Reader Ministry

Guidelines for Candidates, Readers and their Chaplains

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From the Warden of Readers, the Rt Revd Dr David Hamid

Each of us is called through our baptism to serve God, to live a godly life, and to proclaim in our lives the Good News of God in Christ. Part of that calling is to deepen our understanding of our faith, through prayer and the reading of the scriptures, through study and reflection.

The Holy Spirit gives gifts to every baptised person to equip us to respond to God's call. For each of us, that call will be different: to service where we are, or to service in a quite different place; to a life of prayer in our own homes, or to the religious life; to proclaim our faith through teaching our children, or to public ministry; to ordained ministry, or to lay ministry. All these and many more are valid ministries, given by God, building up the life and mission of the church, the ecclesia, the community of those who are called.

This Handbook is intended for those who believe they may be called to Reader ministry. The office of Reader in the Church of England is open to lay men and women. A Reader, once admitted by the Bishop, is permitted to lead some services, to preach, teach, undertake pastoral work and assist the clergy. Readers are lay people called to be in the front line of ministry, of mission, and of theological reflection, and they need to be equipped to fulfil that vocation. Potential Readers go through a selection procedure and then follow a training course before they are admitted and licensed. These procedures are described in this Handbook.

The number of people coming forward for Reader ministry is growing in the Diocese in Europe. We are very privileged to have this committed and enthusiastic group of men and women who give of their time to serve the Church of God as a Reader. I pray that all who are exploring a vocation to this ministry will find their faith strengthened and renewed.

+David

Diocese in Europe

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1. Reader Ministry in the Church of England

'Readers are primarily called to exercise a preaching and teaching ministry in the church. They may also be involved in pastoral and educational work, evangelism and other forms of lay leadership. Many Readers are able to bring theological resources to people in the communities where they live and work.'

Selection for Reader Ministry
(ABM Policy Paper No 7, 1998)

Over 10,000 people are licensed as Readers in the Church of England. They are women and men who love God, and have been licensed by their Bishop to work as lay ministers of the gospel alongside their lay and ordained colleagues.

In the Church of England, the main role of Readers is liturgical and educational. As well as preaching and leading non-eucharistic services, Readers may teach children and adults, prepare people for baptism and confirmation, and lead discussion groups and study courses. They may also in some cases take funerals.

Reader ministry stretches far beyond the chaplaincy or congregation, however. At home or at work, in the supermarket or at the school gates, Readers meet people where they are. Like every Christian they have good news to share, but their training and their experience give them an extra dimension when it comes to talking about faith, listening sensitively, and offering pastoral support.

There are currently over one hundred Readers in the Diocese in Europe, and over thirty are in training. Increasing numbers of experienced licensed Readers are moving into the Diocese and offering themselves for ministry. We are very privileged to have this growing body of committed, trained and hard working men and women, who give their time voluntarily to serve God, undertaking a wide range of commitments within their chaplaincies, in the Archdeaconries and the Diocese, in the wider church and community.

2. The Authority under which Readers operate

Authority in the Church is easily misunderstood and is often viewed through the lens of politics or secular corporate life. It is sometimes also confused with *authoritarianism*. But authority in the Church is based on the promise that every member makes when initiated into the Christian community; at baptism and confirmation, the candidates (or in the case of infants, their parents, godparents and sponsors) are asked "Do you submit to Christ as Lord?" Hence, as they take their place in the life of the Church members promise to be faithful to Our Lord, which is an acknowledgement of the source of authority for our lives as Christians.

Some individuals within the community, the Bishops, but also those with whom the Bishop shares pastoral responsibility, the priests, exercise authority under Christ in order to preserve and promote the unity, integrity and communion (*koinonia*) of the whole community, in order that the whole Church can be obedient to Christ and faithful to His mission. The exercise of authority in the Church is in order to support the vocation of the whole people of God, so that they can be people of the Way (cf. Acts 9.2) and live, work and journey together in Christ, who is the Way. The scriptural images of tending sheep (hence the Bishop's pastoral staff) and cultivating the land to let it bear fruit, are positive and helpful images of the exercise of authority in the Church.

So a Reader, like all ministers in the Church ordained and lay, are not autonomous authorities unto themselves. We are all accountable for our ministry to those who have oversight over us, and those who are in oversight are accountable to Christ our Lord. In day to day practice this means a Reader works under the authority and direction of the Chaplain of the Chaplaincy to which one is authorised to function.

This obligation is underlined in the promises that are made at their admission and licensing when Readers solemnly make two declarations with regard to faithful obedience to lawful authority in the Church:
"I, A B, will give due obedience to the Bishop of Gibraltar in Europe and his successors in all things lawful and honest."
 "I, A B, about to be licensed to exercise the office of Reader in the Chaplaincy of N, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of all people. I will give due obedience to the minister in whose cure I may serve, in all things lawful and honest."

We invite the Readers of this diocese to consider that the lines of authority in the Church are not merely power structures, but that they exist to support their ministry in effective service in the Church and to the world. As Jesus said of himself that he "did not come to be served but to serve" (Mt 20:28).

3.   Called to Reader Ministry?

If you believe that you may be called to Reader ministry, this should be discussed initially with your chaplain. You will need his or her support, together with that of the Chaplaincy Council, at every stage of the process. The chaplain and Chaplaincy Council must nominate you to be licensed as a Reader.

In the situation of the Diocese in Europe, it can sometimes be difficult to distinguish your sense of calling from the chaplaincy's need, which may be immediate and urgent. You might find it helpful to discuss your call with someone outside the context of the chaplaincy. If so, you should ask your chaplain to contact one of the Area Vocations Advisors, who can help you to discern which ministry may be right for you. Some further resources offering information about the Reader Ministry and for exploring vocation and calling are listed in the Further Reading section.

If you believe that your call is to Reader ministry, you will need to fill in the application form for Readers (Appendix 1).This asks you to describe your Christian journey and your sense of calling. You will also need to complete the ethnic monitoring form. Your chaplain will need to provide a reference for you and you should name two further referees: preferably a lay member of the congregation, and someone who knows you in a non-church setting (e.g. work, community organization, etc). The Chaplaincy Council will also need to consider the financial implications and pass and minute the following resolution:

> *The Chaplaincy Council welcomes and supports the nomination of N as a candidate for Reader ministry. The chaplaincy will support his/her training by (paying for all training modules / paying an annual book grant of £50). The Chaplaincy Council understands that Readers, once admitted and licensed, are entitled to the same CME provisions as licensed priests in the chaplaincy.*

Your completed application form should be returned to the Warden of Readers. The Diocese has a legal responsibility to ensure that anyone exercising public ministry does not pose a threat to children or vulnerable adults. Once the application form has been received, papers will be sent to you that will enable you to comply with these safeguarding regulations. You **must** fill these in and supply the supporting documentation. Without completed safeguarding procedures, it is impossible for you to be recognised as a Reader-in-Training.

Once all the papers have been received, the Warden of Readers will arrange for you to have a selection interview with one of the Diocese in Europe's Reader Selectors. On receipt of a positive recommendation from the selector, you will be admitted to training. At this point you will be contacted by the Director of Training about the content and conduct of your training. Please note that the work involved in processing applications for Reader training, such as taking up references and applying for safeguarding clearance, takes a considerable period of time. For that reason, please allow for some time between submitting the application and the date of admission to training.

4. Selection Criteria

The Guidelines of the Archbishops' Council's Ministry Division summarise the selection criteria for Reader ministry as follows:

1. Ministry in the Church of England

Candidates must be baptised and confirmed and regular communicants of the Church of England who are familiar with its traditions and practices. (Although we realise that many members of our chaplaincies come from other backgrounds, we can only train people for licensed ministry in the Church of England.)

2. Vocation

Candidates should be able to speak of their own sense of vocation to ministry and mission, referring both to personal conviction and to the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.

3. Faith

Candidates should show an understanding of the Christian faith and a desire to deepen that understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.

4. Spirituality and worship

Candidates should show evidence of commitment to a spiritual discipline which involves individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives.

5. Personality and character

Candidates should be sufficiently mature and stable to show that they can sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity.

6. Relationships

Candidates should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy personal and pastoral relationships as ministers.

7. Potential for training

Candidates should be capable of undertaking satisfactorily a course of study and ministerial preparation with an open and enquiring mind.

8. Leadership and collaboration

Candidates should show the potential to offer wise leadership in the Church community and to some extent beyond it. They should also

show ability and willingness to co-operate with other ministers and to work as team members as well as leaders.

These categories are intended to show up potential rather than looking for the finished article. You are being selected for training, and there is no expectation that you will already be fulfilling the role of a Reader. There is, however, an expectation that you will demonstrate a calling to the ministry of a Reader and a commitment to the nature of the ministry.

Across the categories, some of the key qualities are maturity in faith and life; a strong awareness of self, God and others; an open and enquiring mind; and an understanding of the joy and privilege of being called to preach the Gospel in the context of public worship.

In the situation of the Diocese in Europe, two further criteria must also be taken into consideration:

9. Proficiency in English

Demonstrated proficiency in English is a requirement for all candidates for whom English is not a first language.

In a diocese in which some of those exploring their vocation have already reached retirement age, you should be aware of a final criterion:

10. Age

Candidates for Reader ministry will generally be aged between twenty three and seventy. If you are outside these age limits but feel strongly called to this ministry, your case will be considered on its merits. You should note, however, that permission to officiate rather than a licence will be issued to those over seventy.

You should be aware that acceptance for training does not mean automatic admission. Your training will be reviewed regularly, and a final decision will be made towards the end of the course.

If you are already a licensed Lay Preacher or equivalent in a church with which the Church of England is in communion or has entered into an ecumenical agreement, you may be able to apply for Permission to Officiate or for admission as a Reader under the Ecumenical Canons. Please contact the Warden of Readers.

Checklist One – Application Procedure

Please ensure that you have:

- Spoken to your chaplain.

- Spoken to an Area Vocational Advisor, **if recommended to do so.**

- Discussed your vocation with your family and received their support.

- Received the support of your Chaplaincy Council in a minuted resolution.
- Completed and submitted your application form and the ethnic monitoring form (Appendix 1)

- Received, completed and submitted Safeguarding papers which are sent on receipt of the application form.

- Read the Oaths that you will be asked to take during the Admission and Licensing Service in Appendix 7

- Had an interview with a Diocesan Reader Selector.

Please ensure that your chaplain has:

- Submitted a reference in your support

- Submitted a copy of the Chaplaincy Council minute

5.   Preparing to train as a Reader

You will find the details of how Reader training is organised in the Diocese in Europe in the next section. It is important to note from the outset that the training is demanding, calling for self-discipline and a considerable investment of time and energy. If you believe that you are called to Reader ministry, one way that calling will express itself is in your understanding of your training as a priority so that you set aside time and energy for this task. If you find that you are too busy to train, you may need to ask yourself some searching questions about whether this is truly your vocation, or about how responsibilities might better be shared in your chaplaincy.

On average, you should expect to set aside 8–10 hours a week. It is therefore recommended that as a candidate you take the following steps *before you begin training:*

- give up most of your other church activities (in as far as is possible in your local situation)
- develop your pattern of private prayer
- discuss the demands of the course fully with anyone you think might be affected, especially family or friends
- set up an informal support group in the congregation
- find a spiritual director / mentor / guide (please contact Revd Canon John Newsome who has a Directory of Spiritual Directors email: jknewsome49@gmail.com)
- negotiate time and space for studying
- complete the Ministry Agreement (Appendix 2) with your chaplain.

The training course will normally take three years, depending on how quickly you are able to complete the required distance learning modules.   The costs of training (fees, book grants, and travelling expenses to training events) should if at all possible be borne by your Chaplaincy Council. The fee for each module is currently £500.   Invoices will be sent to the chaplaincy by the Diocesan Finance Officer. It is recommended that the chaplaincy provide a book grant during training of £50 per annum.

Please make sure that you discuss these expectations with your chaplain and Chaplaincy Council before the Council passes the resolution in your support.

Exemptions from some parts of the academic training course may be given to suitably qualified candidates. These will be agreed with the Director of Training before the beginning of the course.

6.   The Training Course

(a)   Academic Study

i)   Content

The academic course consists primarily of three modules from the St John's Nottingham Extension Studies Department, with which the Diocese in Europe works in partnership.

The modules are :

1. Biblical Studies (TMM2021)

2. Introduction to Christian Doctrine (TM111)

3. Theological Perspectives on Christian Ministry (TMM3261)

These are all on line modules which are regularly updated with tutors based in the UK. Details of each module can be found in Appendix 8.

Those Readers in training following the former six modules will either complete these or be moved over onto the new system if possible.

These modules are complemented by training in preaching, teaching and pastoral care which will mainly take place in your chaplaincy and which will help you to integrate your academic study with your ministry.

These three modules cover the core curriculum required of Readers by the Church of England (see *Shaping the Future: New Patterns of Training for Lay and Ordained*.) An agreed overall standard for Reader training allows Readers admitted in the Diocese in Europe to transfer to other Dioceses in the Church of England. If you move during your training, you should receive credits in your new Diocese for work already completed.

The Warden of Readers will admit and license you as a Reader on satisfactory completion of the modules, the receipt of reports on your preaching and conduct of worship and the training assessment form from your chaplain. You will be required either in the course of your training or shortly after licencing to attend a residential course on the Anglican Tradition. This will be offered every three years over a weekend in England.

Licensed Readers who would like to be authorised to officiate at funerals are required to have completed a Diocesan Workshop on Funeral Ministry, usually held every two years either in the UK or on the Continent.

ii)   Procedure

When you are admitted as a Reader-in-training, the Director of Training will write to you to establish details of the content of your training. On receipt of the request from the Director of Training, the College will send you your first module. The Diocesan Finance Officer will invoice your chaplaincy. If you do not receive the study materials and text book within three weeks, please contact the Director of Training.

St John's Nottingham offers the Diocese in Europe a discount on the cost of modules ordered via the Director of Training. **Please do not order material directly from St John's.**

The Diocesan Office will keep a comprehensive record of the marks you receive for essays and modules.

iii)   Contacts

You should contact the **Director of Training** for questions relating to the Reader course: i.e., for questions such as which module to do next; requests for ordering modules; and questions relating to practical training. The Director of Training is available for pastoral matters.

(b) Training in the Chaplaincy

Readers and their chaplains should discuss this section.

(i)   Role of Chaplain

The welcoming of a Reader into a Chaplaincy assumes a pattern of ministry which is exercised in a team. The Chaplain, of course, has responsibility overall for the life, mission and ministry of the Chaplaincy, including any dependent congregations or worship centres. This responsibility is shared with other assistant clergy if there are any, but importantly with those who are licensed to lay ministry, the Reader or Readers.

A fruitful cooperation in ministry will depend on a recognition of the gifts, experience and interests of the Reader, all of which can complement and enrich the competencies of the whole team. Such a pattern flourishes when the "leader", the Chaplain, is prepared to trust the ministerial colleagues, to commend and support their fruitful contributions to the overall ministry and offer guidance and advice when there are difficulties and challenges. Thus, the Chaplain's role is key in the development of a Reader's ministry, whether for a Reader in Training or a Licensed Reader, as he or she guides, encourages and teaches from the wealth of their experience.

It is a fact that most clergy, including bishops, have been formed and trained in a way that did not give much emphasis on *collaborative* ministry, so this is a skill that many in ordained ministry are always needing to develop and refine. Nevertheless, in accepting a Reader colleague into the Chaplaincy, there is a commitment to mutual support and genuine partnership, within the responsibility for the cure of souls which is given to the priest.

(ii)   Support

Reader training in the context of the Diocese in Europe is almost inevitably an isolated and isolating experience. As a Reader-in-Training, you are likely to encounter new ideas which may challenge you. You may find yourself being given low marks for what you thought were well-thought-out pieces of work. You may find

the discipline of studying alone very hard to maintain. For all these reasons, we encourage you to set up an informal support group, drawn from your own congregation. This should be a small group of two to five people with whom you can meet regularly for prayer and discussion of what you have been learning. This offers not only support and fellowship, but also the experience of passing on or teaching the material that you are studying which will help you to deepen your learning. This group may also offer constructive feedback on practical work such as preaching and leading services. You may find it helpful to explore the Central Readers' Council's website at www.readers.cofe.anglican.org.

(iii) Local training

Your chaplain may or may not be part of your support group, but unless another local supervisor has been appointed, s/he will play an important role in teaching and supervising the parochial aspects of your training. This will include preaching, leading worship and liturgy, leading intercessions, administering the chalice, home communions, teaching, and pastoral care.

During your training, you are expected to gain experience of preaching, teaching, and leading worship in your chaplaincy. Episcopal permission for this need not be sought, since it is a recognized requirement for those training for accredited ministry. Readers-in-Training should be given opportunities to develop their preaching and liturgical skills as appropriate, but they should preach no more than once a month.

Resources for exploring most of these areas of ministry are available from the Director of Training. If possible, your training should be integrated with the training of others in the chaplaincy who are exercising some form of public ministry. As your training progresses, you may develop your teaching skills by leading workshops, Lent groups, prayer groups etc.

This booklet contains a *Ministry Agreement* (Appendix 2) which should be completed by the candidate and chaplain together before training begins. At the end of training and before the decision to license, the chaplain must complete the *Ministry Assessment Report* (Appendix 6) and return it to the Director of Training.

This booklet includes feedback forms for assessment of preaching and liturgical leadership. These can be photocopied and completed by the chaplain and a group of lay people in the chaplaincy and discussed with you. During your training three preaching feedback forms (together with the sermon) and three liturgical leadership feedback forms should be returned to the Director of Training.

(iv) Confidentiality

Confidentiality is a critical issue: it protects the privacy of the individual and the integrity of the pastoral work of the church. Any Readers engaged in pastoral work need to respect and uphold confidentiality in all pastoral engagements. This means that personal details are not automatically passed on to the incumbent or ministry team without a person's knowledge and consent. There are, however, certain circumstances that legally require disclosure: domestic violence, child abuse, terrorism. Even so, it is necessary to let the person know that this will happen, and that any information will be passed on only to those agencies with the responsibility

to take appropriate action. (Make sure you are aware of the Diocesan and your church's safeguarding policy).

(v) Supervision

The Working Agreement between Reader and Incumbent requires regular meetings between Reader and Clergy. In addition to such meetings, it may also be appropriate to identify a person outside the chaplaincy situation who can provide a listening ear, particularly for Readers engaged in pastoral duties. Such supervision provides opportunities to talk through situations (without naming names), consider other perspectives, and be encouraged and challenged. It is a safe and confidential place to explore issues not easy or appropriate to discuss with the Incumbent. The supervisor is not there to provide answers but to facilitate helpful reflection.

(c)   Training events

The main disadvantage of training for Reader ministry in the Diocese in Europe is the lack of contact with other candidates for this ministry. This deprives our Readers-in-Training of the opportunity to study and work together with Readers-in-Training from a variety of theological and ecclesiastical backgrounds. This is partly balanced by the fact that many of our chaplaincies have members drawn from a wide range of backgrounds.   During your training, you should seek to use this resource by discussing the ideas you are encountering with people from different church backgrounds than your own.

Readers-in-Training are strongly encouraged to attend local training events offered in the Archdeaconry, and other similar workshops. The Diocese in Europe puts on two workshops every year, which are an opportunity to learn new things and meet with others. Details of such events will be circulated to all Readers. All Readers-in-Training should plan to attend at least one such event, and if possible two, during their training. The Diocese in Europe organises Reader Conferences every four years.

(d) Support

If there are issues you need to discuss but prefer to talk to someone outside the chaplaincy, you can contact the Director of Training or the Warden of Readers.

7.   Expectations during Training

Coursework

The assignments set by St John's include essays, shorter written pieces, and projects. Candidates are expected to produce original work, and quotations or any other material taken from other sources must be acknowledged. Wherever possible, written assignments should be typed and sent in a word document.

If you are coming to this kind of work for the first time or returning to it after a long break, you may find the discipline of writing and studying alone quite difficult. You

may be disappointed by your marks. Do not despair! What you are learning cannot by measured only by a mark. The process of studying the Bible and how other people have believed, engaging with new ideas and formulating your thoughts will enrich your ministry. It will help you to understand your faith more deeply and to offer the Gospel to people in different ways.

Completion of modules

You should try to make steady progress through the academic modules, agreeing with your chaplain a realistic deadline for each assignment in the module and seeking to keep to that deadline. Each of the three modules must be completed within one year.

If you find that you are falling behind with your studies, you may find that negotiating specific deadlines for assignments with your chaplain will help you to keep to your schedule.

If possible, plan regular meetings with your support group at which you share what you have been reading and learning. This discipline will help to keep you motivated.

If you are worried that your marks indicate that you are not coping with the course, please contact the Director of Training.

Candidates who are not managing to complete one module each year will be invited to review their Reader-in-Training status.

Checklist Two – Training

In preparation:

You may find it helpful to think about the following:

- time and space for studying at home or elsewhere
- your other church activities
- your pattern of private prayer (you are encouraged to say the daily office)
- an informal support group in the congregation
- a spiritual director / mentor / guide

Have you:

- agreed any study exemptions with the Director of Training?
- completed the Ministry Agreement with your chaplain (Appendix 2)?
- submitted your Ministry Agreement to the Director of Training?

During your Training

Have you completed modules on:

1. Biblical Studies (TMM2021)

2. Introduction to Christian Doctrine (TM1111)

3. Theological Perspectives on Christian Ministry (TMM3261)

Please ensure with your chaplain that you are going to gain experience in the following:

- preaching (feedback form Appendix 4 - three to be submitted)
- leading liturgy (feedback form Appendix 5- three to be submitted)
- leading intercessions
- administering the chalice / home communions
- teaching
- pastoral care

8.   Admission and Licensing as Reader

Recommendation for Admission

The final decision whether to recommend candidates for admission as Readers will be made towards the end of the training course by the whole Ministry Team, taking into account the chaplain's reports and recommendation.

Readers may be admitted and licensed by an Archdeacon, by a Vicar General or by a member of the clergy at the Bishop's request, but when possible, this will be done by one of the Bishops. Depending on the Bishops' diaries, a candidate may be admitted and licensed after completion of three modules together with practical training, with the expectation that the Diocesan course, *The Anglican Tradition,* will be completed before or after admission.

Readers' Robes

Liturgical dress for Readers is generally cassock, surplice and the distinctive blue Reader scarf. If your chaplain so wishes, you may instead wear a cassock alb and a reader scarf. You may find it useful to buy a cassock and surplice or a cassock alb during your training. You will certainly need them for your service of admission and licensing. Robes can often be bought locally; alternatively, they can be ordered from a clerical outfitter in the UK. The Reader's scarf is given to you as a gift from the Friends of the Diocese on your licensing.

Continuing Ministerial Education

The Bishops' Regulations for Reader Ministry specify that dioceses should make provision for financial support for licensed Readers' Continuing Ministerial Education. Each chaplaincy is therefore asked to allocate funds for CME for each Reader at the same rate as for their licensed clergy. Chaplaincies with a large number of Readers should consult with the Warden of Readers as to the total amount to be allocated for the licensed Readers. Readers wishing to call on this provision to support their Continuing Ministerial Education should consult their chaplains in the first instance. The Central Readers' Council organises regular national conferences and an annual study course at Selwyn College, Cambridge. Details of these events are published on the Central Readers' Council's website at www.readers.cofe.anglican.org.

Licences

A Reader's licence will be for five years and can be renewed until the Reader reaches the age of 70. A Ministry Agreement (Appendix 3) should be completed by the Reader and the incumbent or supervising minister prior to licensing and a copy of this should be returned to the Director of Readers.

The Reader's ministry will be reviewed every five years by the incumbent or supervising minister. A revised Ministry Agreement should be agreed prior to re-licensing. The re-licensing of the Reader can be done by the incumbent or supervising minister on commission from the Suffragan Bishop

9. The Duties of a Reader

Readers may:

- Preach
- Lead worship, except those services and parts of services specifically excluded by Canon ☐
- Read the Old or New Testament readings, Epistle or Gospel at any service
- Lead intercessions
- Receive and present the offerings of the people
- Distribute the consecrated bread and wine to the people ☐
- Take Communion to the sick and housebound
- Undertake pastoral and educational work
- Assist any minister as the bishop may direct

With permission from the Chaplain, Readers may:

- Accept occasional invitations to take part in services in a church of another denomination

With permission from the Bishop, Readers may:

- Officiate at Communion by Extension services
- Officiate at Funeral services (after having successfully completed the Diocesan Funeral Course)
- Accept regular invitations to take part in services in a church of another denomination, with the approval also of the PCC of the Chaplaincy where the service is to take place.

Readers may NOT:

- Officiate at the sacrament of baptism, except in an emergency situation when it is lawful for any lay person to baptise
- Officiate at a marriage service
- Officiate at the sacrament of Holy Communion
- Pronounce the Absolution or give a Blessing but should use an authorised alternative form of words.

As a matter of courtesy Readers should consult their incumbent before accepting engagements outside their own chaplaincy.

10. Readers transferring from other dioceses

A Reader who wishes to transfer his or her licence to the Diocese in Europe or who wishes to be given permission to officiate must first of all receive the support of the chaplain and the council of the chaplaincy in which he or she wishes to minister. This should be conveyed in writing to the Ministry Team Administrator at the diocesan office.

A copy of the certificate of admission and most recent licence should be sent to the Ministry Team Administrator by the Reader concerned. The Administrator will arrange for safeguarding checks to be undertaken. She will also seek a reference from the Warden of Readers of the relevant English diocese.

Once these steps have been completed, the Warden of Readers in the Diocese in Europe will arrange for licensing to take place or grant permission to officiate. The policy on the term of the licence outlined above will apply.

11. The Role of Readers in Interregna

During a clergy vacancy the Reader's ministry normally continues with supervision from the Area Dean and churchwardens. The Reader has no legal responsibilities for the chaplaincy which usually fall to the churchwardens and the Archdeacon but as the person who is leading and preaching during this crucial time they have an important part to play in leading the chaplaincy through a time of change.

12. If things go wrong…Grievance Procedure

The provision of a grievance procedure acknowledges the fact that sometimes relationships are sorely tested and seeks to establish a framework whereby any problems can be fairly addressed.

a)   In the first place, any difficulties on the part of the Reader-in-Training should be discussed with their chaplain. Likewise, any difficulties on the chaplain's part should be discussed with the Reader-in-Training.

b)   If no resolution can be found, the Director of Training should be called upon.

c)   If it is impossible to resolve the issue with her help, the Director of Training will present the case to the Warden of Readers, in whose hands the process rests thereafter.

13. Contact Details

THE READER MINISTRY TEAM

Warden of Readers: The Rt Revd David Hamid

Email : david.hamid@churchofengland.org

Application Procedure: Ministry Team Administrator: Debbie Cunningham
(usually in the office on Wednesdays and Thursdays)

The Diocesan Office
14 Tufton Street   e-mail: debbie.cunningham@churchofengland.org
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ST.JOHN'S EXTENSION STUDIES

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        phone: (+44) 115 925 1117

CLERICAL OUTFITTERS

J & M Sewing, 1 Charlotte Square, Newcastle Upon Tyne NE1 4XF, England
        website: http://www.jmsewingservice.btinternet.co.uk
                phone: +44 191 232 9589; fax: +44 191 230 1215

Watts & Co, 7 Tufton St, London SW1P 3QE, England
        website: http://www.wattsandco.com
                phone: +44 20 7222 7169; fax: +44 20 7233 1130

Wippells, 11 Tufton Street, London SW1P 3QB, England
        website: http://www.wippell.com
                phone: +44 20 7222 4528; fax: +44 20 7976 7536

14. Further Reading

(a) Exploring Vocation and Calling to Anglican Ministry

John Adair: *How to Find your Vocation* (Canterbury Press 2000)

Ian Aveyard / David Muir: *Fit for the Purpose* (workbook available from St John's Extension Studies)

L. William Countryman: *Living on the Border of the Holy: Renewing the Priesthood of All* (Moorehouse Publishing, Harrisburg PA 1999)

Matt Bird: *Exploring your Vocation* (Spring Harvest Publishing 2002)

Francis Dewar: *Invitations: God's Calling for Everyone* (SPCK 1996)

Gordon Kuhrt: *An Introduction to Christian Ministry: Following your vocation in the Church of England* (Church House Publishing 2000)

Margaret Silf: *Landmarks: An Ignatian Journey* (DLT 2002)

Esther de Waal: *Living with Contradiction: An Introduction to Benedictine Spirituality* (Morehouse Publishing, 1998)

See also Resources on the Vocations Sunday website: http://www.cofe-ministry.org.uk/vocsun/

(b) Reader Ministry

Carolyn Headley: *Readers and Worship in the Church of England* (Grove Booklet W 115)

Gordon Kuhrt & Pat Nappin (eds): *Bridging the Gap: Reader Ministry Today* (Church House Publishing 2002)

Cathy Rowling and Paula Gooder: *Reader Ministry Explored* (SPCK, 2009)

DIOCESE IN EUROPE
THE CHURCH OF ENGLAND

Application Form for Readers

Chaplaincy_____

Chaplaincy email address_____

Full Name_____

Address_____

_____

_____

Telephone_____

Fax_____

E-mail_____

Date of Birth_____

Date and place of Baptism_____

Date and place of Confirmation_____ _____

Confirmed by (please indicate if this is an Anglican Bishop) _____

Occupation_____

Single/Married/Divorced/Separated/Widowed   (delete as appropriate)

14 Tufton Street, London, SW1P 3QZ
Tel: +44 (0) 20 7898 1160;   Fax: +44 (0) 20 7898 1166
Diocesan web site: www.europe.anglican.org
Charity Commission registration number: 250186

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Do you have any personal circumstances which might affect your ability to undergo training as a Reader?

Were you confirmed by a Bishop?

Please describe (on a separate sheet of paper)

- a)   your life story

- b)   your development of faith and sense of calling to public ministry

- c)   any formal theological learning you have undertaken or experience you have gained which is appropriate to the ministry of Reader in the Church of England (please attach your CV if you have one).

Please indicate whether you have ever lived in the United Kingdom for a period exceeding six months   Yes/No

Please supply the names and addresses and **emails** of two people (not to include your chaplain) who would give a reference on your behalf as to your suitability for preparation for ministry as a Reader. These will be preferably 1) a lay member of the congregation, and 2) someone who knows you in a non-church setting (e.g. work, community organization, etc).

1.   2.

Signed_____Date_____

This application must be endorsed by the Chaplain who should provide a reference for you. A copy of a supportive resolution from the Chaplaincy Council should be sent with this form.

Signature of Chaplain_____Date_____

Date of Chaplaincy meeting minute_____

DIOCESE IN EUROPE

ETHNIC MONITORING FORM

From the Warden of Readers

The Rt Revd David Hamid

Dear Applicant

It is the policy of the Church of England that everyone who is eligible for licensed ministry should receive equal treatment at the point of application, whatever their ethnic origin or their nationality.

The diocese is asked to monitor this policy and I am asking you therefore to complete the form below and return it with your application form. (The questionnaire has been approved by the Committee for Minority Ethnic Anglican Concerns.)

Your answers will not affect your application in any way.

Thank you for your cooperation.

Yours sincerely

+David

DIOCESE IN EUROPE

ETHNIC MONITORING FORM

1.   **What is your ethnic group?**   *Choose one section (a) to (e), then **tick** the appropriate box to indicate your cultural background:*

        (a)   **White**   ❑   British

                                ❑   Any other White background

        (b)   **Mixed**   ❑   White and Black Caribbean

                                ❑   White and Black African

                                ❑   White and Asian

                                ❑   Any other Mixed background

        (c)   **Asian or**   ❑   Indian

              Asian British   ❑   Pakistani

                                ❑   Bangladeshi

                                ❑   Any other Asian background

        (d)   **Black or**   ❑   Caribbean

                Black British   ❑   African

                                ❑   Any other Black background

        (e)   **Chinese or**   ❑   Chinese

                other ethnic group   ❑   Any other

2.   **What is your country of birth?**   ❑   UK

      tick the appropriate box   ❑   Other European country

                                ❑   Africa

                                ❑   Asia

                                ❑   North or South America

                                ❑   Australia / New Zealand

If outside UK please also write the present name of the country ....

THANK YOU *for helping us in this way.*

Appendix 2:

<div align="center">

The Diocese in Europe

Reader in Training –Ministry Agreement with Chaplain

</div>

This should be discussed and agreed together before training begins. A copy should be sent to the Director of Training – Revd Canon Elaine Labourel

The Director of Readers
Diocese in Europe
14 Tufton Street
London SW1P 3QZ

labourel.elaine@gmail.com

Name of Reader in Training:	
Name of Chaplain:	
Chaplaincy:	
Chaplaincy email:	

I – A PREACHING MINISTRY

Candidates for Reader ministry are expected to preach regularly as part of their training. Recommended minimum: once a year; recommended maximum: once each month.

How frequently do you plan that the candidate should preach?

Who will give the candidate detailed feedback on their sermons?

II – A LITURGICAL MINISTRY

Candidates are also expected to gain experience of leading worship and participating in a variety of services. Tasks involving a lot of preparation should be undertaken out of term-time where possible.

How often will the candidate have an opportunity to:

a) lead the ministry of the word at a Eucharist?

b) lead a non-Eucharistic service?

c) read a lesson?

d) lead intercessions?

III – AN EDUCATIONAL MINISTRY

What other teaching opportunities will the candidate undertake? (eg children's work, adult study groups, talks, etc)

IV – A PASTORAL MINISTRY

What pastoral experience will the candidate be able to gain?

V – STUDY

How does the candidate propose to plan his or her workload in order to complete one modules each year?

VI – CHAPLAINCY COMMITMENTS

Which church activities does the candidate need to give up during training?

Apart from those mentioned in Sections I – IV, which will they continue to do?

Which church meetings will the candidate be expected to attend?

VI – CHAPLAINCY SUPPORT & SUPERVISION

Will the chaplaincy pay the candidate's training fees and expenses this year (including travel)?

How much will the chaplaincy provide as a book grant each year?

How often will the Chaplain and candidate meet to discuss the progress of the candidate's training? (Recommended minimum: three times each year)

Are there any other points that you would like to add to this Ministry agreement?

Travel costs for Services to be agreed on with Chaplaincy if appropriate.

Agreed by:

Candidate's signature_____Date _____

Chaplain's signature_____Date _____

Appendix 3

<div align="center">

The Diocese in Europe

Ministry Agreement for Licensed Readers
</div>

A signed copy should be returned to the Director of Readers – Revd Canon Elaine Labourel

The Director of Readers
Diocese in Europe
14 Tufton Street
London SW1P 3QZ

labourel.elaine@gmail.com

1. **The church or main sphere of licensed work**

    General description of role

    Agreed tasks and responsibilities (with reference to Canon E4)

    Time commitment

2. **Expectations regarding participation in the ministerial team:**

Prayer

Bible Study

Theological discussion

Opportunities for spiritual growth

Discussion of chaplaincy needs and planning of duties

Role in relation to Church Council

Role in relation to deanery / archdeaconry synod

To whom is the reader accountable?

3. **Provision for the reader's own spiritual nurture and growth**

Spiritual direction / house group / prayer companion

Expectations regarding daily office and Eucharist

Reading

Quiet days, retreat

4. Other expressions of ministry

Deanery or archdeaconry

Wider community work

Specialist skills or interests

Expectations regarding the balance between commitments in the role of reader and commitments to family, work, rest and leisure.

5. Arrangements for re-imbursement of expenses incurred through official duties, and in support of the reader's ministry including robes, books, courses, etc

6. Arrangements for frequency of meetings with supervising minister and for periodic ministry review

(Signed)_____ (Incumbent   or
Supervising Minister)

(Signed)_____ (Reader)

(Date)   _____

Appendix 4:

Diocese in Europe

Reader in Training – Preaching Report Form

Preaching practice is an important part of our reader training programme. Please make your comments on this form after three sermons and return it to Revd Canon Elaine Labourel:

The Director of Readers
Diocese in Europe
14 Tufton Street
London SW1P 3QZ

labourel.elaine@gmail.com

Name of Reader in Training:

The Context

Place of worship:	*Date:*	*Time:*
Description of building:		
Time of liturgical year:		
Particular circumstances (e.g. Baptism, Church anniversary, Remembrance Sunday etc.):		

Comment on how well this context was taken into account in the sermon?

The Congregation

Numbers:	Age range:	Gender distribution:
Social background:		

How appropriate was the sermon to this kind of congregation?

Relationship with the congregation

Please comment on how well the preacher related to the congregation during the sermon. (For example: was the sermon at the right level for the congregation? Was it the right length? Did the preacher look at the congregation? Was there a sense of rapport? Did the preacher have any distracting mannerisms? Was there any dialogue with the congregation? If jokes were used, did people laugh? Was there good use of silence and pauses?)

Preaching

*Identify the main points of the **content** of the sermon. How well did the sermon use story? Images/pictures? Flow of argument?*

Please comment on how the Bible was referred to and used during the sermon. Did the scripture passage/readings feature prominently in the sermon? Just at the start? All the way through? Nowhere specifically? Other (please specify)?

*Please comment on the **delivery** of the sermon. (Was it audible? Was it being read? Did the preacher vary the pitch and pace of voice appropriately? Did the preacher speak too slowly/fast?)*

Please comment on the beginning and the end of the sermon.

*Please describe the **style** of the sermon? (For example: was it conversational or judgemental or pastoral or relaxed or prophetic or humorous or comforting or earnest?)*

Was the sermon worth listening to? What was the main point that you took away from it? Describe how you were touched by it/ challenged/instructed/ inspired?

In my opinion, further work on the following points in these areas would be useful:

Did you discuss your reactions with the preacher after the service? If so, how were they received by the preacher?

Signed: _____ **Date:** _____

Appendix 5:

Diocese in Europe

Reader in Training – Liturgical Leadership Report Form

Liturgical leadership is an important part of reader ministry. Please make your comments on this form after three services and return it to Revd Canon Elaine Labourel.

The Director of Readers
Diocese in Europe
14 Tufton Street
London SW1P 3QZ

labourel.elaine@gmail.com

Name of Reader in Training:

The Context

Place of worship:	Date:	Time:
Description of building:		
Time of liturgical year:		
Form of service (Morning Prayer, Evening Prayer, Family Service, etc.):		
Particular circumstances (e.g. Church anniversary, Remembrance Sunday, etc.):		

Relationship with the congregation

Please comment on how well the leader related to the congregation during the service. (For example: did the leader look at the congregation? Was there a sense of rapport? Did the leader have any distracting mannerisms? Did you know when to stand, when to sit, when to kneel, when to respond, when to sing?)

Atmosphere

Please comment on the atmosphere of the service. (Was it quiet? peaceful? joyful? sad? thoughtful? Was this appropriate? Were you able to pray, to confess, to give thanks, to grieve, to worship? Did you feel that the congregation was praying and worshiping together?)

Voice and pace

Please comment on the leader's voice and pace. (Could you hear what was being said? Were the congregational prayers introduced clearly as such? Were they led at a suitable pace? Was the use of silence appropriate?)

Use of liturgical texts and of own words

Please comment on the leader's use of liturgical texts and their use of their own words. (Did the leader seem familiar with the liturgy? Did you have the sense that you were being read to or were you being led in prayer? Were the leader's own words—of introduction, of welcome, leading into prayers or music—appropriate in content and in length?)

Singing

If parts of the liturgy were sung, please comment on the leader's singing.

Was the liturgy audible and comprehensible?

Was the singing in tune?

Too loud?

Too quiet?)

Any other comments

Please offer any other comments which you think might be helpful.

Signed:_____**Date:** _____

Appendix 6:

Diocese in Europe

Reader in Training – Ministry Assessment Report

In assessing the candidate's progress and readiness for licensed ministry, please make your comments on this form and return it to the Director of Readers Revd Canon Elaine Labourel.

The Director of Readers
Diocese in Europe
14 Tufton Street
London SW1P 3QZ

labourel.elaine@gmail.com

CONFIDENTIAL

Reader in Training:
Chaplaincy:
Chaplain:
Local Supervisor (if applicable):

Please indicate who was involved in this assessment
Has the candidate seen and discussed this assessment?

Please comment briefly on the following areas:

Academic achievement

Prayer life and spirituality

Preaching and liturgical leadership
(Please indicate also how often the candidate preaches and leads worship)

Leadership and involvement in groups

Involvement in the life of the chaplaincy

Teaching ability or ability to share faith and learning

Pastoral relationships and understanding of confidentiality

Application of learning from training to

    a)   **own life**

    b)   **preaching and work in the chaplaincy**

Awareness of own strengths and weaknesses and of consequences of these for ministry

Any other comments

For candidates studying the fifth module:

    Do you feel that this candidate is ready for ministry as a Licensed Reader?

    Is there a particular occasion when you would like the candidate to be admitted and licensed?

Signed_____**Date**_____

Appendix 7:

Oaths to be taken during the Admission and Licensing Service

The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons. In the Declaration you are about to make will you affirm your loyalty to this inheritance of faith as your guide and inspiration under God in bringing the grace and truth of Christ to this generation and making Him known to those among whom you minister?

Reader: *I, **full name**, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer, I will use only the forms of service which are authorised or allowed by Canon.*

*I, **full name**, about to be licensed to exercise the office of Reader in the Diocese of Gibraltar in Europe, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of all God's people. I will give due obedience to the Bishop of Gibraltar in Europe and his successors and the minister in whose cure I may serve, in all things lawful and honest.*

Appendix 8 : Academic Training Modules

MODULE ONE

Biblical Studies (TMM2021)

Module Level:	5
Module Credit Value:	20
Pre-requisites:	None
Co-requisites:	None
Excluded Combination of Modules:	L5-20 Old Testament Studies
	L5-20 New Testament Studies

Aims:
- To enable students to understand a range of different kinds of biblical texts in the Old and New Testaments.
- To enable students to understand modern critical approaches to biblical texts.
- To enable students to make appropriate use of biblical texts in a variety of life / ministerial / professional settings.

Content:
- Focused study of specific books and passages from Old and New Testaments.
- Orientation to the genres of material being discussed (e.g. prophecy, narrative, gospel, paraenesis).
- Different critical approaches to the Old and New Testaments.
- The responsible use of the Bible in Christian theology, preaching and praxis.

The texts studied in this module must be at least largely different from those studied in other modules taken by the student on this programme

Learning Outcome   By the end of this module the students will be able to.

Subject Knowledge [SSK 1]

- Demonstrate detailed investigation and knowledge of selected texts of the Old and New Testaments, their genres, and modern critical scholarly approaches to them.

Subject Skills [SSS 1, 3]

- Apply different approaches to reading and interpreting biblical texts with a critical awareness of the questions raised by them.

- Relate biblical texts to contemporary situations and practices of discipleship, ministry and mission, and explore questions to which this gives rise.

Key Skills [KS 1, 2, 3]

- Identify, gather, analyse and evaluate textual source materials for a range of purposes and communicate their findings with clarity and fairness.

- Undertake a critical analysis of information and arguments, communicating these effectively to specialist audiences, showing critical awareness of their own beliefs, commitments and prejudices.

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

Modes of Teaching and Learning

Teaching methods to be specified by each TEI, selecting from the following:

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

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

Guided reading in conjunction with lectures encourages independent learning and underpins the knowledge and understanding gained in lectures and seminars.

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

Tutorials enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired.

Placements and/or work-based learning ensures that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

Programmed online learning materials guide students through knowledge content, its wider framework and different approaches to its application.

Contact Hours	Contact hours to be specified by each TEI using the 'Guidelines for Contact Hours'.
Formative Assessment	Students will be expected to demonstrate engagement with the subject matter and the learning outcomes throughout the module by suitable formative assessments that encourage integrative and reflective skill.

Summative Assessment

	Mode of assessment	Length	Weighting
Component 1	Written assignment: • addressed to a specialist audience • referenced piece of work with a bibliography (bibliography not included in the word count)	2,500 words	50 %
Component 2	Choose one from the following modes of assessment:		50%
	1. Oral presentation A written rationale / commentary	15 mins 1,500 words	
	2. Written examination	1.5 hours	
	3. Resource for others and written rationale / Commentary	2,500 words	
	4. Written assignment	2,500 words	

Note: Components 1 and 2 should ensure students engage with both the Old and

SECTION B

Indicative Reading List:

Birch, B., Brueggemann, W., Fretheim, T.E. and Petersen, D.L., *A Theological Introduction to the Old Testament* (2nd ed.; Nashville: Abingdon, 2005)

Brown, R.E., *An Introduction to the New Testament* (New York: Doubleday, 1997)

Collins, J.J., *Introduction to the Hebrew Bible* (Minneapolis: Augsburg Fortress, 2004)

Commentaries and critical studies on selected texts

Johnson, L.T., *The Writings of the New Testament: An Interpretation* (3rd ed.; London: SCM, 2010)

Sakenfeld, K.D., ed., *New Interpreter's Dictionary of the Bible* (5 Vols.; Nashville: Abingdon, 2006–9)

MODULE TWO

Introduction to Christian Doctrine 1111

Module Level: 4

Module Credit Value: 20

Pre-requisites: None

Co-requisites: None

Excluded Combination   L4-10 Brief Introduction to Christian Doctrine

of Modules: L4-20 Introduction to Christian Doctrine and History

Aims:
- To give students an overview of the main areas of Christian doctrine and their interrelationships.

- To foster in students a critical awareness of methods and sources for the study of theology.

- To excite in students a passion for the exploration of doctrine and equip them for further study at level 5.

- To encourage students to begin to integrate critical thinking about doctrine into their own spiritual formation and ministerial development.

Content: This module offers an introduction to:

- Key areas of Christian doctrine including, but not limited to, doctrine of God, creation, Trinity, Christology, soteriology, and pneumatology.

- The sources and methods of Christian theology.

- Contemporary issues and problems in Christian thought about doctrine.

- Some limited primary texts by major theologians.

- Some other forms of theological discourse, such as art, hymnody etc.

Learning
Outcomes: By   the   end   of   this   module   students   will   be   able

Subject Knowledge [SSK 2]

- Investigate and describe competently some major areas of Christian doctrine and the methods and sources of Christian theology.

- Discuss intelligently some key issues in contemporary Christian thought about these areas of doctrine.

Subject Skills [SSS 3]

- Question how aspects of Christian doctrine can be appropriately related to experience and practice in the context of discipleship, mission and ministry, communicating this accurately and reliably in a range of contexts.

Key Skills [KS 1, 2, 3]

- Identify, gather and evaluate source materials for a specific purpose.

- Evaluate the appropriateness of different approaches, communicating their findings sensitively and respectfully, showing self-awareness about their own beliefs, commitments and prejudices.

- Carry out a guided task that involves: independent inquiry; management of time and resources; using IT; meeting deadlines; evaluating the task and learning from it.

Modes of Teaching and Learning

Teaching methods to be specified by each TEI, selecting from the following:

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

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

Guided reading in conjunction with lectures encourages independent learning and underpins the knowledge and understanding gained in lectures and seminars.

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

Tutorials enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired.

Programmed online learning materials guide students through knowledge content, its wider framework and different approaches to its application

Virtual discussion forums offer students the opportunity to articulate the knowledge and understanding they have acquired to others and to engate in informed debate.

Contact Hours

Contact hours to be specified by each TEI using the 'Guidelines for Contact Hours'.

Formative Assessment   Students will be expected to demonstrate engagement with the subject matter and the learning outcomes throughout the module by suitable formative assessments that encourage integrative and reflective skill.

Summative Assessment

	Mode of assessment	Length	Weighting
Component 1	Written assignment: • addressed to a specialist audience • referenced piece of work with a bibliography (bibliography not included in the word count)	2,500 words	50 %
Component 2	Choose <u>one</u> from the following modes of assessment:		50%
	1. Oral presentation A written rationale / commentary	15 mins 1,500 words	
	2. Written theological reflection	2,500 words	
	3. Written examination	1.5 hours	
	4. Resource for others and written rationale / Commentary	2,500 words	
	5. Written assignment	2,500 words	

SECTION B

Indicative Reading List:

Ashwin-Siejkowski, P., *Early Christian Doctrine and the Creeds* (London: SCM, 2010)

Hall, L., Rae, M. and Holmes, S., *Christian Doctrine: SCM Reader* (London: SCM, 2010)

Higton, M., *Christian Doctrine* (London: SCM, 2008)

Horton, M., *Pilgrim Theology: Core Doctrines for Christian Disciples* (Grand Rapids: Zondervan, 2013)

McGrath, A.E., *Christian Theology: An Introduction* (5th ed.; London: Wiley-Blackwell, 2011)

Migliore, D.L., *Faith Seeking Understanding* (Grand Rapids: Eerdmans, 2004)

MODULE THREE

Theological Perspectives: Christian Ministry (TMM3261)

Module Level:	6
Module Credit Value:	20
Pre-requisites:	None
Co-requisites:	None
Excluded Combination	None

Aims:

This module is designed for individuals who may wish to explore the nature of Christian ministry from the perspective of lay involvement in the ministry and mission of the church, or as part of a discernment or preparation for considering more formal public ministry.

- To enable students to explore the theological sub-disciplines of ecclesiology, missiology, pastoralia, homiletics and liturgy in a connected manner, reflecting on how different models of church resource and enable these ministries.

- To offer space for dialogue between ministers, lay and ordained, concerning the priorities for contemporary mission and ministry and which models of church best resource this.

Content:

- Methodology of theological reflection in relation to ministry and mission in the New Testament churches and contemporary churches.

- Different understandings of ministry and mission in the NewTestament churches and contemporary churches, with particular reference to new forms of contemporary church. e.g. emerging church.

- Theological rationales for different models of church, mission and ministry.

- Theological perspectives on different forms of Christian ministry, including pastoral care/service in the community, evangelism, leading worship, preaching and teaching.

Learning Outcomes:

By the end of this module students will be able to

Subject Knowledge [Graduate Cert / Dip SSK 1, 2] [BA SSK 2, 3, 4]

- Demonstrate a systematic understanding of New Testament and contemporary models of church, mission and ministry, and

their underlying theological rationales, including acquisition of coherent and detailed knowledge, with reference to methodologies and findings of recent research.

- Describe and critically evaluate concepts and methods of theological reflection in relation to questions and issues raised by Christian mission and ministry.

- Give a critical theological evaluation of the mission and ministry of contemporary churches, drawing on concepts and processes of inquiry of recent research in the field.

Subject Skills [Graduate Cert / Dip SSS 1, 2] [BA SSS 2, 3]

- Communicate with relevance, rigour, creativity and sensitivity the debates about contemporary mission and ministry

- Apply knowledge and understanding of the theories and practices of Christian mission and ministry to their own ministerial and missional practices and those of their church communities, showing sensitivity to the problems of religions language and the limits of knowledge.

Key Skills [Grad Cert KS 1, 2, 3] [Grad Dip KS 1, 2, 4] [BA KS 1, 2, 4]

- Identify, gather, analyse and critically evaluate textual source materials, including material from primary sources and scholarly research, and communicate their findings with clarity and fairness to specialist audiences.

- Critically evaluate ideas, arguments and assumptions, using them to construct and communicate coherent and well-reasoned arguments, showing critical awareness of their own and others' beliefs, commitments and prejudices, to specialist audiences.

- Take responsibility for their own personal and professional development.

Modes of Teaching and

Learning

Teaching methods to be specified by each TEI, selecting from the following:

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

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

Guided reading in conjunction with lectures encourages independent learning and underpins the knowledge and understanding gained in lectures and seminars.

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

Tutorials enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired.

Practical classes enable students to practice their ability to communicate a subject matter orally, creatively and appropriately and to learn from the feedback of teachers and peers.

Supervision of projects or dissertations offers students guidance and feedback on their independent learning and ensures the project / study is appropriately research-led and informed.

Visits enable students to encounter the subject matter in a way that provokes formational as well as cognitive learning that demands critical reflection on the subject area and its implications.

Placements and/or work-based learning ensures that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

Programmed online learning materials guide students through knowledge content, its wider framework and different approaches to its application.

Virtual discussion forums offer students the opportunity to articulate the knowledge and understanding they have acquired to others and to engage in informed debate

Contact Hours	Contact hours to be specified by each TEI using the 'Guidelines for Contact Hours'.
Formative Assessment	Students will be expected to demonstrate engagement with the subject matter and the learning outcomes throughout the module by suitable formative assessments that encourage integrative and reflective skills.
Summative Assessment	

Mode of assessment	Length	Weighting
Portfolio	5,000 – 7,000 words	100%

Note:

Word length includes only material written by the students and does not include material in appendices.

Please refer to the detailed guidelines on the structure, content, presentation and assessment of portfolios.

SECTION B

Indicative Reading List:

Barrett, C.K., *Church, Ministry and Sacraments in the New Testament* (Exeter: Paternoster, 1985)

Dulles, A., *Models of the Church* (2nd ed.; New York: Doubleday, 2000)

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Appendix 9

Canons of the Church of England

Canon E4 - Of Readers

1. A lay person, whether man or woman, who is baptized and confirmed and who satisfies the bishop that he is a regular communicant of the Church of England may be admitted by the bishop of the diocese to the office of reader in the Church and licensed by him to perform the duties which may lawfully be performed by a reader according to the provisions of paragraph 2 of this Canon or which may from time to time be so determined by Act of Synod.

   2. It shall be lawful for a reader:
(a) to visit the sick, to read and pray with them, to teach in Sunday school and elsewhere, and generally to undertake such pastoral and educational work and to give such assistance to any minister as the bishop may direct;
(b) during the time of divine service to read Morning and Evening Prayer (save for the Absolution), to publish banns of marriage at Morning and Evening Prayer (on occasions on which a layman is permitted by the statute law so to do, and in accordance with the requirements of that law), to read the word of God, to preach, to catechize the children, and to receive and present the offerings of the people;
(c) to distribute the holy sacrament of the Lord's Supper to the people.

2A. The bishop may also authorize a reader to bury the dead or read the burial service before, at or after a cremation but only, in each case, with the goodwill of the persons responsible and at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972. When a cure is vacant the reference in this paragraph to the minister of a parish shall be construed as a reference to the rural dean.

3. The bishop of every diocese shall keep a register book wherein shall be entered the names of every person whom he has either admitted to the office of reader or licensed to exercise that office in any place.

Canon E5 - Of the nomination and admission of Readers

1. A candidate for the office of reader in a parish or district shall be nominated to the bishop by the minister of that parish or district; and a candidate for the said office in a wider area by one of the rural deans or archdeacons after consultation with the minister of his parish or district.

2. The nominator in making such nomination shall also satisfy the bishop that the said person is of good life, sound in faith, a regular communicant, and well fitted for the work of a reader, and provide all such other information about the said person and the duties which it is desired that he should perform as the bishop may require.

3. No person shall be admitted to the office of reader in the Church except it be found on examination, held by the bishop or by competent persons appointed by the bishop for this purpose, that he possesses a sufficient knowledge of Holy Scripture and of the doctrine and worship of the Church of England as set forth in The Book of Common Prayer, that he is able to read the services of the Church plainly, distinctly, audibly, and reverently, and that he is capable both of teaching and preaching.

4. Every person who is to be admitted to the office of reader shall first, in the presence of the bishop by whom he is to be so admitted or of the bishop's commissary, make the declarations set out below, the preface which precedes the Declaration of Assent in paragraph 1(1) of Canon C 15 (with the appropriate adaptations) having first been spoken by the bishop or commissary:

I, A B, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer I will use only the forms of service which are authorized or allowed by Canon.

I, A B, will give due obedience to the Lord Bishop of C and his successors in all things lawful and honest.

5. The bishop shall admit a person to the office of reader by the delivery of the New Testament, but without imposition of hands.

6. The bishop shall give to the newly admitted reader a certificate of his admission to the office; and the admission shall not be repeated if the reader shall move to another diocese.

Canon E6 - Of the licensing of Readers

1. No person who has been admitted to the office of reader shall exercise his office in any diocese until he has been licensed so to do by the bishop thereof: Provided that, when any reader is to exercise his office temporarily in any diocese, the written permission of the bishop shall suffice.

1A. A licence authorizing a reader to serve in a benefice in respect of which a team ministry is established may be in a form which specifies the term of years for which the licence shall have effect.

2. Every reader who is to be licensed to exercise his office in any diocese shall first, in the presence of the bishop by whom he is to be licensed, or of the commissary of such bishop, (a) make the declarations of assent and of obedience in the form and manner prescribed by paragraph 4 of Canon E 5; (b) make and subscribe the declaration following:

I, A B, about to be licensed to exercise the office of reader in the parish (or diocese) of C, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of [my] *all people. I will give due obedience to the Bishop of C and his successors and the minister in whose cure I may serve, in all things lawful and honest. If the

declarations of assent and of obedience have been made on the same occasion in pursuance of paragraph 4 of Canon E 5 it shall not be necessary to repeat them in pursuance of this paragraph and in the declaration set out above the words 'the Bishop of C and his successors and' may be omitted.

3. The bishop of a diocese may by notice in writing revoke summarily, and without further process, any licence granted to a reader within his diocese for any cause which appears to him to be good and reasonable, after having given the reader sufficient opportunity of showing reason to the contrary; and the notice shall notify the reader that he may, within 28 days from the date on which he receives the notice, appeal to the archbishop of the province in which that diocese is situated. On such an appeal the archbishop may either hear the appeal himself or appoint a person holding the office of diocesan bishop or suffragan bishop in his province (otherwise than in the diocese concerned) to hear the appeal in his place; and, after hearing the appeal or, if he has appointed a bishop to hear the appeal in his place, after receiving a report in writing from that bishop, the archbishop may confirm, vary or cancel the revocation of the licence as he considers just and proper, and there shall be no appeal from the decision of the archbishop. Where the see of the archbishop is vacant or the archbishop is also the bishop of the diocese concerned, any reference in the preceding provisions of this paragraph to the archbishop of the province shall be construed as a reference to the archbishop of the other province, but any bishop appointed by the archbishop of the other province by virtue of this paragraph shall be a bishop serving in the province which contains the diocese concerned. Any appeal under this paragraph shall be conducted in accordance with rules approved by the

Archbishops of Canterbury and York; and any such rules may provide for the appointment of one or more persons to advise the archbishop or bishop hearing such an appeal on any question of law arising in the course thereof.

3A. Where a bishop has granted a licence to a reader to serve in his diocese for a term of years specified in the licence, the bishop may revoke that licence under paragraph 3 of this Canon before the expiration of that term, and where he does so that reader shall have the like right of appeal as any other reader whose licence is revoked under that paragraph.

4. No bishop shall license any reader to be a stipendiary in any place until he has satisfied himself that adequate provision has been made for the stipend of the said reader, for his insurance against sickness or accident, and for a pension on his retirement.

*Note: The word 'my' should have been removed by Amending Canon No. 23. A future Amending Canon will correct this omission, but in the meantime, the word should be omitted as required by the
sense.