



THE SOUTHERN THEOLOGICAL
EDUCATION AND TRAINING SCHEME

FdA, BA & MA Programmes Handbook 2010-11



THE UNIVERSITY OF
WINCHESTER

STETS is a Collaborative Partner of the University of Winchester

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Introducing STETS

STETS provides flexible training for public ministry (ordained or lay) in the church - training in community that suits your lifestyle, that excites and inspires, that challenges and encourages growth. Using our suite of e-learning modules, we take an integrated approach to your training – helping you become effective ministers in the church of today and tomorrow. Whether it is undergraduate or postgraduate study, you can be assured that your time at STETS will prepare you for a rich and fulfilling ministry.

STETS promotes the renewal and mission of the church by equipping God's people with a deeper understanding of their faith and greater competence for their varied roles. Ministry and mission change in the face of social contexts, and there can be no certainty about the future shape of your ministry. What can be assured is that we aim to equip you to go out into the world, and serve it, as someone who has received a thorough and rigorous training that is innovative, God-centred and empowering.

The STETS heritage stretches back over nearly 40 years, and has enabled the development of a distinctive blend of distance learning, local tutor groups and centre-based training. In its current guise, STETS has operated successfully for over 10 years as a thought leader and an exponent of best practice throughout the South Central region and beyond. Our reputation for quality, creativity and academic rigour is hard-earned, and results from our meticulous attention to providing the best possible educational and formational opportunities for our students.

Our FdA and BA (Hons) top-up courses consist of substantial academic modules in which ministerial development and spiritual formation are fully mainstreamed. That is to say, each module helps students to become better ministers, whose conduct is informed by thorough study of theology and scripture that is personally grounded in God and God's mission, and who have developed key professional competencies.

Similarly, our Masters programme, which has been applauded for its distinctive contextual approach that enables students to undertake a thoroughly practical theology, offers fully integrated training for mission and ministry. Its popularity with a variety of students – including pioneer ministers, curates, probationers and lay preachers – speaks for itself. Here is a course that appeals because it combines the stringent demands of postgraduate study with an opportunity for creative thinking about the Church of tomorrow.

History of STETS

The Southern Theological Education and Training Scheme [STETS] was established in 1997 by its sponsoring Churches to serve the Church in the south of England by providing theological education and training for lay and ordained ministries. STETS is a full member of the recently formed South-Central Regional Training Partnership.

From 1999 to 2010 STETS was an Associated Institution of the University of Surrey. However, as from September 2010 STETS will be a Collaborative Partner with the University of Winchester (subject to approval). Continuing STETS students who have been registered with the University of Surrey and who will be entering their second and third years of ordination

training (or completing qualifications post-ordination) in September 2010 will be transferring to the University of Winchester.

Because STETS inherited the responsibilities of the Southern Dioceses' Ministerial Training Scheme (SDMTS), which had been training people for ordained and nationally-accredited lay ministry since 1973, student year groups are numbered both in terms of this date and their year of first entry. Thus Year Group 37/10 is the **thirty-seventh** student year group to study through STETS and its predecessors, with students first registered in 2010.

The Vision of STETS

STETS's overall mandate is to meet the training needs of its sponsoring Churches in the changing social context in which they operate. It is committed to a programme of high quality contextual theological learning, through an integration of rigorous academic study and reflective practice in the 'workplace'.

STETS is committed to:

- setting the highest standards in the development and provision of theological education and training;
- creating opportunities for all of God's people to learn to think, speak and act with greater theological confidence;
- providing a shared experience of training which also recognises particular needs, drawing together people preparing for different ministries from different denominations and church traditions, and providing them with a common core of theological education;
- ensuring that the training and formational needs specific to each person's own calling, denomination and traditions are properly met;
- working with providers of theological education and training in the church and in the further and higher education sectors.

The Orientation of STETS

The fundamental orientation of STETS training is:

- Theological and doxological—rooted in God and in God's praise, and therefore:
- Missiological—directed towards God's world, and therefore:
- Contextual—focused on the particular situations in which you are called to serve; and
- Ecumenical and collaborative—committed to ever-widening shared participation in Christian mission and ministry.

As programmes designed for adults, our Foundation Degree (FdA) & BA top-up and MA courses take seriously what you already know about the Christian faith through your participation in the life of the church as well as through prior study. They provide you with ways of relating what you already know to wider perspectives drawn from the whole Christian tradition. They also give you a range of training and formational opportunities. These enable you both to become a skilled ministerial practitioner and to 'embody' your skills and understanding within the Church of God. Thus at STETS you will find that you do theology through taking part in Christian worship and engaging with specific aspects of society, as well as through rigorous critical study of the Christian tradition.

Our programmes are related to what Christians believe about God and how God relates to the world. They are designed to train you for ministry and mission based on the conviction that

the triune God loves the whole world, and that Christians are called to share in all that God wills and works for it.

The Aims and Objectives of STETS

Our FdA & BA and MA programmes are designed to

- *educate* students critically, constructively and confidently with the resources and norms of Christian tradition, belief and practice, in relationship with other belief systems;
- *train* students to exercise an informed and reflective ministry marked by wisdom, commitment and a capacity for collaboration; &
- *form* students to participate responsibly in the mission of the Church by integrating learning within the particularities and complexities of their own communities, as well as the wider church and world.

The FdA & BA programmes aim to provide professional training that meets the criteria of our sponsoring churches and helps prepare students for public ministry by:

- educating students about the resources of theological study and reflection, and encouraging them to engage critically with these resources in their ministerial practice;
- equipping students to become skilled and reflective practitioners, whose professional conduct is marked by wisdom, empathy and compassion and exemplified in a capacity for collaboration and a commitment to the growth and wellbeing of others;
- extending students' experiences of the Christian faith, providing opportunities for them to encounter other traditions and faiths, and to work in unfamiliar contexts;
- developing students' understanding of the importance of context in theological reflection, so that they can serve as ministers who can hold the particularities of the situations in which they are placed alongside an appreciation of the resources of Christian faith;
- enhancing student's skills as pastors, preachers and worship-leaders, and nurturing their own prayer lives and spiritual formation;
- establishing habits of lifelong learning, and provide opportunities and resources for ongoing theological reflection in diverse ministerial contexts.

The MA programme also aims to provide professional training that meets the criteria of our sponsoring churches and helps prepare sponsored students for public ministry by:

- educating students to a high level about the resources of theological study and reflection, and encouraging them to engage critically with these resources in their ministerial practice;
- equipping students to become skilled, reflective and critical practitioners, whose professional conduct is marked by wisdom, empathy and compassion and exemplified in a capacity for collaboration and a commitment to the growth and wellbeing of others;
- extending students' experiences of the Christian faith, providing opportunities for them to encounter other traditions and faiths, to work in unfamiliar contexts, and to reflect critically and innovatively on these experiences;

- enabling students to understand and critique the importance of context in theological reflection, and serve as ministers who can hold the particularities of the situations in which they are faced alongside an appreciation of the resources of Christian faith;
- developing students' skills, and critical reflection, as pastors, preachers and worship-leaders, and nurturing their own prayer lives and spiritualities;
- establishing habits of lifelong learning, and provide opportunities and resources for ongoing theological reflection in diverse ministerial contexts.

A note for MA students

While our MA programme substantially shares the same primary aims and learning outcomes as the FdA & BA, it is designed to provide scope for more creative, flexible and self-directed study for people with significant prior theological education and experience.

The MA is designed to be followed by three categories of students:

- those who have been selected for ordained or nationally accredited lay ministry who are taking this course as part of their initial ministerial training;
- those already in ordained or licensed lay ministry, taking this course as part of their continuing ministerial education;
- those taking the MA for educational reasons only, e.g. to work as lay theological educators.

The first category is referred to in this handbook as 'initial ministerial education'. The whole programme of education, training and formation described in this Handbook relates to these students. MA students in the other two categories do not take part in the residential training events apart from Saturday morning seminars, nor do they participate in Study Days or formational work with training ministers.

Academic Qualifications offered by STETS

Six types of awards, validated by the University of Winchester, are available to students:

- HE Certificate in Theology for Christian Ministry and Mission (Cert HE)
- Foundation Degree¹ in Theology for Christian Ministry and Mission (FdA)
- Bachelor of Arts top-up (Honours) in Theology for Christian Ministry and Mission
- Postgraduate Certificate in Theology for Christian Ministry and Mission (PG Cert)
- Postgraduate Diploma in Theology for Christian Ministry and Mission (PG Dip)
- Master of Arts in Theology for Christian Ministry and Mission.

On entry, if you are studying for one of these awards as part of your initial ministerial training, you will usually register for the award corresponding to the time for which your church authority has sent you to STETS, after account has been taken of any [AP\(E\)L](#) claims.

FdA & BA top- up	<p>Our FdA and BA top-up programmes have three key components:</p> <ul style="list-style-type: none"> • especially-written distance-learning modules – designed as ‘conversations in print’, studied by students under the guidance of local tutors, who live within 30 minutes of the students, and help facilitate their learning from the distance-learning material; • residential training and teaching periods that introduce or develop topics covered in the modules or that cover other essential elements of the ministerial training aspects of the programme that are best studied in a larger group meeting residentially; • periods of reflective practice in the workplace and in local churches (the ‘workplace’ depends upon the type of ministry for which students are training: it is the local training church for most students, but, for those who are called to ministry in secular employment, the workplace can be a school, place of business or other context in which they exercise their function as minister-in-training). These periods of reflective practice are structured into and by the module material and supported by local Training Ministers <p>The FdA in Theology for Christian Ministry and Mission is awarded when students accrue 240 credits, with a minimum of 120 credits at Level 5. This is achieved over a period of three years’ part-time distance learning study, with each phase of the degree lasting 18 months. The STETS academic year is divided into three terms, with two modules being completed per term (modules last for 7 weeks, including time for writing up assignments).</p> <p>During the first 18-month phase of the course, students study 10-credit Level 4 modules that introduce them to the core areas of theological study with which they engage successively within the spiral design of the programme: i.e. Scripture, Theology, and Church in Mission. Thus in the first year of study, after an introductory module, students engage in turn with the study of the Hebrew Bible, Theology,</p>
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¹ [Foundation Degrees](#) are higher education qualifications that combine academic study with work-based learning.

	<p>Church History, the New Testament and Theology again. The last two modules at Level 4 continue this pattern with a further Church in Mission module and another Scripture module. The second 18-month phase continues this spiral sequence, also with 10-credit modules.</p> <p>The spiral design provides for continuity and development of learning through each phase. The sequence of such 10-credit modules produces regular opportunities for students to integrate their learning, and guards against over-rigid dominance of conventional divisions of discipline and subject matter. In this way, major theological sub-disciplines such as Biblical Studies, Systematic Theology and Church History are studied in the context of STETS's overall mandate and fundamental orientation, which is to educate and train students for the practice of ministry, contextually and collaboratively.</p> <p>Generally speaking the programme is not designed to allow students to mix and match individual modules, because of the complexity that this introduces into a programme that is delivered by distance-learning, and because of the need to ensure that students cover a coherent and balanced curriculum. However, we can cater for bespoke pathways. It is possible to qualify for the subsidiary award of HE Certificate after one year of study (after accruing 120 HE credits).</p>
<p>MA</p>	<p>The MA offers a programme which is similar in design, scope and content to our current FdA/BA in Theology for Christian Ministry and Mission, meeting all the educational requirements of initial ministerial education, and therefore appropriate as ministerial training for suitably qualified students. In contrast to our BA, though, it is also followed in its entirety by lay-people who wish to develop their knowledge of Christian ministry and mission, or people already in ordained ministry who wish to undertake continuing ministerial education. The MA programme offers specialist training for people with ministerial experience who are teaching or who wish to teach courses which integrate theology and practice. By resembling yet developing and complementing our BA, it also meets the continuing educational needs of our own graduates who wish to proceed to study for a higher degree.</p> <p>The MA is awarded when students accrue 180 credits at Level 7. This is achieved over a period of two or three years' part-time distance learning study, with each phase of the degree lasting 12 months. The STETS academic year is divided into three terms, with four modules being completed per session (modules last for eight weeks, including time for writing up assignments).</p> <p>For students doing this degree at the same time as completing work to satisfy other requirements for initial ministerial training, the normal duration is three years. However, in some cases this can be reduced to two years, with the dissertation element running concurrently with the second cycle of taught modules. For students who are not in initial ministerial training, the minimum part-time study period is two years. It is possible to qualify for the subsidiary awards of Postgraduate Certificate and Postgraduate Diploma after one or two years of part-time study respectively.</p> <p>The programme resembles the current FdA/BA in terms of its spiral design which enables students to engage with two successive cycles of theological topics in the areas of Scripture, Theology and Church in Mission, before engaging in a final</p>

research project. The sequence of relatively short 15-credit taught modules ensures that sufficient ground is covered to equip students for public representative church ministry. The research method (10 credits) and 50-credit research dissertation modules ensure sufficient scope for in-depth and extended study of a particular topic appropriate at M-level.

The programme is designed to draw appropriately on STETS's extensive experience within the FdA/BA programme of offering education via a combination of distance-learning texts, tutorial support and centre-based training. Each of these components has been adapted to ensure that the programme properly meets the generic requirements of MA study, namely: to encourage debate, critical reflection and effective communication of ideas; to allow for a high degree of self-directed and autonomous research tailored to the individual student's interests, abilities and professional needs; and to provide skills of reflection and analysis of continual relevance to theology for Christian ministry and mission. Accordingly, the M-level distance learning texts are not so much conversations in print as guides to reading and research. There are also moderated on-line discussion lists that enable students to confer with one another and the module convenor between seminars.

Each module of the programme is therefore delivered by: (1) a purpose-written M-level distance-learning guide for each module, supplied electronically as part of the e-learning provision of *STeTSLearn*; (2) e-moderation of a dedicated on-line discussion forum to help provide good management of pedagogy at a distance; & (3) four seminars, two offered at Sarum College on the Saturday morning of a residential weekend, and two at another time (and, potentially, place) which are mutually feasible for the students and the module convenor.

For the Placement module (M8), students also receive structured guidance and support from their assigned supervisor and their reflection group. For the Dissertation module (M10) students have periodic, scheduled one-to-one consultations with their assigned supervisor. These are supplemented by email or telephone contact, where necessary. Mutual peer-group support and sharing of resources is also fostered.

The Placement Module (M8) at the end of the second year of training offers an extended period of integrated practical and professional experiential learning. As an additional requirement (which is not part of the MA) students following this degree as part of their initial ministerial training also attend six residential weekends and one week-long residential school (Easter School) each year. Such students also follow a formational training programme that is guided by the Developing Ministry Modules of the FdA/BA programme but that does not bear academic credit towards the final award of PG Cert, PG Dip or MA in Theology for Christian Ministry and Mission.

For more information about different course levels please see [MOVEMENT THROUGH THE COURSE](#).

Post-Ordination BA top-up through STETS

Most students preparing for ordination through STETS or other Courses undertake three years of part-time study. This enables them to complete Levels 4 and 5 and conclude their initial theological education at this point with a Foundation Degree award. However, an increasing number wish to complete Level 6 in order to receive the BA top-up award. This helps maintain the momentum of applied theological study and reflection when students begin their ordained ministry.

We have developed a Level 6 pathway which is accessible, affordable, and enables students to gain academic credit for CME. No residential attendance is required, but there is provision for additional study day reports based on their Continuing Ministerial Education. This enables them to accrue credits in place of residential weekends. In addition module C9-10 offers provision for a more in-depth research project (30 credits), and the remaining academic credits are allocated from the Easter School such students attend in their final year of pre-ordination training.

Our pathway for the completion of Level 6 after ordination comprises:

- 6 modules studied through distance learning materials, supported by a local tutor; normally at 1 module per term
- 1 Developing Ministry Module (concurrent)
- 1 extended dissertation; normally studied concurrently
- 10 elective study days
- 3 teaching days at STETS (the Saturday sessions of STETS Year 2 or Year 3 residential weekends).

Study components	Credits	Duration (for part-time study)
Easter School	8*	Easter School: Year Three of Pre-Ordination Training
One Level 6 Developing Ministry Module	15	Studied over whole period
Six standard Level 6 modules	60	Seven weeks each
One Extended Project	30	Twenty one weeks
Ten Elective Study Days	5	Five hours each
Three Saturdays at STETS (the main educational sessions of three residential weekends)	2	Seven hours each
TOTAL	120	

*already accrued at entry to Level Three

Indicative costs: c. £2500 for the whole of Level 6 (2010-11 figures). As most students study for two years this represents a cost of c. £1250 per annum .

The fee is normally payable in termly instalments, but other arrangements can be negotiated. This figure includes lunch and suppers for the three Saturdays which are part of the study requirements for Level 6, but excludes any other voluntary residential costs incurred by students who choose to stay over before or after a Saturday at STETS. Should you wish to attend a full weekend the additional cost would be £99.50.

Duration: normally 2 years. Can be completed within 12-18 months, depending on forward planning and additional time availability.

Further details are available from the Director of Learning Development.

If you are a recent graduate in theology you will be given advice about the most suitable academic pathway for you to take through the STETS Course (or, occasionally, suitably qualified theology students may be registered for other awards – for instance, an MTh or MPhil or PhD).

Distinctive Pathways in STETS

During their time in STETS, a number of students work towards a particular focus for ministry, including

- Pioneer Ministry (for Fresh Expressions of Church)

The programmes undertaken by such students are largely the same, with slight adaptations to suit the particular focus of their future ministry.

Academic Entry Requirements

<p>FdA & BA top- up</p>	<p>For entry to undergraduate programmes, the University specifies a General Admission Requirement, This requirement is the equivalent of passes in two subjects at Advanced Level supported by passes in three other subjects at GCSE Level, but may also be satisfied by a specified level of achievement in a wide range of qualifications. Candidates over the age of 21 who do not satisfy the General Admission Requirements may be admitted to a programme or subject provided that they can submit evidence of previous serious study and demonstrate the capacity and attainments to pursue successfully the proposed course. This requirement is usually easily met: first, because our students are normally over the age of 21 and highly motivated and second, because most are preparing for ordination or nationally-accredited lay ministry. Such students undergo selection processes which include assessment of whether they are capable of successfully undertaking a Higher Education course of study.</p> <p>Potential applicants whose first language is not English may be asked to provide evidence of English Language ability. The requirement for admission to undergraduate degree programmes is a minimum score of 6.0 in IELTS (International English Language Teaching System) including a minimum score of 6.0</p>
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	<p>in Academic Writing, or an equivalent qualification (for example 560 in Paper-based TOEFL (Test of English as a Foreign Language), 220 in Computer-based TOEFL).</p> <p>Tests in English language are undertaken at the potential applicant's own expense.</p>
MA	<p>Entry to the programme is subject to possession of a good Bachelor's degree in a relevant discipline, or, if the first degree discipline is not related to theology, substantial and demonstrable prior theological learning, evidence of which may be acquired by means of pre-course assessment such as book reviews, literature surveys or at (mandatory) interview.</p> <p>In addition to the assessment of any written evidence you may be asked to supply, you will also be interviewed to assess your ability to begin to work at M-level. The interview will explore such matters as:</p> <ul style="list-style-type: none"> • your existing knowledge base in the area of theology; • your familiarity with undergraduate skills; • your ability to be critical and analytical as well as innovative in thought and approach; • your ability to recognise and deal with complexity; and • your understanding that M-level study requires you to work as a self-directed learner with minimal guidance. <p>The written evidence you supply and further information gained from this interview will be assessed by the Admissions Committee which is made up of the Principal, the Vice Principal, the Dean of Studies, the Director of Education & the Director of Learning Development.</p> <p>Potential applicants whose first language is not English may be asked to provide evidence of English Language ability. The requirement for admission to undergraduate degree programmes is a minimum score of 6.5 in IELTS (International English Language Teaching System) including a minimum score of 6.0 in Academic Writing, or an equivalent qualification (for example 580 in Paper-based TOEFL (Test of English as a Foreign Language), 237 in Computer-based TOEFL).</p> <p>Tests in English language are undertaken at the potential applicant's own expense.</p>

Very rarely, the selection processes may recommend that a student should not be registered for an accredited award but to follow the STETS Course for ordination training purposes only. In such cases, STETS is asked to devise a suitable but less academically exacting (and non-University-validated) course of study

Governing Bodies of STETS

The 'Governing Structure of STETS' diagram in the [Appendix](#) illustrates how STETS is governed. We are very grateful for the input of student representatives who are elected to sit on the Board of Governors, Board of Studies, Course Review Committee, Assignment Title Review Committee and Management Committee.

Anti-Harassment Policy

STETS is committed to a working and learning environment that is free from any form of harassment. Procedures for dealing with harassment by a student or member of staff are detailed in the STETS 'Policy Statement on Harassment' (available from the STETS office).

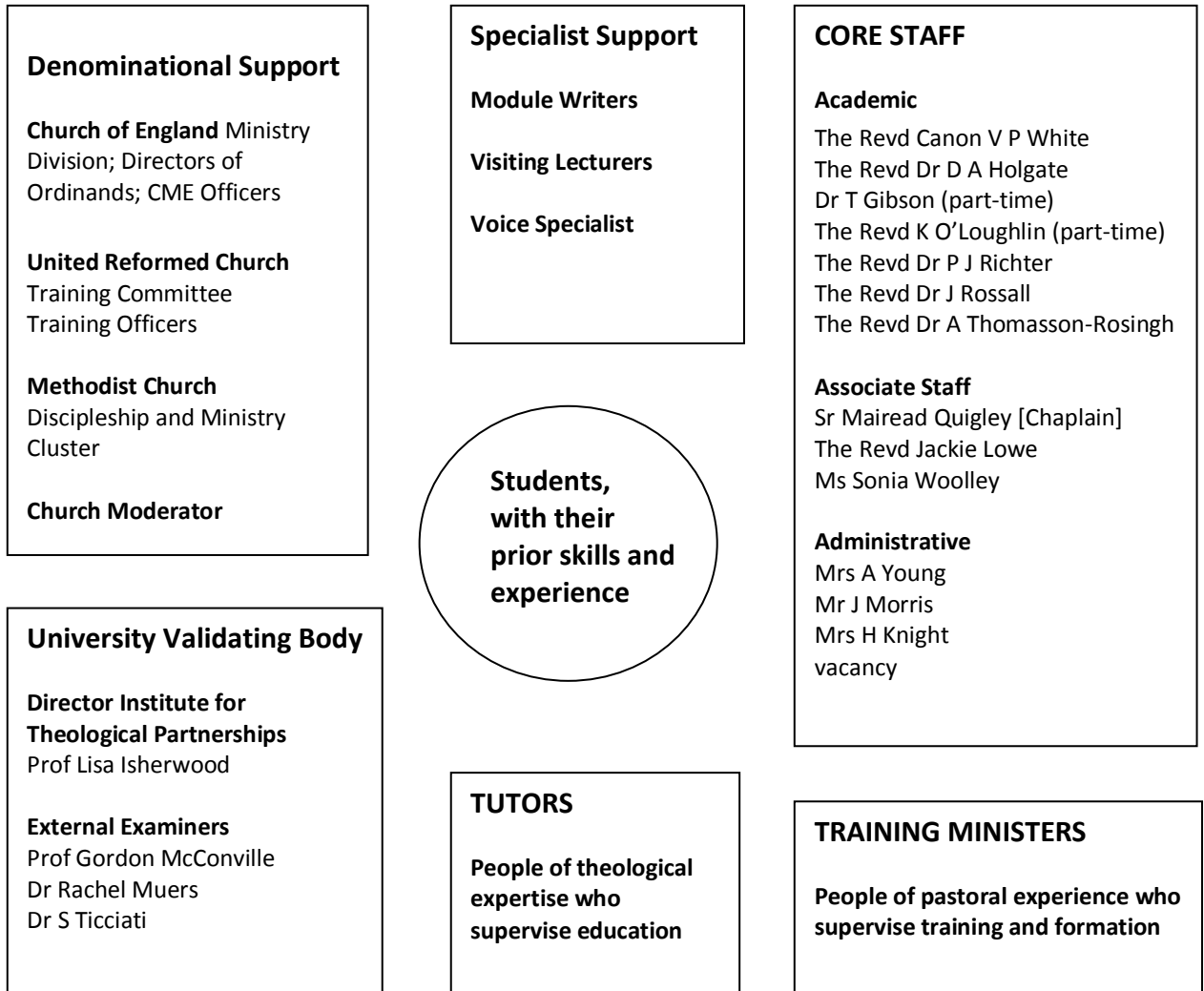
Disability Equal Opportunities Policy

STETS is committed to a policy of equal opportunities for disabled staff and students and aims to create an environment that enables them to participate fully in STETS life (see 'Student/Staff Disability Policy' – available from the STETS office).

Equal Opportunities

STETS is committed to preventing unlawful discrimination, promoting equality of opportunity and promoting mutual respect. It seeks to ensure that students and staff do not engage in discriminatory practices, in relation to, for instance, disability, race, religion and belief, or sexual orientation. This is not only enshrined in the student compact, but is also integral to the content of the STETS Course, reflecting key elements of Christian belief and anticipated practice. STETS is committed to a working and learning environment that is free from any form of harassment: procedures for dealing with harassment by a student or member of staff are detailed in the STETS 'Policy Statement on Harassment'.

The Education and Training Team



STETS Academic Core Staff

Vernon White is the Principal of STETS. As Principal, he has overall responsibility for the running of STETS, its development, and its staff. He works closely with the various Boards and Committees to ensure that the activities of STETS are properly overseen and supported; and he represents STETS to the various people and bodies it serves. As Admissions Tutor, Vernon is particularly involved in the 'hatching' of students into STETS and in their 'dispatching' to their new ministries. In between the two he contributes to the teaching of doctrine and works with Staff Consultants to ensure that Course-members are supported through their training and able to meet its demands. Vernon's field of theological interest is in philosophical theology, doctrine, and its interface with social ethics. He has published a number of books and articles in this area.

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David Holgate is Vice Principal and shares responsibility for the oversight of STETS with the Principal. He liaises with the officers of sponsoring churches on all aspects of ministerial training and convenes the team that appoints, supports and resources local training via training ministers and local tutors. He has been involved in the development of the South Central Regional Training Partnership and is a member of the national educational validation team for Ministry Division. He is interested in new patterns of church life, and in the meeting point between biblical studies and mission. The latter is explored in a contribution to a forthcoming volume on Practice Criticism of the book of Acts (SPCK, 2009). His interests include recorded music, dance and vintage hifi. He is an occasional online hifi reviewer. ☎01722 424817; e-mail: daholgate@stets.ac.uk

Tim Gibson is part-time MA Tutor. He serves as programme leader for the MA course, and is the point of liaison for all MA students. Tim works part-time at STETS, alongside freelancing as a journalist and running a copywriting business with his wife. He lives in Somerset and his interests include Land Rovers, farming, whisk(e)y and walking. ☎01722 424833/ 424820; e-mail: tgibson@stets.ac.uk

Kathy O'Loughlin is part-time Tutor in Practical Theology. She is a house-for-duty priest in the Winchester diocese and so has a particular interest in turning academic theology into practice. Kathy is member of the Training Team with particular responsibility for formation in the second half of training. She collaborates with the Director of Education to create programmes for Tutor and Training Minister support and training. She is married with three teenage boys. Her leisure pursuits include art and drama, scriptwriting for amateur theatre, reading, and going to the pub with friends. ☎01722 424825/ 01256 354248; e-mail: kathy.oloughlin@gmail.com

Philip Richter is Dean of Studies & Director of Education. He oversees the academic programmes offered by STETS, and has particular care of curriculum design and development. Philip's current research interests include studying local churches, the interface between theology and the social sciences, and visual sociology. One of his publications is *Gone for Good?* (Epworth, 2007), an innovative analysis of church leaving and returning. Philip is a Fellow of the Higher Education Academy. In his spare time he enjoys learning Italian and visiting Italy, and is a keen photographer. ☎01722 424816; e-mail: prichter@stets.ac.uk

Judith Rossall is Director of Learning Development. She is an experienced Methodist Minister who has previously served in two Circuits worked as a chaplain at the University of Surrey and lectured for some courses at the Royal Holloway College. Judith has a particular interest in Church history and historical theology, especially the Reformation and she is currently researching the doctrine of sin and how faith can help people flourish in the face of guilt and shame. She is also interested in creative writing and the use of drama and creative liturgy in worship. Judith oversees our developing use of e-learning (*STeTSLearn*) and the study of those continuing the STETS course after entering Ministry, as well being Methodist Oversight tutor. When not at STETS she enjoys Ceroc dancing and gardening. ☎01722 424823; e-mail: jrossall@stets.ac.uk

Anne Claar Thomasson-Rosingh is Academic Tutor. In the past she has worked as a Remonstrant minister in a parish (Remonstrants are a small (liberal) reformed denomination in the Netherlands), as an HE and FE chaplain and as the adviser for licensed lay ministry training in the CofE diocese of Bristol. At STETS Anne Claar is responsible for the recruitment and

support of tutors. She did research in Feminist Theology and the church father Basil of Caesarea (fourth century). Her current academic interest is in the Old Testament.

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As well as their specific responsibilities, all staff members play a part in designing, writing and editing our distance learning materials, and teaching at residential periods. All are expected to be research-active and time is set aside for their research.

Associate Staff

Jackie Lowe is a United Reformed Church minister, working ecumenically in the Chalke Valley, and as a Team Minister in the Salisbury and Broad Chalke Pastorate. She trained at STETS (23/96) and has continued her involvement through the Rural Church and Community weekends which are regularly hosted by the Chalke Valley. Jackie is staff consultant to a number of third year students.

Sr Mairead Quigley is a Roman Catholic Sister, belonging to the Society of the Sacred Heart, an international congregation involved in education in the widest sense. She has worked in Ireland, Scotland, Wales, USA, France and finally in England. For the last five years she has been Chaplain to both Sarum College and Stets. She is pastoral tutor on the Sarum M A in Spirituality and is also involved in Retreat Work, Spiritual Direction and Supervision. For as long as he can remember she has had a passionate interest in Ecumenism, even though as a child she did not know such a word existed! She loves books, poetry, theatre and film and is never happier than when in the country or near water. For many years she was involved with The Irish Girl Guide movement working with all ages and adult training which was great fun, especially camping and hiking.

Sonia Woolley is Tutor in Voice and Presentation Skills. She has many years experience of theological student training, both for STETS and in Salisbury & Wells Theological College. She is a professional actress, a member of the Voice Care Network (UK), a tutor for The College of Preachers and Sarum Fellow in Voice & Word. Her leisure interests also involve voice in different forms - she sings in the Salisbury Musical Society, and enjoys giving poetry readings and visiting the theatre. Her great indulgence (apart from chocolate!) is taking as many short break holidays as possible, and spending at least two weeks each year by the sea in Suffolk.

☎ 01722 333485; e-mail: sonia.woolley@virgin.net

STETS Administrative Core Staff

John Morris is Finance Officer and Clerk to the Trustees. He is a former professional accountant and was a fellow of the Association of International Accountants (FAIA) and the Institute of Company Accountants, being an elected member of the governing council of both institutions. He previously worked as a cost/management accountant in various manufacturing and service industries. John has had many years general management experience, mainly within the regional newspaper sector, but latterly as general manager of a coach operating company. He was born in Sheffield and his hobbies include genealogy and Sheffield United FC. John normally works Wednesdays and Thursdays.

☎ 01722 424834; e-mail: jmorris@stets.ac.uk

Annette Young is the Course Administrator and PA to the Principal. She has overall responsibility for the day to day administration of the STETS Course. Annette is also responsible for the administration relating to the tutors and training ministers. She works Monday, Tuesday, Thursday and Fridays. Annette's pastimes include walking, cycling and the theatre.

☎01722 424820; e-mail: ayoung@stets.ac.uk

(To be appointed) is the Academic Administrator, and is responsible for assisting the Dean of Studies by administering all aspects of STETS' academic records. tba is also responsible for the STeTSlern MOODLE-platform maintenance.

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Hannah Knight is the Academic Secretary, and is responsible for the administration of all academic and church assessment procedures and student reports. She is also the first point of contact for the residential weekends. Hannah is a mother of two. She is an avid reader. Hannah works Monday, Tuesday, Thursday and Friday mornings.

☎01722 424820; e-mail: hknight@stets.ac.uk

Your Staff Consultant

When you join STETS for initial ministerial education you are allocated to a Staff Consultant, who will normally also be the consultant for the other members of your & CoGroup. Your Staff Consultant will interview you at each alternate weekend, will visit you and your Training Minister at home during your first year, and will take a particular interest in your progress through the Course, drafting reports from STETS to your church authorities. Although you are free to approach other members of staff, your Staff Consultant will usually be your primary point of reference (See the [PASTORAL CARE PARTNERSHIP](#) chart at the end of the Handbook to find out whom to contact for specific matters).

MA students who are doing the MA as lay education or post-ordination training relate especially to the MA Programme Leader as an ongoing point of contact and support throughout their time of study.

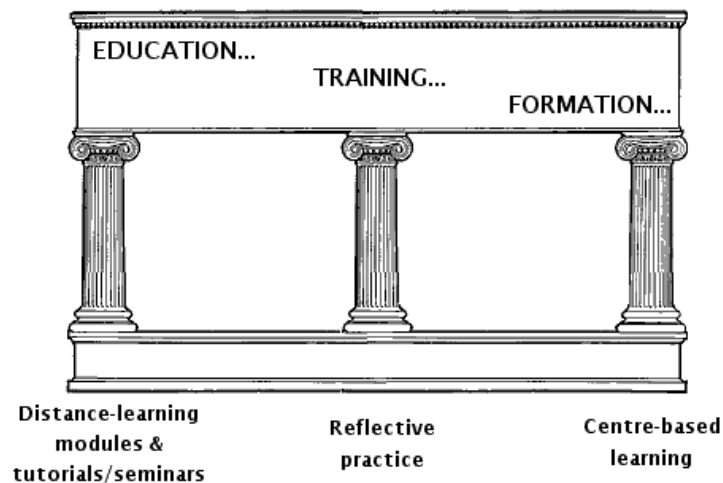
A year in the life of a STETS initial ministerial training student – year 1											
Autumn Term				Spring Term				Summer Term			
Tutorials/Seminars											
 BA/FdA	Distance learning + 4 local weekly tutorials (5 weeks)	Assignment – 2 wks	Distance learning + 4 local weekly tutorials (5 weeks)	CHRISTMAS	Distance learning + 4 local weekly tutorials (5 weeks)	Assignment – 2 wks	Distance learning + 4 local weekly tutorials (5 weeks)	EASTER SCHOOL	Distance learning + 4 local weekly tutorials (5 weeks)	Assignment – 2 wks	Distance learning + 4 local weekly tutorials (5 weeks)
	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks		Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks		Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks
 MA	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)	
	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)		Assignment – 3 wks	Distance learning & independent study + 2 seminar days, including Saturday of one first year residential (6 weeks)	
Residentials& electives											
	2 residential weekends at Sarum College + Awards Presentation Day (inc teaching afternoon)			CHRISTMAS	2 residential weekends at Sarum College + 1 elective study day			EASTER SCHOOL	2 residential weekends at Sarum College + 1 elective study day		
	2 residential weekends at Sarum College + Awards Presentation Day (inc teaching afternoon)				2 residential weekends at Sarum College + 1 elective study day				2 residential weekends at Sarum College + 1 elective study day		
Developing Ministry work											
	2 hours per week, guided by training contract and module D1			CHRISTMAS	2 hours per week, guided by training contract and module D1			EASTER SCHOOL	2 hours per week, guided by training contract and module D1		
	2 hours per week, guided by training contract and module D1				2 hours per week, guided by training contract and module D1				2 hours per week, guided by training contract and module D1		

An Integrated Whole

STETS provides integrated theological education, training and formation.

For BA students, the training and formational elements are part of the academic programme and accrue academic credits towards their academic award.

MA students in initial training are required by the churches to do the same training and formational work, but these do not accrue credit towards the MA. There is time budgeted for this work in both programmes.



i) Distance Learning Modules

<p>FdA & BA top- up</p>	<p>You will normally be required to complete eighteen tutor-supported modules over three years of training. Each of these modules contains five units, with each unit being designed to be one week's study.</p> <p>You are expected to spend 14.5 hours per week on each unit of each module, including the one and a half hours spent at your weekly tutorial with your Local Tutor.</p> <p>For each module you will be expected to purchase up to £70-worth of books, identified in the modules as “basic”, “essential” or “core” books. Training churches and various grant-making charities are usually generous in helping to fund the cost of these basic books.</p> <p>The modules are designed to be “conversations in print”. They contain:</p> <ul style="list-style-type: none"> • teaching input from the module writer or writers; • specified reading from the core books you are asked to buy for the module; • extended excerpts of primary texts, or other items not readily obtainable elsewhere; • exercises, activities and feedback designed to help you engage with and digest the material; • listings of further resources to enable you to dig a little deeper (for instance when tackling your assignments). These include: additional reading, web-site addresses, and, in some cases, addresses of relevant organisations. <p>They are intended to give you resources for engaging with the material in a way which integrates the academic, practical and spiritual dimensions of your training.</p>
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Each module ends with an assignment. Although many of the assignments are essays, STETS also uses a variety of other written assessment methods for your assignments.

Local Tutorial Groups and Tutors

You will be allocated to a local tutorial group which will normally be within thirty minutes' travelling time from your home.

Tutorial groups provide a supportive environment for students to share and deepen their theological thinking and to apply this to their formation as ministers. The students in your group will all be studying the same material, at the same level. Wherever possible, STETS ensures that there is more than one student in each tutorial group. However, this is not always possible, e.g., when there is only one advanced entry student in a particular local area.

During each module, for the first five weeks the tutorial group meets each week (except, normally, during the week immediately following a weekend residential) with their Local Tutor for about one and a half hours, to discuss issues raised by that week's module unit. The Local Tutor facilitates the academic development and ministerial formation of group members, encouraging them to engage fully and critically with the contents of each module and enabling them to draw links between the various modules and different elements of their training.

The remaining two weeks allocated to the module are used for further reading and for writing the assignment. You are strongly advised to show the penultimate draft – or, at least, an outline - of your assignment to your tutor for her or his comments before making your final revisions and submitting your work to STETS.

It is up to the group and their tutor to decide the best time to meet (which must be at the *tutor's* convenience). Dates and times of tutorial group meetings need to be fixed well in advance and holidays need to be carefully scheduled. You will find a schedule giving the starting dates of each module at the back of the Course Handbook. This also identifies the dates when assignments are due.

Salisbury Diocese 'Local Learning Groups'

For Salisbury candidates who are anticipating to be locally deployed in the Diocese of Salisbury (i.e., who expect to remain in their sponsoring parish for at least three years after ordination), STETS, in collaboration with the diocese, provides some additional contextual formation. This takes the form of a Local Group, comprising about eight parishioners (who need not all be churchgoers), who you will meet nine times a year. The materials you will work on together integrate with tutorial modules and other formational work, acting as your sermon reflection group, for example. This additional time commitment is offset by exemption from some of the three elective Study Days a year.

MA

Each MA module (with the exception of the final Dissertation) is taught via a distance-learning guide to guide you in your reading and research on the module

topic. The module text and associated supporting resources are supplied electronically as part of the e-learning provision of *STeTSLearn*. You will communicate with one another and the module leader via a staff-moderated on-line discussion forum. Face to face contact with other students, the module leader and auditing colleagues takes place via four seminars, which will take place at Sarum College on two Saturday mornings during the study period of the module.

Each module is made up of six weeks of study time, followed by a further three weeks to complete your assignment for that module. In the first two years of the MA there are four such modules each year. In the third year, there is a short Research Methods module, followed by the Dissertation. For your Dissertation, you will have periodic, scheduled one-to-one consultations with your assigned supervisor, supplemented by telephone and email contact as necessary.

You will also be linked to a 'Student Mentor' – a member of the previous year group to whom you will be able to turn for informal advice and guidance about the Course.

ii) Centre-Based Learning

If you are undertaking initial ministerial training you are required to attend the following in each year of study:

- six Residential Weekends;
- one Eight Day Residential School (Easter School)
- BA students are also required to complete 3 Study Days, which will include the annual Awards Presentation Ceremony as well as *Elective* Study Days. (See [STUDY DAYS](#) below for further details.)

The Residential Weekends, Study Days and the Easter School also seek to combine the academic, practical and spiritual elements of the course. Here you have the opportunity to engage with academic material from practical perspectives, learn how to lead worship and develop in your ministerial calling through a combination of worship, collaborative learning and ecumenical co-operation.

Residential learning is an important component of the initial ministerial education, training and formation offered by STETS. It provides an excellent opportunity to come together to share perspectives in a larger group. (See the aims of [residential weekends](#) below).

Education...

During residential training events you will be able to take advantage of the extensive theological resources of the Sarum College Library and the Bookshop. You will have personal interviews with your Staff Consultant about matters arising from your academic and developing ministry work, and will be able to get advice on or assistance with your assignments. You will have the opportunity to hear and interact with a greater variety of views than in your tutorial group, and you will engage with the thinking of your peers, STETS staff and specialist guest speakers.

MA seminars are scheduled to take place on Saturday mornings of residential weekends. This will not necessarily be on a weekend when your own year group is at Sarum College.

Initial ministerial training students are expected to attend all standard weekends of their own year group as well.

Training...

Sunday mornings at Residential Weekends will often encourage the practical appropriation of the theoretical perspectives introduced on Saturdays. Work from residential events can be followed up in your own ministerial practice through the Developing Ministry Modules (D1, D1M, D2, D3), especially the Extensions to D2.

Formation...

Being together as a Course and/or year group engenders a strong corporate sense and a shared vocational confidence. Each residential event leaves sufficient space for students to get to know each other, and gain support and help from one other.

& Co Groups

Each year group of students in initial ministerial training is divided into smaller *& Co Groups* of four to six people. You will be allocated to an '*& Co*' (And Company) group, selected to produce maximum variety of age, gender, denomination and such like. These groups retain the same composition for the duration of your time at STETS and often lead to strong and lasting friendships. The members are carefully selected to ensure that members of the same tutorial group are placed in different *& Co Groups*, and people from the same geographical area are spread between groups. This is to enable a broader experience of the training than is possible in local tutorial groups and other similar experience-, or interest-, groups. *& Co Groups* stay together for the three years. They share leadership of worship and some learning tasks. They also provide a forum, in privacy, where there can be frank exchange and mutual support, including the commitment to pray for one another. These groups, therefore, are not open to the spouses and supporters of students. (Although those who come regularly sometimes form their own support group.)

Staff Consultant

At the first weekend a Staff Consultant is attached to the *& Co* group who will sit in on some of the group's meetings during the first term. After this, the staff member will be available to the group as needed and will be responsible for meeting with members individually at alternate weekends. At these interviews your Staff Consultant can assess, review and support your personal development and follow up any pastoral and practical difficulties in your training.

Academic levels of centre-based training

At Residential Weekends and the Eight-Day Residential Schools you will be studying with students from your year group who may be doing modular study at a different level to yourself either because of credit for prior learning or because they are following another academic programme (e.g., BA or MA). On such occasions, some of the sessions will be aimed at all levels and other sessions will be tailored to meet the particular needs of one or other academic level. As mentioned above, for MA students, there will be dedicated seminars on the Saturday mornings of some residential weekends.

The **Residential Weekends** are specific to those who enter the Course in a given academic year, at whatever level; so year 2010 entrants intending to follow a three-year programme will attend the 37/10 year-group weekends. The [Eight-Day Residential School](#) brings together students from all three year-groups.

Residential Weekends

The Residential Weekends aim to:

- educate you by providing stimulus and opportunity for integrating learning and practice;
- train you by offering practical models for engagement in and beyond your local community;
- form you through worship, collaborative learning and ecumenical co-operation.

Residential weekends begin with supper, followed by a brief time of gathering in prayer. News is then exchanged, and the programme is introduced, sometimes with a separate introductory teaching session. Afterwards, time is given to the student & Co Groups. Saturdays and Sundays contain teaching sessions, times of worship, some free time, and time to meet individually with core staff. There is also time later on Saturday evening for relaxation and more informal discussion. A student common room meeting is held during the weekend, chaired by the year-group representative. All students are expected to reside in College, or any alternative accommodation provided, including students who live in Salisbury and its environs.



Worship Matters sessions

These sessions, which continue throughout the three years as part of the Ministry Matters stream at residential weekends, pay particular but not exclusive attention to the practice of liturgy in the three participating denominations of STETS. They aim to equip you to lead worship in an informed and competent way, with sensitivity and sureness. These sessions will:

- familiarise you with liturgical texts and styles from the three participating denominations, and different traditions within those denominations;
- explore the main types of service (Eucharist/ Communion, Daily Prayer, Services of the Word, Initiation and Pastoral Rites) and their accompanying resources, including music resources;
- provide guidance in practical aspects of planning and leading worship, including voice production;
- help you to analyse particular liturgical and musical texts, including hymns, note their history and explore their liturgical function.

Sessions are usually resourced by STETS staff, drawing on your own experience of leading and participating in worship.

Voice and presentation skills development

This training aims to enable you to develop your potential as an effective communicator, and in so doing seeks to equip you with:

- understanding of good vocal technique and of strategies for on-going voice care;

- confidence in your own vocal style and skill, and an ability to adapt to varieties of liturgical material and of environment.

Initially all students participate in group workshops on practical skills such as, physical relaxation, breathing techniques, vocal flexibility and dynamics, and voice projection. Subsequently, smaller groups work on preparation and presentation of a variety of texts, to encourage skills of listening as well as of interpretation and delivery. Individual tutorials are provided for students who have particular needs. Students may be visited in their own churches for support in their actual situation. Video workshops are available to practise and evaluate preaching and presentation techniques.

The training is tutored by Ms Sonia Woolley, actor and voice teacher.

Dedicated denominational or academic sessions

There will occasionally be separate sessions arranged during residential periods for students of different denominations or for those studying at different academic levels. At weekends, these sessions may take the place of one teaching session.

Elective Study Days

Elective study days enable students to take the initiative to pursue local opportunities for learning or development, alone or with others in their area. This helps establish good practice for life-long learning.

Normally, **FdA & BA students** are required to complete three Study Days (4.5 hours study time each) during each year at STETS. (Not all of these apply to candidates with a Local Focus to their training, who anticipate to be deployed locally in the diocese of Salisbury. They will have a Local Group instead).

In the Autumn Term of each academic year there is a compulsory Study Day for all students (see the Calendar for 2010-11), which is combined with the Presentation Ceremony for those who have just completed their training at STETS. During each year you complete one of the three Study Days in this way and submit a study day report form afterwards. In your third year this is combined with a residential weekend. (The fact that this is not double counted allows for the required total of 36 hours of Study Day time during three years at STETS, or 18 hours per Phase. See Time Commitment under [The Training Partnership](#) below.)

The other two study days each year are Elective Study Days. You are required to make your own arrangements to complete these (unless you are a Salisbury Diocese Local Focus student).

Each Elective Study Day is expected to cover about four and a half hours of teaching, but it is possible to combine shorter study opportunities, e.g. public lectures, to make up the equivalent number of study hours.

Additional denominational-specific training events can also be counted for study days.

In addition a study day on Child Protection is arranged at least once every year. All students are required to attend one study day on Child Protection during their time at STETS unless

they can show that they have covered the issue of Child Protection fully elsewhere. This study day counts as one of your elective study days.

How to choose your elective study days

Elective Study Days are primarily intended to enable you to take advantage of training opportunities, such as lecture series, conferences or day events in your area. In addition to occasional events in the region, all churches and dioceses offer a programme of in-service training for people in various forms of lay or ordained ministry which are suitable for consideration. Contact your Continuing Ministerial Education Officer or Training Officer for details.

If you are stuck, you can obtain advice from your Staff Consultant, after looking through the box containing details of current events suitable for Elective Study Days which is kept above the STETS pigeon holes. Suggestions may be given by staff or shared by students at residential weekends. You are encouraged to think creatively and laterally too, e.g., you (and your & Co group) might like to do a self-guided tour of biblically-related exhibits at the British Museum, using the [Through the British Museum with the Bible](#) travel guide (B. Edwards & C. Anderson, DayOne, 2nd ed., 2008). Also, sometimes it may be appropriate for you to use a study day for retreat or independent study.

As well as providing four and a half hours of input time, an Elective Study Day is usually expected to fulfil the following criteria:

- a) anticipated learning outcomes compatible with those of STETS course;
- b) normally provided beyond the training church context;
- c) appropriate for someone in training;
- d) meets your own developmental needs (which could be introductory if you know little, or advanced, if it is an area of specialist interest);
- e) relates well to your current or forthcoming areas of ministry;
- f) fulfils the requirements of your Church (e.g., that you become familiar with new worship resources);
- g) supplements, and does not repeat, material already covered in the Course or in other elective study days, or expected to be covered in DMM;
- h) given by people with recognised competency in their field.

Using these guidelines, and in discussion with your tutor and tutorial group, you will submit your proposed plans to your Staff Consultant for approval, using the form supplied on the STETS website - <http://www.stets.ac.uk/studentforms.html>. Your Staff Consultant will respond promptly so that you (and others, e.g., a group of people from your tutorial group, ' & Co group ' or local church) can make arrangements to attend.

The Study Day form should be returned to STETS with a brief (half-page) report. This will be placed in your personal file. The report sheet asks you to make a brief comment on each of these questions:

- What was the principal theme of the day?
- To what extent did you understand the input?
- What, specifically, did you learn (for example, in terms of new knowledge/ theoretical frameworks/ attitudes/ values/ skills) as a result of the day?
- How did it relate to what you already knew?
- What did you agree with/ disagree with? Why?
- In what ways were you enabled actively to engage with, and participate in, the day?
- Give examples of how the day helped you to develop personally.
- Give examples of how the day was relevant to your practice of ministry.
- What, if anything, will you want to keep on file, to pursue further?

The total length of your report should be about approximately 250 words.

You should claim travel expenses through normal methods. STETS can provide £6 towards your other expenses. Additional support for other expenses may be available in exceptional circumstances.

The underlying principles governing these arrangements are to enable you to:

- study topics/issues of particular interest to you;
- take advantage of training offered in the region closer to where you live;
- complete study day requirements at times and in ways which suit you;
- include others in your learning;
- take responsibility for this aspect of your training;
- establish good habits for continuing ministerial education and training.

Denominational-specific training

There will be some Methodist Training Days, which will be provided in conjunction with other Methodist Training Institutions. These days will provide time for discussion and reflection, as well as input from speakers on Methodist identity, theology and practice.

Annual Eight Day Residential Schools

The eight day Residential Schools are held annually, either in Holy Week or Easter Week. The **2011 Easter School will be held 11-16 April at Dauntsey's School**, West Lavington, Devizes. All three year groups will be based on the same site.

The eight-day Residential School offers scope for further education, training and formation, through:

- offering an extended experience of doing theology in community;
- providing supplementary teaching at depth, following the Course themes of Scripture, Theology and the Church in Mission;
- broadening ministerial perspectives by means of a period of critical distance from home church and context;
- providing extended opportunities for face-to-face contact with all other students and core staff;
- providing an occasion for spiritual renewal and personal study.

At every eight-day Residential School you will be able to process your learning in your *& Co Group* and through the journaling encouraged in the Developing Ministry Modules. Your learning at Residential Schools will be assessed by interview at subsequent residential weekends, and more generally through student feedback.

Additional ingredients of residential periods

Worship

Worship is at the heart of our life at STETS and we are committed to worshipping God together, regularly. The pattern of worship on STETS weekends and during the eight-day Residential School is designed to extend and deepen your experience of worship by exposing you to the riches of other worship traditions, as well as your own. Most worship takes place in college, but there will also be opportunities to share in the worship life of the Cathedral, Salisbury Methodist Church and the United Reformed Church in Salisbury.

In addition to the fundamental principles of giving glory to God and building up the people of God, worship at residential periods seeks to:

- ◆ root all activities in worship;
- ◆ establish a rhythm of worship;
- ◆ use a variety of texts, rites, *etc*;
- ◆ respect the integrity of different denominations / traditions;
- ◆ engender collaboration in the preparation of worship;
- ◆ encourage good practice in the leading of worship;
- ◆ offer experience in planning and leading worship within and outside your own tradition.

Policy Regarding Celebrations of the Eucharist (Holy Communion)

Present realities of Church life mean that for some students particular difficulties are raised over the matter of eucharistic presidency. In order to respond to this situation with theological and pastoral sensitivity, the Board of Governors of STETS has agreed the following policy:

Mindful that recognition of eucharistic presidency is a complex and vexed matter between Christian churches and within the Church of England, STETS resolves to:

- ◆ acknowledge, through appropriate educational means, the theological and pastoral complexities of the present stage of ecumenical relationships between churches and the division of opinion within, at least, the Church of England, concerning the matter of eucharistic presidency;
- ◆ facilitate discussion of the issues early in each student's training;

- ◆ respect differences of opinion and practice on the matter;
- ◆ engender courtesy and understanding between those who hold different views;
- ◆ continue with the appointment begun in 1997 of a designated Bishop, as ‘a point of reference for those opposed to the ordination of women to the priesthood’ – this is currently the [Right Revd Andrew Burnham, Bishop of Ebbsfleet](#).

Within a context of mutual trust and recognition, STETS adopts the following policy with regard to attendance at celebrations of the sacrament:

As an expression of our communion through our common baptism and our common membership of the Course, all students and staff are expected to attend Community Eucharists (*i.e.*, STETS main celebrations). In cases of celebrations presided over by someone whose eucharistic presidency a course-member does not recognise, he / she should discuss the matter with the Principal. STETS will ensure that the programme for residential periods allows course-members to attend alternative celebrations of the Eucharist on Sundays and Holy Days in the locality.

This issue is dealt with and discussed in further detail during one of the second year weekends.

Distinctive Eucharists

Over a three year period, students will experience at least one distinctively Catholic, Evangelical and Charismatic Eucharist—prepared by students who volunteer for the purpose. Other Eucharists may also deliberately gather up the experiences and perspectives of Saturday’s focus during residential weekends.

Student planning of worship

With the exception of the distinctive eucharists, which are planned by volunteers, student-planned worship is prepared by *& Co Groups*. Your group may choose to:

- plan the worship together as a group; or
- delegate planning of the worship to particular members of the group (not only for reasons of economy of labour but also to encourage diversity of style and tradition); and/or
- invite Course members from beyond the *& Co Group* to assist.

A wide range of worship resources is available for your use at college, although it is sensible to try to do some of the planning for worship before the residential weekend. Worship led by *& Co Groups* is reviewed afterwards by two staff members with the group for about 20 minutes. The review covers areas such as:

- Preparation - Planning & Design Process
- Design and Structure of Service
- Content and Context of Service
- Performance by Worship Leaders and Readers
- Participation by members of the group and congregation
- Reflections on the Theology of the Service

- 'Authenticity' of service (as an act of worship)

Part of the Developing Ministry Module allows for you to record your contributions to the worship of the STETS community.

Copyright logging

Unlike prose, which can be quoted in short portions without breaching copyright, poetry is copyright until seventy years after the death of the author. If you plan to reproduce the words of a hymn or song in an order of service it is your responsibility to ensure that copyright requirements are met. This applies to reproduction on paper or by projection.

STETS holds a Christian Copyright Licence (number 268700) and a Calamus licence (number 0714) which enable us to reproduce the words of hymn and song texts that are included within either scheme for use in our worship. If the copyright holder of the text you want to reproduce is included in either scheme you may reproduce it for one-time use in STETS worship. A list of the copyright holders is kept on the STETS notice board. The order of service or hymn sheet should include a notice at the end in the following format:

Jack and Jill went up the hill by A. N. Other copyright © 1999 Mountaineering Publications.
Reproduced under CCL 268700

If the author of a text died over seventy years ago it is probable that it is out of copyright (although a few have the copyright extended) and can be reproduced. If the author is alive or died less than seventy years ago, and the copyright holder is not listed by CCL you cannot use the text without obtaining permission from the copyright holder. You, not STETS, are responsible for doing this.

We have to notify CCL and Calamus of all texts used under our licence, so please contact Judith Rossall (jrossall@stets.ac.uk), and she will add the information to our records. The schemes then distribute the royalties to the people whose songs have been used. The CCL and Calamus schemes were devised to make it easier for churches to use hymns and songs whilst at the same time ensuring that authors receive the royalty income to which they are entitled. STETS is committed to good practice in this area. Please note that Judith is also able to send you a copy of the words of all hymns and songs which are either in the public domain or covered by our CCL and Calamus licences. You are strongly advised to contact Judith before you lead worship and she will be happy to advise you on all aspects of copyright relating to the use of songs and hymns.

Interviews

If you are a students in initial ministerial training you will have an interviews with your Staff Consultant at regular intervals during your course. Normally these interviews are scheduled to last between 20 to 30 minutes and take place in your Consultant's office. (If your Consultant shares an office you may meet elsewhere.) These interviews give us an opportunity to listen to you, via your Staff Consultant, to ensure that you benefit from your time with STETS and do not become overburdened by its demands. We also want to get to know you as best we can!

When you have an interview we may ask you what are you enjoying, or finding a challenge or anxiety. We will want to know how things are at home and work, and whether you are

finding a balance between them. We will be interested to discover whether you are making connections between the worlds of work, family and ministry.

Sometimes the interview will have a special focus. In Phase One of the Course (the first eighteen months), for example, we will talk about your monthly Rolling Record, which you keep to summarise the conversations between you and your training minister. In Phase Two of the Course we will discuss, among other things, your choice of placement. The Reports on your overall progress required by the Church authorities also need to be fully discussed before they are sent out.

Please keep in touch with your Staff Consultant between interviews, letting her or him know how you are, rather than bottling up your difficulties and concerns.

It is true that your Consultant, as well as being a pastoral support, will contribute to your formal church assessments (see [ASSESSMENT FOR ORDAINED AND AUTHORISED MINISTRIES](#)). There may therefore be times when you might wisely seek confidential support outside the 'system', on family and domestic issues, for instance. However, if something arises which may threaten your position in training, such as a breakdown in health, this matter must be discussed with the Principal who has a duty to keep your Church informed. Our experience is that substantial difficulties usually arise when they are *not* talked about, and at an early stage. The earlier we can address these together the better we can help you to work them through. When critical comments need to be made to the Church in a Report, they will be written carefully, with a view to helping you develop further and in the wider context of generously affirming your gifts and abilities.

We should stress that assessment is only one part of interviews. Overall we hope that you find the time with your Consultant supportive and helpful. Whether we have something specific to talk through or have the opportunity of simply catching up with each other, we will try to help you to grow in confidence and self-awareness and to give you time to express honestly how things are for you. If there is a particular issue to discuss which requires more time than the interview allows, then plans will be made to meet or talk on the phone at a later date.

Confidentiality

Any request to treat certain information as confidential will be respected (though we are all subject to overriding legal constraints in particular circumstances). Other information will be shared amongst staff in order to help us to fulfil our responsibilities, educational and pastoral, towards you. Some information is on a purely course level, e.g., to do with academic work or pastoral training. Some may be of a more personal sort, perhaps to do with a recent bereavement or other factors causing different pressures from time to time. The former clearly needs to be shared with all or some staff members. The latter is obviously more sensitive. In these circumstances the member of staff will use his or her pastoral judgement to decide whether the information should be shared with members of staff and in what form. In cases of uncertainty the member of staff will first consult the student involved.

Where information is told to a member of staff that he or she regards as having a major bearing on your suitability for ordination, you yourself may be encouraged to share the information with the appropriate authorities. Otherwise, the information will be passed in the first instance to the Principal who will decide how best to proceed.

Permissions for absence from residential periods

Because residential periods are compulsory elements of the Course for students in initial ministerial training, permission to be absent from them must always be sought from the Principal, in writing. Where ill-health or other circumstances makes this impossible to do beforehand, reasons for absence, with supporting evidence (such as a medical certificate, or letter from a tutor or Training Minister) must be supplied as soon as possible after the event. If you miss a residential period you may be required to make arrangements for equivalent training by other means.

iii) Reflective Practice

The aim of all the theological education and training provided by STETS is not simply to encourage you to develop practical skills for Christian ministry alongside your theological study. We want you to learn to connect thought and practice in rigorous, creative and prayerful ways, so that you develop ever greater critical awareness of what you are doing, why you are doing it and of how your actions fit into the ministry and mission of the whole Church. This is 'reflective practice'.

If you are in initial ministerial training, you are required to:

- undergo a programme of practical and pastoral training under the guidance of a Training Minister; and
- gain experience on a supervised placement.

The Training Minister

STETS appoints your Training Minister after consultation with your sponsoring Church authority, yourself and the minister of your home church. Usually your home minister is appointed as Training Minister, unless your sponsoring authority recommends that another minister should be appointed, for educational or pastoral reasons. Potential Training Ministers are assessed as to whether they are able and willing to take on a supervisory role. Your Staff Consultant will also wish to meet your Training Minister during your first year at STETS, when visiting you at home.

Training ministers are supported at STETS by the Training Team (comprising the Vice Principal, the Director of Education, the Director of Learning Development, the Tutor in Practical Theology, and the Tutor in Ministry). One of the roles of training ministers is to help you to make good use of the resources in the Developing Ministry Modules, i.e. the D-stream of the course. Training Ministers are offered training days to support their supervision of the Developing Ministry modules, seven days in total. They are expected to give a high priority to attending these.

For students in initial ministerial training, the D modules (D1 and D2) provide a parallel stream of ministerial training and formation. Each of these modules lasts for 18 months, and runs parallel to one of the FdA or BA levels of the course (Levels 4-6 which are designated A-C). Each D module provides you with a 150-hour programme of practical and experiential learning. This training is based on the contract between yourself and your Training Minister and STETS, usually drawn up in the first term of your Course. The key event in maintaining this programme is a monthly, 90-minute meeting with your Training Minister, which begins in the January of your first academic year. We keep track of what you are covering in the

monthly meeting through a Rolling Record, which you must submit as part of the requirements of the Developing Ministry Modules.

Placement

The practical and pastoral component of the Course also involves a **placement** in an unfamiliar context, focussing on how the world and the church inter-relate. For FdA or BA students, the placement of 200 hours culminates in the writing of a report, discerning the dynamics of God's kingdom in that context, and a profile, describing one or two incidents that were critical for your own ministerial development. For MA students, the placement is of 150 hours duration and requires students to write a report which not only makes an accurate critical assessment of the situation, but also offers strategic insights into the dynamics of God's kingdom there in a way that releases their potential in a transformative way.

Your placements will be chosen by STETS in consultation with yourself and your Diocesan Director of Ordinands/Training Officer/Oversight Tutor and Training Minister.

You may undertake your placement either full-time or part-time. (This is a month or three months for FdA & BA students and 3 weeks or 9 weeks for MA students.) It may sometimes be appropriate to arrange a mixed-mode placement, with some part-time and some-full-time elements, in consultation with the Tutor in Practical Theology. You may be sent to a church of a different tradition or denomination from your own, to an institution such as a hospital, prison or university, to a mission or charitable organisation, or, occasionally, you may be able to arrange a placement overseas (for FdA & BA students see Module C2-3; for MA students see Module M8). Your Placement Supervisor will be chosen by STETS in collaboration with the Diocesan Director of Ordinands/Training officer/Oversight Tutor of your sponsoring Church. The Supervisor is always a minister, chaplain or authorised church worker who has extensive practical knowledge and experience of ministry and of the local context.

Developing Ministry Modules

The Developing Ministry Modules encourage you to reflect theologically on your own vocational and practical formation, on the events of your own life and the wider world, and on the nature of ordination. During each Phase of the Course, you are expected to undertake written assignments reflecting and giving evidence of your ongoing ministerial formation.

D1 : Developing Ministry: Foundational Practices and Principles

Apart from enabling students to develop expertise in listening skills, leading worship and preaching, this module sets ministry within a reflective framework so that practical insights can be integrated with theological learning.

D2: Developing Ministry: Collaboration and Leadership in Mission

The module requires students to undertake activities involving guests or seekers in the community of faith. The insights gained from these involvements are taken into a conversation with the Christian tradition about the nature and purpose of ministerial and missionary leadership in the Church.

D3: Developing Ministry: Special Studies in Transformative Practice

The module requires students to investigate and undertake a few ministries at depth, whether belonging to the pastoral outreach of their local church or to their professional or voluntary involvements in the world. The insights gained from this work are taken into a conversation with recent literature in practical theology.

Reflective practice modules are usually taken in the order D1, D2, D3, irrespective of the level at which you enter the programme, as these are process-, rather than content-based, and focus on the development of ministerial practice.

Diaconal Training at STETS –

Some students at STETS are training for diaconal calling, rather than for priestly or presbyteral ministry or nationally accredited lay ministry. In addition, since all Anglican initial ministerial training students at STETS are preparing for ordination as deacon, we aim to encourage those who anticipate subsequent ordination as priest to be intentional in their preparation for diaconal ministry, rather than seeing it just as a stepping stone to priesthood. Methodist students will have explored the ministry of the diaconal order as part of their vocational exploration before they arrive at STETS. Those Methodists who are training for presbyteral ministry will be helped to understand the diaconate as a ministry that complements their own.

The academic FDA & BA modules at STETS provide a basic grounding in Scripture, theology and the church in mission for all who are called to Christian ministry. This is supplemented by learning at residential weekends, study days and Easter School. Several of the modules are explicitly contextual, either using the student's own context as a basis for study or enabling them to see their academic studies in a contextual context. This equips them to think incarnationally about ministry, essential for anyone called to diaconal ministry.

An extended *Placement* (a double module taken in the summer of year 2) offers scope for those called to diaconal ministry to spend extensive amounts of time engaging with a church or chaplaincy where diaconal ministry can be explored. The choice of placement location is the subject of discussion between the student, STETS staff, the Training Minister and the DDO or Training Officer, thus ensuring that an appropriate location for the student's needs can be found. All students undertake this placement, whatever level of studies they are pursuing.

Students are also required to complete three study days in each academic year, two of the three in each year are elective and candidates for diaconal ministry can choose study days that will inform their understanding and experience of the ministry of a deacon. The learning from these study days is written up and read by the staff consultant who may discuss it with the student at their next interview.

Over the course of the three years of study at STETS, some residentials address matters of direct relevance to diaconal ministry – for example, pastoral care and liturgy, racial justice, youth and children, making disciples. Specific sessions at residential weekends and Easter Schools are devoted to ministry topics, including the ministry of a deacon.

The exact pattern and content of such sessions varies from year to year, but we ensure that aspects of diaconal ministry are presented by people who are involved in it. We also provide opportunities to hear from people involved in non-stipendiary ministry, whether as priest or

deacon, so that those who combine secular work with ordained ministry – as many deacons do – have the opportunity to consider the particular issues this raises.

Students' learning through study and residentials is supported and grounded in *ministry in the local church*. Each student has a training agreement, reviewed annually, to guide their practical training. The content of the training agreement is determined by the student and training minister, in consultation with STETS staff, and can be tailored to the student's vocational needs and existing experience. Within the core of ministry skills that are needed by all who are to be ordained, there is opportunity for those called to diaconal ministry to focus some of their learning in an appropriate way. For example, whilst we expect all students to be able to craft and preach a competent sermon, we recognise that deacons may not be called to a preaching ministry in the way that presbyters / priests (or Lay/Local Preachers or Readers) are. Therefore, once basic skills are learned, potential deacons can focus their preaching training and experience in contexts such as the Occasional Offices when they might bring into church their pastoral ministry alongside people at times of transition, for example by preaching at a funeral or baptism where they have accompanied the family involved. In addition, Anglican deacons for whom there is a strong liturgical component in ministry are expected to gain confidence in the liturgical role of the deacon.

As part of their formation for ministry, students read about their anticipated vocation and extensive bibliographies are provided which include up to date resources on diaconal ministry. Staff consultants encourage deacons to read on this ministry and may discuss their reading with them in interview. Students are also directed to relevant web sites and organisations, for example the Diaconal Association of the Church of England and the Methodist Diaconal Order.

At the time that the Diocese of Salisbury produced its report on *The Distinctive Diaconate*, the working party (chaired by a former member of the STETS staff) considered the content of training for diaconal ministry in this country and overseas, as well as in other denominations. It became clear that the training provided by STETS was comparable to that offered elsewhere, and, with the raised awareness of diaconal ministry the report engendered, STETS continues to take new opportunities to meet the needs of people training for this ministry.

Prayer and Spirituality

Work on personal prayer and spirituality is a constituent part of all initial ministerial training. You will be introduced to the spiritual traditions of your Church at the start of Course, either through denominational study days or through guided reading in D1. Most of the modules also contain 2 hours or more of Formation Work, related to the content of the module but designed to help your Christian formation. Worship is central to every weekend's programme, and space is left for prayer around the scheduled events. You are also strongly encouraged to have a spiritual director/companion/advisor. If you don't have one, and don't know how to find one, you can ask the Tutor in Practical Theology, your Training Minister or Staff Consultant for advice on how to proceed.

Movement through the FdA & BA and MA programmes

Integrated and incremental

Both the FdA & BA and MA programmes are designed to offer you an integrated approach to your study and reflective practice of Christian ministry and mission.

The FdA & BA programmes are also incremental, in that students proceed from one level of study to another over each 18 month phase. Each of these levels/phases represents a coherent, comprehensive and integrated combination of *education, training and formation*. In addition to integration within each level, the FdA & BA programmes are also integrated vertically with each level building on the preceding one. This spiral organisation is illustrated in diagram 2. Although the MA does not involve progression from one level to another, it is designed in a similar way.

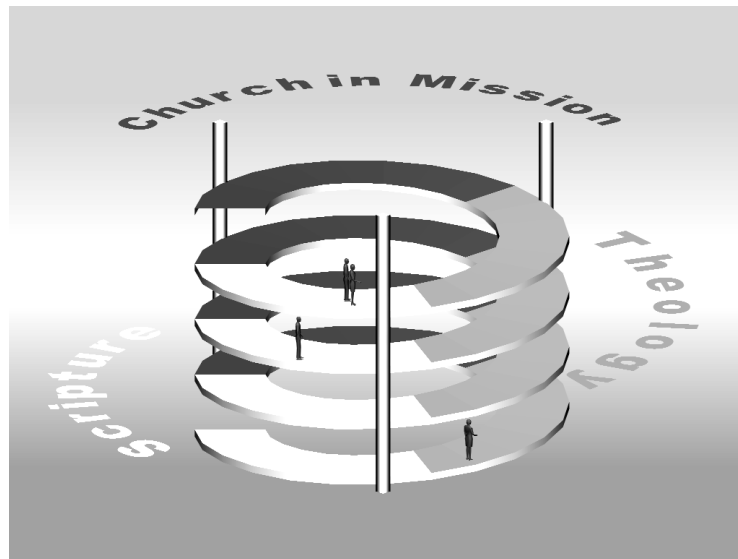


Diagram 2.

The FdA & BA programmes are delivered by a combination of distance-learning modules, reflective practice in the local context and residential training. This is illustrated in Diagrams 3.1 & 3.2 (below).

Awards and exit points for the FdA & BA and MA

As Diagram 3.1 below illustrates, there is an intermediate designated exit point at which you may complete your FdA studies prior to the completion of the full programme – i.e., at the end of Level Four (the first eighteen-month phase) with the HE Certificate. In the case of the MA programme, there are 2 intermediate designated exit points: at the end of the first year with the PG Certificate, or at the end of the second year with the PG Diploma.

On entry, you normally register for the award corresponding to the time for which your church authority has sent you to STETS, after account has been taken of any AP(E)L claims.

Integration

Both the FdA & BA and MA programmes are integrated ones which are designed to be *theological, doxological, missiological, contextual, ecumenical and collaborative*. Its integrated nature is expressed first through the incorporation of these dimensions in all aspects of the programme and through giving due attention to the related processes of *education, training and formation* (see above: [THE AIMS & OBJECTIVES OF STETS](#)). As indicated elsewhere, the emphasis of the MA itself is more on education. However, it has been designed to function in harmony with the training and formation components of the FdA & BA programmes which are used for all initial ministerial training.

The STETS spiral

One important way both the FdA & BA and MA programmes offer integrated training is through their spiral design. Each pays regular and recurrent attention to the three core elements of *Scripture, Theology and the Church in Mission*.

Thus, in the FdA, the first distance-learning module (A1) introduces the study of Scripture, Theology and ministry in the Church's Mission. The programme then addresses each of these elements in two turns of the spiral within each phase: A2 deals with Scripture, A3 with Theology, and A4 with the history of the Church in Mission. A second turn of the spiral begins with the second Scripture module A5.

In this way you are enabled to give due attention to the central concerns of theological subjects such as the Hebrew Bible, Systematic Theology and Church History and Practice, while tackling them in terms of STETS' overall missiological and contextual orientation. This spiral arrangement produces further opportunities for you to develop and integrate your learning.

Diagram 3.1 - Overview of FdA & BA top-up Programmes


















Entry	Level	Key Components			Normal length	Exit
Standard University of Winchester entry requirements	Level 4	Distance learning modules 	Centre-based learning 	Reflective practice 	18 months	HE Certificate or continue to Level 5
AP(E)L	Level 5				18 months	Foundation Degree
FdA or AP(E)L	Level 6				18 months, if done within initial training; [2 to 3 years if done subsequently – as Level 6 PQ]	BA top-up Degree
Most students complete 2 levels within their initial training (i.e., over a period of 3 years) – levels 4&5, or 5&6.						

Diagram 3.2 - Overview of MA Programme

Entry	Level	Key Components		Normal length	Exit	
Standard University of Winchester entry requirements →	Level 7(part)	Distance learning guides; seminars; e-learning 	Centre-based learning 	Reflective practice* 	12 months	PG Certificate or continue to next stage ⋮
AP(E)L →	Level 7(part)	Distance learning guides; seminars; e-learning 		18 months ↑ 18 months ↓	12 months	PG Diploma or continue to next stage ⋮
AP(E)L →	Level 7	Distance learning guides; seminars; e-learning 			12 months, if done within initial training; [2 to 3 years if done subsequently – as Level 7 PQ]	MA

* Initial ministerial students will be following Developing Ministry Modules alongside their MA studies, but these do not count towards the MA.

How your credits are built up														
FdA & BA top- up	<p>The FdA in Theology for Christian Ministry and Mission is awarded when students accrue 240 credits, with a minimum of 120 credits at Level 5. This is achieved over a period of three years' part-time distance learning study, with each phase of the degree lasting 18 months. Students who have accrued 120 credits at Level 4 prior to commencing three years' training may enter the course at module B1, and exit with the FdA and BA top-up (Hons) in Theology for Christian Ministry and Mission, subject to the accrual of 120 credits at Level 5 in the first 18-month phase of pre-ordination training and 120 credits at Level 6 in the second 18-month phase of pre-ordination training. The STETS academic year is divided into three terms, with two modules being completed per term (modules last for 7 weeks, including time for writing up assignments).</p> <p>Given the nature of recruitment for STETS's undergraduate courses, there is a single point of entry, at the start of the academic year. Students enter in a single cohort, therefore, in September.</p>													
MA	<p>The MA in Theology for Christian Ministry and Mission is awarded when students accrue 180 credits at Level 7. This is achieved over a period of two or three years' part-time distance learning study, with each phase of the degree lasting 12 months. The STETS academic year is divided into three terms, with four modules being completed per session (modules last for eight weeks, including time for writing up assignments). The Placement Module (M8) is normally studied in the summer term of year 2.</p> <p>Year One/Two: [Most students enter here]</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20%; padding: 5px;"> M1 Karl Barth and the Nature of Theology <i>(15 credits)</i> </td> <td style="width: 20%; padding: 5px;"> M2 Contemporary Issues in Hebrew Bible Studies <i>(15 credits)</i> </td> <td style="width: 20%; padding: 5px;"> M3 God's Life in Christ: Reassessing Christology in light of Christian Living <i>(15 credits)</i> </td> <td style="width: 20%; padding: 5px;"> M4/8 Studying Local Churches in Interdisciplinary Perspective (M4)/ Placement – Exploring the Dynamics of God's Kingdom in the Unfamiliar (M8) <i>(15 credits)</i> </td> <td style="width: 20%; padding: 5px; text-align: center;"> = 60 credits @ Level 7 PG Cert </td> </tr> </table> <p>[Students can exit here with a PG Cert in Theology for Christian Ministry & Mission]</p> <p>Year Two/One:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20%; padding: 5px;"> M5 The Acts of the Apostles </td> <td style="width: 20%; padding: 5px;"> M6 Theism in Late- </td> <td style="width: 20%; padding: 5px;"> M7 The Emerging Church: Now </td> <td style="width: 20%; padding: 5px;"> M4/8 Studying Local Churches in </td> <td style="width: 20%; padding: 5px; text-align: center;"> = a further 60 credits @ Level 7, </td> </tr> </table>				M1 Karl Barth and the Nature of Theology <i>(15 credits)</i>	M2 Contemporary Issues in Hebrew Bible Studies <i>(15 credits)</i>	M3 God's Life in Christ: Reassessing Christology in light of Christian Living <i>(15 credits)</i>	M4/8 Studying Local Churches in Interdisciplinary Perspective (M4)/ Placement – Exploring the Dynamics of God's Kingdom in the Unfamiliar (M8) <i>(15 credits)</i>	= 60 credits @ Level 7 PG Cert	M5 The Acts of the Apostles	M6 Theism in Late-	M7 The Emerging Church: Now	M4/8 Studying Local Churches in	= a further 60 credits @ Level 7,
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	for the 21 st Century (15 credits)	Modernity (15 credits)	and Not Yet (15 credits)	Interdisciplinary Perspective (M4)/ Placement – Exploring the Dynamics of God’s Kingdom in the Unfamiliar (M8) (15 credits)	making 120 credits @ Level 7 PG Dip		
<p><u>[Students can exit here with a PG Dip in Theology for Christian Ministry & Mission]</u></p> <p>Year Three (or concurrently with Year Two): Dissertation</p> <table border="1"> <tr> <td>M9-10- Dissertation (60 credits)</td> <td>=a further 60 credits @ Level 7, making 180 Level 7 credits</td> </tr> </table> <p><u>[Most students exit here, with an MA in Theology for Christian Ministry & Mission]</u></p> <p>Please note: taught modules are offered in alternative years, and grouped in the following way: M1, M2, M3 and M4 or M8, M5, M6, M7 and M4 or M8. The alternate-year structure enables larger cohorts to be formed, by conflating both year groups studying the taught modules. This gives students a richer learning experience and more opportunity to interact with fellow learners. Additionally, it enables new students to gain from the experience of students in their second year of M-level study – a support structure that has been much appreciated by existing students.</p> <p>M4 and M8 are offered every year, because students in their second year of ordination are required to undertake the placement (M8), regardless of the year of study on the MA. By offering both M4 and M8, the cohort can be divided between second-year ordinands, who are required to study M8 for formational reasons, and other students, who undertake M4. The reason some MA students may be in their second year of formation training but their first year as an MA student is because they have transferred to the MA after exemplary performance during their first year at undergraduate level (given that they are appropriately qualified).</p>						M9-10- Dissertation (60 credits)	=a further 60 credits @ Level 7, making 180 Level 7 credits
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Programme Levels

FdA	Broadly speaking, Level 4 is introductory and fairly descriptive: it maps the field of Christian ministry and mission, provides a fundamental grounding in the ways subjects within this discipline are approached, and includes exposure to some primary texts. Level 5 & Level 6 are designed to foster more analytical and critical
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&
BA
top-
up

thinking so that, by the end of the Course, you should be well-versed in Christian ministry and mission and able to show your ability to practise it, drawing on the constituent disciplines coherently and with due critical awareness.

At Levels 5 and 6 we expect you increasingly to accept responsibility for your own learning and to accept and exercise accountability for your professional conduct as people in training for Christian ministry and mission. We also expect you to display increasing self-awareness in relation to your value commitments as you progress through the levels. In a Christian context this will be reflected in movement to collaborative, as opposed to purely autonomous, professional practice.

Level 4

Level 4 aims to map the field of Christian ministry and mission and to provide you with a fundamental grounding in its disciplines. There is also some exposure to primary theological and historical texts and the expectation that you will begin to learn to use a range of specialised theological, historical and analytical skills.

You are expected to be learning to use these skills to evaluate information, develop investigative strategies and formulate solutions to a variety of unpredictable problems within the area of Christian ministry and mission. Although you are based in a local church, you are expected to recognise that you are preparing to minister beyond the context of your local church and that you will need to take responsibility for the nature and quality of your ministry in a variety of well-defined contexts.

Level 5

Work on modules at Level 5 is designed to enable you to analyse abstract concepts, generate ideas, and use theological and analytical skills more competently. At this level, you are expected to be taking more responsibility for your learning, value commitments, professional competence and conduct. For this reason you normally do your three month part-time Placement at this level. It provides you with a shift of context, focus and theological method. In addition to developing your professional skills it enables you to continue to develop your ability to analyse and evaluate information, prepare responses to well-defined problems and exercise significant judgement across a broad range of functions.

Level 6

At Level 6, you are expected to be learning to accept and exercise increased responsibility for your own learning and professional conduct. You are expected to have developed much greater clarity about your values. In Christian ministry and mission this is reflected in more collaborative professional practice and the exercise of greater accountability for setting and achieving personal and group learning outcomes.

These factors are of practical importance as many of the students working at Level Three are already ordained and following these modules as part of their continuing ministerial education (or denominational equivalent).

	<p>Many of the modules at this Level are designed to give you the opportunity to build on what you already know and hone the specialised skills you have developed. You are expected to consolidate and extend your knowledge and abilities, and develop your capacities to review and evaluate new concepts and evidence from a range of sources, even in those modules which do necessarily introduce new content as well.</p>
<p>MA</p>	<p style="text-align: center;">Level 7</p> <p>All the modules of the MA are designed to be studied at Level 7. When working at this level you are expected to:</p> <ul style="list-style-type: none"> • demonstrate self-direction and originality in tackling and solving problems, and act autonomously in planning and implementing tasks at a professional or equivalent level; • continue to advance your knowledge and understanding and to develop new skills to a high level; • deal with complex issues both systematically and creatively and make sound judgements in the absence of complete data; • communicate your conclusions clearly to specialist and non-specialist audiences; • exercise initiative and personal responsibility; • make decisions in complex and unpredictable contexts; • display such learning ability as is needed to undertake appropriate further professional training; • work collaboratively with others and critically reflect on group processes; • communicate clearly and effectively, using a variety of media, including written text; • identify issues for and methods of effective preaching and teaching; • make intelligent and appropriate use of library resources; • make intelligent and appropriate use of IT resources; • demonstrate independence of thought and critical self-awareness about your own beliefs, commitments and prejudices; • articulate accurately, reflect on and courteously engage with the ideas and arguments of others.

Provision for AP(E)L

Glossary:

APL = *Accredited Prior Learning*; that is, your previous certificated educational qualifications;

APEL = *Accredited Experiential Prior Learning*: that is, your previous relevant experience.

Except where it is necessary to distinguish between the terms, we here use the generic term AP(E)L to refer to both types of accredited learning.

As mature students, with, in some cases, significant levels of knowledge and skill derived from previous study, life experience, and participation in church life, STETS students will sometimes have grounds for being awarded AP(E)L credit, allowing them to be admitted directly to Level 5 or 6, or giving them credit for some Level 7 modules. All provision for AP(E)L by STETS is intended to be fully consistent with the policies of the University of Winchester, while at the same ensuring that all the educational, training or formational requirements of the participating churches are addressed.

FdA & BA top- up

Provision for AP(E)L for the FdA & BA programmes falls in the following categories:

First, candidates with recent prior theological learning at Level 4 that substantially matches the learning outcomes of the modules offered. "Recent" normally means completed within the last five years. Such candidates should be entitled to credit enabling them to proceed immediately with the study of Level 5 modules.

Even students who fulfil this requirement may still choose, or be advised to consider commencing their studies at Level 4. There are two reasons for this. The STETS programme is more thoroughly missiological and contextual than some traditional theological curricula, and the modules are integrated developmentally through Level 4. That is, they are designed to build the student's education, training and formation over the first phase in such a way that a sound foundation is provided for further education, training and formation through the higher level modules and residential training periods.

Secondly, candidates with recent prior theological learning at Levels 4 & 5 that substantially matches the learning outcomes of the modules offered. "Recent" normally means completed within the last five years. Such candidates should be entitled to credit enabling them to proceed immediately with the study of Level 6 modules (i.e., the BA top-up).

Procedures for claiming AP(E)L for the FdA & BA programmes

Procedure for making claims

If you wish to be considered for AP(E)L, you will need to inform the STETS Admissions Tutor (the Principal) either before or when you make a prospective student visit. If you have not already done so, you will be asked to complete the STETS AP(E)L Assessment Form (available from the STETS office) by a specified date

which allows sufficient time for the proper assessment of the claim by the STETS Admissions sub-committee of the Board of Studies. This statement of APL will need to be supported by full syllabi for the work described and a transcript for any completed parts of a degree programme, together with names of academic referees from the institution(s) concerned.

Where a supplementary claim for APEL (experiential learning) is also necessary, the Director of Studies may specify additional means of assessment appropriate to the candidate in question, such as submission of a portfolio, submission of special assignments, or an interview with a member of the STETS core academic staff in accordance with guidelines agreed by the STETS Board of Studies. If necessary, the Director of Studies will request you to provide additional evidence.

Procedure for evaluating claims

The Admissions Tutor will submit all AP(E)L claims to the Admissions Subcommittee, which is made up of the Principal, the Vice Principal, the Dean of Studies, the Director of Education & the Director of Learning Development.. The AP(E)L evidence will then be verified and reviewed by the Admissions Subcommittee of the STETS Board of Studies, taking the following factors into account:

- Are the claims independently verified?
- Is the AP(E)L current?
- Is it of sufficient quality?
- Is there a sufficiently close fit between the specific content of AP(E)L and the work for which you are seeking credit exemption?
- Will the AP(E)L offer a proper basis for study at this level?

On the basis of its review, the subcommittee will recommend to the Board of Studies a specific award of credit or advise that credit should not be granted in this instance. When necessary, this committee may seek the advice of the Chair of the STETS Board of Studies.

The STETS Board of Studies will then ratify or reject the subcommittee's recommendation. If your claim has been rejected, this decision will be communicated to you in writing, within seven days, accompanied by a reasoned statement as to why the application has been rejected.

Criteria for awarding AP(E)L

In order to be awarded exemption on the basis of AP(E)L you will have to demonstrate to the satisfaction of the Board of Studies that you can substantially satisfy the specific learning outcomes of the level of study for which you are claiming exemption. Exemption will not normally be given for study or experiential learning completed more than five years ago.

Extent of AP(E)L award

Because of the integrated nature of the distance-learning programme credit will only be given for a whole level of study [in terms of the **current** FdA]. However, candidates may submit evidence of AP(E)L which amounts to more than the number of credits required. In no instance will more than 120 credits be awarded towards FdA study.

	<p>At each Level there are certain Modules (such as the Developing Ministry Modules and all centre-based training periods) which are not eligible for exemption, and which must be taken by all initial ministerial education students. The centre-based training periods are part of the Church Validation requirements; no exemption is granted from any of them.</p> <p>Right of appeal You have the right of appeal to the Board of Studies on grounds of procedural irregularity. You also have the right to resubmit your AP(E)L evidence, providing that additional relevant evidence is adduced and that it is made available in time for consideration by the STETS Admissions Subcommittee before the December meeting of the STETS Board of Studies.</p> <p>Final authority Final adjudication lies with the STETS Board of Studies.</p>
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MA	<p>In accordance with Programme Regulation C2.4, if you apply for the MA with recent Level 7 credits gained through postgraduate theological study at another institution, or you can provide evidence of prior non-accredited or experiential learning which substantially covers particular modules, you may apply for AP(E)L credit for these modules.</p> <p>Because of the integrated nature of the programme such AP(E)L will only be awarded after the Programme Leader is satisfied that you are adequately equipped to complete the remaining modules successfully. For this reason, there should be substantial correspondence between the modules for which you are requesting credit and your prior learning. Where accredited learning is being presented for credit, full details of these must be supplied together with an academic transcript.</p> <p>Procedures for claiming AP(E)L for the MA Programme Procedure for making claims If you wish to be considered for AP(E)L you are asked to inform the STETS Admissions Tutor (the Principal) either before or when making a prospective student visit. You will be interviewed to determine the scope of your prior learning and you will be invited to submit a completed AP(E)L Assessment Form with supporting evidence by a specified date which allows sufficient time for the proper assessment of the claim by the Admissions Committee.</p> <p>The statement of APL needs to be supported by full syllabi for the work described and a transcript for any completed parts of a degree programme, together with names of academic referees from the institution(s) concerned. <i>There is a non-refundable charge of £50 to pay for the administration and assessment of MA AP(E)L applications.</i></p> <p>Where a claim for APEL is necessary to supplement the APL statement, the Director of Studies may specify additional means of assessment appropriate to the candidate in question, such as submission of a portfolio, submission of special assignments, or an interview with a member of the STETS core academic staff in accordance with guidelines agreed by the STETS Board of Studies to gain a fuller</p>
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picture of the student's educational background and capability. If necessary, Programme Leader will request the student to provide additional evidence.

Procedure for evaluating claims

The Admissions Tutor submits all AP(E)L claims to the Admissions Subcommittee, which is made up of the Principal, the Vice Principal, the Director of Studies, the Director of Education & the Director of Learning Development. The AP(E)L evidence is then be verified and reviewed by the Admissions Subcommittee of the STETS Board of Studies, taking the following factors into account:

- Are the claims independently verified?
- Is the AP(E)L current?
- Is it of sufficient quality?
- Is there a sufficiently close fit between the specific content of AP(E)L and the work for which the student is seeking credit exemption?
- Will the AP(E)L offer a proper basis for study at this level?

On the basis of its review, the subcommittee recommends to the Board of Studies a specific award of credit or that credit should not be granted in this instance. When necessary, this committee may seek the advice of the Chair of the STETS Board of Studies.

The STETS Board of Studies will then ratify or reject the subcommittee's recommendation. If a claim for AP(E)L is rejected, this decision is communicated to the student in writing, within seven days, accompanied by a reasoned statement as to why the application has been rejected.

Criteria for awarding AP(E)L

In order to be awarded exemption on the basis of AP(E)L, students have to demonstrate to the satisfaction of the Board of Studies that they can substantially satisfy the specific learning outcomes of the level of study for which they are claiming exemption. Exemption is not normally given for study or experiential learning completed more than five years ago.

Extent of AP(E)L award

The maximum number of credits that may be granted for AP(E)L is 100 credits for the MA (not including the Dissertation). For students in initial ministerial training the Placement Module (M8) is not usually eligible for exemption, and must be taken by all students.

Right of appeal

You have the right of appeal to the Board of Studies on grounds of procedural irregularity. You also have the right to resubmit your AP(E)L evidence, providing that additional relevant evidence is adduced and that it is made available in time for consideration by the STETS Admissions Subcommittee before the December meeting of the STETS Board of Studies.

Final authority

Final adjudication lies with the STETS Board of Studies.

Description of the Course modules

FdA	<h3>Level 4</h3>
	<p><i>Note: these modules are mostly but not entirely studied in this order, e.g., B8 is normally studied at the end of Level 4. Please see the time lines at the back of the Handbook for more details.</i></p>
	<p>📖A1: Introduction to the Study of Scripture, Theology and Ministry in the Church's Mission</p> <p>This module introduces the prayerful disciplines of independent and communal study and the principal themes of the STETS course – Scripture, theology and the church in mission.</p>
	<p>📖A2: "I will be your God": The Pentateuch and the Rise of the Monarchy</p> <p>This module introduces the literature that describes the early stages of Israel's relationship with God. Through the study of a range of texts from Genesis to 1 Kings, it explores Israel's developing relationship with God, how this relationship affected the establishment of the nation of Israel, and how it was expressed through worship.</p>
	<p>📖A3: The Love of God: Characteristics of God's Relationship with the World</p> <p>This module explores the central theological subject of divine love as a key to understanding God's relationship with the world in creation, salvation, and final fulfilment. It includes a unit on theodicy (trying to understand God's love in the face of evil), and a final unit on the 'praxis' of love in Liberation and Pentecostal theology.</p>
	<p>📖A4: The History of the Church in Mission (part 1)</p> <p>This module introduces the history of the Church in particular periods of mission. It examines the history of the Celtic Church in Britain, the Reformation, some differing examples of mission in the 18th and 19th Century and one unit looks at the history of the Church in Africa.</p>
	<p>📖A5: Young Churches in Old Cities: The Contextual Mission Theology of Selected Pauline Letters</p> <p>This module approaches a selection of Paul's letters as windows into his ministry. By studying 1 Thessalonians, 1 Corinthians, and Romans in relation to Paul's ministry as an itinerant evangelist and church planter in the cities of the Roman Empire in the first century CE, it offers fresh perspectives on Paul, his first century world and ministry today.</p>
	<p>📖A6: God with us: The presence and activity of God in human life.</p> <p>This module looks our understanding of how God works in the world and what it means to see God's activity as focused in Christ. It examines the different ways in which the Church has spoken of both who Jesus is and what we mean by atonement and then asks how we may speak of both ideas today.</p>
<p>📖A7 Contexts for the Church in Mission</p> <p>This module is intended to prepare you to engage sensitively and effectively with a variety of possible contexts for the mission of the church (global, communal, urban,</p>	

suburban and rural). It introduces you to theological and social analysis of often rapidly changing contexts and cultivates appropriately critical, yet compassionate, detachment from your training context.

Level 5

B1: Speaking of God: Questions of Truth, Meaning, and Integrity in Christian Theology

This module deals with challenges to the meaning and truth-claims of Christian theology which come from science, philosophy, and religious pluralism. It pays particular critical attention to historical sources of authority for Christian discourse, but also encourages reflection on the ways in which both church and society currently speak of God.

B4: “What does the Lord require of you?” The development of the prophetic tradition

This module offers a critical engagement with the concept of prophecy in ancient Israel. It engages with the tradition of critique raised by the prophets of ancient Israel and considers the variety of responses to Kingship and worship that can be found in the various prophetic voices of the Hebrew Bible. In relation to work done earlier in module A2, it illustrates the importance of prophetic ministry in reminding people of the ideals of faith.

B5: God as Trinity: Participation in God's life

After exploring the trinitarian basis of the Christian faith, this module grounds Christian ministry in a trinitarian understanding of God as giving life to the world. It focuses on three modes of Christian ministry – evangelism, healing and reconciliation.

B6: The Word in the World: Christology, Community and Mission in the Gospel of John







Building on earlier study of the synoptic gospels for pastoral education and mission in B8, this module offers students the opportunity to engage more deeply with the Fourth Gospel. Approaching John's gospel and the Johannine epistles as products of first century Jewish Christianity, it considers critically, and in relation to Christian ministry today, such topics as: the gospel's references to 'the Jews'; John's approach to Jesus' miracles and his death on the cross; John's Christology and his blueprint for the future.




B7: Following God: The Ethical Character of Christian Life

This module is intended to explore the resources that Christians employ when seeking to follow God faithfully in their everyday lives. It explores ethics through dialogue with some of the key ethical approaches that have been and continue to be part of the Christian tradition. While various approaches are discussed, the module enables students to study in greater detail one particular way of doing ethics, namely the approach of a contemporary ethicist, Stanley Hauerwas. Each unit encourages students to apply ethical theory through engagement with practical ethical concerns.

B8: Good News Now: Using and Interpreting the Synoptic Gospels for Pastoral Education and Mission

This module offers a critical introduction to the study of the synoptic gospels and

	<p>the historical Jesus, from the perspective of learning how to use them in preaching, teaching and pastoral encounter. After a hands-on exploration of historical-critical approaches to the Gospels, it looks at their huge influence on history through the centuries. The unit on Jesus considers in more detail how he has been differently understood through history, and a final unit considers missiological, feminist and post-colonial approaches to the Gospels.</p> <p> B9: Worshipping God – the Doxological Dimension of Christian Thought and Practice</p> <p>This module considers the theological basis for Christian worship, grounding worship in the dynamics of God’s life in the world and identifying its place in the life of the Church. It explores the significance of different kinds of worship including Services of the Word, Daily Prayer, the Eucharist and initiation rites.</p>
<p>BA top-up</p>	<p style="text-align: center;">BA top-up: Level 6</p> <p> C1: In or out of this world? World-affirming and world-denying texts from the wisdom and apocalyptic traditions</p> <p>This module considers the concept of the world in wisdom and apocalyptic literature through close attention to the text of Proverbs, Ben Sirach, Job, Daniel and 4 Ezra. It recognises that the Hebrew Bible and other Jewish texts contain some radically different views of the world (some affirming, some not) and explores whether these help us to reflect upon attitudes to the world in our modern culture.</p> <p> C2-3: Placement: Discovering God’s Kingdom in the Unfamiliar</p> <p>The module offers a sustained opportunity to use ethnographic skills and theological understandings to interpret unfamiliar situations where the Church is in mission. The experience gained through this module also forms a student’s self-understanding and vocation.</p> <p> C4: God and Islam: Theological Engagement with another Religious Tradition</p> <p>This module is designed to develop students’ sympathetic and critical understanding of another faith tradition, namely Islam. It introduces core beliefs and contemporary practices of Muslims and considers how Christians and Muslims can dialogue and, where appropriate, collaborate with each other.</p> <p> C5: The Healing of the Church for the Healing of the World: The Theory and Practice of Ecumenism</p> <p>Seeing the church from the beginning as a divided community, we explore the great ecumenical vision of the 20th century, and see how the churches have responded to that through the decades. Students then see how this is being worked out in their locality, in the ecumenical structures of today, and look at a denomination very different from their own. We then go on to suggest strategies for the future to bring the vision into being.</p> <p> C6 Persevering with God: Exposition and Exhortation in the Letter to the Hebrews</p> <p>This module consists of an in-depth study of the letter to the Hebrews: text (in NRSV translation), making a close study of the theology and major themes of the</p>

	<p>letter and exploring associated interpretational issues. Through a close reading of this major NT document, the module provides resources for gaining a wider understanding of first-century Christianity and for developing exegetical and hermeneutical skills for ministry today.</p> <p> C7 At the Limits of Life and Death: Pastoral Ministry in Society and History This module is designed to enhance ministerial practice, around the time of a funeral, to the dying and to those who care for them and survive them. It explores, in historical perspective, the pastoral ministry of the Churches at the limits of life and death, both as expressions of Christian faith and in terms of missionary engagement with the wider society.</p> <p> C8: The History of the Church in Mission (2) This module analyses the history of the Church in particular periods of missionary engagement, including, Mission in the second Century, St Francis of Assisi, the Confessing Church in Germany and the Church in South Africa and the history of the Church in India.</p> <p> C9-10 Project The Project Module is designed to give you an opportunity to investigate a topic of study of your own choice, relevant to the Church's ministry and mission. It enables you to engage in guided independent study and research, with a modicum of supervision, using, whenever appropriate, primary material.</p>
MA	<p style="text-align: center;">Level 7</p> <p><i>Note: MA modules differ from undergraduate modules in being more open-ended and less prescriptive in the way they enable students to achieve their learning outcomes. These modules allow for greater electivity, inviting students to explore topics and follow-up different pathways through the recommended and suggested reading. Modules are taught in alternate years in the following clusters – M1, M2, M3 & M6, M5, M7. So you might start the course at M1 or M6, depending upon your year of entry (2010 starters will commence with M1). This is to foster a larger learning community, and develop a wider pool of experience and expertise for students just joining the course. M4 and M8 run every year, with students in their second year of ordination training taking M8, regardless of their year of entry onto the MA. All other students undertake M4 at this time (see the MA key dates for further guidance). Note also that M6 comes before M5, for reasons of academic timetabling.</i></p> <p>M1: Introduction to the Study of Theology for Christian Ministry and Mission This module considers the implications of the study of theology for contemporary ministry and mission, and offers study skills guidance for new MA students. It explores the nature and purpose of theology and its 'texture' as a responsive, corporate, participative and public activity via the consideration of a representative range of theologies and via a more in-depth study of Karl Barth's theology as a test case.</p>

M2: Contemporary Issues in Hebrew Bible Studies

This module provides students with resources for making a constructive study of three central issues relating to how the Hebrew Bible can be used for Christian ministry and mission: historiography, ethics and reception history. The first area explores the relationship between historicity, verifiability and faith; the second considers how to make responsible ethical use of the Hebrew Bible; the third makes a close critical examination of important examples of ideological abuse of the Hebrew Bible in the history of its reception.

M3: God's Life in Christ: Reassessing Christology in relation to Christian Living

This module encourages students to reflect critically on what it means to regard the church as 'Christ's body'. It requires them to engage with the ways in which God's life in Christ has been envisaged by reference to classic and contemporary thinkers such as St Paul, Origen and Karl Barth. Students are also expected to consider how these models may be engaged in a dialogical fashion with Christian living in the 21st Century and, through the above activities, address the nature of the relationship between Christology and morality, ecclesiology and contemporary experience.

M4: Studying Local Churches in Interdisciplinary Perspective

This module assists students to explore and examine the nature of the research enterprise as applied to the study of local churches. It develops critical engagement with the current range of perspectives and analytical tools offered by anthropology, history, organisational studies, sociology and theology. Students are enabled to devise small-scale self-directed research into local churches that is theoretically and methodologically well-informed, taking particular account of the following dimensions of local churches: context, worship, work, resources, people and power. The module is intended to develop students' capacity to evaluate their own perspectives and research and to reflect on the possible implications of their work for the Church's future.

M5: The Acts of the Apostles for the 21st Century

This module studies the Acts of the Apostles as an essential primary source for understanding Christian ecclesiology and missiology in the first century CE. It invites students to explore critically and constructively such aspects as: the textual tradition of Acts, noting major aspects of the longer text; the standard view of its shape and contents; the nature of competing contemporary scholarly engagements with Acts over the last 15-20 years; current discussions of the genre of Acts and its socio-cultural setting; recent post-critical approaches to Acts. Through this, students are expected to identify and develop exegetical and hermeneutical approaches to Acts which inform thinking about contemporary church development and leadership.

M6: Speaking of a Personal God: Theism in late-modernity

This module enables students to engage critically with questions of truth and meaning in Christian discourse in the late-modern context of pluralism. This includes matters such as: background debates in the interface of theology and modernity (e.g., the role of reason and its effects in re-shaping Christian belief in creation, christology and salvation) and the particular nature of religious language. Students then choose to study *either* inter-faith dialogue and the status of Christian

claims of uniqueness, *or* the doctrine of providence and its relation to changing theologies and cosmologies.

M7: The Emerging Church: Now and Not Yet

This module provides resources for the study of emerging forms of church. It makes an initial assessment of current views of where the church is now and what it can be before moving on to examine critically a range of further issues, such as: the current cultural context and the range of contemporary attempts to provide fresh expressions of Church; the relationship between fresh expressions of Church and the need for appropriate and relevant forms of spirituality; wider social, economic and political dimensions of fresh expressions of Church; and interfaith and ecumenical considerations. The module requires students to undertake a small research project evaluating a particular fresh expression of church in the light of such considerations.

M8: Placement: Liberating the Dynamics of God’s Kingdom in the Unfamiliar

This Placement offers students an extended experience of the church’s engagement with wider society in an unfamiliar context (either as a community or through the ministry of one or more of its members). It requires them to discern and evaluate the vitality and dynamics of that context, using tools of social research and theological reflection with rigour and flexibility. Students will be expected to develop a coherent theological interpretation of the “kingdom dynamics” of that context in order to identify and articulate possibilities for creative transformation within that context, paying careful attention to a particular area of its dynamics whether historical, political, societal, communal or interpersonal.

M9 (10 credits): Research Methods

This module provides students with the theoretical and practical skills needed for postgraduate research, covering both theoretical and applied research methods. These are applied to the development of a dissertation proposal. It considers generic and subject-specific research methods and covers the whole process from framing and delimiting a research question to presentation requirements. The emphasis is on subject-specific skills germane to advanced study of theology for Christian ministry and mission;

M10 (50 credits): Research Project and Dissertation

The MA concludes with a substantial research project which enables students to consolidate their ideas and examine a particular issue in depth. The dissertation topic is based on the dissertation proposal submitted for the Research Methods module which ensures that students undertake research projects which are viable and adequately resourced so that they can be completed within the time allocated.

Submitting your work

Presentation requirements for assessed assignments

You are expected to adhere to the following guidelines for submitting written work for marking by STETS academic staff or STETS-appointed external markers.

All written work submitted for assessment should:

- be typed or word-processed in a legible font (e.g., 12pt);
- be submitted on white A4 paper;
- have a front sheet including all the information as set out in the Course Handbook Appendix
- be 'double-spaced';
- be on one side of the paper only;
- be stapled at the top left hand corner or punched and fastened (no fancy folders or plastic pocket, please);
- have proper margins, including a minimum left hand margin of 3 cm;
- have page numbers;
- have a word total at the end;
- have a *completed Assignment Learning Review & Assessment Form* attached to the front.

Unless specified otherwise, work for assessment must be submitted to the STETS Office. You are also responsible for keeping a copy of all submitted work. One hard copy and one electronic copy (see below) should be submitted to STETS, (this includes all Developing Ministry work and Placement reports). If mailed, they must carry the correct postage and be posted, at the latest, by registered-post² on the day of the assignment deadline.

Please avoid using additional binders, especially A4 ring binders, as these take up a lot of Office space.

You are strongly encouraged to use gender-inclusive language.

If you have problems with meeting any of these presentation guidelines, please discuss this with your Staff Consultant.

Bibliographic referencing must follow the Harvard referencing system carefully (see below, [Referencing](#)).

The Online Assignment Submission Form

When you submit your assignments you will first need to visit the STETS website and open the assignment online submission form. You will find the BA & MA versions of this form at: <http://www.stets.ac.uk/index2.php/resources/forms/current-students>

Once you have completed the form save it to your computer.

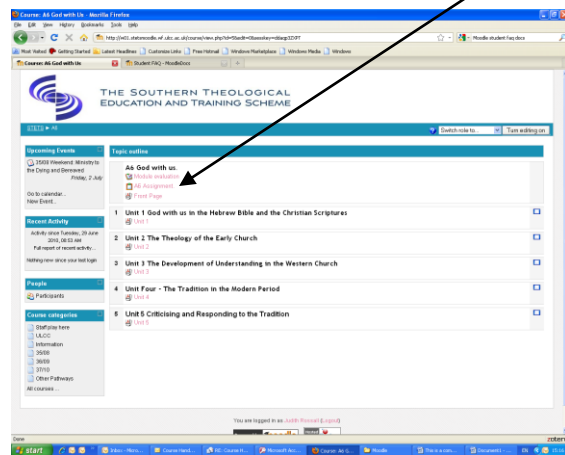
² There is no need to use registered post unless you are posting on the due day.

And then you will need to print out a hard copy of your assignment to mail to the Academic Administrator at STETS, making sure that this is received by the assignment deadline. Make sure that you include a copy of the assignment submission form with your assignment.

You will also need to submit an electronic copy of your assignment. Get the correct module on STeTSLearn and click on the assignment button. Then follow the instructions. For more help see the document 'STeTSLearn and Moodle' on the front page of STeTSLearn:

<http://stetslearn.stets.ac.uk>

Click here to submit assignment



You will need to ensure that you have a secure email address that only you have access to (for when we return feedback on your assignment). If necessary, you may wish to set up an extra address for this purpose with your own ISP or another web-based provider (e.g., Hotmail).

Deadlines for FdA & BA and MA assignment submissions

A Key Dates Schedule for the coming academic year is included at the back of this *Handbook*, giving you dates when assignments are due. Assignment titles are detailed within the text of the distance-learning modules.

The Academic Administrator records the arrival of all assignments and notifies the Programme Leader of any assignments that remain outstanding after the deadline. Letters of reminder are sent to students who have not requested an extension.

Extensions for FdA & BA and MA assignments

It is the responsibility of the student to submit work on time for assessment in accordance with the requirements for each module.

STETS recognises that from time to time students studying part-time may need to be granted extensions to the submission deadlines for assignments. All such requests should be directed to the Academic Administrator in writing, using the form supplied on the STETS website (<http://www.stets.ac.uk/index2.php/resources/forms/current-students>), giving the reason(s) for the request and a clear indication of when the assignment will be ready. Any new deadline agreed with the Academic Administrator must be observed. No more than three such extensions of assignment deadlines are normally given for modules in any single level. Assignments submitted after the deadline *without permission* (which may be granted

retrospectively in exceptional circumstances) will be marked on a pass/fail basis only. Assignments which pass under these circumstances therefore receive a grade of 40% (FdA & BA) or 50% (MA) only. No substantive mark can be awarded for late work for which no extension has been agreed.

Word limits for FdA & BA and MA assignments

Word limits should be strictly observed and a word count recorded on the Assignment Learning Review & Assessment Form (aka the Online Assignment Submission Form).

Assignments which are more than 10% above the word-limit will be penalised by 10% (providing this does not reduce the grade below the pass mark); the word count must be accurately declared on the assignment cover sheet. Please remember that, whilst we allow a 10% grace-margin, if everyone uses this provision it may take 10% longer to mark and return your assignment. Where unusual circumstances make it necessary to submit an assignment of greater length, students should request permission for this *in advance* from the Programme Leader.

The word limit *includes* quotations and references within the text. For example, “how many words (Moltmann 1972:177)” would be counted as 5 words. It *excludes* appendices and the bibliography.

Appendices

Appendices to assignments are not marked with the same rigor as the assignment itself. They are reviewed by the marker to assess whether they constitute relevant supporting material, just as a marker might skim a published text referred to in an assignment to check relevancy and accuracy. Therefore you should not attempt to use appendices to carry forward your main argument.

Assessment processes

Assessment for ordained and authorised ministries

The following arrangements relate only to students in initial ministerial training.

All STETS reports are written using an open process where at every stage you can see and are encouraged to discuss the documentation fully. The process is designed to produce full and fair reports, which offer both affirmation and appropriate criticism.

Public events have also made it abundantly clear that Churches need to be sure that their public representatives are trustworthy. You will therefore be asked questions which you may find uncomfortable, even intrusive, but which are necessary for the good of the communities in which you will serve. These will include questions about whether you have a criminal record, whether you and your family's health or domestic situation will prevent you from carrying out your duties, and whether you are in debt. This scrutiny is also for your benefit, as problems raised early can far more easily be addressed constructively than those swept under the carpet.

It is human to find such criticism and scrutiny difficult, but please bear in mind that the process is intended to be a positive one, which aims to help you and the Church to discern your vocation. Remember that 'getting through' your Selection or Candidating Conference is not a guarantee that you will be authorised to a particular form of ministry. Just as importantly, the process should also help you to see where there is room for further development. Reporting is, then, an act of Christian judgement, done out of a concern that you should be the best minister and disciple that you can possibly be and not a square peg in a round hole.

Methodist students accepted for Pre-Ordination Training complete the Interim and Final Reporting process in the same manner as Anglican students but with slightly different timings.

All Methodist reports are sent by STETS to the Church via the STETS Oversight Committee. The Oversight Committee oversees the development of STETS foundation students and student deacons and ministers. It is responsible to the Connexional Discipleship and Ministry Cluster for approving and passing on STETS reports on Methodist students to the Ministerial Candidates and Probationers Oversight Committee (MCPOC).

For Anglican students, assessment for ordained and authorised ministries takes place at three points during their training (see the appendix for [Reporting Timetables](#)):

First Year Review of Initial Training

Purpose

The **First Year Review** provides an important opportunity to reflect on the first year of training. At a relatively early stage we can then assess your general progress, seeing if there are any major points of concern that have to be addressed before we begin your Interim Report (see below). This is a purely internal process. Two year students do not normally complete this process.

The Process:

- You are given a Review Sheet.
- You arrange a mutually convenient date and place for a joint meeting with your training minister and tutor.
- Before the meeting you complete the *Student Reflection* section of the Review Sheet and send copies to your training minister and tutor in advance of the meeting.
- If your tutor or training minister wish to raise any major issues, they should give you notice of what these are before the meeting.
- During the meeting your training minister and tutor complete the relevant sections of the Review Sheet and all parties sign the Sheet.
- After the meeting you must return the Review Sheet to the STETS Office.
- The completed Review Sheets may be used as a basis for discussion with STETS staff, either by interview or phone. As a result of this, STETS may add its own comment to the Review Sheet.

Interim Report on Initial Training

Purpose

The **Interim Report** is written halfway through your initial training. It is the most important one for Anglicans, as it carries a recommendation from the Principal concerning ordination or authorisation. It includes comments by your tutor, training minister and STETS staff members, as well as self-assessment. This report is then sent to your sponsoring authority. Two-year Anglican students follow a similar process but normally start it later.

The Process for students (see Reporting Timetable for dates):

- You receive an Assessment Pack, which consists of assessment papers for you to distribute to your tutor and training minister, as well as a self-assessment form.
- You meet your tutor and training minister separately to discuss their responses. You should be given a hard copy of their forms, to date and jointly sign once any agreed amendments have been made. If possible they should send e-copies of their report to STETS.
- You fill in your self-assessment form and return it with the other two forms to the Office. You discuss your papers in an interview with your staff consultant, or preferably beforehand by special arrangement.
- The Office sends you a draft copy of your Report.
- You discuss the draft Report in an interview with your Staff Consultant, which may then be revised, sometimes in further consultation with you.
- The Office sends you the final draft of the Report, which you sign as 'read and discussed'. You have the opportunity to attach your comments to the Report if you wish to signal to the Church your disagreement with any of the views expressed within the Report. If family matters are raised in the Report, any parties mentioned also have a right of reply. You will also receive three other copies of the Report, one for you to keep, one for your tutor and one for your training minister.
- The Office sends the Report to the Churches by June 16th.

Should STETS be concerned about your progress or your tutor or training minister feel unable to give an assurance of good progress your Staff Consultant will speak to you.

Final Report on Initial Training

Purpose

STETS sends a **Final Report** to the sponsoring authority towards the end of the final year of your initial training, certifying that a student has satisfactorily completed the required training. The report proceeds to identify future training requirements, and in the case of Anglicans concludes with a final recommendation from the Principal concerning ordination or authorisation. Methodist students have a major report just prior to stationing (which takes place in January). This is also used (with slight adaptations) for the final report at the end of the year.

The process described below begins in September of your final year. Any amendments made to reflect your progress between December and May should be small and will be discussed with you by your Staff Consultant.

Note: in order to be recommended for ordination, FdA & BA students should achieve a mark of at least 40% in each module. MA students in initial training should achieve a mark of at least 50% in each module. (Work below this standard may normally be resubmitted.)

The Process (see Reporting Timetable for dates):

- You will be sent an Assessment Pack, which consists of assessment papers for you to distribute to your tutor and training minister, as well as a self-assessment form.
- You meet your tutor and training minister *together* to discuss their response. You should be given a hard copy of their form(s), to date and jointly sign once any agreed amendments have been made. If possible they should send an e-copy of their joint report to STETS (or, if they cannot meet, send a copy of each part).
- You fill in your self-assessment form and return it with their form(s) to the Office.
- You discuss your papers in an interview with your staff consultant.
- The Office sends you a draft copy of your Report.
- You discuss the draft Report in an interview with your staff consultant.
- You will be sent the final draft of your Report for signing as 'read and discussed', as well as a copy for your records. You have the opportunity to attach your comments to the Report if you wish to signal to the Church your disagreement with any of the views expressed within the Report. If family matters are raised in the Report, any parties mentioned also have a right of reply.
 - Methodists: The Office sends the Report to the Oversight Committee who send it on to the Church in time for the December MCPOC meeting in the first instance and the May MCPOC for the final report.
 - Anglican students: The Office sends the Report to the Churches by 25th May.

Procedures for suspension or dismissal of student ministers

We normally try to resolve things through discussion and without recourse to formal procedures. However, in matters that may involve issues of suspension or dismissal, the Principal (who is charged with responsibility for disciplinary matters) consults closely with Diocesan Directors of Ordinands and, where appropriate, sponsoring Bishops in the Church of England and the Circuit Superintendent and Discipleship and Ministry Cluster in the Methodist Church. A typical scenario is that the student's pastoral consultant on the staff team will inform the Principal of concerns, who will then discuss the matter with the student and then, if the concerns remain, raise the matter with the relevant person(s) referred to above, keeping the student informed of developments at each stage. In matters of particular sensitivity or complexity, the Principal will involve the Chair of the Board of

Studies and/or the Chair of the Board of Governors. In those cases where concerns are deemed to be founded by the relevant denominational authority, the student is withdrawn from training by the authority on a temporary or permanent basis. Because of the dispersed nature of the STETS student body, the denominational authority is sometimes the first to hear of issues that may require suspension or dismissal. In these cases STETS is usually informed of the authority's decision to withdraw the person from training either temporarily or permanently.

Hence, the procedure for suspension or dismissal is as follows: where (after full discussion with the student concerned and having, where appropriate, sought the advice of other members of staff, the Chair of the Board of Studies and/or the Chair of the Board of Governors) the Principal has cause to doubt - on educational or vocational grounds - the suitability of a student to continue in training for ministry, the Principal (having informed the student accordingly) will raise such concerns with the Diocesan Principal of Ordinands (and, where appropriate, the sponsoring Bishop) for Church of England students and the Circuit Superintendent and Discipleship and Ministry Cluster for Methodist students. In those cases where the concerns are deemed to be founded by the relevant denominational authority, the student is withdrawn from training by the authority on a temporary or permanent basis.

Grievance Procedures

In the event of dissatisfaction with an aspect of the STETS Course you are invited to do the following:

If you are concerned about the **general content or administrative arrangements** of the Programme speak to one of the student representatives on the Course Review Committee or the Board of Studies. If your concern relates to a particular module, please raise the issue directly with the convenor of the module concerned. In addition please use the module or residential review forms to identify particular aspects of the course with which you are dissatisfied.

If you are concerned about the **assessment of your work** please speak to the Dean of Studies.

If your grievance is not satisfactorily resolved in the above manner, you should approach the Principal, when appropriate setting out in writing the difficulties which are unresolved. The Principal will discuss the matter with the student and, where necessary, the Vice Principal and other academic staff members, with a view to finding a resolution.

Grievances of a **personal nature** (e.g., difficulties with other students, with staff, or arising from inequality of treatment or other forms of discrimination) should normally be taken up in the first instance with your staff consultant, who will bring his/her best efforts to bear to resolve the matter.

If your grievance is not satisfactorily resolved in the above manner, you should approach the Principal. It is anticipated that every effort will be made by the parties concerned to resolve an issue by mutual agreement.

If, for any reason, you believe that the course of action determined by the above processes is inappropriate or ineffective an approach may be made to the Chair of the STETS Board of

Governors. If you are still dissatisfied with the outcome, you may lodge a complaint with the University (contact: Ann Keating, Director of Student Services).

All students registered for awards of the University are bound by the appropriate general regulations of the University. Students registered for the programmes are issued with copies of those general regulations of the University which apply to them and are governed by the University's appeals procedures prescribed therein.

Academic Assessment

<p style="font-size: 1.2em; margin: 0;">FdA & BA top- up</p>	<p>There are two distinct elements to the academic assessment process in STETS, one part conducted by your Local Tutor and the other by the STETS academic staff in Salisbury. Your Local Tutor gives constructive feedback (formative assessment) on your work, whilst the STETS academic staff are responsible for marking and grading your work (summative assessment).</p> <p>Formative assessment carried out by the Local Tutor is intended to encourage, teach, give immediate feedback, and generally prepare you for the summative assessment, carried out by the core staff and external examiner. Your Local Tutor will offer comments and guidance on the penultimate draft of your work.</p> <p>Summative assessment begins when the assignment is formally marked and graded by the first marker; for most modules, a sample is then taken of all students' assignments and moderated - see below: Moderation (in the case of smaller cohorts of students, all the scripts are double marked with the two markers arriving at an agreed internal mark). Finally, the moderated mark is ratified by the Board of Examiners. Thus, although the internal summative assessment is completed 6-8 weeks after the assignment deadline, and you are given written feedback on it then, the assessment process for Phase One (i.e., the first eighteen months) and Phase Two (i.e., the second eighteen months) is not completed until after the meeting of the STETS Examination Board at the end of your second and third year of study respectively.</p> <p><i>In order to obtain an academic qualification, you need to achieve a mark of at least 40% in each module. It is normally possible to resubmit your work: please see the reassessment arrangements detailed below: Reassessment Arrangements.</i></p> <p>For details of how your final mark is calculated, see below: How the awards are calculated.</p>
<p style="font-size: 1.2em; margin: 0;">MA</p>	<p>Summative assessment begins when the assignment is formally marked and graded. All MA assignments are double marked with the two markers arriving at an agreed internal mark. These marks are provisional until they have been and ratified by the Board of Examiners. Thus, although the internal summative assessment is completed 6-8 weeks after the assignment deadline, and you are given written feedback on it then, the assessment process for the degree (or Postgraduate Certificate or Diploma) is not completed until after the meeting of the STETS Examination Board at which the marks for the assignments relating to that award are ratified.</p> <p><i>In order to obtain an academic qualification, you need to achieve a mark of at least 50% in each module. It is normally possible to resubmit your work: please see the reassessment arrangements detailed below: Reassessment Arrangements.</i></p> <p>For details of how your final mark is calculated, see below: How the awards are calculated.</p>

Assessment of learning from residential weekends

At the end of each weekend you will receive a follow-up document listing the learning outcomes for the weekend. It asks you to add any outcomes of your own and to note any issues or questions arising from the weekend for your continuing reflection and study. These can be addressed in your journal, in time budgeted for Developing Ministry.

Learning from weekends will be assessed in your interview with your Staff Consultant at subsequent weekends. If as part of module D2 you choose to do a Mission Extension to follow up a particular weekend this will form part of your assessed portfolio.

Assessment methods

Academic assessment

Assessment of your academic progress is done by continuous assessment: there are no examinations. Modules A1-8, B1-9, C1-10 and M1-10 are all assessed by means of written assignments, usually due at the end of each module. The assessment criteria for these are given below.

Developing Ministry Module D1 is assessed in three Stages over eighteen months: the first topic of *Vocation* combines the themes of listening to God and listening to others, and is assessed on a pass/fail basis by means of 2 structured assessed conversations with your staff consultant and training minister respectively; the second Stage takes the theme of the *Word*, combines a Congregational Study and experience of preaching, and is assessed on a pass/fail basis by means of a report from your training minister on your portfolio submission; and the third Stage follows the theme of *Worship*, involving observation of three varied acts of worship, and is assessed by means of a written book review and a worship critique.

Developing Ministry Module D2 is assessed in two ways. You are required to compile a portfolio containing three sermons you have preached and reflected on, plus reflections on three mini- placements called mission extensions; your sermon texts are appraised by your staff consultant and your mission extensions are assessed by means of a structured assessed conversation with your training minister. You are also required to write a 2000-word essay on the relationship between ordination/ accreditation and collaborative ministry. Both elements of assessment are on a pass/fail basis.

Developing Ministry Module D3 is assessed in two parts: firstly, students are required to write a 1000-word personal profile which highlights how the principal pastoral practice in which they have been engaged has had a transformative effect on themselves and how this has involved the exchange of gifts, skills and understandings with others; secondly, students are required to write a 4000-word report of the principal pastoral ministry in which they have been involved, showing how what is done aims to effect the transformation of persons and communities, according to their nature.

Church assessment

Assessment of your progress in training for ministry normally takes the form of two reports, one sent to the sponsoring authorities at mid-course and the other at the end of your training (see above: [ASSESSMENT PROCESSES](#)).

In addition to module work these reports draw on the perceptions of your training minister and tutor, on the monthly Rolling Record, on interviews and more informal contact with

STETS staff. As indicated above, STETS follows an open process of reporting in which you will be fully involved.

MA	For MA students in initial ministerial training the Developing Ministry modules do not form part of the academic assessment, but they do count in terms of church assessment .
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Assessment criteria

FdA & BA top- up	All assessed written course work for the FdA & BA awards is graded according to the following system:				
	BA top-up Percentage	Class Mark	FdA Percentage	Differentiation	Level of Achievement
	100-70	First	100-65	Distinction	Excellent
	69-60	Upper Second	64-40	Pass	Very Good
	59-50	Lower Second			Good
	49-40	Third			Satisfactory
	39-0	Fail	39-25	Fail	Reassessment normally permitted. Penalised resubmission mark.
	To arrive at a mark for each piece of work, the following assessment criteria are applied.				
	100-70%				
	Work graded in this range:				
<ul style="list-style-type: none"> • fully answers the question or explores the issue; • shows excellent critical awareness of alternative interpretations; • sustains well-expressed and convincing lines of argument or discussion; • contains substantial and accurate supporting information; • shows evidence of the use of a wide and representative range of reading and other sources; • shows clear awareness of the wider debates in the discipline as they relate to the issues under discussion, including methodological debates; • (at Levels Five and Six) should contain well-sustained personal and original views of the issues involved; • demonstrates professional, practical and creative ability to a very high level of competence. 					
Work at this level will show mastery of the material, awareness of the controversies and critical standpoints and the ability to sustain an analytical argument. It will also offer genuine insights and show the ability to develop a constructive, independent or original line of thought. The candidate will show a recognition of how the topic under consideration relates to wider issues, and an ability to make valid generalisations in moving from the empirical to the abstract. Correct referencing techniques will be used throughout.					

Assessment criteria within the 100-70% range -

Generally, marks within the first class range are differentiated in terms of the degree of originality and excellence displayed.

70-72% threshold first class; **73-75%** solid first class; **76-80%** outstanding first class. **Above 80%** exceptional first class. 85% and above would be awarded for work which may be of publishable quality, which is highly original, innovative, creates a new synthesis of ideas, or shows creative flair with profound interpretative understanding. Work at this level will show an outstanding mastery of the material, a high level of awareness of the controversies and critical standpoints and present a sustained analytical argument. It will also offer genuine insights and present a constructive, independent and original line of thought. The candidate will relate the topic under consideration to wider issues, and make valid generalisation in moving from the empirical to the abstract. Correct referencing techniques will be used throughout.

69-60%

Work graded in this range:

- shows a clear understanding of the questions or issue;
- is able to support one line of argument in interpretation against others;
- contains well-developed argument;
- shows critical awareness of alternative interpretations;
- encompasses a sound range of relevant reading and well-selected information;
- shows some understanding of wider debates within the discipline;
- demonstrates professional, practical and creative ability to a high level of competence.

Work at this level displays a high level of competence in knowledge and analysis. It will show an awareness of controversies or critical standpoints and the ability to make appropriate connections and distinctions. It falls short of First Class through failure to sustain a high level of perception or of original thought, and is distinguished from Second Class (Lower Division) by the grasp and insight it shows and the adroitness of its argument.

59-50%

Work graded in this range:

- provides a competent answer to the question or discussion of the issue;
- is clearly argued and supported;
- contains relevant and accurate information;
- may not show a full grasp of the range of information and sources which need to be tackled;
- may also pay relatively limited attention to alternative lines of argument or interpretations of issues;
- contains clear and accurate use of language and argument but which is not as skilfully disciplined and strongly sustained as in the First and Upper Second range;

- demonstrates professional, practical and creative ability to a sound level of competence.

Work at this level would normally display sound knowledge and an average capacity to advance a case and to deploy information, though without sophisticated analysis. Work might be placed in this category if an essentially descriptive approach combined with soundness of argument and competent coverage of the topic.

49-40%

Work graded in this range:

- provides an answer based on limited but relevant reading;
- shows limited understanding of the issues involved and of the meaning of the question;
- contains significant gaps in information;
- displays some lameness of argument;
- reflects inadequate grasp of the methodology of the subject;
- demonstrates professional, practical and creative ability to a satisfactory level of competence.

Work in this category would normally display some, though possibly superficial, knowledge. While showing recognition of the main implications of a question, it would tend to adopt a factual and descriptive (rather than analytical or interpretative) approach. Work at this level is likely to be adequate but undistinguished and limited in awareness or incomplete in treatment of topic.

Fail [39-35%]

Work graded in this range:

- shows a very limited understanding of the meaning of the question, or misunderstands the question or issue, or fails to tackle it;
- does not go much beyond identifying relevant areas of information;
- contains argument which is sketchy, unconvincing or inaccurate;
- omits key items of information or areas needing discussion;
- demonstrates professional, practical and creative ability to a barely satisfactory level of competence, or gives evidence of either a lack of grasp of the discipline or appropriate skills, or lack of application;
- gives some signs that these deficiencies are remediable.

Work in this mark range will normally be characterised by some weakness in one or more of the following areas: a level of failure to fully consider the questions set; some inadequacy of material or knowledge; an inability to fully advance or defend a coherent argument based on sufficiently relevant or detailed evidence. Inadequacy of expression may bring a 40-49% answer into this category.

The forms of assessment used in the Course are designed to test the specific learning outcomes of each module. Your work will be graded according to the degree to which these learning outcomes have been demonstrated.

Other generic criteria appropriate to the Level at which you are working, will also be employed. These include:

- ability to handle evidence and identify key issues;
- depth of analysis and development of critical thinking skills;
- engagement with the task and personal appropriation of the module;

	<ul style="list-style-type: none"> ability to communicate clearly, creatively and imaginatively. 		
	<p>Level Differentiation</p> <p>STETS operates an agreed set of marking criteria which applies to all forms of assessment and at all levels within the FdA & BA programmes. As students progress to levels 5 & 6 the nature and difficulty of the assignments increase. The assignment titles are designed to test the learning outcomes of each module which are set at the appropriate level, whilst the generic marking criteria remain the same at every level. Hence at levels 5 & 6 STETS students are expected increasingly to demonstrate such higher level abilities as:</p> <ul style="list-style-type: none"> sustained analytical and critical thought; critical evaluation of themes, debates and methods; systematic understanding; independence of thought; critical self-awareness in relation to one's value commitments; collaborative, as opposed to purely autonomous, professional practice; acceptance of responsibility for one's own learning, including the use of scholarly reviews and primary sources; exercise of accountability for one's professional conduct as people in training for Christian ministry and mission; decision making in complex and unpredictable contexts; and the capacity to draw on the constituent disciplines underpinning the study of theology and ministry coherently and with due critical awareness. <p>As you progress to level 6 we expect to see extra evidence of such abilities.</p> <p>Students who successfully address the added complexity of each new level, but who perform to a similar standard in terms of the generic marking criteria, should expect to receive broadly similar grades across all levels; whilst those who also improve their performance in relation to the generic marking criteria will tend to receive higher marks.</p> <p>The criteria specified for each grade within the marking criteria are not intended to be used as a checklist; instead, they are a set of considerations that markers will take into account when arriving at an overall grade. You may attain a grade without meeting all the criteria: minor shortfalls can be compensated by strengths elsewhere.</p>		
MA	All assessed written course work for the MA award is graded according to the following system:		
	Percentage	Class Mark	Level of Achievement
	100-70	Distinction	Excellent
	69-60	Merit	Very Good
	59-50	Pass	Good
	49-25	Fail	Reassessment normally permitted. Penalised resubmission mark.
24-0	Fail	Reassessment not	

		normally permitted
<p>Note that these classifications apply only to individual items of course work.</p> <ul style="list-style-type: none"> • The award of the Postgraduate Certificate is made on the basis of achieving an average pass mark of at least 50% for four 15-credit modules. • The award of the Postgraduate Diploma is made on the basis of achieving an average pass mark of at least 50% for eight 15-credit modules. It will be awarded with Distinction for students achieving an overall average programme mark of 70% or above. It will be awarded with Merit for students achieving an overall average programme mark of 60% or above. • The Degree is awarded on the basis of successful completion of 180 credits, including the Research Project and Dissertation. The final mark, which determines classification, is the overall aggregate of the marks for all assessed modules. The Board of Examiners may adjust the final mark (but only upward) to reflect the excellence of a student's performance. The Degree will be awarded with Distinction for students achieving a mark of at least 70% in their independent study and an overall average programme mark of at least 70%. The Degree will be awarded with Merit for students achieving a mark of at least 60% in their independent study and an overall average programme mark of at least 60%. <p>To arrive at a mark for each piece of work, the following assessment criteria are applied.</p> <p>Distinction [100-70%]</p> <p>An outstanding piece of work which:</p> <ul style="list-style-type: none"> • demonstrates a thorough and wide-ranging knowledge of the subject • demonstrates a thorough and insightful understanding of the issues involved • demonstrates an ability to analyse critical contributions on the subject • demonstrates an ability to independently research and bring together material to support an argument • expresses an original, reasoned argument in a lucid manner • makes valid generalisations in moving from the empirical to the abstract • demonstrates excellent research competencies in terms of presentation, language and referencing. • fully answers the question or explores the issue; • shows excellent critical awareness of alternative interpretations; • sustains well-expressed and convincing lines of argument or discussion; • contains substantial and accurate supporting information; • shows evidence of the use of a wide and representative range of reading and other sources; • shows clear awareness of the wider debates in the discipline as they relate to the issues under discussion, including methodological debates; • contains well-sustained personal and original views of the issues involved; • demonstrates professional, practical and creative ability to a very high level of competence. <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Assessment criteria within the Distinction range -</p> <p>Generally, marks within the Distinction range are differentiated in terms of the</p> </div>		

degree of originality and excellence displayed.

70-72% threshold Distinction; **73-75%** solid Distinction; **76-80%** outstanding Distinction. **Above 80%** exceptional Distinction. 85% and above would be awarded for work which may be of publishable quality, which is highly original, innovative, creates a new synthesis of ideas, or shows creative flair with profound interpretative understanding.

Merit [69-60%]

Work graded in this range:

- shows a clear understanding of the questions or issue;
- is able to support one line of argument in interpretation against others;
- contains well-developed argument;
- shows critical awareness of alternative interpretations;
- encompasses a sound range of relevant reading and well-selected information;
- shows some understanding of wider debates within the discipline;
- demonstrates professional, practical and creative ability to a high level of competence.

Pass [59-50%]

Work graded in this range:

- provides a competent answer to the question or discussion of the issue;
- is clearly argued and supported;
- contains relevant and accurate information;
- may not show a full grasp of the range of information and sources which need to be tackled;
- may also pay relatively limited attention to alternative lines of argument or interpretations of issues;
- contains clear and accurate use of language and argument but which is not as skilfully disciplined and strongly sustained as in the 70+% and 60-69% range;
- demonstrates professional, practical and creative ability to a sound level of competence.

Fail [49-40%]

Work graded in this range:

- provides an answer based on limited but relevant reading;
- shows limited understanding of the issues involved and of the meaning of the question;
- contains significant gaps in information;
- displays some lameness of argument;
- reflects inadequate grasp of the methodology of the subject;
- demonstrates professional, practical and creative ability to a satisfactory level of competence.
- displays a general, but incomplete understanding of the subject
- demonstrates some knowledge of the literature on the subject
- displays some ability to develop and support an argument
- displays a tendency to express ideas through description and anecdote rather

	<p>than analysis</p> <ul style="list-style-type: none"> • displays difficulties with presentation, language and referencing. <p>Fail [39-25%] Work graded in this range:</p> <ul style="list-style-type: none"> • shows a very limited understanding of the meaning of the question, or misunderstands the question or issue, or fails to tackle it; • does not go much beyond identifying relevant areas of information; • contains argument which is sketchy, unconvincing or inaccurate; • omits key items of information or areas needing discussion; • demonstrates professional, practical and creative ability to a barely satisfactory level of competence, or gives evidence of either a lack of grasp of the discipline or appropriate skills, or lack of application; • gives some signs that these deficiencies are remediable • displays little understanding of the subject and its implications • reflects a limited amount of reading and poor knowledge of the previous contributions on the subject • demonstrates limited ability to formulate and sustain a clear argument • displays poor presentation skills and serious problems with language and referencing. <p>Fail [24-0%] Work graded in this range:</p> <ul style="list-style-type: none"> • is reassessed work which still gives no evidence of potential for improvement to at least pass level.
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Supplementary Developing Ministry Assessment Criteria

In addition to the more obviously academic strand of your study at STETS, our sponsoring churches are also interested in areas of more personal and spiritual development and maturity. So the Developing Ministry course-material has a number of additional explicitly formational criteria, although not every criterion necessarily applies to every task.

Personal and spiritual development and maturity:	Criteria
Personality, character and relationships	Openness of spirit, awareness of strengths and weaknesses, a developing sense of identity and integrity, and a finding of a personal voice.
Faith, vocation and spirituality	A prayerful intent to engage with scriptural, theological and spiritual course material
Quality of mind and theological learning	The ability to include a range of material; to marshal arguments; and to distinguish between partial, weaker and stronger arguments.
Mission and evangelism	A sense of a compelling vision; commitment and a desire to witness to the Lordship of Jesus Christ and encourage faithful discipleship.
Leadership and collaboration	Willingness to own your own gifts, to respect the varied gifts of colleagues in your current varied contexts, and to learn accountability

Communication skills	The ability to use clear, jargon-free language with directness and conviction; and the imagination to experiment with various communication media.
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Timetable for the FdA & BA assessment processes

The internal marker, who is usually a STETS staff member or Module writer, starts marking immediately after the deadline. Internal markers are normally given four working weeks to complete the marking. The Academic Administrator collects late submissions and passes them on to the first marker. These are marked as soon as conveniently possible, but there may occasionally be a considerable delay in returning marks for assignments submitted after the deadline.

Because all projects and dissertations (C2-3, C9-10, M8 and M10) are blind second-marked, this process usually requires three more weeks, plus any time required for consultation between first and second markers.

Moderators are normally given a further week to complete moderation. If the moderator is not a STETS staff member this may be extended to two weeks, excluding posting time.

The marking process therefore takes five to six weeks, plus posting times to and from markers/moderators not resident locally. Mark sheets are posted to students as soon as possible after this process is completed. If there is any unexpected delay in the marking process, we will inform the year group concerned via email.

External examination is conducted by two External Examiners, and the Examination Board takes place each summer, normally in July.

Timetable for the MA assessment process

Deadlines for all MA assignments are published at the start of each academic year. All MA assignments are double marked with the two markers arriving at an agreed internal mark 6-8 weeks after this deadline.. These marks are provisional until they have been ratified by the Board of Examiners. The Examination Board meets annually, normally in September (subject to approval).

Moving to the next level of the FdA

If you are doing the FdA, you may only proceed from Level 4 to Level 5 when you have satisfied any requirements for modules, as specified in the Programme Regulations, and completed at least 120 credits at the appropriate level.

You must also have satisfactorily completed the relevant Developing Ministry Module for that level. Outstanding modules must be completed within twelve months. Progress to the next level is always provisional, until approved by the summer Examinations Board.

Moving to the MA Research Project and Dissertation

MA students may only proceed to the Research Project and Dissertation once they have obtained an average mark of at least 50% for at least 5 preceding modules (including M9).

Reassessment arrangements for the FdA & BA and MA

Regulations relating to reassessment of FdA & BA assignments

The University pass mark for the FdA & BA is 40%. The churches also require students in initial ministerial training to achieve a mark of at least 40% in each module. Therefore, in order to obtain an academic qualification, or to be recommended for ordination, you will need to achieve a mark of at least 40% *in each module*.

In accordance with the University's Academic Regulations for Undergraduate Programmes of Study F:10, students who fail a module may normally repeat the assessment on one subsequent occasion. Because of the nature of the STETS Course, students are normally expected to present their work for reassessment within six months. This assessment will be eligible for a maximum mark of 40%

At the discretion of the Board of Examiners, a student who shows strength in other modules may be permitted one further attempt at the assessment of not more than one component of assessment at each level beyond that provided above. Such provision may be permitted, provided the student has:

either:

- (i) achieved an overall mark of 40% for the other modules so far completed for the level
- (ii) been awarded credit for all other components of assessment for other modules so far completed at that level
- (iii) achieved a mark of not less than 30% for the component of assessment for which a further attempt is being considered

or:

- (i) achieved an overall average mark of 50% for the level for modules completed thus far
- (ii) been awarded credit for all other components of assessment for other modules so far completed at that level
- (iii) achieved a mark of not less than 25% for the component of assessment for which a further attempt is being considered.

Regulations relating to reassessment of MA assignments

If you fail a module (with a mark below 50%) you may repeat the assessment after revising or rewriting the module on one subsequent occasion within one year of the first attempt (PG Programme Regulation G4.9). You are normally expected to do this within six months. This assessment will be eligible for a maximum mark of 50%

At the discretion of the Board of Examiners, a student who shows strength in other modules may be permitted one further attempt at the assessment of not more than one component of assessment beyond that provided above. Such provision may be permitted, provided the student has:

either:

- (i) achieved an overall mark of 50% for the other modules so far completed

- (ii) been awarded credit for all other components of assessment for other modules so far completed
- (iii) achieved a mark of not less than 30% for the component of assessment for which a further attempt is being considered

or:

- (i) achieved an overall average mark of 50% for modules completed thus far
- (ii) been awarded credit for all other components of assessment for other modules so far completed
- (iii) achieved a mark of not less than 25% for the component of assessment for which a further attempt is being considered.

Appeals procedure for students

FdA and BA Students who wish to appeal against the Examination Board's decision regarding progression or award should refer to the Academic Regulations for Undergraduate Programmes of Study (STETS) – sections G:1, G:2 and J.

MA students who wish to appeal against the Examination Board's decision regarding progression or award should refer to the Academic Regulations for Taught-Masters Programmes of Study (STETS) – sections D:3 and I:5.

For all programmes, the academic judgements of markers cannot, in themselves, be questioned or overturned. To ensure the quality of marking standards, the University implements a comprehensive Moderation of Assessed Work Policy. The process of moderation by STETS complies with this Policy and confirms that an assessment has been marked in line with its expressed aims and learning outcomes and the marking criteria. It provides assurance for students of fairness and equality of marking and assures internal consistency of assessment within a module and a programme.

For this reason, students can only request a second marking under the following circumstances (as defined in the Academic Appeals Regulations): that there had been a material and significant administrative error; or there had been a procedural irregularity in the assessment process.

Assessment quality control

Moderation of FdA & BA assignments³

Selection of sample for second marking

After internal first marking, the Programme Leader selects a sample for moderation, (ie second marking), which includes

- all first class and failed work; all work that is fail (39% or lower) and all borderline grades (49%, 59% and 69%),
- a sample of the spread of marks selected from the top, middle and bottom (first, upper second, lower second, third, pass) of the range

The first marker may also include work where they wish to request a second opinion.

A sample of at least 20% or seven scripts (whichever is the larger) is second marked.

³ All MA assignments are double-marked.

Second markers-mark the assignments in their sample. This is not done “blind” (ie double marked) because the purpose of this stage is to assess the accuracy and fairness of the first internal marker and the suitability of the feedback provided. The student assignment learning and feedback sheets make provision for the second marker to record their mark and further summative or formative comments.

Students are encouraged to show their mark sheets to their Local Tutors. They are also encouraged to take note of more detailed feedback from the marker by studying the marked copy of their assignment which is held on file in the STETS academic office.

Assignments remain on file until the conclusion of the examination process and the completion of the Course (so that they are available for examination by the external examiner, and inspection by the University or Inspectors appointed by the Ministry Division of the Archbishops’ Council, and Discipleship & Ministry Cluster: Initial Ministerial Training of the Methodist Church). Marks remain provisional until ratified by the Examination Board at the end of each academic year.

For further details of the moderation process, please refer to the University’s [Moderation of Assessed Work Policy](#).

External Examination and the University Exam Board

Similar principles and procedures apply to the external examination process of both the FdA & BA and the MA.

Selection of samples for external examination

Programmes will determine, in consultation with their External Examiner, the size of the sample of student work to be reviewed.

External examiners are provided with mark sheets recording all the internal marks, to enable them to detect any peculiarities or deviations from the mean. They are entitled to request access to any of the other assignments. Alternatively, external examiners may choose to view the work at STETS, where they have immediate access to all assessed work.

External examiners do not re-mark the assignments in their sample, nor normally adjust the marks of individual students. Their role is to assess the standard of internal marking, and to comment on any issues they have identified or which have been brought to their attention. External examiners may draw the attention of the Examination Board to any circumstances in which the marks of the whole group should be reviewed.

Status of marks following external examination

The Board of Examiners receives the external examiners’ comments and confirms the result/degree class of all candidates in accordance with the Academic Regulations of the University and STETS.

Following the meeting of the Board of Examiners, the results remain provisional until the Faculty of Humanities and Social Sciences Examination Board of the University ratifies them. The external examiners also submit a written report directly to the University in accordance with the regulations governing their appointment.

Confirmation of progression/award and a transcript of results will be issued to FdA and BA students by the University's Registry following the Faculty Examination Board. Details of the timetable for this will be published on the University's Portal by Registry in June.

Confirmation of progression/award and a transcript of results will be issued to MA students by the Programme Leader following ratification by the Faculty Examination Board.

No results will be reported or discussed with students until formal written confirmation has been received by the student.

How the awards are calculated

The following three tables indicate how the final grade for the award of HE Certificate, Foundation Degree or BA top-up is calculated.

Table 1: How the final grade is calculated for the HE Certificate or FdA (Normal Entry)				
Level 4 (first 18-month phase)				
Centre Based Work	25 credits	Pass/ Fail	Appraised, but no grade awarded	
Developing Ministry Module D1	15 credits	Continuous assessment (In order to be recommended for ordination, a mark of 40% or above is required.)	Students need to obtain 40% or above	40% or above required in order to progress to Level 5
A1	10 credits			
A2	10 credits			
A3	10 credits			
A4	10 credits			
A5	10 credits			
A6	10 credits			
A7	10 credits			
B8	10 credits			
Total required to pass Level 4	120 credits	If a student exits at this point, the final grade for the Certificate of HE is the average grade for all graded Level 4 modules. The Certificate of HE is awarded with Distinction for an average grade of 65% or more.		
Level 5 (second 18-month phase)				
Centre Based Work	25 credits	Pass/ Fail	Appraised, but no grade awarded	
Developing Ministry Module D2	15 credits	Continuous assessment, (In order to be recommended for ordination, a mark of 40% or above is required.)	Students need to obtain 40% or above in each module	Final grade for FdA is the average grade for all the graded modules (except for students transferring from Surrey University: in this case only Level 5 marks will be taken into account)
Placement (Double) Module C2-3	20 credits			
B1	10 credits			
B4	10 credits			
B5	10 credits			
B6	10 credits			
B7	10 credits			
B9	10 credits			
Total required to pass Level 5	120 credits	The FdA is awarded with Distinction for an average grade of 65% or more.		

Table 2: How the final grade is calculated for the FdA (Advanced Entry)				
Level 5 (first 18-month phase)				
Centre Based Work	25 credits	Pass/ Fail	Appraised, but no grade awarded	
Developing Ministry Module D2	15 credits	Continuous assessment (In order to be recommended for ordination, a mark of 40% or above is required.)	Students need to obtain 40% or above in each module	Final grade for FdA is the average grade for all the graded modules
Placement (Double) Module C2-3	20 credits			
B1	10 credits			
B4	10 credits			
B5	10 credits			
B6	10 credits			
B7	10 credits			
B9	10 credits			
Total required to pass Level 5	120 credits	The FdA is awarded with Distinction for an average grade of 65% or more.		

Level 6				Final grade for BA top-up is the average grade for all the graded modules
Developing Ministry Module D2	15 credits	Continuous assessment (In order to be recommended for ordination, a mark of 40% or above is required.)	Students need to obtain 40% or above in each module	
Placement (Double) Module C2-3	20 credits			
Project (Double) Module C9-10	20 credits			
C1	10 credits			
C4	10 credits			
C5	10 credits			
C7	10 credits			
C9	10 credits			
Centre Based Work	25 credits	Pass/ Fail	Appraised, but no grade awarded	
Total required to pass Level 6	120 credits	Students, whose overall mark falls within 2% of the borderline for a higher classification and who have achieved a mark equivalent to the higher classification in at least 60 credits, including the FYP, will have their degree classification upgraded. The borderlines considered for possible upgrade are: 68% for First Class 58% for Upper Second Class 48% for Lower Second Class		

Four Level 7 Modules	15 credits each	Continuous assessment: full range	Pass mark for each module is 50%. Each module must be passed
If a student exits at this point, the final grade (for the PG Certificate award) is the average of all the above modules*.			
Four other Level 7 Modules	15 credits each	Continuous assessment: full range	
If a student exits at this point, the final grade (for the PG Diploma award) is the average of all the above modules*. The PG Diploma is awarded with Distinction for an average grade of 70% or more or with Merit for an average grade of 60% or more.			
M9	10 credits	Continuous assessment: full range	
M10	50 credits	Continuous assessment: full range	
The final grade for the MA award is the average of all the above modules*. The Degree will be awarded with Distinction for students achieving a mark of at least 70% in their independent study and an overall average programme mark of at least 70%. The Degree will be awarded with Merit for students achieving a mark of at least 60% in their independent study and an overall average programme mark of at least 60%.			
*excluding any for which AP(E)L exemption was granted			

Student feedback

Student feedback is encouraged and elicited in a number of ways:

Distance learning feedback (FdA & BA and MA)

- Local Tutor-supported distance-learning modules and MA distance learning guides are monitored through online *Module Review Forms* completed at the end of each Module.



- Reflective Practice modules are monitored through online *Module Review Forms* completed at the end of each Module and interviews at alternate residential weekends.
- Elective study days are monitored via student reporting.
- Salisbury Diocese Local Learning Group materials are monitored through downloadable Review Forms, at the end of each term.

Centre-based learning feedback

- Residential weekends are monitored through *Weekend Residential Review Forms* completed after each weekend.
- MA seminars are monitored through *MA Seminar Review Forms* completed at the end of each module.
- Residential schools are monitored through *Residential School Review Forms* completed after each school.
- The (Salisbury-based) Autumn Term study days are monitored through *Study Day Review Forms* completed after each study day.

The **STETS staff** peer review all centre-based learning, as soon as possible after the event, and later when all the student feedback has been received and independently analysed.

Action in response to feedback

Analyses of student feedback on residential weekends, staff review and staff-agreed action points are reported to students at the following weekend.

The **Course Review Committee**, chaired by the Principal with staff, student, tutor & Board of Studies representation, reviews the findings of all regular monitoring processes termly. Minutes of Course Review Committee meetings are considered at each meeting of the Board of Studies, so that the Board can give attention to salient issues arising from the process. These include proposals for the improvement or revision of modules (including assignment titles, which are reviewed by the Assignment Title Review Committee) or the content of centre-based teaching.

Additionally, and taking full cognisance of the External Examiners' Reports, the Dean of Studies prepares an Annual Statement covering all our programmes, including recommendations for courses of action to be taken by the Board of Studies.

The Annual Statement, dealing with quality assurance, student data, assessment and inspection, is presented to the Board of Governors, which, in turn takes any requisite action, including instructing the Management Committee to meet any resource implications. The Annual Statement is then submitted to the University.

The Training Partnership

Commitment to the Course – what is expected of students?

<p>FdA & BA top- up</p>	<p>All BA students are expected to:</p> <ul style="list-style-type: none"> • attend all tutorials, unless prevented by illness, or holiday (agreed in advance with your tutor and & Co consultant); • make yourself available to attend tutorials at the tutor’s convenience (whilst taking into account students’ own diary constraints – e.g., work commitments); • attend tutorials punctually; • prepare thoroughly for each tutorial; • contribute fully to each tutorial, without dominating or free-riding; • aim to show the penultimate draft of your assignments to the tutor for his/her comments before submission (or, at least, discuss the outline of your assignment); • keep your tutor fully informed about your progress: e.g., telling the tutor if you are dropping behind schedule, for any reason; • show and discuss summative feedback from STETS by showing the tutor the copy of your mark sheet as soon as possible after you have received it; • attend residential times and study days, and monthly meetings with your Training Minister; • inform core staff of problems and significant changes of circumstance at an early opportunity; • step back from previous commitments in your churches to free yourself for training; • be disciplined about how much preaching you undertake; • find 14.5 hours a week for study and tutorial meetings; • find 2 hours a week for ministerial practice during term-times; • respect confidentiality; • contribute to the health and well-being of the STETS community.
<p>MA</p>	<p>All MA students are expected to:</p> <ul style="list-style-type: none"> • take responsibility for your learning; • attend all seminars, unless prevented by illness, or holiday (agreed in advance with your & Co consultant); • prepare thoroughly for each seminar; • contribute fully to each seminar, without dominating or free-riding; • participate actively in on-line discussion of their learning via the asynchronous discussion group moderated by the module leader. <p>MA students in initial ministerial training are also expected to</p> <ul style="list-style-type: none"> • attend all residential times and study days, and monthly meetings with your Training Minister; • inform core staff of problems and significant changes of circumstance at an early opportunity; • step back from previous commitments in your churches to free yourself for training;

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|--|---|
| | <ul style="list-style-type: none"> • be disciplined about how much preaching you undertake; • find 14.5 hours a week for study; • find 2 hours a week for ministerial practice during term-times; • respect confidentiality; • contribute to the health and well-being of the STETS community. |
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Time commitment for students in initial ministerial training

You need to set aside approximately 16.5 hours per week to do justice to the FdA or BA or MA programmes. This includes 14.5 hours of distance-learning work (including the FdA & BA programmes' weekly local tutorial) and 2 hours of ministerial practice. This should leave sufficient time for holiday periods.

For FdA & BA students this time commitment is broken down in this way for each **18-month phase** of part-time study:

Distance Learning

- (a) 8 tutor supported modules (800 hours)
- (b) 1 reflective practice module (150 hours)

Centre-based Learning

- (a) 9 residential weekends (153 hours)
 - (b) 1 residential school (80 hours)
 - (c) 4 study days (18 hours)
- (Total hours: 1201)

For MA students in initial ministerial training this time commitment is broken down in this way for each **18-month phase** of part-time study:

Distance Learning

- (a) 6 MA modules (800 hours; remainder during residential contact time)
- (b) 1 reflective practice module (150 hours)

Centre-based Learning

- (a) 9 residential weekends (153 hours including MA seminar time)
 - (b) 1 residential school (80 hours)
 - (c) 6 additional MA seminars (18 hours)
- (Total hours: 1201)

Commitment by the Course – what support is available?

Core Staff will

- provide a high standard of education, training and formation, in accordance with the aims of the Course;
- commission, write and annually revise distance learning modules for the FdA & BA;
- commission, write and annually revise distance learning guides for the MA and offer support via seminars and on-line discussion groups, drawing on the help of outside specialists, when necessary;
- organise centre-based learning events and provide teaching input according to their subject specialisms;
- keep up to date (and, as far as possible, research-active) in their subject specialisms;
- monitor and implement, where appropriate, new developments in educational methods and technology;
- offer study skills support;

- provide spiritual and pastoral support (focussed through the individual’s Staff Consultant);
- seek to mark and moderate assignments to agreed deadlines;
- oversee and support the roles of tutors and Training Ministers;
- administer the FdA & BA and MA programmes efficiently.

Core staff may be contacted during residential study periods [Weekends and Easter School] and at Study Days, as well as by phone, letter, e-mail, or in person at other times - usually, but not necessarily, during normal office hours.

An important feature of all STETS programmes is the extent and quality of individual support provided to students studying with STETS. All students are assigned a staff consultant, who oversees their training experience, provides direction and support through regular one to one meetings and who will undertake visits to the student in their training church. Pastoral care for students is taken very seriously and is provided through sensitive and thoughtful planning of the activities within the training programme, through the services of a dedicated chaplain and through the operation of the peer study groups to which students are allocated when they start their course. A further important strand of personal support is reflected in the written remarks provided to students in the rigorous and detailed feedback they receive on their assignments and in the careful, thorough and balanced assembly of formal progress and progression reports.

Please note that while staff will always seek to offer appropriate pastoral support they are also responsible for overall assessment of students and reporting on student progress to the relevant church authorities.

FdA & BA top- up	<p>Tutors will</p> <ul style="list-style-type: none"> • provide a high standard of tutorial guidance and support to a small group of STETS students, by: <ul style="list-style-type: none"> ▪ convening and leading at least 4 tutorial discussion groups, of approximately 1½ hours duration, during the course of each module, and at a time mutually convenient to tutor and tutees; ▪ enabling you to develop and integrate your learning - academic, practical and spiritual – within a pastorally supportive environment ▪ preparing for tutorials through adequate attention to module texts and the basic books; ▪ reading the penultimate draft of your written assignments and returning (written or verbal) comments to you within one week of receipt; ▪ enabling the active participation of each group member, irrespective of gender, denomination or theological standpoint; ▪ reviewing and developing their own tutorial performance in the light of formal and informal feedback from students and the Director of Education; • engage in the Assessment for Ordained and Authorised Ministries process, by contributing to the first year review and interim assessment of your ministerial development and end of course report – providing informed, constructive written feedback on the forms supplied and to the appropriate deadline; • provide brief written feedback to core staff and module writers, on the form supplied, at the end of each module, as part of the process of module revision; • give a high priority to attending the training sessions provided by STETS (a twenty four hour orientation course before commencement, and two days per
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	year).
MA	<p>The MA is taught mostly by STETS core staff. This provides MA students with extended opportunities for staff contact and support.</p> <p>In addition, the MA Programme Leader overseas and co-ordinates the support mechanisms in place for MA students, ensuring academic management of the course and appropriate pastoral care for students enrolled on it.</p>

FdA & BA top- up	<p>Training Ministers will</p> <ul style="list-style-type: none"> • offer pastoral support to you and your family throughout the time of training; • develop a Training Contract with you, identifying the particular ways in which you could best be helped to grow in competence and insight as a Christian minister; • meet you once a month for 60-90 minutes, to plan your involvement in practical ministry for the future and reflect on recent experience, guided by the Training Contract; • give a high priority to attendance at the twice-yearly STETS meetings in the first two years of training; • help you, in Phase I, to practise leading worship, to develop your preaching and listening skills, and to grow in vocational discernment and understanding; • help you, in Phase II, to reflect on the experience gained through a series of mission extensions and on questions of leadership and collaboration.
& MA	

Support for Students with Learning Differences

STETS is committed to making all necessary reasonable and anticipatory adjustments in its learning and teaching arrangements to ensure that disabled students (including those with physical and mobility difficulties, those with hearing or visual impairments, those with specific learning difficulties, such as dyslexia, dyscalculia, or dyspraxia, those with certain medical conditions and those with mental health problems) are not disadvantaged; for instance: STETS has published a 'Student/Staff Disability Policy'; Sarum College, the venue for STETS residential weekends offers good access for those with physical and mobility difficulties; STETS programmes have been specifically designated for student support by the Secretary of State, rendering STETS students eligible for the Disabled Students Allowance (2009-10); as far as possible, STETS enables individually-tailored support for students with disclosed learning differences, to help students play to their strengths and discover their own best learning style.

If you have a learning difference, you are free, of course, not to disclose it to STETS, but, in that case, we would not be able to take your specific needs into consideration. If you only suspect that you have a learning difference and have never had this assessed, we can put you in touch with an assessor, although STETS itself cannot meet the cost.

- For Anglican students, funding is available from Ministry Division (through the Grants Officer, currently Mark Hodge) providing you are willing for the results of the assessment to be shared with your STETS and your Diocese. You will need to apply for this funding through your DDO and/or IME officer.

- For Methodist students, funding up to £300 is available from the Connexional Discipleship and Ministry Cluster – you will need to apply via Judith Rossall, the Methodist Oversight Tutor .

STETS students registered on our courses (2009-10) now qualify for the Disabled Students Allowance. For further information, contact your staff consultant, or visit http://www.direct.gov.uk/en/DisabledPeople/EducationAndTraining/HigherEducation/DG_10034898 .

Once you have an assessment report, STETS will do whatever we reasonably can to implement its recommendations. Please contact tbc, or your own staff consultant, for more (general) information; or tbc to discuss, confidentially, your particular learning difference(s).

Guide to writing assignments

The following general guidance is intended for FdA students, but may be helpful to all.

Your progress through the course is assessed by assignments, but they are equally important for deepening your learning, as you express the ideas in the course for yourself; and developing your writing style.

A good assignment starts by identifying the issues it will be dealing with and then takes the form of a reasoned argument, leading to a proper conclusion.

Before showing the penultimate draft of your assignment to your tutor, please evaluate it yourself with the help of this check-list, and make any changes that are necessary:

- Have I answered the question?
- Is everything in my assignment relevant to the question?
- Have I covered all the relevant topics?
- Have I drawn on the course material?
- Have I demonstrated that I have read and engaged with the set books prescribed by the Module?
- Have I shown a good grasp of the course material?
- Have I re-expressed the ideas of the course in my own words and applied them for myself?
- Have I used quotes from other writers to illustrate my argument, and not as a replacement for a good line of argument?
- Do my quotes fit my argument?
- Have I avoided using too many (or too long) quotes?
- Have I brought out the meaning of the quotes?
- Have I adopted an analytical approach and carefully weighed the evidence?
- Have I presented a coherent argument, with a sequence of points, with logical links between one point and the next?
- Is there a clear line of thought in my assignment?
- Have I made clear the connections between ideas?
- Have I expressed my ideas clearly enough?
- If I have expressed my own personal viewpoint, have I supported this with evidence from reliable authorities?
- Have I defined technical terms?
- Have I expressed myself succinctly?
- Have I written clearly, using good English?
- Did I begin my assignment by identifying the issues I would be dealing with?
- Did I begin my assignment by briefly outlining how my assignment would address the question?
- Does my assignment arrive at a convincing conclusion, rather than simply fizzling out?
- Does it end by stating my conclusion on the basis of all the evidence I have marshalled?
- Have I given accurate references?

There is a useful website at <http://owl.english.purdue.edu/handouts/grammar/index.html> which offers help with grammar, spelling and punctuation.

Further guidance on assignment writing is available in the STETS Study Skills Folder, which you will receive at the start of your course.

All essays and assignments need to follow a standard referencing system. For the sake of uniformity and consistency please use the following conventions for all your assignments.

Referencing

All STETS assignments are required to use the Harvard Reference System. In this system, basic reference material is placed in brackets within the text. If a general reference is being made to a source, for example, when simply summarising an author's idea, the page numbers may not be strictly necessary. Footnotes are rarely used: the information they convey should normally be incorporated within the body of the text [preferably within square brackets] or left out; when they are used, footnotes should amplify the text and not be used merely to cite a reference. Appendices may be used.

1. For single-authored books: Author, year of publication, page number(s).

(Harlen 1993:25-6)

NB, If your bibliography contains any other items published that year by the same author you will need to add an alphabetical suffix to enable the reader to identify exactly the item to which you are referring (e.g., Harlen 1993a).

2. For books with two or more authors: Authors, year of publication, page number(s).

For two authors: (Osborne and Freyburg 1985:70)

For more than two authors: (Qualter et al. 1990:67-8)

3. For a later edition of a book: you will need to cite the date of the edition that you have used, but be aware that this may mislead the reader: for instance, a reference to a modern edition of Karl Marx's *The Communist Manifesto* as (Marx 2003) would not indicate to readers that it was originally published in 1848. Your reference should, therefore, include both the date of first publication **and** the date of the edition you have referred to; it may also need to be accompanied by an explanatory gloss – e.g.,

‘Karl Marx and others’ seminal work, *The Communist Manifesto*, originally published in 1848 (Marx 2003/1848)... ‘

4. For an author's chapter in an edited collection: Single author, year of publication, page number(s).

(Murphy 1991:2-5)

NB. The name of the *author of the chapter* should be cited, **not** the editor(s) of the entire book. Your bibliography will make it clear to the reader where to find Murphy's text.

5. For an article in a journal: Author, year of publication, page number(s).

(Plunkett 1979:2-5)

6. For a primary source edited or translated in a modern edition: Author, date of edition actually referred to, followed by date of first publication, name of source (if not obvious from the context of your work) [*italicised* or underlined], page number(s).

(Aristotle 1991/4th century BCE, *The Art of Rhetoric*: 4-5)

7. For an article published in a newspaper, the most straightforward way, if the author of the article is **unknown**, is to include the details in brackets within your main text, e.g.,

('New Year Blues', *Salisbury Times*, 5/1/04, p.6)

If the author is **known**, you would reference thus:

(Tyrell 2004)

with a corresponding entry in your bibliography:

Tyrell, L. (2004) 'New Year Blues', in *Salisbury Times*, 5/1/04, p.6.

8. For a radio or television programme, give title of the programme (in italics) year of publication (in brackets) name of channel, date of transmission (day/month/time) e.g.,

The Archers (2004) BBC Radio 4, 15 December, 19:00hrs

Short quotations can be included in the text with the use of quotation marks: 'in this way they can help the work to flow' (Taylor 1996:8).

Longer quotations, greater than one and a half lines of text, should be placed in a block quotation as follows:

They should be indented within the text. In such cases *quotation marks should not be used*, though the general rules of referencing still, of course, apply (Taylor 1996:8).

References to spoken material (e.g., the person's pseudonym or category in interview data): should be placed in brackets after the quote. For example:

'I'm not used to the modern methods of vicars. Vicars used to be the king pin in the church' (Jeremy Smith).

OR

'I'm not used to the modern methods of vicars. Vicars used to be the king pin in the church' (Lay Leader, Congregation C).

References to on-line material depend on how the bibliography entry (see below) is expressed: if the entry begins with an author's name, reference it normally (e.g., (Hanson 1990)); if not, it is best to cite the entire URL (e.g., (www.stets.ac.uk)).

Bibliography

A bibliography is a comprehensive list of all the references *cited in an essay*, arranged in alphabetical order of the authors' surnames so that the reader can see which sources have been used. The items are not numbered. Please indent the second line of each entry. The bibliography should be laid out in the following way:

1. For single-authored books: Author (year of publication in brackets) title (*italicised* or underlined) (edition in brackets, if the book has more than one edition), place of publication: publisher.

Runyon, T. (1998) *The New Creation: John Wesley's Theology Today*,
Nashville: Abingdon.

NB. If your bibliography contains any other items published that year by the same author you will need to add an alphabetical suffix to enable the reader exactly to identify the item to which you are referring (e.g., (1998a)).

2. For books with two or more authors: Author (year of publication in brackets) title [*italicised* or underlined] (edition in brackets, if the book has more than one edition), place of publication: publisher.

Two authors:

Ford, D. F. and Hardy, D. W. (1984) *Jubilate: Theology in Praise*, London: Darton Longman & Todd.

More than two authors:

Gros, J., McManus, E. and Riggs, A. (1998) *Introduction to Ecumenism*, New York: Paulist Press.

3. For a later edition of a book: indicate both the date of the edition being used and that of original publication.

Marx, K. et al. (2003/1848) *The Communist Manifesto*, London: Bookmarks.

4. For an author's chapter in an edited collection: Single author (year of publication in brackets) 'title of chapter', in editor's name, ed., title [*italicised* or underlined] (edition in brackets, if the book has more than one edition), place of publication: publisher.

Cannadine, D. (1981) 'War and Death, Grief and Mourning in Modern Britain',
in Whaley, J. ed., *Mirrors of Mortality, Studies in the Social History of Death*, London:
Europa.

5. For an article in a journal: Single author (year of publication in brackets) 'title of Article', title of Journal [*italicised* or underlined], volume number (part number in brackets) page numbers.

White, V. (2000) 'Re-Enchanting the World: A Fresh Look at the God of Mystical Theology', *Theology*, CIII (Sep/Oct) pp.347-355.

Cochrane, C. (2000) 'The Reflections of a Distance Learner 1977-1997', *Open Learning*, 15 (1) pp.17-34.

6. For a primary source edited or translated in a modern edition: Author (date of edition actually referred to, followed by original date of publication – in brackets) title *italicised or underlined* (translator or editor in brackets), place of publication: publisher.

Aristotle (1991/4th century BCE) *The Art of Rhetoric* (tr H.C. Lawson-Tancred), London: Penguin.

7. Online material: Description of material, with author and date, if available [Online] URL [date when material was accessed]

Hanson, K.C. (1990) 'How Honorable! How Shameful! A Cultural Analysis of Matthew's Makarisms and Reproaches'. Paper first delivered in Portland, Oregon, on March 25, 1990, to The Context Group: Project on the Bible in Its Cultural Environment. [Online]. Available: <http://www.stolaf.edu/people/kchanson/mak.html> [10 August, 1999].

Remember URLs do not contain spaces and that URLs are case-sensitive: so be accurate in recording upper case and lower case.

The purpose of a bibliography is to enable readers of your work to refer to the works you cite. However, it is usually possible and helpful to refer to your background reading, even if there is no further reference to these texts. For example, you could begin an essay or a section with a survey of relevant literature: 'Smith (1995), Jones (1997) and Green (1998) all believe that x or y is important, but Rogers (1994) and Anderson (1991) think these factors are irrelevant.' All these references should be included in your bibliography. Of course, if you read a book which turns out to have nothing helpful to contribute, even generally, then such a reference should not be included!

8. CD Rom edition of book: Name of author (date of publication of Handbook*) 'Title of article', in *Title of Book* [CD Rom version], Place of publication of CD Rom: Publisher of CD Rom [page numbers are not usually available on a CD Rom].

*assuming that the contents are identical to the original hard copy book - otherwise give the date of publication of the CD Rom

In the case of CD Roms containing works published by other publishers, try to provide as much information as possible in terms of where the material comes from in the first place and how you accessed it, e.g.,

Walvoord John F. & Zuck Roy B. (1983) *The Bible Knowledge Commentary: New Testament Edition*, Wheaton: Victor Books. [Accessed via CD-ROM (*Quick Verse 7: The Bible Knowledge Commentary, Electronic Edition STEP Files*, Iowa: Parsons Technology Inc., 1997)].

Academic Misconduct

Poor academic practice

Poor academic practice means that there is a material deficiency in an assessment which counts as misconduct. Poor Academic Practice can normally be expected to occur in the early part of a student's career, and to involve errors in the presentation of referencing and the quotation of material. Simple errors in presentation, where for example, a quotation is indicated, but has been given the wrong source, or where an assignment uses a 'quote within a quote' in a misleading way are normally considered as poor academic practice. More serious errors in presentation and referencing are deemed as plagiarism. Cases of alleged poor academic practice are dealt with according to the procedures set out in the STETS Academic Misconduct Policy (see Appendix).

Plagiarism

You are expected to acknowledge your use of all ideas or quotations adopted from another person, whether from a book, article, internet site, lecture or any other source. The inclusion of the words or ideas of another author in an assignment without proper attribution, so as to lead the markers to believe that they are the writer's own, constitutes plagiarism. *To plagiarise is defined as, "to take and use (the thoughts, writings, inventions, etc. of another person) as one's own", (Concise Oxford Dictionary, 8th edition, 1990). Whenever written work makes use of the work of others that indebtedness should be acknowledged; if ideas are adopted from another person, from a book, a lecture or any other source, it should be clearly indicated whose work is being used.

This means that you must:

- submit a full bibliography listing all the written documents you have consulted, including internet materials;
- insert full and accurate references to your sources in the text of the essay, as appropriate.

Working with other people's ideas is an essential part of study. However, all such usage must be acknowledged. Failure to do so constitutes plagiarism, and is regarded in a very serious light by the University. The discovery and confirmation of such academic misconduct will have serious consequences.

Self plagiarism refers to re-using your own work that has been submitted previously for another assessment without referencing the source. Depending on the amount of the work re-used without reference, it may be considered poor academic practice or plagiarism.

Cases of alleged plagiarism are dealt with according to the procedures set out in the STETS Academic Misconduct Policy (see Appendix).

Fabrication

Your own research findings should always be genuine and not invented. The fabrication of the results of work which you claim to have undertaken (for example, experiments, interviews, observations or other forms of empirical research and investigation), but which you have not carried out as claimed, or the presentation of results which you have not obtained constitutes academic misconduct. Cases of alleged fabrication are dealt with

according to the procedures set out in the STETS Academic Misconduct Policy (see Appendix).

Collusion

Collusion is the unauthorised and unattributed collaboration of students or other individuals in the composition of a piece of assessed work, for instance two or more students producing a piece of work together with the intention that at least one passes it off as their own work. Programmes will ensure that when a module requires group work, clear guidance is given to students about what is and is not an acceptable level of collaboration between students in their assignments, regardless of whether those assignments are the product of a group, or the product of individuals within the group. Cases of alleged collusion are dealt with according to the procedures set out in the STETS Academic Misconduct Policy (see Appendix).

Contract cheating

Contract cheating is when a student arranges for someone else to do an assessment for them and then submits it as their own work. This may include the purchase of an assessment from an organisation or an individual. Cases of alleged contract cheating are dealt with according to the procedures set out in the STETS Academic Misconduct Policy (see Appendix).

In the appendix to this Course Handbook you will find a useful resource from the University of Winchester: 'Student's Guide to Plagiarism, Collusion and Poor Academic Practice'.

Other learning resources

STETS is based in Sarum College, which is an ecumenical education, training and conference resource. The Principal of Sarum College is The Revd Canon Keith Lamdin; the Director of Studies is Dr Michael DeLashmutt; the Facilities Director is Mark Manterfield; and Mrs Linda Cooper is the Residential Services Manager.

STETS benefits greatly from the many resources Sarum College provides - residential accommodation, meeting rooms, Common Room and bar, a first class refectory and the rich theological resources from Sarum's highly qualified staff. STETS students enjoy membership of the Sarum College Library, and course books are readily available through the college bookshop. The academic and support staff of STETS and of Sarum College maintain a close collaborative relationship.

Sarum College Library

Librarian:

Mrs Jenny Monds

Assistant Librarian:

Mrs Jayne Downey

Telephone: 01722 424823

E-mail: library@sarum.ac.uk



As a STETS student you are automatically a member of Sarum College Library. It is normally open on week days between 09:00 hrs and 17:00 hrs throughout the year and until 18:30 hrs on the Fridays of Residential Weekends. It is not staffed during the lunch hour from 13:00 hrs to 14:00 hrs. It is also open Tuesday evenings until 7pm during term time, and open (but not staffed) throughout residential weekends and schools. Access at other times is by arrangement with the librarian or a member of the STETS staff. The Library operates a

postal service and also offers inter-library loan facilities.

The library is extensive and widely-used and presently holds over 36,000 volumes. About 1000 volumes are added each year as a result of donations and the purchase of new books. All of the basic books are held for reference use in the library, and many of the additional reading books for each module are available for short term loan while the module is running. Subscriptions are held for 50 current journals, which may be read in the library. One article from any one issue may be photocopied. Articles can also be supplied from journals held in other libraries. Library staff can help you to research details.

The library catalogue is fully computerised and the online version 'Heritage Online' is accessible from <http://217.158.105.100/heri4/> or from the link to the catalogue at <http://www.sarum.ac.uk/library> There are many other resources, including ejournals and links to other useful sites accessible from the website at the above address. Ask library staff for passwords and help. There is also a library blog highlighting developments. The library has wifi, allowing access to the internet from your lap-top. Ask library staff for log-on details.

A library induction is offered to all students at the beginning of the academic year. Students are strongly encouraged to attend.

It may also be possible for you to gain membership of theological libraries in your local area. Your Diocesan Director of Ordinands or IME Officer [Church of England], Training Officer [United Reformed Church] or Discipleship and Ministry Cluster [Methodist Church] should have relevant local information. Sarum College Library staff can also help.

Sarum College Bookshop

Manager: *Mrs Jenny Monds*
Assistant Manager: *Miss Lauren Daniel*
Bookshop assistants: *Ms Anne Parker*
Telephone : 01722 326899 [24 hour answering service]

Sarum College Bookshop is one of the best academic theological bookshops in the UK.



The Bookshop ensures copies of the main texts needed for the course are easily available. STETS students, Local Tutors and Training Ministers are eligible for a 10% discount on books.

The bookshop is open 09:00 to 16:45 hrs, Monday to Friday and every Saturday from 10 am to 4 pm. It also offers a mail order service.

Computing

As a STETS student you are expected to have access to a personal computer with Internet access, either dial-up or broadband. This enables you to develop word-processing skills, to communicate by e-mail with other students and staff, to access modules and to use the Internet as a resource. If this presents a difficulty for you, please raise the matter with your staff consultant. Limited financial support is available for students who experience difficulty gaining access to home computing facilities. The STETS 'Computing Good Practice' KEEP IT leaflet (contained in the Study Skills Folder) offers useful advice on how to manage and protect your data.

Computer facilities are available at Sarum College via terminals in the library, which offer word-processing facilities, access to specialist software relevant to the course, and Internet access. WiFi is available in the college.

STeTSlern

STETS delivers modules on line, via MOODLE software. E-learning offers you extra facilities, compared to the conventional printed module – such as, video clips, sound files, quizzes to aid your understanding of your reading, discussion boards, easy searching of the module text, and greater portability. In order to get maximum benefit from [STeTSlern](#) you will need regular access at home to a computer with an internet connection (preferably broadband, but dial-up will also work). You will receive full induction as to how to use [STeTSlern](#) prior to your first e-learning module.

Other audio visual resources

STETS is equipped with a large-screen television, video projector, video recorder, digital sound recorder, DVD player, digital video camera and digital still camera. This equipment supports the teaching sessions at residential; supports the voice and presentational skills workshop; and is available for student presentations and project work.



Residential practicalities

Cars and car-parking

Car-parking space at Sarum College is limited. Please car-share or use public transport if you are able. Car drivers will be supplied with a parking permit: please ensure this is displayed on your windscreen.

Car access to and from the Cathedral Close is via the High Street gate (or the Harnham gate – but this is only an *exit*). On entry into the Close, car drivers need to inform the Close Constable that they are going to Sarum College.

Cars should be parked at the back of the College though they can be unloaded at the front of the building. They must not be left in the Close where they are liable to be charged or clamped.

The Close gates

The main gate is closed at 11:30 pm re-opening at 7:00 am the following morning. The Harnham Gate is closed between 10 pm and 7 am and is not staffed. St Ann's Gate is only ever open for pedestrians; it also is closed at night between 10 pm and 7 am and is not staffed. A key is available at weekends in case of emergencies.

Security

You are asked to:

- close the front door at all times when the Bookshop/Reception is not open;
- lock bedroom doors;
- close windows when leaving a ground floor room.

At each residential period an *& CoGroup* will be given responsibility for checking that all the windows and doors in the communal areas are closed and locked and that all unnecessary lights are turned off (except the safety lights, with red switches).

In case of emergency, please phone the Close Constable on 555183, rather than 999.

College bar

The College bar is open at the end of each evening during residential periods and before most meals. The *& Co* group on duty staffs the bar. Their responsibilities include:

- checking stock and notifying Richard Fawcett of any gaps;
- cashing-up every night, removing the notes and taking them to a bedroom for safety;
- removing takings, leaving about £50 in the till in notes/coins, and giving them to a STETS staff member or to Linda Cooper.

Health

The local doctor available for emergencies is: the Duty Doctor at the Harcourt Medical Centre, ☎333214. The surgery is not open on Saturdays.

Your first port of call for non-emergencies should be NHS Direct:



The College First Aid Point is just inside the entrance to the refectory lobby.

The nearest Accident and Emergency Dept is at Salisbury District Hospital at Odstock.

Telephone, mail and messages

The office has a mobile phone (07757 944677) on which urgent messages can be left for students and staff during residential weekends, study days or eight-day residential. During residential weekends the phone will be switched on between 5pm Friday and 2pm Sunday. NB: The phone is not operative outside these residential periods.

If a message is left then:

- a brief note is made on the large white board in the front hall;
- longer messages and letters are put in the lettered mail boxes outside the STETS General Office;
- **emergency** messages will be communicated directly to the recipient.

In case of fire

There is a fire notice in each room. Those in residence are urged to familiarise themselves with the fire evacuation procedure and check for nearest fire exits. Sounding the fire alarm does not automatically alert the Fire Brigade: in the event of fire, call 999 as well.

At each residential period a volunteer from the designated *& Co Group* is needed to act as Fire Officer. The Fire Officer should ensure that s/he has a room list of those in residence (the room list will also be posted by the front and side doors). If the fire alarm sounds s/he must ensure that everyone musters outside the college grounds on the grass in front of the cathedral. S/he must check off those who have mustered and hand a list of missing persons to the fire brigade officer-in-charge. The Fire Officer will also need to be aware of any infirm or disabled residents and ensure that they have someone nearby who will help them leave the building safely.

Families and friends

You are **welcome** to invite your spouse or a close friend to STETS weekends from around the time of the third weekend of the Course. There will not always be enough spare rooms for them to have a room of their own and they may have to camp in your room. Children are welcome too, but they need to be in the care of another adult. Spouses may, if they wish, form a spouses' *& Co Group* when attending residential weekends.

There are not many double rooms and these will be allocated on a first come first served basis. There is a charge payable by students for visitors. Please use the booking form

provided in the Handbook Appendix. Details of the current charges are available from STETS General Office.



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Appendix Contents

- The Governing Structure of STETS
- Pastoral Care Partnership
- Schedule of Key Dates for Academic Year Sept. 2010 to Sept. 2011
- The Reporting Timetables 2010-11
- Time-line of Training (2010 entry) FdA & BA Programmes
- Winchester University Academic Regulations for Undergraduate Programmes of Study (incorporating exemptions for STETS students approved by ASC on 28 April 2010)
- MA Programme for 2009-10
- Winchester University Academic Regulations for Taught Masters Programmes (incorporating exemptions for STETS students approved by ASC on 28 April 2010)
- A Student Guide to Plagiarism (Winchester University)
- Guest Booking Form also available on STETS web site - <http://www.stets.ac.uk/index2.php/resources/forms/current-students>

Items relating just to the MA Programme are only supplied in the printed version of this Handbook to MA students.

This handbook provides an overview of STETS and the courses it offers. STETS is an initiative of the Anglican dioceses of Bath & Wells, Bristol, Chichester, Guildford, Portsmouth, Salisbury and Winchester, the Methodist Southampton District and the URC Wessex Synod.

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