually.

Ember Cards and Prayer Cards

SEI produces Ember Cards at Michaelmas listing those to be Ordained and another listing those to be Licensed as Lay Readers; these are to invite people to pray for the candidates. However candidates may also wish to send out their own Prayer Cards before the service inviting people to attend the service and asking the prayers of family, friends and congregational members.

Nomenclature

Curates in the Scottish Episcopal Church (as indeed elsewhere) are known as 'Assistant Curates'. They are a Deacon or priest 'appointed to assist the Incumbent', the one who (with the Bishop) has the 'cure of souls' in that place. 'Cure' means 'care'. The Bishop has the universal cure of souls in a diocese but, subject to this, the Incumbent has the exclusive 'cure of souls' within the charge. See [Canon 14](#)

At the successful conclusion of training, an ordinand is made deacon to serve in a specific charge, usually for a three-year appointment. He or she cannot, in fact, be made deacon without the promise of a post in a charge, and is said to 'serve his/her Title' there.

Useful information:

[Guidelines for the professional conduct of the clergy](#)

[Clergy Appointments and Conduct and Clergy and Lay Employment Vestry resources](#)

Ending well and beginning well

The transition from SEI to curacy or Lay Reader ministry is a significant one. Candidates – not to mention their families/friends - are bound to feel a little disorientated as they navigate the transition. As well as looking in depth at these issues as part of the Skillful Shepherds series of lectures, SEI staff (including Diocesan Advisors) will spend time in the final year reflecting on this; with each candidate separately, and with the candidate and his/her family if appropriate. If an ordinand is moving to a curacy some distance away from her or his current home, she or he may find the current Spiritual Director is too far away to see regularly. In such cases, the Principal will be happy to be of some assistance in helping to find a new Spiritual Director.

The Charge in which a curate will serve his or her Title, or in which the new Lay Reader will undertake ministry, has been carefully chosen as a safe and affirming environment in which supervised development and engagement with a breadth of ministry and mission may take place. The key person within this experience is the Training Incumbent (see Section 1) who will meet with the curate/Lay Reader regularly for supervision and reflection as well as for administrative tasks. A Working Agreement must be drawn up as soon as possible to detail practicalities such as days off, study time, annual leave and retreats; in the course of that exercise it should be possible to explore the hopes and expectations both parties have for the coming years. The resulting documentation describing ministerial outcomes should be provided for the curate/Reader, training incumbent and Vestry.

IME 4-6 is a three-year period of intentional continuing formation and training to support the transition into public ministry. Outcomes for IME 4-6 have been developed by SEI in conjunction with the PDO, and describe not only ministerial targets but also the evidence for these, suggesting where such evidence might be found. These grids will be a useful starting point for annual reporting.

By the end of IME 4-6, a newly or ordained or licensed minister should have established the following:

- a pattern of prayer which will sustain both ministry and person
- a pattern of reading, theological reflection and writing related to and supporting ministerial roles
- a developed range of ministerial skills (pastoral, preaching, leadership etc.)
- a sustainable pattern of work, rest, days off, family time
- an appropriate network of support (spiritual direction, mentoring etc.)
- a good understanding of the full scope (breadth) of their particular ministry
- a good understanding of the mission and ministry priorities of the Province and the Diocese in which one serves

This developmental journey is aided by

- An effective Training Incumbent, a person who prays with the curate or Lay Reader and meets with him or her for staff meetings, planning and times of theological reflection on ministerial experience. The training incumbent will be a skilled reflector, able to support the curate or Lay Reader whatever one's learning preferences. In their habits and patterns of ministry, the training incumbent will be a good role model.

- A supportive training Charge offering a diversity of experience; key lay people, including the Vestry, who will understand the purpose of the first three years. The Charge will be pleased to make the required financial contribution to the costs of the training (stipend, house, expenses, etc.), understanding this to be part of their mission to the wider church. The general ministry offered from the Charge will be sufficient to meet most of the required ministerial training outcomes. The Charge will understand that as the Province (and the Diocese in some cases) invests financially in the person in training, some of the ministry will of necessity be offered elsewhere. The Charge will understand that time is needed for reading, reflection and study. The Charge will be supportive of time taken for prayer and retreats.
- Housing appropriate to the needs of a stipendiary curate related to work and family.
- A formal and well-organised IME 4-6 programme. This will comprise two elements:
 - (i) An agreed programme of theological learning related to ministry. This could be working towards a BA or MA in Common Awards, an MTh or PhD in a Scottish University, or a scheme of reading and writing. Every newly ordained or licensed minister should be doing some further theological education. SEI's Director of Studies can help you discern what would be most helpful. Curates and probationer Lay Readers are also encouraged to write articles or reviews for the SEI Journal, or to contribute book reviews and the like to other learned Journals. The Common Awards rubrics for writing book reviews (encountered in the Level 5 Reflective Practice in Context: Long) module are a helpful tool in the latter regard.
 - (ii) Regular meetings of the newly ordained together. The purpose of these meetings, led by the IME 4-6 Co-ordinators listed above, is to provide a space for ongoing learning and theological reflection on experience. The IME 4-6 programme – an iterative three-year curriculum - focuses on continued formation through four broad areas; leadership; mission; worship and pastoralia; and personal growth and spirituality. It revisits some aspects of IME 1-3 from the perspective of new and deeper ministerial experience; sets experience and skills that are being developed in the Charge within the wider and more varied perspectives available in a group; and covers new aspects of training and formation.

Vestments

Authorised ministers receive a robing grant of £500 from their Dioceses - given after their final Appraisal Conference report and meeting with the Bishop - to assist them in purchasing vestments and clerical wear. One's Training Incumbent will advise which vestments are required for the charge in which one serves, and the Bishop's Chaplain will be in touch to provide details of the vestments for Ordination or Licensing.

Ordinands may have purchased a cassock-alb (or an alb and a cassock) when they began training. Lay Reader candidates may have purchased 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. The tippet should be undecorated.

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.

Please refer to the **Additional Notes on Worship at SEI** in the IME 1-3 Handbook above for more information about **Vestments**.

Clerical Outfitters

- J. and M. Sewing Service, 1 Charlotte Square, Newcastle upon Tyne NE1 4XF
<https://www.jandmsewing.com/index.php?route=common/home>
- Butler and Butler Fair Trade clergy shirts
<https://www.fairtradeclergyshirts.co.uk/>
- Hayes and Finch <http://www.hfltd.com/category/gents-vestments/>
- Cross Designs Tailor-made Ecclesiastical Vestments and Clerical Wear
<http://www.crossdesignsltd.com/>
- Watts and Co. London <http://www.wattsandco.com/>
- Kevin Mayhew Clerical Wear <http://www.kevinmayhew.com/church/clerical-wear.html>

Readers' robes



J. WIPPELL & Co LTD
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Readers' robes for men and women including cassocks, surplices and scarves are now available to order online. Full details, including styles, sizing and colour charts, can be found under *Reader's Wear*. You can download our catalogue and ordering online is secure and easy.

For our latest campaigns, offers and news visit:
www.wipPELL.com

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Exeter 88 Buller Road, EX4 1DQ Tel: 01392 254234
London 11 Tulton Street, SW1P 3QB Tel: 020 7222 4528
Manchester 9-21 Princess Street, M2 4DN Tel: 0161 834 7967
Email: info@wipPELL.com

Order your Reader's Robes now from www.wipPELL.com

The advertisement features a photograph of a woman and a man standing side-by-side, both wearing white cassocks with blue surplices and blue scarves. They are positioned in front of a dark background with a faint, ornate architectural detail.

The Clergy Support Trust (formerly Sons & Friends of the Clergy)



Clergy Support Trust

Love books?
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The Clergy Support Trust eBook library is available free to Anglican ordinands and curates-in-training (IME2). The library is provided in partnership with SPCK, and includes over 1,000 eBooks from the SPCK & IVP libraries, with more being added each month. The eBooks can be accessed via the [website](https://www.clergysupport.org.uk/library) and also dedicated apps from the [Google Play](#) and [Apple](#) app stores. For studying purposes, when using a book there is a button at the top with a box and quotes that provides a citation which can be copied with one click.

Links:

- New Signups: <https://www.clergysupport.org.uk/library>
- Renewals: [This form](#) (these may take a few days to process)

Codes – please contact the SEI Administrator for the codes: institute@scotland.anglican.org

Ordinand Health Grants through Clergy Support Trust



Clergy Support Trust

Ordinand Health Grants

Assistive technologies
Household adaptations
Mobility aids and equipment
Occupational therapy assessments
Traumatic events
Diagnostic tests
Bereavement
Therapies

If you are an Anglican ordinand and you or a member of your family is living with a temporary or long-term health condition (physical or mental), we may be able to help.

Contact our grants team for confidential support
Email grants@clergysupport.org.uk Call 0800 389 5192

www.clergysupport.org.uk/health-grants-ordinands

Clergy Support Trust (formerly Sons & Friends of the Clergy), supports Anglican clergy and their families in times of need from curacy through retirement primarily through grants, including: [financial support](#); [emergency](#); [health](#); [wellbeing](#) and [debt support](#). There is a quick [eligibility checker](#) on our site where people can apply directly for support, which is completely independent and confidential.

Covenant of Understanding

A reminder of the *Covenant of Understanding* signed by incumbent-status ordinands at the start of their IME 1-3 formation.

COVENANT OF UNDERSTANDING BETWEEN SEI AND INCUMBENT-STATUS STUDENTS



As you enter the Scottish Episcopal Institute to train for ordained ministry, SEI pledges to care for your wellbeing at all times as best we may, by

- praying for you and helping you to achieve your potential under God
- offering you a three-year comprehensive Initial Ministerial Education
- being transparent about our expectations of you
- producing advance residential dates from the outset for the three years of your formation
- creating schedules which take cognisance of the need for down-time during and after residential events
- being inclusive in our language and our policies
- welcoming and respecting the wide range of church traditions represented in the SEI community, and drawing on those contributions to shape our worshipping life together
- welcoming family members to three Residential Weekend Sundays each year, and seeking to integrate them as much as possible at other times; supporting spouses as they work out the implications of their partners' call to ordained ministry.
- inviting candidates to outline their family circumstances prior to any recommendations being made by SEI in the process of curacy discernment.

SEI asks you in turn to indicate that you understand that

- a recommendation for ministerial training is just that, and that IME 1-3 is an ongoing process of discernment which may or may not end in ordination
- openness of mind towards, and committed engagement with, the formational studies are expected throughout training
- if recommended for ordination by your bishop following your Final Appraisal Conference, that is a recommendation for service in the Church as a whole; you will therefore be expected to be ready to serve your Title anywhere in the Province, not necessarily in your Diocese of origin
- there might not be a stipendiary (fulltime or part-time) incumbency on completion of your curacy
- as a stipendiary curate and incumbent, you will be required to live in a provided house, unless exempted from doing so for sufficient reason approved by the Bishop, or if there be no house provided, in some place approved by the Bishop

Before signing this, we ask you to discuss this Covenant of Understanding with your spouse and family if applicable.

Recommended book list

Books about various aspects of public representative ministry

Being a Curate: Stories of what it's really like. Jonathon Ross-McNairn (SPCK 2014)

Curacies and How to Survive Them Matthew Caminer. Martyn Percy and Beaumont Stevenson (SPCK 2015)

The Curate's Guide: From calling to first parish John Witcombe (Church House Publishing 2012)

Managing Clergy Lives. Obedience, sacrifice, intimacy Nigel Peyton and Caroline Gatrell (Bloomsbury 2013)

Here I Am: Reflections on the Ordained Life. Richard Giles (Canterbury 2006)

What They Don't Teach You in Theological College: A Practical Guide to Life in the Ministry Malcolm Grundy (Canterbury 2000)

The Vicar's Guide: Life and Ministry in the Parish. David Ison (Church House Publishing 2005)

The Parish Survival Guide Martin Dudley and Virginia Rounding (SPCK 2004)

What Clergy Do: Especially When It Looks Like Nothing. Emma Percy (SPCK 2014)

Reader Ministry Explored. Cathy Rowling (SPCK 2009)

Bridging the Gap: Reader Ministry Today. Gordon W. Kuhrt (Church House Publishing 2012)

Instruments of Christ's Love. The Ministry of Readers Phillip Tovey, Sally Buck and Gareth Dodds (SCM 2016)

A Guide to Ministry Self-Care Richard Olson et al (Alban Institute 2018)

Public People, Private Lives. Tackling stress in clergy families Jean and Chris Burton (Continuum 2009)

Living as a Clergy Spouse : Grove Booklet P158 Matthew Caminer (Grove 2019)

Between Two Worlds. Understanding and managing clergy stress Andrew Irvine (Mowbray 1997)

Self-Supporting Ministry. A practical guide (John Lees SPCK 2018)

Bivocational: Returning to the roots of ministry Mark Edington (Church Publishing 2018)

The Field Education Supplement

This Handbook contains everything you need to know about engagement in and assessment of Field Education experience in 2020-21. However if you have any further questions, please do not hesitate to get in touch. It is far better to ask before embarking upon the experience or the writing up of the same.

Anne Tomlinson, Field Education Tutor
principal@scotland.anglican.org

Introduction to the Field Education Supplement

The rationale

The purpose of SEI is to form lay and ordained leaders who serve and advance God's mission in the world today, believing that God continues to be revealed in diverse social, cultural, and historical contexts.

Supervised Field Education responds to this purpose statement, and to this belief in contextual and ongoing revelation, by providing students with a variety of challenging contexts across Scotland within which to explore vocational identity, professional understanding and competence, and by offering them opportunities to experience of a range of churchmanships and styles of ministerial leadership. These opportunities enable students to engage with ministerial practice, and to make connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

Such committed participation in context-based ministry is linked to disciplined and prayerful theological reflection; theological reflection leverages the experiences of students in order to form them as ministers. Formation in ministry undoubtedly involves developing ministerial competence - but it also has to do with *meaning-making*. Students engaged in the Field Education component of the SEI programme learn to minister authentically and faithfully by learning to make sense of themselves and their experiences. The practice of theological reflection creates the space for meaning-making that forms thoughtful and competent ministers who minister with integrity and faithfulness.

Field Education thus forms a central component of the SEI programme of study. All students, regardless of academic pathway – part-time, full-time, mixed mode - undertake a period of Field Education every year. For that reason the associated Theological Reflection modules are taught at Residential Weekends. In this coming year three groups will be taught: one at Level 4 entitled *Foundations for Reflective Practice in Context (Short)* (TMM1447) conducted in a non-congregational (generally workplace) setting, and the other two at Level 5: a short one (TMM 2527) in a charge, chaplaincy or mission agency setting, and a year-long placement experience in a congregation for those in their final year (TMM2531) focussing upon pastoral leadership.

The three Reflective Practice modules which SEI offers are taken in sequence so that students gain skills in reflection incrementally, building on what they have learned in the previous year in each

subsequent placement. The first year's placement might be characterised as one in which the student learns 'to see clearly'; the second deepens the student's analytical skills and develops writing methods in theological reflection; the third takes the form of a much longer engagement with context and more independent study whereby students take responsibility for identifying key aspects, encounters and themes out of which to develop work for portfolio-style assessment. It also focuses upon the skills of pastoral care to a much larger extent than the former two. Throughout all three, however, the hope is that the student is learning to integrate the knowledge gained from the classic disciplines of theological study with the experiential knowledge gained on placement.

The Personnel

In all three years of the course, three people are involved in the setting up and delivery of students' placements:

- **the Diocesan Advisor**
- **the Placement Supervisor**
- **the Field Education Tutor**

All placements are organised by the **Field Education Tutor**, that is the Principal. It is she who writes to the chosen Placement Supervisor and requests that the placement might go ahead; likewise it is she who thanks the Supervisor at the end. All paperwork is copied to her and she passes the Placement Report on to the subsequent year's Supervisor to ensure continuity of process.

The student meets with his/her **Diocesan Advisor** (the person who has direct pastoral and formational oversight of the student throughout his or her studies) at the earliest opportunity in each academic year to discuss the kind of placement required, using the process of discernment outlined in 'Mechanics of Field Education placements'. During the period of the placement, s/he is supervised by the '**Placement Supervisor**' who is the person detailed to oversee the work undertaken in the chosen context. That person plays no part in the written assignment work, but is responsible for contributing to the *formative* assessment procedures.

The student, Diocesan Advisor and Placement Supervisor meet at the beginning and the end of the placement to draft the Placement Agreement and discuss the Placement Report respectively. A mid-way consultation may take place during the placement between Diocesan Advisor, Placement Supervisor and candidate if any party feels that this would be beneficial. It is sometimes helpful to schedule such a meeting provisionally at the outset.

Reflective Practice modules: module learning outcomes and assignment titles

Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447)

Module Credit Value: 10

Aims:

- To enable students to encounter non-ecclesial and/or ecclesial contexts within which to explore their own developing ministerial and/or professional practice and the wider mission of God.
- To introduce methods of theological reflection which apply insights from, and the ability to integrate, other fields of theological and non-theological study to the analysis of contexts.
- To provide an opportunity to demonstrate self-awareness in a given setting and role, learning to pay deep attention to others, and to their own impact upon others.
- To enable students to become increasingly open to the work of the Holy Spirit in their lives and the lives of others.
- To enable students to begin to explore ways in which their gifts can be offered within a specific context.

Content:

This module involves a partnership between SEI and 'the placement context', namely a **work/mission-based context**. The placement experience enables students to encounter, and work effectively within, such a setting. It provides an introduction to skills in understanding and analysing context, and integrating theological enquiry with pastoral/ministerial/professional practice. It demands of students attentiveness to their own assumptions and biases. On-site staff will provide supervision. Supervisors will report in writing on a student's participation in the placement.

Placement or work-based learning creates opportunity for deeper understanding of an unfamiliar setting in creative conversation with key themes from relevant disciplines, including biblical and doctrinal studies, missiology, sociology and anthropology (amongst many). Placements in work/mission-based learning contexts ensure that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner. This is complemented by five sessions at Residential Weekends learning the basics of reflective practice, as detailed on the following pages.

Residential Weekend	<p style="text-align: center;">Level 4 Foundations for Reflective Practice in Context (Short) TMM1447 10 credits Reading material will be posted on Moodle two weeks before the RWE</p>
RWE 1 October 02-04	<p>Saturday 03 October 09.00 – 10.50</p> <p>Session 1: ‘On learning to be wise’. Why engage in Reflective Practice and Field Education? How and why are they linked? Lecture</p> <p>Session 2: ‘Learning how to learn’. Introduction to the Pastoral Cycle. Examining learning preferences and pre-understandings. Group work</p> <p>Prior reading: ‘The role of theological reflection within Field Education’ Barbara Blodgett and Matthew Floding, <i>Reflective Practice; Formation and Supervision in Ministry</i> volume 34 (2014) 268-283. http://journals.sfu.ca/rpfs/index.php/rpfs/article/view/341</p> <p>‘Instincts, not ideas’. Short web article by Nathan Kirkpatrick <i>Faith and Leadership</i> Duke University (2015). https://www.faithandleadership.com/nathan-kirkpatrick-instincts-not-ideas</p>
RWE 2 December 04-06	<p>Saturday 5 December 19.00 - 21.50</p> <p>Session 3: ‘Trying our hand at theological reflection’. A worked example. Group work</p> <p>Session 4: ‘Methods of theological reflection 1: Critical Incident Analysis’. Introducing one method of doing theological reflection. Lecture</p> <p>Prior reading: ‘Some straw for bricks: a basic introduction to theological reflection’ 135-45 in Stephen Pattison and James Woodward (eds.) <i>The Blackwell Reader in Pastoral and Practical Theology</i>, Oxford (2000). ‘Theologically reflective practice: a key tool for contemporary ministry’ Neil Sims <i>Reflective Practice; Formation and Supervision in Ministry</i> volume 31 (2011) 166-176. http://journals.sfu.ca/rpfs/index.php/rpfs/article/view/114/113</p>
RWE 3 January 15-17	<p>Saturday 16 January 9.00 – 10.50</p> <p>Session 5: ‘Methods of theological reflection 2: Case Study method’. Introducing a second method of doing theological reflection. Lecture</p> <p>Session 6: ‘Case Study method 1’. A staff-led worked example Practice</p> <p>Prior reading: Northcott, M. ‘The Case Study method in theological education’ pages 59-65 in Willows, D and Swinton, J. eds. <i>Spiritual Dimensions of Pastoral Care: Practical Theology in a Multi-Disciplinary Context</i> (Jessica Kingsley 2009). ‘Pastoral action and theological reflection’ David Lyall, <i>Contact</i>, 100 (1989), 3-7.</p>
RWE 4 March 19-21	<p>Saturday 20 March 19.00 - 21.50</p> <p>Session 7: ‘Methods of theological reflection 3: O’Connell Killen’s Experience-Image-Insight method’ Introducing a third method of doing theological reflection Lecture</p> <p>Session 8: ‘Case Study method 2’. Student-led worked examples Practice</p> <p>Prior reading: ‘Pastoral and ecclesial imagination’ Craig Dykstra 41- 61 in <i>For Life Abundant; Practical Theology, Theological Education and Christian Ministry</i>, Dorothy Bass and Craig Dykstra (eds.) Eerdmans (2008).</p>

RWE 5 May 07-09	<p>Saturday 8 May 9.00 – 10.50</p> <p>Session 9: 'From reflection to response – or not just going round and round'. Lecture</p> <p>Session 10: 'Case Study method 3'. Student-led worked examples. Practice</p> <p>Prior reading: 'Practicing theology in the congregation', Dorothy Bass <i>Congregations Alban Institute Journal Winter (2004)</i></p> <p>https://alban.org/archive/practicing-theology-in-the-congregation/</p> <p>'Theological reflection and Christian practices', Kathryn Tanner 228-242 in <i>Practicing Theology</i> Miroslav Volf and Dorothy Bass (eds.) Eerdmans (2002).</p>
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Learning Outcomes:

Subject Knowledge

- Describe competently at least one method of theological reflection and questions to which it gives rise.

Subject Skills

- Demonstrate the skills of observing, recording and analysing the given context and evaluating their findings – and the questions to which they give rise – in the light of one or more theological disciplines.
- Reflect on their own performance and experience in the given context, drawing on various relevant disciplines, and communicating their findings accurately and reliably.

Key Skills

- Carry out a guided task that involves: independent inquiry; management of time and resources, working collaboratively with others, meeting deadlines, evaluating the task and learning from it.
- Recognise key issues in their own personal and professional development.

Teaching methods

Lectures at RWEs provide content, a conceptual framework and a survey of methodological approaches to reflective practice that enable students to locate their learning in a wider context, to make connections with other disciplines, and to evaluate and apply their learning to different contexts.

Seminars at RWEs offer students an opportunity to present, evaluate and apply their knowledge to specific contexts, and to engage with teaching staff and peers in debate and reflection. These will include *small group learning*, a methodology which enables participants to articulate their knowledge and understanding effectively, and in a way that is relevant to their peers.

Discussions with the Placement Supervisor and Diocesan Advisor enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they are acquiring.

Time allocation 100 hours

Lectures/Seminars at RWEs 5 x 2 hours = 10 hours

Work-based learning in situ = **50 hours**

Preparation = 40 hours

Assessment

1. Formative Assessment

Regular reflective practice sessions will take place between the student and his/her Placement Supervisor as the placement unfolds; the latter will comment upon these in their Placement Report which is tabled as part of the student's annual Appraisal Conference.

2. Summative Assessment

100% Written theological reflection of 2,500 words

The outline of how to go about writing a 'written theological reflection assignment' is found [here](#). **Please read that.** In essence, what you are being asked to do is to take a 'critical incident' with which you were involved/which you observed while on placement, or a specific issue current in that ministerial/missional/work-based setting, and engage in theological reflection upon it. The content of this piece of work will therefore contain:

- description and analysis of experience
- theological exploration through engagement with biblical and theological sources
- a creative 'conversation' or correlation between these
- some reflections about the implications of the learning that has taken place as a result.

The exact order, shape and way in which these elements are incorporated into a theological reflection will depend on the chosen method of theological reflection – and it is those methodologies which we shall be studying at the five RWEs.

The assignment is to be submitted on 24.05.21

Indicative reading list

Key text: Ballard, P. and Pritchard, J., *Practical Theology in Action: Christian Thinking in the Service of Church and Society* (2nd ed.; London: SPCK, 2006) multiple copies available

- | | |
|---|---|
| Green, L. | <i>Let's Do Theology: Resources for Contextual Theology</i> (Mowbray, 2009) |
| Killen, O'C. P.
and De Beer, J | <i>The Art of Theological Reflection</i> (New York: Crossroad 1994) |
| Kinast, R., | <i>Making Faith-Sense: Theological Reflection in Everyday Life</i> (Collegeville, 1999) |
| Kinast, R., | <i>What Are They Saying About Theological Reflection?</i> (Paulist Press, 2000) |
| Nash, S. and P | <i>Tools for Reflective Ministry</i> (London: SPCK, 2009) |
| Thompson, J.,
Thomson, R.
and Pattison, S., | SCM Study Guide to Theological Reflection (London: SCM Press, 2019)
Available on The Hub via Moodle |

Level 5 Reflective Practice in Context (Short) (TMM 2527)

Module Credit Value: 10

Aims:

- To enable students to encounter non-ecclesial and/or ecclesial contexts within which to articulate their own developing ministerial and/or professional practice and the wider mission of God.
- To explore methods of theological reflection as a creative process of identifying and analysing contexts and ministerial and/or professional practice.
- To provide an opportunity to demonstrate self-awareness in a given setting and role, learning to pay deep attention to others, and to their own impact upon others.
- To enable students to become increasingly open to the work of the Holy Spirit in their lives and the lives of others.
- To enable students to explore ways in which their gifts can be offered, including within a context of vocational leadership where appropriate.

Content:

This module involves a partnership between a student’s training institution and a given placement context which enables students to encounter, and work effectively within, such a setting and reflect creatively upon it. Supervision will be provided by a combination of on-site staff (Placement Supervisor) and SEI staff (Diocesan Advisor). It provides opportunity to enhance skills in understanding and analysing context, and integrating theological enquiry with pastoral/ministerial/professional practice. It draws upon the resources of Scripture and relevant Christian traditions in critical conversation with insights from other sources, including the social sciences. It demands of students attentiveness to their own assumptions and biases. Reflecting upon their placement, ministerial or work-based context, students will take responsibility for identifying key aspects, encounters and themes out of which to develop work for assessment.

Residential Weekend	Level 5 Reflective Practice in Context (Short) TMM2527 10 credits Reading material will be posted on Moodle two weeks before the RWE
RWE1 October 02-04	Saturday 3 October 19.00 - 21.50 Session 1: ‘Reorienting ourselves in the hermeneutical cycle, and beginning anew’ Added techniques for identifying and presenting experience: journaling and auto-ethnography Prior reading: ‘Theological reflection: method or mystique’ Elaine Graham, Heather Walton and Frances Ward in <i>Contact 146 Theological Reflection</i> (2005), 29-36 Walton, H. ‘Theology in the way we live now: a theo-poetics of life writing’ <i>Concilium 2017</i> (5) 13-24
RWE 2 December 04-06	Saturday 5 December 9.00 – 10.50 Session 2: ‘Techniques for deepening the understanding of the experience’ Moving from anecdote to analysis; ‘thick description’ and social analysis. Prior reading: ‘Theology in action: Praxis’ in <i>Theological Reflection: Methods</i> Elaine Graham, Heather Walton and Frances Ward SCM (2005), 170-199.

RWE 3 January 15-17	Saturday 16 January 19.00 - 21.50 Session 3: 'Techniques for engaging the Christian tradition' Using the Bible in theological reflection: typology, methods and pitfalls. Prior reading: 'The Bible in Theological reflection; indications from the history of scripture' Paul Ballard <i>Practical Theology</i> volume 4.1 (2011) 35-47 ' "Action is the Life of All": The Bible and Practical Theology', Christopher Rowland and Zoe Bennett <i>Contact 150 The Bible as Pastor</i> (2006) pps 8- 17															
RWE 4 March 19-21	Saturday 20 March 9.00 – 10.50 Session 4: 'Techniques for moving to action' Using the pastoral cycle 'for real' in congregations, and seeing it through to the end ... or rather the new beginning. Prior reading: 'Can the Pram Service help the Church to grow up?' Diane Westmoreland in <i>Contact 153. Pastoral Theology as Attention</i> (2007), 38-49. 'Theological action research in a parish' Chapter 10 in <i>Talking about God in Practice</i> Helen Cameron SCM (2010)															
RWE 5 May 07-09	Saturday 8 May 19.00 - 20.50 Session 5: 'Sharing our reflections'. <table border="0"> <thead> <tr> <th>Time</th> <th>Presenter</th> <th>Presenter</th> </tr> <tr> <th>Venue</th> <th>Conference Room</th> <th>Douglas Room</th> </tr> </thead> <tbody> <tr> <td>19.00 – 19.30</td> <td>Tim Hatton</td> <td>Ross Jesmont</td> </tr> <tr> <td>19.40 – 20.10</td> <td>Colin Page</td> <td>Roberta Ritson</td> </tr> <tr> <td>20.30 – 20.50</td> <td>Louise Sanders</td> <td>Rachael Wright</td> </tr> </tbody> </table> Choose one encounter/incident from your Journal and describe it to the group clearly and concisely. Extract the issue that is uppermost and interrogate it. Reflect theologically upon it. Show the group - in any way, not necessarily in words - how the learning is affecting your inner world. Conclude with thoughts and pointers for action that indicate new perspectives and/or actions for you in relation to your own discipleship and calling. This presentation will be included as an appendix to your Journal, and so will be assessed as part thereof.	Time	Presenter	Presenter	Venue	Conference Room	Douglas Room	19.00 – 19.30	Tim Hatton	Ross Jesmont	19.40 – 20.10	Colin Page	Roberta Ritson	20.30 – 20.50	Louise Sanders	Rachael Wright
Time	Presenter	Presenter														
Venue	Conference Room	Douglas Room														
19.00 – 19.30	Tim Hatton	Ross Jesmont														
19.40 – 20.10	Colin Page	Roberta Ritson														
20.30 – 20.50	Louise Sanders	Rachael Wright														

Learning Outcomes:

Subject Knowledge

- Compare and contrast methods of theological reflection.

Subject Skills [SSS 2, 3]

- Demonstrate competence in observing, recording and analysing the given context and evaluating their findings – and the questions to which they give rise – in the light of one or more theological disciplines.
- Engage in critical theological reflection in ways that show an ability to interpret the context experience, and the student's own role and performance within it, in the light of appropriate

biblical, theological and wider sources, communicating their findings effectively to a specialist audience.

- Exercise confident collaborative ministry within the context, working accountably to a supervisor, using supervisions to understand and improve their own ministerial practice and self-awareness.

Key Skills

- Take responsibility for a task that involves independent inquiry; the management of time, resources and use of IT; meeting deadlines, evaluating the task and learning from it.
- Plan their own personal and professional development.

Teaching methods:

Lectures provide content, a conceptual framework and a survey of approaches within a subject area that enable students to locate their learning in a wider context, to make connections with other disciplines, and to evaluate and apply their learning to different contexts.

Seminars offer students an opportunity to present, evaluate and apply their knowledge to specific contexts, and to engage with teaching staff and peers in debate and reflection.

Small group learning creates an environment where students learn to articulate their knowledge and understanding effectively and in a way that is relevant to the group and its context.

Supervisions with the Placement Supervisor enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired. Placements and/or work-based learning ensures that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

Time allocation 100 hours

Seminars at RWEs 2 x 5 hours = 10 hours

Work-based learning in situ = **50 hours including supervision**

Preparation = 40 hours

Assessment:

Formative Assessment

Ongoing supervision discussions will provide feedback and direction for students on placement, written up in the Placement Supervisor's Report and the Diocesan Advisor's End-of-Year Report.

Summative Assessment

Component 1: 40% Placement Report (1,000 words)

Component 2: 60% Reflective Learning Journal (1,500 words)

The outline of how to go about writing these two pieces of work are found [here](#). **Please consult these rubrics.** In essence, what you are being asked to do is to:

Component 1: write a succinct account of the setting/context, salient observations, key learning points and issues for reflection.

Component 2: compile your reflective responses to the experience of the placement, written as the placement unfolds, using a range of genres of writing and recording.

The assignment is to be submitted on 24.05.21

Indicative reading list

Key text: Walton, H., *Writing Methods in Theological Reflection* (SCM Press, 2014)

Available on The Hub via Moodle

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|-----------------------------|---|--|
| Bennett, Z. and Rowland, C. | <i>In a Glass Darkly: The Bible, Reflection and Everyday Life</i> (SCM 2016) | Available on The Hub via Moodle |
| Cameron, Helen | <i>Talking about God in Practice. Theological Action Research and Practical Theology</i> (SCM 2010) | Available on The Hub via Moodle |
| Graham, E.L., | <i>Theological Reflection: Methods</i> (SCM Press, 2005) | Available on The Hub via Moodle |
| Walton, H., and Ward, F. | <i>Theological Reflection: Sources</i> (SCM Press, 2007) | Available on The Hub via Moodle |
| Leach, J., and Paterson, M. | <i>Pastoral Supervision: A Handbook</i> (SCM Press, 2010) | Available on The Hub via Moodle |
| Litchfield, K. | <i>Tend My Flock: Sustaining Good Practice in Pastoral Care</i> (Canterbury Press, 2006) | Available on The Hub via Moodle |
| Nash, S., and P. | <i>Tools for Reflective Ministry</i> (London: SPCK, 2009) | Available on The Hub via Moodle |
| Ward, F. | <i>Lifelong Learning: Theological Education and Supervision</i> (SCM Press, 2005) | |
| Walton, H. | <i>Not Eden. Spiritual Life Writing for this World</i> (SCM Press, 2015) | |

Level 5 Reflective Practice in Context (Long) (TMM2531)

Module Credit Value: 20

Aims:

- To enable students to encounter non-ecclesial and/or ecclesial contexts within which to articulate their own developing ministerial and/or professional practice and the wider mission of God.
- To explore methods of theological reflection as a creative process of identifying and analysing contexts and ministerial and/or professional practice.
- To provide an opportunity to demonstrate self-awareness in a given setting and role, learning to pay deep attention to others, and to their own impact upon others.
- To enable students to become increasingly open to the work of the Holy Spirit in their lives and the lives of others.
- To enable students to explore ways in which their gifts can be offered, including within a context of vocational leadership where appropriate.

Content:

This module involves a partnership between a student's training institution and a given placement, (which is always congregational in the case of the 100 hours 'Long' placement) which enables students to encounter, and work effectively within, such a setting and reflect creatively upon it. Supervision will be provided by a combination of on-site staff and relevant staff in the students' own training institution.

It provides opportunity to enhance skills in understanding and analysing context, and integrating theological enquiry with pastoral/ministerial/professional practice. It draws upon the resources of Scripture and relevant Christian traditions in critical conversation with insights from other sources, including the social sciences. It demands of student's attentiveness to their own assumptions and biases. Reflecting upon their placement, ministerial or work-based context, students will take responsibility for identifying key aspects, encounters and themes out of which to develop work for assessment.

Learning Outcomes:

Subject Knowledge

- Explain in detail methods of theological reflection.
- Give a detailed account of methods for reading and/or profiling a context.

Subject Skills

- Demonstrate competence in observing, recording and analysing the given context and evaluating their findings – and the questions to which they give rise – in the light of one or more theological disciplines.
- Engage in critical theological reflection in ways that show an ability to interpret the context experience, and the student's own role and performance within it, in the light of appropriate biblical, theological and wider sources, communicating their findings effectively.
- Exercise confident collaborative ministry within the context, working accountably to a supervisor, and make use of supervision to understand and improve their own ministerial practice and self-awareness.

Key Skills

- Take responsibility for a project that involves independent inquiry; the management of time, resources and use of IT; meeting deadlines, evaluating the project and learning from it.
- Plan their own personal and professional development.

Teaching Methods

Wednesday afternoon lectures provide content, a conceptual framework and a survey of approaches within a subject area that enable students to locate their learning in a wider context, to make connections with other disciplines, and to evaluate and apply their learning to different contexts.

Small group learning creates an environment where students learn to articulate their knowledge and understanding effectively and in a way that is relevant to the group and its context.

Supervisions with the Placement Supervisor enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired. Placements ensure that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

Supervision by the Field Ed Tutor offers students guidance and feedback on their independent learning and ensures the project/study is appropriately research-led and informed.

Date	Level 5 Reflective Practice in Context (Long) TMM2531 <i>8 's' words for skillful shepherding</i> WEDNESDAY EVENING SESSIONS AUTUMN 2020
09 Sept	Session 1 Skills covenant/contract , accountability, confidentiality Pre-reading: Litchfield, K., <i>Tend My Flock: Sustaining Good Practice in Pastoral Care</i> Canterbury Press 2006 Chapter 1
16 Sept	Session 2 Self-awareness status and servanthood; power and authority, vulnerability and boundaries Pre-reading: Kelly, E. <i>Personhood and Presence. Self as a Resource for Spiritual and Pastoral Care</i> Bloomsbury 2012 Chapter 9
23 Sept	Session 3 Supporting others (i) visiting and listening Pre-reading: Jacobs, M. <i>Swift to Hear. Facilitating Skills in Listening and Responding</i> SPCK 2000 Chapter 2
30 Sept	Session 4 Self-care appropriate dumping, ministerial review, personal relationships Pre-reading: Kelly, E. <i>Personhood and Presence. Self as a Resource for Spiritual and Pastoral Care</i> Bloomsbury 2012 Chapter 10

14 Oct	<p>Session 5 Supervision giving and receiving of supervision; curate/Reader – Supervising Incumbent relationship</p> <p>Pre-reading: Paterson, M. and Rose, J. <i>Enriching Ministry. Pastoral Supervision in Practice</i> SCM 2014 Chapter 13</p>
<p>RESIDENTIAL WEEKEND SESSIONS 2020-2021 Saturdays at Kinnoull 09.00-10.50</p>	
03 Oct	<p>Session 1 Safeguarding: Dr Daphne Audsley, creating safe church</p> <p>Pre-reading: <i>Anglican Communion Safe Church Commission Guidelines</i> ACC 2019</p>
05 Dec	<p>Session 2 Supporting others (ii): Revd Dr Marion Chatterley bereavement care and funerals</p> <p>Pre-reading: Litchfield, K., <i>Tend My Flock: Sustaining Good Practice in Pastoral Care</i> Canterbury Press 2006 Chapter 6</p>
16 Jan	<p>Session 3 Sharing our learning so far A presentation to the group on an aspect of pastoral care in the placement context – part of the assessed portfolio. This ‘Oral Presentation’ will be assessed using ‘Assessment Criteria for Oral Presentations i.e. without the need for a commentary. This is deliberately placed here to allow you to complete one part of your portfolio early.</p>
20 Mar	<p>Session 4 Social media: Mr Aidan Strange uses and abuses</p> <p>Practical session: no pre-reading</p>
8 May	<p>Session 5 Sacramental confession: Revd Dr Michael Hull giving and receiving of confession</p> <p>Pre-reading: <i>Go in Peace. The Art of Hearing Confession</i> Julia Gatta and Martin Smith Canterbury 2013 Chapter 1</p>

16 January	Gerard Room	Douglas Room
09.00 09.25	Lisa Curtice	Claire Nicholson
09.35 10.10	Lesley Penny	Sandra Wright
10.25 10.50	Philip Schonken Gerard Room	

Please note that because the Conference Room will be being used during those times, it will not be possible to use Power Point for this presentation – other means of illustration will be necessary.

Time allocation - 200 hours

Seminars: 10 x 2 hours: 20 hours

Work-based learning in situ: **100 hours** (including supervision and preparation for acts of public pastoral ministry)

Preparation of portfolio: 80

Assessment

Formative Assessment: Ongoing supervision discussions with Placement Supervisor and supervision of portfolio with Field Ed Tutor will provide feedback and direction for students on placement.

Summative Assessment: **This will comprise a Portfolio on the topic: 'The exercise of pastoral ministry in this place'**. The Field Ed Tutor will meet with students early in the academic year to clarify aims, objectives and methods. **Please email her to arrange this.**

Mode of assessment	Length	Weighting
Portfolio	max 7,000 words Word length does not include material in appendices	100%

The Portfolio is a structured collection of evidence and critical analysis produced over a period of time, designed to support and document learning and development towards the intended learning outcomes of a module. Portfolios comprise a number of components, and can include a range of media. In SEI, we are looking for a mixture of **three** of the following components: that is Group 4's assignment plus an assignment from two other groups.

GROUP 1	GROUP 2	GROUP 3	GROUP 4
<ul style="list-style-type: none">• Book review• Literature review	<ul style="list-style-type: none">• Practical skills assessment• Project• Resources for others	<ul style="list-style-type: none">• Written theological reflection• Placement report• Reflective journal	<p>Mandatory</p> <ul style="list-style-type: none">• Oral presentation <u>without</u> written commentary

See <https://www.dur.ac.uk/resources/common.awards/AssessmentGuidelines-All.pdf>

for a description of the Portfolio. **It is marked as a whole** but the individual pieces are reviewed against the particular criteria detailed on pages 1-51 of the above link. You may include – indeed are encouraged to include - a range of media (photographs, art work, video clips) in your pieces of work. A bibliography will be appropriate for at least some of the pieces of work (see the guidelines for the relevant methods of assessment).

The Portfolio is to be submitted on 29.03.21

It should contain the following:

1. **Cover sheet**
2. **List of contents**
3. **Table mapping contents to module learning outcomes.** All the learning outcomes of the module should be evidenced in the portfolio. The template on the next page will be available on Moodle for downloading
4. **Summative reflection** identifying key issues in your learning and development (minimum word count 500)
5. **Three pieces of work** – as described above - demonstrating attainment of the module learning outcomes

Examples of material for appendices:

- sermon/pastoral feedback forms
- survey results
- daily reflective learning journal entries
- verbatim accounts of anecdotal evidence
- survey results
- statistics

TIMING

You can begin the placement, if wished, in the late summer preceding your final year. The placement can run on to the end of the academic year if wished, but please note these dates:

FINAL YEAR APPRAISALS will be run between 12-17 April 2021

Easter is Sunday 04 April 2021

Therefore if your Placement Supervisor's Report is going to be available for the Appraisal Conference, **the End-of-Placement meeting and submission of the Supervisor's Placement Report need to have taken place by Palm Sunday 28.03.21** to avoid clashes with Holy Week, Easter and post-Easter breaks.

COMPONENT	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE
	Subject Knowledge Methods of theological reflection Methods for reading a context	Subject Skills 1 Competence in observing, recording and analysing the given context; evaluating findings and the questions which arise	Subject Skills 2 Critical theological reflection - ability to interpret the context experience - own role and performance therein - in the light of appropriate biblical, theological and wider sources	Subject Skills 3 Collaborative ministry within the context, working accountably to a supervisor; making use of supervision to understand and improve own self and ministerial practice	Key Skills Independent inquiry; the management of time, resources and use of IT; meeting deadlines, evaluating and learning from the project Own personal and professional development.
Book review					
Literature review					
Practical skills assessment					
Project					
Resources for others					
Written theological reflection					
Placement report					
Reflective journal					
Oral					

Indicative reading list

Key text: Litchfield, K., *Tend My Flock: Sustaining Good Practice in Pastoral Care* (Canterbury Press, 2006) Available on The Hub via Moodle

- Bennett, Z., Graham, E., Pattison, S. and Walton, H. *Invitation to Research in Practical Theology* (Routledge 2018)
- Cameron, H. and Duce, C. *Researching Practice in Ministry and Mission* (SCM 2013)
Available on The Hub via Moodle
- Kelly, E. *Personhood and Presence. Self as a Resource for Spiritual and Pastoral Care* (London: Bloomsbury 2012)
- Leach, J., and Paterson, M. *Pastoral Supervision: A Handbook* (SCM Press, 2010)
Available on The Hub via Moodle
- Lyll, D. *Counselling in the pastoral and spiritual context* (OUP, 1994)
Available on The Hub via Moodle
- Olson, R.P et al. *A Guide to Ministry Self-Care: Negotiating Today's Challenges with Resilience and Grace* (Rowman and Littlefield 2018)
- Paterson, M. and Rose, J. *Enriching Ministry. Pastoral Supervision in Practice* (SCM Press 2014)
- Savage, S., and Boyd-Macmillan, E. *The Human Face of Church* (Canterbury Press, 2007)
- Stoddart, E. *Advancing Practical Theology* (SCM 2014)
Available on The Hub via Moodle
- Swinton, J. and Mowat, H. *Practical Theology and Qualitative Research* (SCM 2006)
Available on The Hub via Moodle

Mechanics of Field Education Placements

Choosing a setting

In all three years Student and Diocesan Advisor meet (at the latest) early in the first term to discuss the kind of placement required. **'Level 4' and 'Level 5 short' placements** can take place at any point in the year (though the norm is between Epiphany and Pentecost) as long as

(i) the assignment is submitted by the date set in May

(ii) the 'on-site contact' takes place over a minimum of six weeks (occasional exceptions to this rule are made according to a student's particular job circumstances).

Shorter than that and the student only gains an unhelpful snapshot of the context. In the case of the **'Level 5 long' placement**, which requires 100 contact hours, the student is assigned to the context for the first two terms at least so that s/he can engage with the community therein over several seasons of the church's year and note the management of change over that time.

At this meeting, candidates and Diocesan Advisors should work through the following questions together:

- What is the candidate's previous experience in churches/sector ministries/helping agencies?
- What is the candidate's previous experience of the Christian tradition, in terms of churchmanship/denominations/ecumenism/liturgy/mission?
- What kinds of experience does the candidate lack in the range of locations (rural/suburban/city-centre/urban); ministry patterns (team ministry/linked charge/sole incumbency); social mix (ethnic groups/ professional/students/unemployed); age-groups (elderly/middle-aged/ young families/teenagers/children); ministering to those in need (chronic sick/disabled/mentally ill/bereaved)?
- What would the candidate find stretching? What lies outwith his/her comfort zone?

On the basis of this discussion, the candidate and the Diocesan Advisor try to identify what is required from the placement, in terms of:

- type of Church/Organisation
- Christian tradition
- locality
- type of congregation/ constituency
- type of ministry style (this may include exposure to role models of particular kinds)
- experience of mission and new forms of 'being the Church'

They try also to identify the kinds of experience sought from the placement:

Visiting	Teaching	Occasional Offices
Administration	Preaching	Ecumenical
Racial issues	Leading liturgy	Rural
Group management	Teamwork	UPA
Leadership	Social context	Age groups (specify)
	Social issues	

If there are any particular ministerial skills which the candidate needs to develop in the context of the placement (e.g. visiting the housebound, leading intercessions, assisting as a deacon at the Eucharist), these also should be identified.

The candidate and Diocesan Advisor then make a suggestion about the preferred location of the placement. The candidate shares this information by email with the Field Education Tutor. **They do not set up placements independently.**

The Field Education Tutor then contacts the church/agency selected and identifies an individual who will act as the Placement Supervisor. She emails a copy of this Handbook to the Supervisor. If the desired placement is not possible, the candidate, Field Education Tutor and Diocesan Advisor discuss things further and an alternative location is identified.

Setting up the Field Education experience

Once s/he has got the go-ahead from the Field Education Tutor, the candidate arranges a three-way meeting between him/herself, the Diocesan Advisor and the nominated Placement Supervisor. An agreement for the placement is made: this sets out the dates of the placement, and the expectations of the candidate. If the candidate/Diocesan Advisor has identified any specific practical skills which it is hoped can be developed in the placement, these should be stated in the agreement.

Candidates in their third year undertake a portfolio-based placement module. This requires the candidate to identify, in consultation with the Field Education Tutor, a project which will be the principal focus of the placement. The chosen Placement Supervisor needs to be in a position to offer supervision for this project.

At the conclusion of the placement, a final meeting between Diocesan Advisor, Placement Supervisor and candidate takes place. This allows for a discussion of the Supervisor's Placement Report and any outstanding issues that remain for any of the parties.

After this meeting, the Placement Supervisor emails the Report to the Field Education Tutor, student and Diocesan Advisor.

On receipt of the Placement Supervisor's report, the Field Education Tutor writes on behalf of SEI to thank the Placement Supervisor and check about any expenses incurred.

At the end of the academic year the candidate's overall progress in learning, including the placement, is reflected upon at an Appraisal Conference. Placement Supervisors are not required to attend candidates' end-of-year Appraisal Conferences, but may request to do so, or be requested to do so, with the approval of those concerned.

Minimum expectations of involvement in placements

Unlike the first (Level 4) placement which is largely observational - little, if any, engagement in ministerial/liturgical practice is expected – the Level 5 placements require much more ministerial engagement in the context. There are minimum requirements for ministerial/liturgical engagement which should be fulfilled during the second and third (Level 5 'short' and 'long') placements.

By the end of the course it is expected that a candidate for ordination will have:

1. preached three sermons in the context of a main act of worship on a Sunday and delivered a less formal Exposition of the Word (not including any preached at RWEs)
2. led prayers in public worship in a variety of styles
3. attended at least two Vestry meetings
4. explored the role of the ordained in pastoral ministry
5. been actively involved in all the Occasional Offices
6. led a group for discussion or study
7. been involved in a missional activity

It is expected that by the end of the course a candidate for Lay Reader ministry will have:

1. preached three sermons in the context of a main act of worship on a Sunday (not including any preached at RWEs)
2. led prayers in public worship in a variety of styles
3. participated in an act of worship involving communion from the Reserved Sacrament
4. explored the involvement of Lay Readers in pastoral ministry
5. led a group for discussion or study
6. led Mattins, Evensong or the Service of the Word.

It is stressed that these are minimum expectations. Candidates and their Diocesan Advisors should review these expectations prior to setting up the Level 5 placements.

Placement agreement (Level 4 and Level 5 short)

The Diocesan Advisor should complete this two-page form from notes taken at the initial meeting with the Placement Supervisor and the candidate, and email copies to the Field Education Tutor, Diocesan Advisor and candidate as soon as that has taken place. **The form is available for downloading in word on the SEI web site.**

Candidate's name:
Address:
Telephone/E-mail
Supervisor's name:
Address:
Telephone/E-mail:
Diocesan Advisor:
Address:
Telephone/E-mail
Field Education Tutor: Anne Tomlinson Address: General Synod Office, 21 Grosvenor Crescent Edinburgh EH12 5EE Telephone/E-mail direct line 0131 243 1349 principal@scotland.anglican.org
Dates for beginning and end of placement:
Name of Church/Organisation:
Date for end of placement meeting:
Date for submission of Supervisor's Report:
Candidate Assignment due date: 24.05.21

Detail the chief 'goals' and 'objectives' negotiated for this placement, and list the 'tasks' which the student hopes to engage in. (*'Goals' are summary statements of the major reasons a student has chosen a particular field education setting. An 'objective' is a specific desired experience which aims at measurable growth, and is achieved by means of specific 'tasks'.*)

What does she/he feel will be the greatest challenge?

To what is the candidate most looking forward in this placement?

What does she/he hope to give to and gain from the placement?

Placement agreement**LEVEL 5 LONG ONLY**

The Diocesan Advisor should complete this two-page form from notes taken at the initial meeting with the Placement Supervisor and the candidate, and email copies to the Field Education Tutor, Diocesan Advisor and candidate as soon as that has taken place. The form is available for downloading in word on the SEI web site.

Candidate's name:
Address:
Telephone/E-mail
Supervisor's name:
Address:
Telephone/E-mail:
Diocesan Advisor:
Address:
Telephone/E-mail
Field Education Tutor: Anne Tomlinson Address: General Synod Office, 21 Grosvenor Crescent Edinburgh EH12 5EE Telephone/E-mail direct line 0131 243 1349 principal@scotland.anglican.org
Dates for beginning and end of placement:
Name of Church/Organisation:
Date for end of placement meeting:
Date for submission of Supervisor's Report: 28.03.21
Candidate Assignment due date: 29.03.21

Detail the chief 'goals' and 'objectives' negotiated for this placement, and list the 'tasks' which the student hopes to engage in. (*'Goals' are summary statements of the major reasons a student has chosen a particular field education setting. An 'objective' is a specific desired experience which aims at measurable growth, and is achieved by means of specific 'tasks'.*)

What does she/he feel will be the greatest challenge?

To what is the candidate most looking forward in this placement?

What does she/he hope to give to and gain from the placement?

Guidance for Field Education Supervisors

Ethos

SEI regards 'Field Education' (that is, the placement experience and the allied Reflective Practice module) as the locus of pastoral theology. Field Education attempts to bring theology and practice into constructive dialogue, enabling the student to think theologically about the practice of ministry. Placements are not so much about learning new ministerial skills (though there will naturally be some of that) or copying the minister in charge (though her/his modelling of personal commitment to the task of leadership is crucial), *but about learning to think theologically about the practice of ministry.* The primary purpose of the placement is to help develop the candidates as 'reflective practitioners', people skilled at observing and narrating 'what is', and then analysing, critiquing and reflecting upon those observations so as ultimately to develop renewed practice.

The task of the Field Education Supervisor is to help the supervisee ask questions arising from her/his experience of ministry in that specific context in such a way that their deepening theological understanding is a personal process and not just a deposit received from another. Imagine the kind of discussion at Bethsaida between Jesus and His disciples together after they have been sent out. *This* is what you are trying to do in supervision sessions.

Supervision sessions are thus not administrative meetings, tutorials or counselling sessions **but ways of facilitating reflective practice**; meetings in which Supervisor and student reflect together on what has been noticed and experienced, and the supervisee learns how to allow her experience to question the theological tradition and the tradition to confront her experience. In other words, the student learns a method of theological enquiry which will provide a tool for *continuing* theological reflection upon ministerial practice.

Supervisors are expected to

- (i) meet the student and their Diocesan Adviser (the person who accompanies the student pastorally through their studies) for 90 minutes at the *beginning* of the placement in order to share expectations, set up a working agreement about areas of involvement and timetabling, and agree this Placement Agreement; it is helpful at this juncture to diary in a *midway* meeting between the three of you even if this is later cancelled because not needed – but better that than needing one because things are going awry yet no-one wants to call it
- (ii) broadcast the presence of the student to other key people and arrange introductions to members of the ministry team/congregation/organisation
- (iii) keep a 'watching brief' during the contact opportunities, even if not actually involved with these activities
- (iv) create regular opportunities for reflective meetings as possible/appropriate throughout the duration of the placement
- (v) attend the *end* of placement meeting with the student and the Diocesan Advisor at which the Supervisor's draft report is discussed (overleaf) and return it (by the agreed date) to the Field Education Tutor, student and Diocesan Advisor.

5. What do you think were the candidate's most significant learning experiences during his/her time with you?

6. What did you perceive to be the candidate's main strengths and weaknesses? Please be both supportive and critical.

7. Comment upon the student's aptitude and readiness for ministry as they have manifested themselves in this period of Field Education. In which areas do you think the candidate would most benefit from help and guidance in his/ her next stage of preparation for ministry?

8. Any other comments? (including any about the process of the placement and supervision). How could SEI have supported you more in your task of supervision? Please feel free to write as much as you choose.

In order to obtain some degree of parity for assessment purposes, the areas listed above are the ones about which we need information, so some input to each of them is very helpful. Please feel free to expand the material if wished. We are most grateful for your time and help.

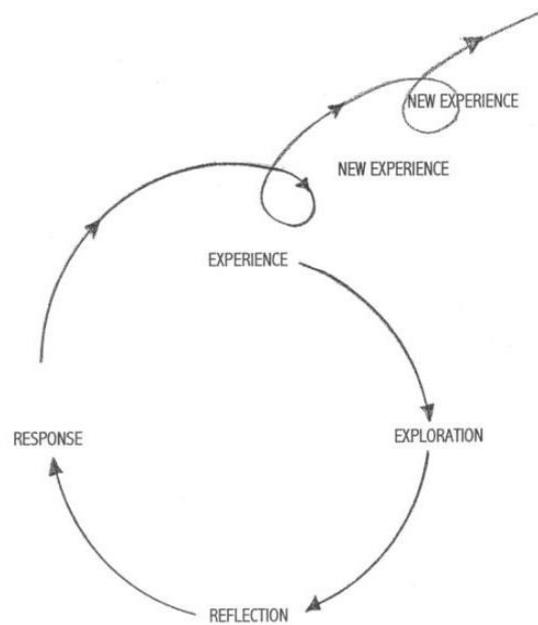
Signature of Placement Supervisor:

Date:

Please email this assessment form to the Field Education Tutor (principal@scotland.anglican.org) and a copy to the candidate and the Diocesan Advisor by the date agreed on the Placement Agreement.

Engagement

Part of the RWE teaching that students receive is learning how to write a 'Critical Incident Report' beginning by narrating an experience which is nagging away at them, identifying the heart of the matter (*what issue, question or quandary does the experience raise for you?*), bringing the resources of the faith tradition to bear upon this issue/question and vice-versa, and then identifying new learnings and calls to action (*How will you grow from this experience? What might you do differently next time?*)



Thus it is helpful to do something like this in supervision sessions, say with *another* incident (conversation, observation or incident) that is uppermost in the student's mind when s/he comes to see you. Working round the hermeneutical spiral helping a student to (i) narrate an experience, (ii) dig deeper into it, (iii) correlate it with resources from Christian tradition and (iv) identify a response is a good way of conducting supervision sessions.

'If a minister-in-training brings a report of an encounter with a parishioner, the supervisor will draw the minister-in-training into a process of exploration of the event that may examine:

- *the event itself. What happened? What previous events influenced what happened in this instance? What associated circumstances of the participants contributed to the outcome?*
- *the participants themselves. What psychological and sociological factors may have influenced the outcome of the event? What values and beliefs of the minister-in-training are touched in this experience? What did the minister-in-training feel about the situation?*
- *the church community and the society. What cultural factors relating to the participants, their society and their church community may have relevance for what happened?*
- *the tradition. What meaning has the church traditionally given to situations like this? What parallels are there in the Scripture and in the sacred story of the church? What insights may be gained from the classical theological disciplines?*
- *new learning. In what ways has the experience and the reflection changed the way the minister-in-training thinks theologically? What will he do next time?¹⁷*

The supervisor will be seeking to draw the threads of conversation and exploration together in such a manner that the minister-in-training can begin to arrive at some conclusions out of which pastoral plans can be developed.¹

¹ A Reflection Upon Theological Reflection' Colin Hunter <http://stirling.edu.au/wp-content/uploads/Reflection.pdf>

Your own engagement. Pastoral supervision is a method of doing and reflecting upon ministry in which a supervisor and supervisee covenant together to reflect critically upon their ministry as a way of growing in self-awareness, professional competence, theological understanding, and Christian commitment. This means that *how you model ministry* is of supreme importance. Throughout all contact with the candidate it is important that you show that *you* are still able to learn, be challenged and engage effectively with the excitement of ministry. You should show commitment for the task and for your congregation, and demonstrate the enrichment and engagement that the work of ministry brings. The student should see in you someone who is still learning, and who is prepared to respond, adapt to change and think theologically about practice. It will require energy, effort and enthusiasm.

The value of placements is generally two-way. Many congregational leaders appreciate having a companion with whom to spark off ideas and engage in creative discussions and theological thinking. New eyes offer other insights, challenging you to see things afresh and with renewed hope.

Congregational engagement. You should help your congregation or community feel that in helping the student they will be part of the formation of the next generation of congregational leadership. The local congregation should see itself as an active partner in the training process. Members other than the supervisor have gifts, skills and experience which should not be overlooked in this continuing training period.

The placement of a student within a charge can be an exciting pathway to growth within the congregation. It can galvanise the vestry and people to reflect upon and review the charge's vocation to be 'a local learning community', and can also encourage individual disciples to take their own learning and formation more seriously. A training charge often finds that its congregation develops valuable skills in critical-supportive feedback which have further spin-offs even once the placement student has moved on. Training congregations have the satisfaction of providing a learning environment that lays foundations for a person to exercise a lifetime's ministry in the wider Church, and often continue to feel connected to that person even once he or she has left the charge, following with interest the student's ministerial pathway for years to come. Many become 'proud' of their placement student in a remarkably short time.

It is helpful to insert a short paragraph in the congregation's newsletter before the student's arrival outlining the purpose of the placement, the kind of reflections that students will be required to write as part of their placement submissions, and how widely these will be shared. The student will of course be happy to supply information for this communication.

In conclusion. Field Education placements are a vital part of the students' formation. SEI is very grateful to all who covenant with the core staff to create opportunities for the students to grow by these means. All travelling expenses you incur in the course of this work, and indeed any other relevant expenses, will be reimbursed by SEI; please do inform the Field Education Tutor principal@scotland.anglican.org of these.

Assessment Tools

For full coverage of all assessment expectations, please consult the relevant pages in the Durham/Common Awards web site:

- Level 4 assessment criteria are to be found at <https://www.dur.ac.uk/resources/common.awards/AssessmentCriteria-Level4v2.pdf>
- Level 5 assessment criteria are to be found at <https://www.dur.ac.uk/resources/common.awards/AssessmentCriteria-Level5v2.pdf>
- Assessment guidelines for all forms of Field Ed assignment are to be found at <https://www.dur.ac.uk/resources/common.awards/AssessmentGuidelines-All.pdf>

Practicalities of Field Education Placements

Expenses 2020-2021

SEI will reimburse the cost of travel from your home/place of work to your placement context and back. Please use the cheapest means available, ideally travelling by public transport. If this is simply not feasible, please note that the rate for travel is

Up to 5,000 miles per annum – 30p a mile

Over 5,000 miles per annum – 20p a mile

Please keep a note of your journeys, detailing the dates, costs incurred/mileage covered (if you wish to use it, a spreadsheet template is available from the SEI Administrator and on the Moodle modules), and submit that record in two tranches:

- the first term's expenses to be sent by 14 December 2020 to institute@scotland.anglican.org
- the remainder as soon as the placement finishes.

Two payments will then be made to your bank account by BACS transfer.

Process for addressing problems or grievances

Where people work closely together, some degree of conflict is to be expected. This may be even more true in churches and ministerial settings where personal investments are intense. In Field Education moreover, the power dynamics in the supervisory process are complex, often involving people with vast experience but different degrees of status and authority. From time to time there may be profound disagreements or differences between and among persons participating in the process of Field Education. Examples are differences about an evaluation, interpersonal conflict around an issue of ministry, and concerns about personal integrity.

SEI recognizes this potential and is committed to processes that empower persons for and in the practice of ministry. Supervisors, by virtue of their instructional role, and students, by virtue of their enrolment, are subject to SEI grievance policies and procedures. Anyone involved in Field Education at SEI who believes that s/he has a grievance is encouraged to seek resolution through these processes. If in the course of the placement, the student, the supervisor, or the Field Education

Tutor determine that the goals and responsibilities detailed in the learning agreement are not being fulfilled, or a serious violation of trust has occurred, the following steps are to be taken:

1. The student and the Placement Supervisor should meet to discuss the issue openly, and seek to work towards a solution.
2. If this approach is not successful, the Field Education Tutor should be contacted by either party and she will convene a meeting with the student and the Placement Supervisor to identify the issues and possible solutions. If a resolution is reached, the results should be incorporated into the learning agreement in order to assure accountability for the solution.

If termination of the placement is deemed necessary, this decision will be made by the Field Education Tutor. She will then work with the student and Diocesan Advisor to find another placement.

Placement ethics

SEI is committed to treating all human beings with respect, and expects the highest standards of integrity in those engaged in placement and research activities who are its students. The well-being of participants in research and placement work must be at the forefront of the researchers' concern and any risk must be minimised.

Key Ethical Considerations

Safeguarding

- Interviews with children, young people under the age of 18, or vulnerable adults, whether individually or in a group must never be conducted by the interviewer alone. A responsible adult such as a parent, carer or teacher must be present. It is the responsibility of students to ascertain and adhere to the safeguarding guidelines of the church or other context in which research is conducted. Any commitment to confidentiality made to participants does not obviate the need to follow safeguarding guidelines.

Informed consent

- All participants in research must give their informed consent to participate. Where specific individuals are invited consent should be in writing. Participants must have been informed, in writing, of the nature of the research and their participation in it, of any risks, and of the intended use for any information they give. In this way their consent will be informed, valid, and freely given. The extent of the readership of the final project should also make clear: whether it will be read only by examiners, available to library users, or be published more widely.
- In addition, permission for the proposed research must also be sought from any institution, school or church, where the research takes place.
- Where participants are recruited from clients of a particular service-provider, whether public or private, written permission must be sought from that provider, e.g. NHS, Social Services
- Where participants under the age of 16 are involved in any research, informed consent must be obtained in writing from their parents or legal guardians.
- Specific consent must be obtained where interviews or observations are going to be audio or video recorded.

- The right for a participant to withdraw from the research, and withdraw their consent at any time before transcription must be made clear and the mechanism to do so communicated to the participant.

Confidentiality and Anonymity

- The confidentiality of participants must be respected, particularly with respect to any personal information obtained from them. Participants must be informed, in writing, of how this will be secured.
- Normally, information used in final forms of assessment must be anonymised, along with the details of other identifying information (the names of local churches or projects, etc). Descriptions of the location of research should be general rather than specific (e.g. referring to 'a church in a commercial/residential district of a large city, with a high proportion of racial diversity' rather than 'St Peter's, Newington').
- Remember that people may be easily identifiable from their role or details of context. If such factors mean that anonymity cannot be guaranteed, this must be made clear at the point at which consent is obtained.
- Only where express permission has been given by an individual in writing to the use of personally identifiable information being used may it be so.
- If it seems necessary to include in the supporting documentation something such as a church newsletter that will identify the place where the research was undertaken, permission must be obtained from a recognised authoritative body e.g. Vestry or incumbent, and from anyone whose character, opinions, etc., feature in the assignment and who can be identified by means of the material in the supporting documentation.
- Assessors of submitted work are bound by the same expectations of confidentiality.
- The submission of work for assessment is distinct from work that will be published. The former has a confidential system of assessment, the latter has a wider public audience. If there is the possibility of publication, for instance in the SEI Journal, participants must be made aware of this in advance of the research beginning and this possibility must form an explicit part of the consent obtained. If publication becomes a possibility after consents have been obtained, new written consent must be gained.

Data Protection

- All research must be carried out within the bounds of GDPR policies. This includes requirements for secure data storage and destruction of data. It is the responsibility of the student to inform themselves of these parameters, and to work within the GDPR policies and procedures of SEI (see IME 1-3 Handbook 2019-20).
- Informed consent must be obtained by participants when any personal data is to be held about them.
- Informed consent means that participants must be clear about what data will be stored, why, how, and for how long.

The Conduct of Interviews

- act politely and courteously at all times.
- explain to the interviewee(s) the nature and purpose of your project.
- explain how the interview is to be used.
- obtain permission for the interview to be recorded, if this will be necessary.
- clearly set out the scope of confidentiality within the interview.
- make it clear that the participant can terminate the interview at any time.
- obtain any consents in writing.

Placements and Experience-Based Reflections

All the key ethical considerations above should be taken into account when writing and submitting placement or other experience-based reflections. However, although the student may use encounters with others for their reflections, the emphasis of these pieces of summative assessment is on self-reflection and integrating that with critical theological enquiry. The sources for reflection will primarily include journals, personal stories and similar sources rather than others' personal details. They are less likely to involve questionnaires, interviews, focus groups or formal observation of individuals. Where they do, the **Ethics Policy for Research** process outlined in the IME 1-3 Handbook (section 5h) and the forms contained in Appendices 10 *Research Project Ethics Approval Form*; 11 *Guidelines for the Participant Information Sheet* and 12 *Research Participant Consent Form*

- In order to engage in pastoral work theological students must be under supervision and need to be assessed. Such supervision and assessment is carried out through conversation and through written work. Subject to safeguarding guidelines, any personal details discussed in supervision are confidential to the supervision process; personal details recorded in written work are also confidential to the assessment process.
- In the case of reflection on a student's observation of a group activity involving adults (e.g. worship) where direct contact with those individuals is not involved, the consent of the organisation (e.g. Vestry) will be sufficient. TEI's information packs for supervisors should advise that congregations/church groups be informed of the kind of reflections that students will be required to write as part of their placement submissions.
- Written work remains the intellectual property of the student and will not be shared by the supervisor or examiners with others, except those bound by the confidentiality of the assessment process.
- Placement submissions in Common Awards programmes require the student to reflect on context as a relevant aspect of ministerial practice. This does not remove the expectation of anonymising persons and locations that appear in experience-based reflections. General details should be used in order to contextualise the work rather than naming the location.
- When referring to evidence of the nature of the context, students are expected to exercise discretion and sensitivity.
- Supervisors or examiners who wish to cite students' work in any context should seek the permission of the student and ascertain that if any personal stories are retold, the appropriate written permissions have been obtained.
- Students who subsequently wish to make available their writing or reflections to a wider audience should seek the written permission of those whose stories they wish to tell – even if names have been altered – in order to preserve confidentiality and confidence.