

Course Handbook



Site: [Methodist Open Learning](#)

Course: Module 1 | Encountering God | Groundwork

Book: Course Handbook

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1 Welcome (6 mins)

Welcome! Most of you will be worship leaders or local preachers in training and this course will be an essential part of fulfilling your calling to lead worship (and preach): it will provide you with the knowledge and skills to exercise your ministry effectively.

Alternatively, you may have enrolled on this course because:

- you have a vague sense that you are called to lead worship or preach, and the course offers you a way of testing that calling
- you have a strong sense of being called to some kind of ministry without knowing what it might be, and the course provides a way to prepare yourself to serve God and at the same time to discover what that ministry might be
- you have a calling to a ministry of some other kind, and you have enrolled on the course to develop knowledge and skills which you can use in fulfilling that calling
- you are looking for a way of developing further as a disciple by growing in your knowledge of the Christian faith, your devotion as a follower of Jesus, and your understanding of how the Church can fulfil the mission of God in this world
- you are interested to learn more about the Bible, the doctrines of the Christian faith, and the story of the Church and its nature and purpose.

The course is designed to be relevant to the Church and its members in the 21st century. This is reflected in the content of the modules, and in the online mode in which it is delivered. This should enable you to have a much more effective learning experience than simply engaging with textbooks. Commitment to online learning is fundamental to the course although we have also made it easy for you to print off material when it is needed.

The course is composed of eight modules. If you are training as a worship leader you will be committed to completing the first four modules. If you are training as a local preacher you need to complete eight modules. If you have registered for the course for any of the other purposes that have been listed, you can study as few or as many of the modules as may be helpful to you.

This handbook is to be used when you need it - you are not expected to read it from cover to cover! The list of contents on the left hand side will help you find information on different aspects of the course. It will be useful to read some sections before you start your studies, such as those on the vision behind the development of the course, online learning, and how the course is organised and delivered. Sections such as those on the submission of portfolios, and on ensuring that what you submit is your own work, will be useful to you if you are completing tasks for assessment. Other sections may be relevant to you if you have particular needs which affect your learning, or if you have any concerns about your experience of the course.

Because the course serves the purpose of training worship leaders and local preachers the handbook makes particular mention of how requirements which apply to them are addressed. For example, this

handbook has a detailed section on the tasks which worship leaders and local preachers have to submit for assessment in their portfolios. Worship leaders will submit one portfolio and local preachers will submit two.


Whatever your situation, as you begin your studies we hope that it may be a means by which you will grow in the knowledge and love of God, in the grace of Jesus Christ, God's Son, and in the fellowship of the Holy Spirit which is to be found in Christ's Body, the Church.

Text to speech

If you have a visual impairment or are having trouble reading any of the text, there is an option to have the text read aloud.

On the bottom left of the page you will see a dialogue box labelled 'Accessibility'.

Click on the green 'LAUNCH ATBAR' a menu will appear under the address bar at the top of the page.

Clicking on  will instruct you how to use this feature.

For more information on the Text to Audio plug-in, please see this [guide](#).

This Handbook is currently correct, to the best of our knowledge, but we do reserve the right to update it as need arises. The most up to date version will always be available here on Moodle.

2 Introduction

(2 mins)

This course is designed on a modular basis. Both worship leaders and local preachers are required to complete the first four modules. Local preachers build on this foundation by completing another four modules which explore in more depth topics and themes dealt with in the earlier modules, and also develop the knowledge and skills necessary for preaching. There is also an introduction to preaching, for local preachers to study, before they go ‘on trial’, during the first four modules.

The course has a structured mix of individual study and reflection, group discussion and practical application of learning. Learning will be supported in various ways, including local peer- or tutor-led small groups, regional study days and/or intensive courses.

The course is available online. It will not be only text-based but there will be material to listen to, to watch, to try out practically, and to reflect upon.

Sometimes you will be asked to read extracts from other writings. These are found in the module reader. There are no links to PDFs of these items because our copyright licence only covers photocopies and not online copies. Please note that the licence does not allow you to make further copies of these extracts.

Your learning will be assessed by a portfolio, which will draw on your worship leading and, for local preachers, preaching materials, service reports and reflections. Assessment will focus particularly on your worship leading (and preaching) skills, and on your reflection and understanding, rather than writing skills.

Specific matters referring to worship leaders and local preachers, and the process by which they are accepted for training and then authorised to exercise their ministries are referred to in different places. Fuller detail is provided in [Appendix 3](#) (The role of the circuit), including relevant excerpts from the Church’s standing orders regulating worship leaders and local preachers.

2.1 The vision (2 mins)

This course has grown from a vision of a way of preparing local preachers and worship leaders for their ministries which will:

- be accessible to people from different social, geographic, ethnic and educational backgrounds
- relate to the changing culture in which we live and work as Christians
- be relevant to new ways of being church
- be responsive to new media technologies and new educational developments
- take account of feedback from those who trained through previous courses
- have a strong focus on the skills required for preaching and leading worship
- will be learner-friendly without dumbing down the study of the Bible and theology
- respect learners as adults, honouring what God has already done in their lives
- stimulate and enable participants to learn rather than prescribe their learning
- look to the Church of the future as well as the Church of today, and aim to enable people to be sharers in God's mission
- be available to others who wish to learn more about the Christian faith and its practice.

3 Aims and learning outcomes

(1 min)

To enable Local Preachers or Worship Leaders to be...



3.1 What does the church hope you will achieve from the course? And what can you expect to gain from it? (1 min)

On the following pages you will find:

- descriptions of what you can hope to be as a worship leader or as a local preacher when you finish this course
- statements of the knowledge and skills which you can expect to develop as a consequence of completing this course.

3.2 Worship leaders (2 mins)

A worship leader is someone who is:

- **called** to help lead worship
- an **authentic** follower of Christ
- **committed** to the Methodist Church and the discipline that goes with being a worship leader
- **skilled** in leading people into worship and encounter with God
- **collaborative** with others
- **empowering** of individuals and congregations as disciples and partners in God's mission
- **passionate** about the gospel
- **reflective** about how they are exercising their call
- **inspired** by the Bible, Christian tradition and experience
- **well-informed** about the story of the faith and **inquisitive** to find out more
- **growing** personally as a **disciple** of Jesus Christ
- **grounded** in the tradition of their faith and in Methodism
- a **praying** person with a **rooted** personal spirituality
- well-informed about and **relevant** to today's issues and today's world
- **mission-focused** and responsive to new challenges and mission contexts
- **respectful** of those who think differently
- **convinced** that Christian faith is – personally and corporately – transformative and saving.

3.3 Worship Leader Alternative Pathway (1 min)

We have created a shorter **Worship Leader Alternative Pathway**. Just look out for text in **dark blue** - this is optional for worship leaders,

3.4 Local preachers (2 mins)

A local preacher is someone who is:

- **called** to preach and lead worship
- an **authentic** follower of Christ
- **committed** to the Methodist Church and the discipline that goes with being a local preacher
- **skilled** in preaching and leading people into worship and encounter with God;
- **collaborative** with others
- **empowering** of individuals and congregations as disciples and partners in God's mission
- **passionate** about the gospel
- **reflective** about how they are exercising their call
- **inspired** by the Bible and Christian tradition and experience
- **well-informed** about the story of the faith and **inquisitive** to find out more
- **growing** personally as a **disciple** of Jesus Christ
- **grounded** in the tradition of their faith and in Methodism
- A **praying** person with a **rooted** personal spirituality
- well-informed about and **relevant** to today's issues and today's world
- **mission-focused** and responsive to new challenges and mission contexts
- **respectful** of those who think differently
- **convinced** that Christian faith is – personally and corporately – transformative and saving.

(If you wish to refer to the formal benchmarks for the training of worship leaders or local preachers you can find these in [Appendix 1](#).)

3.5 What learning outcomes will I aim to achieve? (1 min)

To become this kind of worship leader or local preacher this course will help you to achieve the outcomes listed below. These may look quite daunting at first sight, and they may not all make sense to you when you begin, but once you get to the end of your training you will be able to see how these learning outcomes express the wide range of knowledge and skills which the course is about.

In order to make them a more readable, the learning outcomes listed below have been phrased in slightly more popular language than the formal statement of the learning outcomes of the courses. (If you wish to refer to those you will find them in [Appendix 2](#).)

3.6 Worship leader learning outcomes (7 mins)

(specific knowledge and understanding relating to leading worship)

If you successfully complete the course for worship leaders you will be able to:

- grasp the story of Christian faith with both your mind and heart as something which is able to save and change lives of individual persons as well communities and even whole societies; and pass that understanding on to others
- show that you understand the essentials of the Bible by being able to:
 - describe and judge a variety of views on what it means to say that the Bible is true and authoritative, how it continues to influence people today, and how it is understood and applied today
 - understand and discuss various different approaches to reading and interpreting biblical texts, and explore their significance for today
 - discuss how the Bible is interpreted by reading it together with the other sources which we make use of in order to think theologically (taking note of how Christians in the past have understood and thought about things, using our God-given reason, and drawing from our experience)
 - discuss how the Bible is interpreted and applied within Methodism
- show that you have grasped the essentials of Christian doctrine by being able to:
 - describe some key statements of faith which have held by Christians in various contexts, and relate them to contemporary issues and the Church's life and mission
 - describe some key Christian doctrines, as they are understood in Methodism, and discuss how they originated, and how they have been understood through history and today
- show that you have a basic understanding of the nature of the Church, and of God's mission in the world, by being able to:
 - describe some key aspects of the traditions and histories of the Church, across the world and across different branches of the Christian Church, including the distinctive understandings of Methodism, and Methodism's particular calling and priorities
 - describe ways in which you and others, in different situations and different cultural contexts, can faithfully participate in God's mission
- show that you have a basic understanding of some key approaches to the principles and practice of effective worship-leading in contemporary contexts by being able to:
 - identify and discuss different styles of leading worship, now and in the past
 - show that you have a basic understanding of the Christian year and reflect on different approaches to basing worship and devotion on the Christian year
 - show that you are familiar with key liturgical resources which are authorised by the Church, and with the principles on which those resources are based
- describe the spirituality of your own tradition and the traditions of others, and be able to identify resources which are available for your own spiritual growth and for the faith development of congregations
- describe the ministry of a worship leader by referring to the personal call to this ministry as a vocation, and how this call relates to the ministry of the whole people of God, both lay and ordained
- show that you understand and appreciate Methodist discipline and the obligations of a worship leader, including lifelong learning.

(specific skills relating to the ministry of leading worship)

If you successfully complete the training course for worship leaders you will be able to:

- express clearly your call to help lead worship, and reflect in your call and review it
- help lead worship prayerfully, skilfully, confidently, convincingly, collaboratively and with authenticity
- be energised by your own Christian experience and your (ongoing) study, and be responsive to contemporary questions and situations
- show that you are competent in:
 - leading people in various styles of prayer which are relevant and appropriate to public worship, to the seasons of the Christian year and to the specific context in which you are ministering
 - using voice, gesture, space and dress, in different contexts, to lead people into worship and encounter with God
 - selecting and using theologically- and contextually-appropriate hymns and songs and other musical resources
 - leading various styles of worship (for example, formal, informal, contemporary expressions and multi-generational), according to current good practice
- engage with selected texts of the Old and New Testaments in preparing to lead worship and in conducting the leading of worship, by applying a variety of methods of interpretation and discussing the texts' contemporary significance
- reflect theologically on a range of contemporary moral, ethical and social justice issues and, where this is appropriate, to address these issues in leading worship
- identify ways that God and faith might be expressed effectively to people inside and outside the Church
- draw from your knowledge and experience of different aspects of the story of the faith (eg the Bible, Christian doctrine, the nature and role of the Church, the principles and practice of mission, ethics, spirituality and the principles of worship), to integrate these and apply them sensitively and creatively in leading worship
- contribute positively to the growth in discipleship of individuals and congregations as sharers in God's mission, by showing appropriate pastoral insight and sensitivity
- reflect the way of Christ with integrity and consistency in your way of life and your character;
- make constructive use of feedback and your own insights to reflect accurately, generously and effectively on your own conduct of worship, and that of others, by being open to the assistance of an experienced practitioner
- develop and reflect on your own personal discipline of prayer, worship and thoughtful study of the Bible
- discern how well people learn and grow in Christian faith and discipleship
- understand the nature of a local church, in the Methodist context, and identify particular needs in a local congregation.

(key skills which go beyond the leading of worship)

If you successfully complete the training course for worship leaders you will be able to:

- show that you have good insight into yourself and that you take responsibility for your own personal development and development in your ministry
- gather appropriate evidence for inclusion in an assessment portfolio
- communicate effectively with a range of non-specialist audiences
- encourage collaborative ways of working and learning
- recognise different beliefs and perspectives, and respond with critical self-awareness, sensitivity and respect
- give and receive critical feedback
- demonstrate an ability to interpret texts and contexts.

3.7 Local preacher learning outcomes (8 mins)

(specific knowledge and understanding relating to preaching and leading worship)

If you successfully complete the training course for local preachers you will be able to:

- grasp the story of Christian faith with both your mind and heart as something which is able to save and change lives of individual persons as well communities and even whole societies; and pass that understanding on to others
- show that you understand the essentials of the Bible by being able to:
 - describe and judge a variety of views on what it means to say that the Bible is true and authoritative, how it continues to influence people today, and how it is understood and applied today
 - understand and discuss various different approaches to reading and interpreting biblical texts, and explore their significance for today
 - discuss how the Bible is interpreted by reading it together with the other sources which we make use of in order to think theologically (taking note of how Christians in the past have understood and thought about things, using our God-given reason, and drawing from our experience)
 - discuss how the Bible is interpreted and applied within Methodism
- show that you have grasped the essentials of Christian doctrine by being able to:
 - describe some key statements of faith which have held by Christians in various contexts, and relate them to contemporary issues and the Church's life and mission
 - describe some key Christian doctrines, as they are understood in Methodism, and discuss how they originated, and how they have been understood through history and today
- show that you have a basic understanding of the nature of the Church, and of God's mission in the world, by being able to:
 - describe some key aspects of the traditions and histories of the Church, across the world and across different branches of the Christian Church, including the distinctive understandings of Methodism, and Methodism's particular calling and priorities
 - describe ways in which you and others, in different situations and different cultural contexts, can faithfully participate in God's mission
- show that you have a basic understanding of Christian ethics and that you can describe how the nature of faith and of particular contexts may help to shape the ethics of individuals and society
- show that you have a basic understanding of some key approaches to the principles and practice of effective worship-leading in contemporary contexts by being able to:
 - identify and discuss different styles of preaching and leading worship, now and in the past
 - show that you have a basic understanding of the Christian year and reflect on different approaches to basing worship and devotion on the Christian year
 - show that you are familiar with key liturgical resources which are authorised by the Church, and with the principles on which those resources are based
- describe the spirituality of your own tradition and the traditions of others, and be able to identify resources which are available for your own spiritual growth and for the faith development of congregations
- describe the ministry of a local preacher by referring to the personal call this ministry as a vocation, and how this individual call to ministry relates to the ministry of the whole people of God, both lay and ordained

- show that you understand and appreciate Methodist discipline and the obligations of a local preacher, including lifelong learning.

(specific skills relating to the ministry of preaching and leading worship)

If you successfully complete the training course for local preachers you will be able to:

- express clearly your call to preach and lead worship, and reflect in your call and review it
- preach and lead worship prayerfully, skilfully, confidently, convincingly, collaboratively and with authenticity
- be energised by your own Christian experience and your (ongoing) study, and be responsive to contemporary questions and situations
- show that you are competent in:
 - leading people in various styles of prayer which are relevant and appropriate to public worship, to the seasons of the Christian year and to the specific context in which you are ministering
 - using voice, gesture, space and dress, in different contexts, to lead people into worship and encounter with God
 - selecting and using theologically- and contextually-appropriate hymns and songs and other musical resources
 - leading various styles of worship (for example, formal, informal, contemporary expressions and multi-generational), according to current good practice
 - making use of various styles of preaching, according to current good practice
- engage with selected texts of the Old and New Testaments in preparing to preach and lead worship and in preaching and conducting the leading of worship, by applying a range of methods of interpretation and discussing the texts' contemporary significance
- reflect theologically on a range of contemporary moral, ethical and social justice issues and, where this is appropriate, to address these issues in preaching and the leading of worship
- identify ways that God and faith might be expressed effectively to people inside and outside the Church
- draw from your knowledge and experience of different aspects of the story of the faith (eg the Bible, Christian doctrine, the nature and role of the Church, the principles and practice of mission, ethics, spirituality and the principles of worship), to integrate these and apply them sensitively and creatively in preaching and in leading worship
- contribute positively to the growth in discipleship of individuals and congregations as sharers in God's mission, by showing appropriate pastoral insight and sensitivity
- reflect the way of Christ with integrity and consistency in your way of life and your character
- make constructive use of feedback and your own insights to reflect accurately, generously and effectively on your own preaching and conduct of worship, and that of others, by being open to the assistance of an experienced practitioner
- develop and reflect on your own personal discipline of prayer, worship and thoughtful study of the Bible
- discern how well people learn and grow in Christian faith and discipleship

- understand the nature of a local church, in the Methodist context, and identify particular needs in a local congregation.

(key skills which go beyond the leading of worship)

If you successfully complete the training course for local preachers you will be able to:

- show that you have good insight into yourself and that you take responsibility for your own personal development and your development in your ministry
- gather appropriate evidence for inclusion in an assessment portfolio
- communicate effectively with a range of non-specialist audiences
- encourage collaborative ways of working and learning
- recognise different beliefs and perspectives, and respond with critical self-awareness, sensitivity and respect
- give and receive critical feedback
- demonstrate an ability to interpret texts and contexts.

4 Contents of the course (6 mins)

The course consists of eight modules. You will see that the titles of the first four modules all begin 'Encountering God...'. They deal with the various situations and ways in which we encounter God.

This is a vital aspect of the course.

The Bible speaks to us of how the people of God in the Old and New Testaments encountered God. The history of the Christian Church since New Testament times is about how Christians through 2,000 years have encountered God – or how they have evaded encountering God, and God's will for the Church.

Public worship is about God's people encountering God corporately. Personal prayer and meditation on Scripture is about each of us encountering God here and now, so that we may go with God into the business of our daily lives. In mission we serve as God's agents in bringing the world to encounter God.

In the ministries of leading worship and local preaching the central responsibility is to facilitate people's encounter with God. The modules of this course provide you with opportunities to develop an understanding of what encountering God means in its various facets, and to go on from that foundation to develop the skills you need to enable others to encounter God in worship.

Below is a list of the modules, with a brief description of each.

Module 1: Encountering God... groundwork

Introduces you to discernment, before leading you to focus on theology, particularly as it relates to the ministry to which you are called.

Module 2: Encountering God... in the life of the Church

How God was encountered by the people in the Bible and how God is encountered through the Bible today. Next the Church's encounter with God, including how this was expressed in the creeds in the early Church, and in documents of the Methodist Church. Lastly, exploring how this and other factors come together in the conduct of worship.

Module 3: Encountering God... in daily life

The theological basis and different practical approaches for encountering God in prayer and in the world, including mission. Guidance on leading different forms of public prayer and ways of

encountering God in worship.

Module 4: Encountering God... in unexpected places

The opportunity to engage with difficult matters such as loss and suffering, and how to respond to these in prayer, worship and pastoral situations. How God is encountered in the experience of diversity, within Methodism, in wider Christianity, and in encountering other faiths. Finally this module will get you to reflect on your learning over Modules 1-4 as a whole, and to consider your own call again.

Module 5: Ministry of the Word

Provides an overview of major themes of the Bible, and how Scripture is understood and interpreted. Focusing in detail on the interpretation of selected texts, particularly the writings of Paul and John's Gospel. Finally - different ways of understanding the nature and purpose of preaching, as well as to the 'how to' of preaching.

Module 6: Living faith

Exploration of the kingdom of God, looking particularly at selected books of the Old and New Testaments. Consideration of how the kingdom of God relates to the Church of Christ, and to how life should be lived today. Further work on developing your understanding of preaching and skills in preaching, focusing particularly on different styles and approaches to preaching.

Module 7: Understanding our story

Reflection on the story of salvation as it develops through the books of the Bible, focusing specifically on the first five books of the Old Testament, on the Gospel of Luke and Acts, and on Jesus, and his life and work. You will be asked to consider how this is apparent in the story of the Church and in Methodism in particular. Consideration of how to communicate with people inside and outside of the Church, and how this is applied in preaching. Finally you will consider corporate worship as something which is the work of the people of God as a whole, not just the leader.

Module 8: Voices from the margins

Prophecy in the Bible as the work of God's Holy Spirit, speaking into situations in which the central focus on what God requires has been lost. Contemporary movements, within and outside of Christianity, which seek to recall the Church and the world to what is true and right. The church as a prophetic community. The practical expression of the concerns of God's kingdom in different contexts, and the role of the preacher in all this. Finally you will review the course as a whole, and reflect again on your calling and your way forward as a preacher.

More details about the contents of the modules can be found in [Appendix 8](#) ('The module aims').

5 How will online learning work?

(1 min)

One of the key elements in this course is the use of online learning and e-learning. Online learning involves a 'live' connection to the Internet, whilst e-learning is a broader term including any form of electronic-based learning.

You can engage in informal e-learning simply by entering a term, for example 'theology', in an Internet search engine such as Google. Later in this section more will be said about the positives and negatives of this way of extending your knowledge. But a more formally focused approach to e-learning is provided by places on the Internet in which resources for learning – even whole curricula – are offered in a carefully organised form designed to maximise learning. These places or spaces on the Internet are known as Virtual Learning Environments (abbreviated to VLEs).

This course uses VLE software called Moodle. Moodle is open-source software, freely available, and designed by its user community with the needs of its users particularly in mind.

5.1 E-learning - just your computer and you? (2 mins)

Computers are a powerful tool which can assist us in achieving all kinds of goals, including learning. A variety of systems are advocated under titles such as CAL (Computer Assisted Learning), CAI (Computer Aided Instruction) and CBT (Computer Based Training). Some are more effective than others, and most are designed for particular kinds of learning, relating to particular kinds of subject matter. In this course online or electronic-based learning is used in a particular way to achieve the aims and desired outcomes of the course.

Some computer-based learning systems focus on limited kinds of learning, such as carrying out tightly defined tasks as accurately and rapidly as possible. An example of this in primary education might be learning multiplication tables. This kind of learning can be achieved by having a learner sit individually at a computer, responding to the tasks provided on it. This is not the kind of learning experience which Moodle is designed to provide, and it is not the kind of learning which this course aims to achieve.

Moodle is based on a vision of knowledge as something which is socially constructed. It is not learning which takes place 'parrot-fashion' and it does not expect that you will venture into the field of knowledge as a 'lone ranger'. Instead it is expected that you will build your own knowledge by actively engaging with sources of learning, and that this will involve you in shared experiences with other learners on the course.

So, in participating in this course you will spend time on your computer accessing the resources on the course Moodle but that is only one part of what you will do as you progress through the course.

5.2 Blended learning (3 mins)

In the development of e-learning as an educational approach it was often found that, when interaction with others took place only online, the social aspect of learning was not as successful as it could be. This course uses what is known as 'blended learning', in which the strengths of e-learning are combined with the positive aspects of learning through face-to-face interaction.

In this course:

- you will have the support of a tutor who will serve as a sounding board as you work with topics which may be new to you, and who can help you if the going gets tough
- you will have the opportunity to interact with fellow students in a collaborative way which will contribute to your understanding of new ideas
- you will not be left in the position of a passive recipient and we will enable you to build new knowledge for yourself which is personally meaningful and relevant
- you will have the benefit of timely feedback from your tutor as you engage with the challenges of the course and as you produce the work on which you will be assessed
- learning will require time and energy so you will be encouraged to develop good time management skills to help you complete the work required. Time guides for each element of the course are given
- you will be encouraged to make use of all the opportunities available to extend your knowledge, understanding and competence in your ministry – our ministry is a calling from God and if God calls then God empowers, so there can be no question of doing the minimum needed in order to meet assessment requirements
- a variety of ways of presenting information will be used, different approaches to learning will be encouraged, and a range of assessment tasks will be provided for you to choose from in order to demonstrate your learning.

5.3 A caution about using the internet as a means of extending your knowledge (1 min)

Apart from resources which will be available on the course Moodle, there is a vast amount of information available on any topic you choose to search for on the Internet but it ranges hugely in quality. Internet articles on biblical and theological topics may or may not be reliable, or have a particular theological slant. It is essential for you to be discriminating in reading and using material on the Internet. If you are not sure if you are sufficiently knowledgeable to be able to evaluate everything that you read, ask your tutor's advice if you are training as a worship leader or local preacher, or seek out someone else with a theological background.

6 How will you learn and how the course is organised?

(1 min)

In this section you will find information on

- the kind of learning that is expected of you
- the learning process you will engage in

6.1 The approach to learning (2 mins)

Your learning is

- not just about information and absorbing facts from print
- not simply about what you may receive from instruction
- not only about what you do as an individual learner.

Your learning will involve you in:

- engaging thoughtfully and energetically with various kinds of sources and resources
- developing knowledge and understanding which makes sense to you and skills which you will use in your ministry
- interacting with fellow students and with tutors in a way which expands your learning and understanding beyond what you would achieve in isolation.

For those who are training to be local preachers or worship leaders this handbook also provides information in a further section which explains how your learning from the course itself is complemented by the wider learning experience you will have as you practice the skills of your ministry in leading worship (and preaching). This will take place under the direction of your Local Preachers' Meeting and with the support of the mentor who will be appointed to accompany you in that part of your learning.

6.2 The learning process in the modules (2 mins)

The first section of Module 1 of the course provides full details of the five elements of the learning process. Briefly these are:

- **Worship:** offers you ideas for worship to start each section, so that you begin (and continue) with God in your learning in every part of the course.
- **Prepare:** provides you with different kinds of sources of information for you to engage with so that you begin the process of building your knowledge and understanding.
- **Explore:** encourages you to share your understanding and insights with others in your study group and to benefit from theirs as you interact with them about the topics.
- **Apply & Reflect:** gives you the opportunity to engage in activities such as writing a short essay, preparing a Bible study or an all age talk, designing visual art to communicate what you have learned, producing a short video, etc, to apply your learning to the worship leading or preaching contexts, so that you reflect on what your learning can mean to you and the Church.
- **Extend:** offers you opportunities to deepen and extend your learning beyond the core material of the section.

Your tutor will have an important part to play in accompanying you and guiding you through the course. You can read more about this in the section of the handbook on the roles of the tutor and mentor.

6.3 What the course requires of you - time and effort (2 mins)

The aim is for learning which happens at a deep level that changes what you know and what you can do. You will encounter information and experiences which are more familiar but the course will also involve you in experiences which take you to new places and new levels in your understanding and practice. That can be challenging at times if you have been comfortable with your existing knowledge and competence but it is also exciting, and it is the way to growth.

The course requires energy and time. The typical time requirements of each phase have been carefully worked out.

Each section of a module should take you about 20 hours to complete, divided between the core elements of the process, with about ten hours for preparation, one and a half hours for shared exploration with your group, and eight and a half hours for application and reflection. Each module will therefore require you to complete about 60 hours of work.

The normal expectation is that you will complete between two and four modules in a year. You can expect to take one or two years to complete modules one to four. If you continue to the following four modules, that will take you another one or two years. Also, for both worship leaders and local preachers the time you devote to your practice of your ministry in the actual context of worship will be additional to what you spend on your learning in the course.

If you are training to be a local preacher, the Local Preachers' meeting will decide when you are ready to move from 'on note' to 'on trial' - this can be at any stage during modules 1-4.

6.4 How will your group work? (4 mins)

The group materials are designed so that a group can either be tutor- or peer-led (ie by group members). Decisions about setting up or joining a group, and how the group may be led, will be taken in consultation with your tutor and/or mentor. (See the [next section](#) of this handbook.) If your group is peer-led it is important to select someone who has the confidence to lead without dominating and can encourage all members to contribute. It is not necessary to have a leader with specialist knowledge but facilitation skills are important. Materials to help with this are in the appendices [4](#) and [5](#). In a peer-led group it is also a good idea to identify someone whom the group can approach with questions – perhaps a tutor, minister or a knowledgeable preacher.

Who with?

Any combination of people who are:

- training as local preachers or worship leaders

or are

- already worship leaders or local preachers

or are

- in other church roles, e.g. pastoral visitors, youth leaders, stewards ...

and are

- wanting to support those in training

or are

- interested in extending their own discipleship.

The group context will be a really important part of your learning experience in the course. Members of your group will be travelling with you on your learning journey, and will offer both support and challenge. Allowing for a variety of members will make it easier to form more local groups – groups restricted to worship leaders or local preachers in training may have to be gathered from across a large area.

Pattern of meeting

In addition to planning how your group will be led it will need to decide other aspects of how you will work together such as:

- how much time you have to give to the study on any one occasion
- when you are able to meet
- how far you can travel.

There are various possibilities. Some people will find it easier to work on a full module and meet for a whole day every two or three months. Others will prefer to take a section at a time and meet more

often, for just a couple of hours. It may even be possible to meet twice a year, with a residential block period devoted to one or two modules.

Whether you study very locally, or travel to a group gathered from a larger area, will depend on various factors, including your local geography. It is worth communicating with other local churches and circuits to see whether there are others who would like to study with you.

It is usually best for a group to meet on a face-to-face basis, but there may be study options with some online discussion which will be available.

Where?

- local church, section or circuit
- district
- region
- ecumenical group
- training institution
- online

6.5 Flexible possibilities for working in your group (2 mins)

You do not have to study each module in the same group or in the same way. For example, there may be an existing fellowship group that wants to study some modules, but not the whole course. Or a circuit or district may offer a section or a whole module as a 'refresher day' for all its existing preachers. Also, the modules and sections don't necessarily have to be followed in numerical order, although you do need to start with Module 1, and Module 5 should come before Modules 6-8.

For any information about the different delivery options, your first points of contact are your District Local Preachers' Secretary and regional Discipleship and Ministries Learning Network staff. Let them know if you are planning to start a group, or if you are looking for a group, and they will be able to put people in touch. Also they will be able to tell you about any district, regional, residential or online options.

6.6 Who will support you in your learning? (2 mins)

If all this sounds overwhelming, don't worry! It is likely that your previous experience and learning will mean that there are some parts of the course which you will find quite familiar and straight forward. You may not realise how much you already know.

Also, you will not be alone on this learning journey. Especially if you are training as a worship leader or a local preacher, you will find that there are systems to support you, with people identified to help you along the way. And, for everyone who follows this course there will be some sort of study group involving others who will be working through the course materials together with you.

If you are training to become a worship leader or a local preacher you will work under the supervision of the Local Preachers' Meeting. A local tutor and a mentor will be appointed to oversee your training and offer support. (Although standing orders only stipulate this for local preachers, we recommend that worship leaders, also, are given a local tutor and mentor.) The tutor will normally work with you throughout your period in training. The mentor will work closely with you to begin with, sharing services with you as you develop competence and confidence in practising your ministry.

More information is provided in the following section on tutors and mentors.

6.7 Responsibilities of your tutor (2 mins)

Your tutor will normally work with you throughout your period of training. Your tutor works with you on matters specifically relating to your course.

The responsibilities of your tutor are described in more detail in [Appendix 5](#).

Your tutor:

- prays for you
- has an overview of the whole process and keeps you on track, as a kind of 'director of studies'
- focuses on the development of your theological understanding (rather than leading worship (and preaching) skills)
- is not a deliverer of your learning, but ensures you find the most appropriate delivery route
- gives constructive feedback on your assessment items (which will contribute to your portfolio) as you work to finalise them
- marks your submitted portfolio according to the set assessment criteria
- helps you to ensure there is a good spread of different media in your portfolio
- is the primary point of contact with the Local Preachers' Meeting and with the regional ministry development specialist
- reports on your progress to the Local Preachers' Meeting
- ensures that you engage properly with the 'Explore' elements of each module (for example, your tutor might facilitate the group, co-opt others to lead, encourage student-led sessions or point you to other routes for group exploration).

6.8 Responsibilities of your mentor (3 mins)

Your mentor's responsibilities relate to the development of your ministry as a whole. They will work especially closely with you to begin with, sharing services with you to support you as your confidence and competence in the practice of your ministry develops.

Because mentors are responsible for overseeing the aspects of training which are most directly related to practice they are usually worship leaders or preachers with at least some years' experience. As soon as you know who your mentor is, you should arrange to meet with them. You will start your practical training by sharing in the preparation of an act of worship with your mentor and you will then lead part of the service. As your confidence and skill grow, your mentor will delegate more of the service to you.

All mentors receive guidelines on how to carry out their important work. These can be found in Appendix 5. You and your mentor will work together in the preparation and conduct of worship all the time you are training as a worship leader or 'on note' as a local preacher. If you are training to be a local preacher, your mentor will also be available to offer you help and support during your period 'on trial'.

Your mentor will be committed to encouraging you and building up your confidence as well as to developing your competence. This will mean that you will be offered affirmation of what you are doing and also, at times, advice and constructive criticism. Your mentor has the vital function of 'holding up a mirror' to you to enable you to be aware of aspects of your conduct of your ministry which can be improved. It is important to see any advice or criticism as a learning opportunity with which you can engage in order for your ministry to develop.

Your mentor:

- prays for you
- works with you to develop your worship leading (and preaching) skills
- engages in reflection on worship leading (and preaching) with you
- engages in ongoing discussion with you about your developing sense of call
- enables you to be their 'apprentice' (but not their clone!)
- enables and assists you to prepare and lead worship (and preach)
- helps you find appropriate opportunities to complete the worship leading (and preaching) and observation elements of your portfolio, some of which may need to be experienced away from the local circuit.

6.9 For more information (1 min)

The training process and support for those training as worship leaders and local preachers is set out in volume 2 of *The Constitutional Practice and Discipline of the Methodist Church* (CPD). The rules, or Standing Orders (SO), relating to local preachers are in section 56 (SO 560-569). Those for worship leaders are in Section 68 (SO 680-685).

Standing orders are updated and reissued each year, and the page numbers can change. CPD can be downloaded [here](#).

The standing orders are supplemented by connexional guidelines. Any information you need about the process of training can be found on The Methodist Church website on the [Local Preachers](#) page and the [Worship Leaders](#) page.

7 What about assessment?

(5 mins)

What if you are not training for a particular ministry?

There is no formal assessment for those who are not training as worship leaders or local preachers, but anyone following the course is encouraged to make use of the Apply & Reflect phase. Even if you are not submitting material for formal assessment, you may still find it helpful to seek out someone who will help you to reflect realistically and positively on what you are learning

The portfolio as the basis of your assessment

If you are doing this course as part of your training as a worship leader or a local preacher your learning will be assessed by a portfolio which you will submit. This means that you will need to gather samples of your work as you go through training. You will submit a portfolio for Modules 1-4 (for both worship leaders and local preachers) and if you are training as a local preacher you will submit a second portfolio for Modules 5-8.

Assessment based on ‘real life’

The pieces of work which you need to produce are intended to demonstrate practical, real-life use of your learning, so around half the portfolio will be made up of evidence from services at which you have led worship. For local preachers in training this will include some preaching.

It can be hard to demonstrate the depth of your theological understanding only by submitting pieces of work on worship (and even preaching), so the portfolio also requires you to demonstrate your learning in other ways, such as preparing and leading a small group discussion, writing a short article for a newsletter or blog, giving a presentation, writing a short drama, analysing a hymn or an item of contemporary culture. All of these may be part of the life of someone who leads worship.

There will be a range of options so that you can choose what fits best with your calling and your context, and you are encouraged to do things that you can use in practice. There will be suggestions of what you might do to meet the requirements of the portfolio in the Apply & Reflect phase of each section, but you are not restricted to these if you have other ideas.

Wider assessment

It is important to note that the portfolio is the means by which your learning on the course will be assessed but it is only part of the broader process of assessment and discernment before you are commissioned to an authorised ministry of the Methodist Church. Your Local Preachers' Meeting will also receive reports on services, and will interview you before you are commissioned to serve as a worship leader or a local preacher so that you and the Church together can discern that you are indeed called and are also prepared for this ministry.

The commitment which you will need to make

You will need to commit time and energy to gathering together everything that is required for a portfolio. The work to be included in your portfolio will be produced piece by piece as you engage with the course. You can't do this at the last minute. The assessment tasks for this course are not arbitrary 'hoops' for you to jump through in order to pass – they are an integral part of learning to be a worship leader or a local preacher, and they need to be done in a way that has an enduring effect on the conduct of your ministry. This will require you to follow a disciplined work schedule that will make time in a planned manner for your work on the course, amongst the other aspects of your life.

Because this assessment is part of the learning process you will want to discuss with your tutor the work you are planning to do. Your tutor, or someone else who will be formally appointed, will review each item as you go so as to keep you informed as to whether you are reaching the expected standard, and as part of that process will give you feedback to help you see the strengths and weaknesses in your work, and reflect on how you might improve it.

7.1 The worship leader portfolio (8 mins)

[Part of what you will be required to submit for your portfolio will be forms which you will have to complete. These forms are designed to provide you with a systematic structure which will guide you through the process of preparation and reflection. In the list of contents of each portfolio which is provided below, *italicised bold print* will be used to indicate these forms. Copies of the forms can be found in [‘Standard forms’](#).]

It is important to note that you do not have to have trained as a worship leader to take part in worship – reading the Bible, leading prayers – although you might find it helpful. Worship leaders are those who are called to participate in the planning and leading of the whole of an act of worship.

If you are training to be a worship leader your portfolio must include the following items, in this order:

- **Overall cover sheet**

On the *overall coversheet for the WL portfolio* you must include your name, your student PIN, your circuit, the date of submission, and a signed declaration that everything you are submitting is your own work, and that any material from the work of others has been properly acknowledged. Further guidance on this last point is provided below in [Making sure it's all your own work](#), and also in the [Study Skills Guide](#).

- **Introduction**

In the introduction to your portfolio you must summarise the key aspects of your work, including a brief description of the items you have chosen to include in the portfolio (200-300 words).

- **My journey so far**

In this section you are asked to reflect on and answer the question, ‘How have my understanding, skills and sense of call developed during my engagement with these modules?’ This is an opportunity to test your sense of calling, and to demonstrate your learning so far and how it has been relevant to, and has impacted upon, your worship leading and your own Christian discipleship. In this section you will explore different aspects of your Christian walk and ministry; comment on the progress you have made as well as engaging with and evaluating the setbacks and/or difficulties which you have experienced; note areas for improvement which you have identified and how you are working on them; and give an account of what you have learned and come to appreciate of your gifts and strengths during the course (1,000-1,200 words).

- **The story of my journey**

In this section you will include the ‘exhibits’ or ‘evidence’ of what you have accomplished. Each item should be introduced with no more than 100 words on ‘Why have I chosen to include this particular item in my portfolio?’ The following items must be included:

- **Paperwork for at least three, and no more than five worship-leading opportunities for which you took primary responsibility**

[Note: The time that you spend on preparing and leading worship is not counted as part of the hours allocated to the modules.]

For *each* service you need to include:

- your *worship leading-preaching opportunities cover sheet*
- your *service planning & reflection form*, including your own reflections after the service
- the order of service, indicating which parts you planned or led
- materials documenting the parts you planned or led (eg written materials, audio/video/transcript, multimedia, photos, description)
- evidence of feedback you have received: the *congregation's feedback on worship form* and/or the *service reviewer(s) feedback form*, from a reviewer who was present.

Worship skills cover sheet

Your completed *worship skills cover sheet - WL portfolio* needs to show that all the required elements have been included at least once in your portfolio, and where they can be found.

Two reflections on acts of worship which you attended

These will be acts of worship which you observed without having any role in leading. One must be in a setting which is familiar to you, and one must be in an unfamiliar setting. You will be provided with questions for observation and reflection in the *reflection on attended worship* form.

Documentation for four items from the theological themes list (see [Appendix 7](#): 'Further guidance on theological themes')

The part of the portfolio should show that you have developed the ability to think theologically, and to apply knowledge and understanding appropriately in particular contexts. Each theme should be explored using a different medium as reflected on the themes cover sheet. The theme should be explored appropriately within the medium selected, drawing on topics covered in the learning materials and group session for this module (and any relevant material in other modules). Care should be taken when choosing the medium for each theme as not every combination will be suitable.

Theological themes cover sheet

Your completed *theological understanding cover sheet* needs to show that you have dealt with one theme selected from each module.

- **Initial feedback received from your tutor regarding your worship leading paper work, your reflections on the worship you have attended and your exploration of theological**

themes.

- **A brief account of your understanding of the role of worship leader and your sense of call to that ministry (300-500 words)**

After you have completed your portfolio

You will submit your portfolio for assessment as you are guided by your tutor. Normally, your portfolio will be marked by your tutor and then moderated regionally, as promptly as possible. It will be assessed in terms of the criteria which are set for competence in the various aspects of leading worship. This means that the assessment feedback which you receive will indicate whether you have met the criterion for each aspect or not. It will not simply be marked on a pass/fail basis – instead, if the marker's feedback indicates that the criteria have not been met in the case of one or more aspects, you will be provided with the opportunity to submit further work as evidence that you have now achieved the criteria. Assessment is part of the process of growing into competence in your ministry.

Commissioning as a worship leader

Following successful completion of your portfolio, you will have an interview arranged by your Local Preachers' Meeting. The interview will be informed by your reflections in your portfolio, and the story of your Christian experience, your sense of call and how that has developed during the period in training, any insights, challenges or difficulties which you have experienced, and areas to explore in further study or training. The Local Preachers' Meeting will then make their recommendation to your Church Council.

7.2 The local preacher portfolio (A) (8 mins)

[Part of what you will be required to submit for your portfolio will be forms which you will have to complete. These forms are designed to provide you with a systematic structure which will guide you through the process of preparation and reflection. In the list of contents of each portfolio which is provided below, *italicised bold print* will be used to indicate these forms. Copies of the forms can be found in [‘Standard forms’](#).]

If you are training to be a local preacher your first portfolio, for Modules 1-4, must include the following items in this order:

- **Overall cover sheet**

On the *overall cover sheet for LP portfolio (A)* you must include your name, your student PIN, your circuit, the date of submission, and a signed declaration that everything you are submitting is your own work, and that any material from the work of others has been properly acknowledged.. Further guidance on this last point is provided below in [Making sure it's all your own work](#) and also in the [Study Skills Guide](#).

- **Introduction**

In the introduction to your portfolio you must summarise the key aspects of your work, including a brief description of the items you have chosen to include in the portfolio (200-300 words).

- **My journey so far**

In this section you are asked to reflect on and answer the question, ‘How have my understanding, skills and sense of call developed during my engagement with these modules?’ This is an opportunity to test your sense of calling, and to demonstrate your learning so far and how it has been relevant to, and has impacted upon, your worship leading, your preaching and your own Christian discipleship. In this section you will explore different aspects of your Christian walk and ministry; comment on the progress you have made as well as engaging with and evaluating the setbacks and/or difficulties which you have experienced; note areas for improvement which you have identified and how you are working on these; and give an account of what you have learned and come to appreciate of your gifts and strengths during this course (1,200-1,500 words).

- **Why I have included this**

In this section you will include the ‘exhibits’ or ‘evidence’ of what you have accomplished during the course. Each item should be introduced with no more than 100 words on ‘Why have I chosen to include this particular item in my portfolio?’ The following items must be included:

- **Paperwork for at least five, and no more than seven worship leading/preaching opportunities for which you took primary responsibility**

[Note: The time that you spend on preparing and leading worship and preaching is not counted as part of the hours allocated to the modules.]

For *each* service you need to include:

- your **worship leading-preaching opportunities cover sheet**
- your **service planning & reflection form**, including your own reflections after the service
- the order of service, indicating which parts you planned or led
- materials documenting the parts you planned or led (eg written materials, audio/video/transcript, multimedia, photos, description)
- evidence of feedback you have received: the **congregation's feedback on worship form** and/or the **service reviewer(s) feedback form**, from a reviewer who was present.

Worship skills cover sheet

Your completed **worship & preaching skills cover sheet - LP portfolio (A)** needs to show that all the required elements have been included at least once in your portfolio, and where they can be found.

Two reflections on acts of worship which you attended

These will be acts of worship which you observed without having any role in leading. One must be in a setting which is familiar to you, and one must be in an unfamiliar setting. You will be provided with questions for observation and reflection in the **reflection on attended worship** form.

Documentation for six items from the theological themes list (see [Appendix 7](#): 'Further guidance on theological themes')

The part of the portfolio should show that you have developed the ability to think theologically, and to apply knowledge and understanding appropriately in particular contexts. You need to select six theological themes from the list. Each theme should be explored using a different medium as reflected on the themes cover sheet. The theme should be explored appropriately within the medium selected, drawing on topics covered in the learning materials and group session for this module (and any relevant material in other modules). Care should be taken when choosing the medium for each theme as not every combination will be suitable.

Theological themes cover sheet

Your completed **theological understanding cover sheet** needs to show that you have dealt with one theme selected from each module.

- **Initial feedback received from your tutor regarding your worship leading and preaching paper work, your reflections on the worship you have attended and your exploration of theological themes.**

- **A brief account of your understanding of the role of local preacher and your sense of call to that ministry (300-500 words)**

After you have completed your portfolio

You will submit your portfolio for assessment following the advice of your tutor. Normally, your portfolio will be marked by your tutor and then moderated regionally, as promptly as possible. It will be assessed in terms of the criteria that have been set for recognising adequate competence in the various aspects of the role of local preacher. This means that the assessment feedback which you receive will indicate with regard to each aspect whether you have achieved the criterion or not. It will not simply be marked on a pass/fail basis – instead, if the marker’s feedback indicates that the criteria have not been met in the case of one or more aspects, you will be provided with the opportunity to submit further work as evidence that you have now achieved the criteria. Assessment is part of the process of growing into competence in your ministry.

Progressing from being “on note” to “on trial”

Under normal circumstances you will be accepted to the status of being ‘on note’ before beginning the study element of training, and you will remain “on note” during the earlier part of your study of the first four modules. You will need to proceed to “on trial” status at some point during this initial half of training, as you have to be accepted “on trial” before you can submit your first portfolio. Your Local Preachers’ Meeting will oversee this process in accordance with the standing orders of the constitutional practice and discipline of the Methodist Church. This includes an assessed service.

7.3 The local preacher portfolio (B) (8 mins)

If you are training to be a local preacher your second portfolio, for Modules 5-8, must include the following items in this order:

- **Overall cover sheet**

On the *overall cover sheet for LP portfolio (B)* you must include your name, your student PIN, your circuit, the date of submission of your portfolio, and a signed declaration that everything you are submitting is your own work, and that any material from the work of others has been properly acknowledged. Further guidance on this last point is provided below in [Making sure it's all your own work](#) and also in the [Study Skills Guide](#).

- **Introduction**

In the introduction to your portfolio you must summarise the key aspects of your work in, including a brief description of the items you have chosen to include in the portfolio (200-300 words).

- **My journey so far**

In this section you are asked to reflect on and answer the question, 'How have my understanding, skills and sense of call developed during my engagement with these modules?' This is an opportunity to test your sense of calling, and to demonstrate your learning so far and how it has been relevant to, and has impacted upon, your worship leading, your preaching, and your own Christian discipleship. In this section you will explore different aspects of your Christian walk and ministry; comment on the progress you have made as well as engaging with and evaluating the setbacks and/or difficulties which you have experienced; note areas for improvement which you have identified and how you are following through on these; and give an account of what you have learned and come to appreciate of your gifts and strengths during this course (1,200-1,500 words).

- **The story of my journey**

In this section you will include the 'exhibits' or 'evidence' of what you have accomplished during the course. Each item should be introduced with no more than 100 words on 'Why have I chosen to include this particular item in my portfolio?' The following items must be included:

- **Paperwork for at least five, and no more than seven worship leading and preaching opportunities for which you took primary responsibility**

[Note: The time that you spend on preparing and leading worship is not counted as part of the hours allocated to the modules.]

For *each* service you need to include:

- your *worship leading-preaching opportunities cover sheet*
- your *service planning & reflection form*, including your own reflections after the service

- the order of service, indicating which parts you planned or led
- materials documenting the parts you planned or led (eg written materials, audio/video/transcript, multimedia, photos, description)
- evidence of feedback you have received: the *congregation's feedback on worship form* and/or the *service reviewer(s) feedback form*, from a reviewer who was present.

Worship skills cover sheet

Your completed *worship & preaching skills cover sheet - LP portfolio (B)* needs to show that all the required elements have been included at least once in your portfolio, and where they can be found.

Two reflections on acts of worship which you attended

These will be acts of worship which you observed without having any role in leading. One must be in a setting which is familiar to you, and one must be in an unfamiliar setting. You will be provided with questions for observation and reflection in the *reflection on attended worship* form.

Documentation for six items from the theological themes list for modules 5-8 (see [Appendix 7: 'Further guidance on theological themes'](#))

The part of the portfolio should show that you have developed the ability to think theologically, and to apply knowledge and understanding appropriately in particular contexts. You need to select six theological themes from the list of themes. Each theme should be explored using a different medium as reflected on the themes cover sheet. The theme should be explored appropriately within the medium selected, drawing on topics covered in the learning materials and group session for this module (and any relevant material in other modules). Care should be taken when choosing the medium for each theme as not every combination will be suitable.

Theological themes cover sheet

Your completed **theological understanding cover sheet - modules 5-8** needs to show that you have dealt with at least one and no more than two themes selected from each module.

- **Initial feedback received from your tutor regarding your worship leading and preaching paper work, your reflections on the worship you have attended and your exploration of theological themes.**
- **One or two brief paragraphs to indicate any changes or developments in your understanding of the role of local preacher and your sense of call to that ministry (200-300 words).**

Final admission processes

You will submit your portfolio for assessment following the advice of your tutor. Normally, your portfolio will be marked by your tutor and then moderated regionally, as promptly as possible. It will be assessed in terms of the criteria that have been set for recognising adequate competence in the

various aspects of the role of local preacher. This means that the assessment feedback which you receive will indicate with regard to each aspect whether you have achieved the criterion or not. It will not simply be marked on a pass/fail basis – instead, if the marker’s feedback indicates that the criteria have not been met in the case of one or more aspects, you will be provided with the opportunity to submit further work as evidence that you have now achieved the criteria. Assessment is part of the process of growing into competence in your ministry.

Once you have successfully completed Portfolio (B) your final “on trial” interview will be arranged by your Local Preachers’ Meeting as a prelude to being admitted to the status of local preacher. The interview will explore your growth in knowledge and understanding of the Christian faith, the maturing of your Christian experience, your faithfulness to the fundamental doctrines of Christian faith and to Methodist doctrinal standards, and your acceptance of the obligations and duties of a local preacher. Fuller details of your preparation for the interview (which includes an assessed service) will be provided by the Circuit Local Preachers’ Secretary. If the Local Preachers’ Meeting is satisfied that you should be admitted as a local preacher, it will recommend this to the Circuit Meeting which, if it agrees, will approve you for admission as a local preacher. You will then be admitted as a local preacher at a public religious service arranged by the Circuit Meeting.

7.4 Assessment criteria (4 mins)

Your overall portfolio will be assessed using these criteria:

ASSESSMENT GRID – OVERALL PORTFOLIO			
<u>CRITERIA</u>	<u>Knowledge and understanding</u>	<u>Reflection on practice</u>	<u>Presentation</u>
MET	Displays satisfactory knowledge and understanding of many relevant issues	Satisfactory reflection on practice; awareness of theological dimensions	Portfolio satisfactorily structured and signposted, clearly displaying evidence of learning; most evidence relevant.
NOT YET MET	Displays insufficient knowledge and understanding of relevant issues	Not enough reflection; not enough awareness of theological dimensions	Portfolio shows insufficient structure or signposting; evidence of learning unclear; much irrelevant evidence.

Theological themes assessment

The criteria that will be used to assess your theological themes work are outlined in [Appendix 7](#). Here is an example of how the criteria might be applied:

HOW DIFFERENT MEDIA WILL BE ASSESSED – an example			
<u>CRITERION</u>	<u>MET</u>	<u>MET</u> <u>EXCEPTIONALLY</u> <u>WELL</u>	<u>NOT YET MET</u>
Article for church website or newsletter, or personal blog	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking) 	<ul style="list-style-type: none"> • excellent knowledge and understanding of the chosen theme (see Guidance on) 	<ul style="list-style-type: none"> • not enough knowledge and understanding of the chosen theme (see Guidance on)

theological themes
**and the module-
section
particularly
related to this
theme)**

- drawing on topics covered in the learning materials and group session for this module (and any relevant material in other modules).
- related appropriately to the context, eg the theme is presented in a way that was informative, engaging, and accessible for the likely readership
- coherent structure and a sense of progression.
- appropriate length for the task
- evidence of facilitation skills, eg prompts reader to think for themselves
- reflects a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by readers
- ability to give a reasoned account of their own views

unpacking
theological
themes and the
**module-section
particularly
related to this
theme)**

- drawing comprehensively and very intelligently on topics covered in the learning materials and group session for this module (and any relevant material in other modules).
- ability to relate exceptionally well to the context, eg the theme is presented in a way that is very informative, engaging, and accessible for the likely readership
- very coherent structure and an excellent sense of progression.
- appropriate length for the task
- evidence of excellent facilitation skills
- a Methodist perspective on the areas well-addressed, while showing very good awareness of, and appropriate respect for, the range of views that may be held by readers
- ability to give a well-nuanced, well-reasoned account of their own views

unpacking
theological
themes and the
**module-section
particularly
related to this
theme)**

- not enough drawing on topics covered in the learning materials and group session for this module (and any relevant material in other modules).
- not enough evidence of ability to relate to the context, e.g. the theme was not presented in a way that was informative, engaging, and accessible for the likely readership
- lacking a coherent structure and a sense of progression.
- inappropriate length for the task
- not enough evidence of facilitation skills, e.g. does not prompt reader to think for themselves
- did not reflect a Methodist perspective on the areas addressed and/or did not show sufficient awareness of, and appropriate respect for, the range of views that may be held by readers
- showed insufficient ability to give a reasoned account of their own views

The assessment category for each piece of work will be decided in terms of which column has the most ticks (with one tick for each item of assessment) – except that the criterion of **‘knowledge and understanding of the chosen theme’** must (eventually) be met by all learners.

8 Making sure it is all your own work

(1 min)

The portfolio cover sheets include a declaration about your work which must be signed by you. There you must affirm that what you submit is your own work and that any material from the work of others has been properly acknowledged.

8.1 Plagiarism (8 mins)

The technical term for copying or ‘borrowing’ someone else’s work and using it as though it were your own is *plagiarism*. *Plagiarism* is an interesting word that comes from the Latin word *plagiarius*, meaning ‘kidnapper’. It is important to add that this explanation is taken from the *Wikipedia* article on plagiarism. If this wasn’t acknowledged it would be an example of plagiarism.

What this example demonstrates is that it is not a problem to make use of other people’s work as long as we acknowledge that we have done it. Many hundreds of years ago Bernard of Chartres said that we can see as far as we can because we are dwarfs standing on the shoulders of giants – quoted by Anne Fremantle in *The Age of Belief*, published by Riverside Press, Cambridge, 1955. (It is worth noting that this quote is attributed by different authors to various other sources, including Sir Isaac Newton, so it would be particularly important to be clear on where you have got it from if you used it in your work.) But if we are standing on the shoulders of giants in order to know and understand the things we speak or write about then we must be honest and say that is what we are doing, and we must name the giants we have relied on.

In each of the two preceding paragraphs a source has been mentioned in passing. In the work which you submit for assessment you need to use a more formal and systematic approach in acknowledging the sources you have used. How you can do this will be explained later in this section. It will be helpful first to explain in more detail different ways in which sources may or may not be used legitimately. Here are some examples of acceptable and unacceptable ways in which you might use other people’s work:

X You copy a paragraph or a sentence or even a part of a sentence from a source without indicating in any way that this is what you have done.

- Comment: Someone who reads what you have written will assume that these are your own words and thoughts. If you do this knowingly then it is dishonest.

✓ You copy a paragraph or a sentence or a part of a sentence from a source and place it in inverted commas *and* you indicate who the author is, for example in brackets after the words that you have quoted or in a footnote.

- Comment: If you put words in inverted commas then someone who reads them will know that they are a quotation. So you have already avoided being guilty of plagiarism, although it is also necessary to provide the name of the author when you are submitting work for assessment.

X You change some words in a section which you have copied from a source, without indicating that you have taken it from someone else.

- Comment: Even if you alter some of the words so that the section is not copied word-for-word as a whole you have still not acknowledged that you have taken it from someone else.

✗ You reproduce a section from someone else's work but you change the way it is worded completely so that at face value it doesn't look like the author's work.

- Comment: Even if you change the wording of the section as a whole as a whole when you quote it, you are still taking the author's ideas because you are not acknowledging where you got them from.

✓ You express in your own words some ideas which you have found in a source which you are using in your work – not by changing a few words here and there but paraphrasing the section as a whole – *and* you acknowledge that you have done this by indicating the author from whom you have obtained this ideas.

- Comment: As long as you acknowledge the sources of ideas and information which you are using, you will not be guilty of plagiarism. Try to be original in what you say because it is one of the factors that are taken into account when your work is assessed.

✓ You read what one or more authors have written on a topic; you think about those ideas; in your own mind you try to fit those ideas into what you already know and understand about the topic; then you write something of your own which expresses your new and better informed view of the topic. You also acknowledge the ideas which you have received from others, and name the authors.

- Comment: You have not simply reproduced what other people have said. You have arrived at a new view of the topic in your own mind. But you have been able to see further than before because you have been 'standing on the shoulders' of others who have gone before you in their understanding of the topic. You have made your own contribution to understanding the topic – you have attempted to be original.

A note on originality

It is not a virtue to attempt to reinvent the wheel. That is not what is meant by 'making sure it is all your own work'. You are not expected to come up with something startlingly new when you submit work for assessment. What markers do look for, though, is evidence that you have not only taken in what you have seen or heard but have also digested it and incorporated it in your own thinking so that you achieve new levels of knowledge and understanding. It is in this sense that you are expected to be original.

This doesn't mean that you can't quote relevant statements to illustrate or clarify what you are saying and occasionally quote a larger piece from your sources, or rephrase in your own words what an author has written if that helps to make a point more clearly. But don't overdo any of these. Even though you will avoid plagiarism by using quotation marks and indicating the sources which you have used, it will be good if you

- don't insert frequent or large blocks of material in your work from the sources you have used
- don't pepper your writing with too many quotes even if they are short
- don't paraphrase large sections of writing from authors you have read.

If large parts of your work consist of sections copied word for word or even paraphrased from other people then you may give the impression that you haven't understood much yourself.

Be aware of what you are doing when you write – students sometimes commit plagiarism without realising it. It can be very obvious to assessors when there is a sudden shift in writing style, from a student's own words to words taken from a source that the student has used. Even when a student rephrases a section from a source markers can notice a change in the quality of the ideas. Avoid problems – indicate when you are making uses of sources. (Markers also can usually easily discover the source of unacknowledged quotations simply by entering a phrase or a sentence in an internet search.)

8.2 Acknowledging other people's work (6 mins)

Look at the following example of a paragraph taken from page 6 of 'How to ... Lead the Prayers' in the Grove Book series on worship, written by Anna de Lange and Liz Simpson (A de Lange & L Simpson, *How to ... lead the prayers – a training course*, Grove Books, Ridley Hall, Cambridge, 2002).

“The style and atmosphere of the worship should flow throughout the service without bringing the congregation up short (unless such an effect is deliberate and part of the ‘plot’!). If you are leading the prayers, you need to reflect on the style and type of service, and on the sort of people (age, culture and so on) who are likely to be there.”

You could quote all or part of this. For example, you might write the following:

Anna de Lange and Liz Simpson emphasise that the quality of worship in a service needs to be consistent:

“The style and atmosphere of the worship should flow throughout the service without bringing the congregation up short (unless such an effect is deliberate and part of the ‘plot’!).” (de Lange & Simpson 2002, p.6)

If you use this way of providing a reference to your source then you would go on to include full information about it in a bibliography at the end of your writing which would list all your sources in alphabetical order, for example:

de Lange, A & L Simpson, *How to ... lead the prayers*. Cambridge: Grove Books (2002).

Note that there are various different systems for listing a reference. Higher education institutions are very particular about which system their students use, but in this course all that is expected is that you are consistent in your approach and provide all the necessary detail. Some systems are based on footnotes instead of referring to authors' names in brackets within the text of your writing.

In the example above this might look like this:

Anna de Lange and Liz Simpson emphasise that the quality of worship in a service needs to be consistent:

“The style and atmosphere of the worship should flow throughout the service without bringing the congregation up short (unless such an effect is deliberate and part of the ‘plot’!)¹.”

The footnote at the bottom of the page would show the source:

¹ de Lange & Simpson, *How to ... lead the prayers*, p.6

Full details would once again be provided in your final bibliography.

There are a variety of different systems of providing references but when footnotes are used it is usual to provide at least the title with the authors’ names. In a system which uses references in brackets in the main body of writing it is usual to give the author’s names and date of publication.

In both footnote-based systems and systems using in-text references, shorter quotations within a sentence are acknowledged in the same way. Here is an example using our sample quotation:

It is very important that worship should be planned with your particular congregation in mind. As de Lange & Simpson (2002, p.6) state, “you need to reflect on the style and type of service, and on the sort of people (age, culture and so on) who are likely to be there.”

Or, a little differently,

It is very important that worship should be planned with your particular congregation in mind so, “you need to reflect on the style and type of service, and on the sort of people (age, culture and so on) who are likely to be there” (de Lange & Simpson, 2002, p.6).

Or, if you are using a footnote-based system you might write the following:

It is very important that worship should be planned with your particular congregation in mind so, “you need to reflect on the style and type of service, and on the sort of people (age, culture and so on) who are likely to be there”¹.

In this example above the authors' names would appear in the footnote, not in the main body of the page, although they might appear both in the main text and the footnote as in this example:

It is very important that worship should be planned with your particular congregation in mind. As de Lange & Simpson state, "you need to reflect on the style and type of service, and on the sort of people (age, culture and so on) who are likely to be there"¹.

... with the footnote at the bottom of the page,

¹ de Lange & Simpson, *How to ... lead the prayers*, p.6

Or, if you work the authors' ideas into your own writing, without quoting them directly, you might write something like this,

It is very important that worship should be planned with your particular congregation in mind so that the style and type of service is suited to the kind of people whom you expect to attend (de Lange & Simpson, 2002 p.6).

In this kind of example you would not use quotation marks because you have expressed the idea in your own words. But you must still acknowledge your source.

But however you acknowledge your sources, acknowledge them.

Be consistent in the way you give references to sources.

9 Can you be given credit for previous learning? (5 mins)

The immediate answer to the question is ‘Yes’, but in practice it will depend on your specific circumstances. This applies to which modules of the course you will be required to complete, and which parts of the first portfolio you will need to submit. (No exemptions from submission of the second portfolio can be granted.) In particular, exemption from submitting a part of the first portfolio will only be granted to you if you have completed specified sections of the *Faith & Worship* course.

If you have partially completed *Faith & Worship*

- You will be granted exemption from Modules 1-4 of the new course only if you have completed sections A and B of *Faith & Worship*. This means that you will not be required to complete these modules and you will not be required to submit the first portfolio (A). But you will have to complete Modules 5-8 and you will have to submit the second portfolio (B). Note: this is the maximum credit you can be given if you have partially completed *Faith & Worship*.
- If you have completed section A of *Faith & Worship* you will not need to do Modules 1 and 2 of the new course. You will need to do Modules 3 and 4, and you will need to complete and submit the whole of the first portfolio (A).

If you have done other studies

- If you have done previous relevant study, you should have an initial conversation with the Ministry Development Officer who serves your region of the Methodist Church, who will advise you and your Local Preachers’ Meeting on how best to proceed. This may possibly lead to you being exempted from one or more modules of the course.
- Depending on which exemptions you are granted, you may be asked to submit portfolios based partly on work which you have completed elsewhere as part of your previous studies and partly on new work.
- No exemptions from submission of portfolios are granted (except as noted above in relation to *Faith & Worship*). Whatever exemptions you may be granted from parts of the course, you will still be required to submit both portfolios in full. In order to make sure that you have dealt with all aspects of the course in your previous studies, you may be allowed fewer options to choose from in completing your portfolio. You may also be tested verbally on areas covered by the new course in your Local Preachers’ Meeting.

Some important points to note

- If you are exempted from certain modules because you have done either parts of *Faith & Worship* or studies elsewhere you risk having some gaps in your training by missing out on some of the new modules. The new LP/WL course is carefully designed to cover all the competencies required for your ministry in the present context; *Faith & Worship* is not equivalent to the new course and other studies will also not cover all aspects of the course adequately. Because of this we would encourage you to dip into the modules you miss as a

result of the exemptions you are granted. If possible, you should attend the 'Explore' group sessions, even if you are exempted from having to do the assessment for those modules.

- If you have completed extensive previous studies, you may wonder why you cannot be granted exemption from submitting portfolios as well as from studying modules. The reason is that portfolios provide the evidence that you have developed all the competencies you require for a successful ministry as a worship leader or local preacher; the studies you complete are the means for achieving that competence. So it may be possible to be exempted from doing some modules on the strength of previous studies, but it is essential for you to submit the portfolios.

10 Ways in which students can communicate about the course

(1 min)

The course organisers are very keen to hear from students so that their continuing experience on the course can be as positive as possible, and so any issues may be addressed for the sake of future students.

10.1 Feedback on the course itself (1 min)

You may offer feedback through the formal feedback mechanisms which are built into the course itself:

- through the online discussion forum provided on the home page for each module. Course organisers will watch out for any common issues which emerge in posts to the forum
- by using the online feedback form which you are asked to complete as you finish each module.

Your tutor will of course be involved in ongoing conversation with you about your engagement with the course, and this provides an immediate channel of communication for you. Your tutor will be in a position to communicate with your regional ministry development officer who has responsibility for the organisation of the course in your region.

10.2 Complaints about matters which you and your tutor are not able to resolve satisfactorily (1 min)

It is possible that at some point you may have concerns about particular circumstances which may be affecting your studies whether in your individual work or in your group. Your tutor is the 'listening ear' to whom you should take any matters of concern. Only if there are issues which you and your tutor have not been able to resolve together should you make use of the formal procedure for complaints which is available to students.

If you have a concern which you feel you and your tutor have not been able to resolve by working together on it, then you may make use of formal channels for submitting a complaint or grievance. Your regional ministry development officer will be able to provide details of whom to contact. The [local preachers' helpdesk](#) (Methodist Church House, 25 Marylebone Road, London NW1 5JR - 020 7486 5502) can also give you more information.

11 What if you have particular needs which should be catered for? (2 mins)

Don't struggle in silence. Talk to someone.

Your Local Preachers' Meeting is the body which initiates your training process and they should be aware of your situation in the first place. They may already have noted the ministry development team of your position, but otherwise you should communicate with your tutor and mentor as the persons appointed by the Local Preachers' Meeting to support you. One or both of them may be in a position to provide whatever particular advice and support you may need. If additional support is needed they will pursue that through your regional ministry development officer.

Special arrangements may need to be made, for example in the group sessions, to cater for the needs of students with physical and sensory disabilities. Similarly special provision may be made for students with conditions such as dyslexia or auditory or visual impairment, for example, through the use of supplementary software, and presenting information on Moodle in a way which makes reading easier. Assessment modes may also be adjusted where possible, for example by providing for verbal rather than written assessment.

Within the limits of what is reasonably possible everything will be done to meet particular needs which you may have.

12 Appendix 1: Worship leader and local preacher benchmarks

(1 min)

There are slightly different benchmarks for worship leaders and local preachers. They may look a little daunting if you are reading them at the beginning of the course. The benchmarks represent where you should have got to by the end of your training.

12.1 Worship leaders (2 mins)

By the end of their initial training/commissioning, worship leaders should be able to:

- attest, reflect upon and review a convincing call to help lead worship
- reflect the way of Christ with integrity and consistency in their way of life and character
- understand, internalise and express the story of the faith as transformative and saving, both personally and corporately, taking proper account of the Bible, other sources of theology, and distinctive Methodist emphases
- help lead Methodist worship skilfully and effectively, in a variety of contexts, working collaboratively, energised by their own Christian experience and (ongoing) study, and responsive to contemporary questions
- demonstrate growing maturity in their personal discipleship, and faithful engagement in prayer, Bible study and worship
- facilitate individual and congregational growth in discipleship and as sharers in God's mission
- accept Methodist discipline and understand, and display an appropriate degree of commitment to, the obligations of a worship leader
- demonstrate a readiness to receive, and make constructive use of, feedback
- recognise and reflect the breadth and diversity of Methodism and the Christian tradition, respecting those who think differently.

12.2 Local preachers (2 mins)

By the end of their initial training/admission to full plan, local preachers should be able to:

- attest, reflect upon and review a convincing call to preach and lead worship
- reflect the way of Christ with integrity and consistency in their way of life and character
- understand, internalise and express the story of the faith as transformative and saving, both personally and corporately, taking proper account of the Bible, other sources of theology, and distinctive Methodist emphases
- preach and lead Methodist worship skilfully and effectively, in a variety of contexts, working collaboratively, energised by their own Christian experience and (ongoing) study, and responsive to contemporary questions
- demonstrate growing maturity in their personal discipleship, and faithful engagement in prayer, Bible study and worship
- facilitate individual and congregational growth in discipleship and as sharers in God's mission
- accept Methodist discipline and understand, and display an appropriate degree of commitment to, the obligations of a local preacher, including lifelong learning
- demonstrate a readiness to receive, and make constructive use of, feedback
- recognise and reflect the breadth and diversity of Methodism and the Christian tradition, respecting those who think differently.

13 Appendix 2: Worship leader and local preacher programme learning outcomes

(1 min)

There are slightly different learning outcomes for worship leaders and local preachers. They may look a little daunting if you are reading them at the beginning of the course. The learning outcomes represent what you should be able to do by the end of your training.

13.1 Worship leaders (6 mins)

Subject-specific knowledge

On successful completion of the initial training programme, worship leaders will be able to:

- understand, internalise and express the story of the faith, in its personal and corporate dimensions, as transformative and saving

- demonstrate a basic understanding of the Bible:
 - describe and evaluate a range of views about the truth and authority of the Bible and its continuing influence, reception and application today
 - discuss a range of different approaches to reading and interpreting biblical texts, and to investigating their contemporary significance
 - discuss the interpretation of the Bible in relation to other sources of theology, and in Methodist practice

- demonstrate a basic understanding of Christian doctrine:
 - describe some key statements of faith held by Christians in various contexts, and relate them to contemporary issues and the Church's life and mission
 - describe some key Christian doctrines, in a Methodist context, discussing their sources, history and contemporary relevance

- demonstrate a basic understanding of the nature of the Church and God's mission:
 - describe some key aspects of the traditions and histories of the Church, in global and ecumenical perspectives, including Methodism's distinctive understandings, calling and priorities
 - describe ways in which they and others, in different contexts, taking proper account of cultural diversity, can faithfully participate in God's mission

- demonstrate a basic understanding of some key approaches to the theory and practice of effective worship-leading in contemporary contexts:
 - identify and discuss different styles of leading worship, now and in the past
 - demonstrate a basic understanding of the Christian year and reflect on different approaches to inhabiting this
 - demonstrate familiarity with key authorised liturgical resources and the principles that undergird them

- describe the spirituality of their own and others' traditions and identify resources available for their own spiritual growth and the faith development of congregations

- describe the ministry of a worship leader in relation to individual call and vocation, and in relation to the ministry of the whole people of God, both lay and ordained

- understand Methodist discipline and the obligations of a worship leader, including lifelong learning.

Subject-specific skills

On successful completion of the initial training programme, worship leaders will be able to:

- articulate, reflect upon and review their call to help lead worship
- help lead worship prayerfully, skilfully, confidently, convincingly, collaboratively and with authenticity, energised by their own Christian experience and (ongoing) study, and responsive to contemporary questions and contexts
- demonstrate competence in:
 - leading people in various styles of prayer, appropriate to the form and structure of public worship, the Christian season and specific context
 - using voice, gesture, space and dress, in different contexts, to lead people into worship and encounter with God
 - employing theologically- and contextually-appropriate hymns and songs and other musical resources;
 - leading various styles of worship (for example, formal, informal, contemporary expressions and multi-generational), according to current good practice
- engage with selected texts of the Old and New Testaments, in their preparation for, and conduct of leading worship, applying a range of methods of interpretation and discussing the texts' contemporary significance
- reflect theologically on a range of contemporary moral, ethical and social justice issues, and, where appropriate, address these issues in their leading of worship
- identify ways that God and faith might be expressed effectively to people inside and outside the Church
- draw upon and integrate their knowledge and experience of different aspects of the story of the faith (eg the Bible, Christian doctrine, ecclesiology, missiology, ethics, spirituality and doxology), applying this sensitively and creatively to their leading of worship
- facilitate individual and congregational growth in discipleship and as sharers in God's mission, with appropriate pastoral perception and sensitivity

- reflect the way of Christ with integrity and consistency in their way of life and character
- reflect accurately, generously and effectively, assisted by an experienced practitioner, on their own and others' conduct of worship, making constructive use of feedback
- develop and reflect on their own personal discipline of prayer, worship and thoughtful study of the Bible
- discern how well people have learned and grown in Christian faith and discipleship
- understand the nature of a local church, in a Methodist perspective, and identify particular needs in a local congregation.

Key skills

On successful completion of the initial training programme, worship leaders will be able to:

- demonstrate good self-awareness and take responsibility for their own personal and ministry development
- gather appropriate evidence for inclusion in an assessment portfolio
- communicate effectively with a range of non-specialist audiences
- foster collaborative ways of working and learning
- recognise different beliefs and perspectives, and respond with critical self-awareness, sensitivity and respect
- give and receive critical feedback
- demonstrate an ability to interpret texts and contexts.

13.2 Local preachers (6 mins)

Subject-specific knowledge

On successful completion of the initial training programme, local preachers will be able to:

- understand, internalise and express the story of the faith, in its personal and corporate dimensions, as transformative and saving

- demonstrate a basic understanding of the Bible:
 - describe and evaluate a range of views about the truth and authority of the Bible and its continuing influence, reception and application today
 - discuss a range of different approaches to reading and interpreting biblical texts, and to investigating their contemporary significance
 - discuss the interpretation of the Bible in relation to other sources of theology, and in Methodist practice

- demonstrate a basic understanding of Christian doctrine:
 - describe some key statements of faith held by Christians in various contexts, and relate them to contemporary issues and the Church's life and mission
 - describe some key Christian doctrines, in a Methodist context, discussing their sources, history and contemporary relevance

- demonstrate a basic understanding of the nature of the Church and God's mission:
 - describe some key aspects of the traditions and histories of the Church, in global and ecumenical perspectives, including Methodism's distinctive understandings, calling and priorities
 - describe ways in which they and others, in different contexts, taking proper account of cultural diversity, can faithfully participate in God's mission

- demonstrate a basic understanding of Christian ethics and describe how faith and context may help to shape the ethics of individuals and society

- demonstrate a basic understanding of some key approaches to the theory and practice of effective worship-leading and preaching in contemporary contexts:
 - identify and discuss different styles of preaching and leading worship, now and in the past
 - demonstrate a basic understanding of the Christian year and reflect on different approaches to inhabiting this
 - demonstrate familiarity with key authorised liturgical resources and the principles that undergird them

- describe the spirituality of their own and others' traditions and identify resources available for their own spiritual growth and the faith development of congregations

- describe the ministry of a local preacher in relation to individual call and vocation, and in relation to the ministry of the whole people of God, both lay and ordained
- understand Methodist discipline and the obligations of a local preacher, including lifelong learning.

Subject-specific skills

On successful completion of the initial training programme, local preachers will be able to:

- articulate, reflect upon and review their call to preach and lead worship
- preach and lead worship prayerfully, skilfully, confidently, convincingly, collaboratively and with authenticity, energised by their own Christian experience and (ongoing) study, and responsive to contemporary questions and contexts
- demonstrate competence in:
 - leading people in various styles of prayer, appropriate to the form and structure of public worship, the Christian season and specific context
 - using voice, gesture, space and dress, in different contexts, to lead people into worship and encounter with God
 - employing theologically- and contextually-appropriate hymns and songs and other musical resources
 - leading various styles of worship (for example, formal, informal, contemporary expressions and multi-generational), according to current good practice
 - employing various styles of preaching, according to current good practice
- engage with selected texts of the Old and New Testaments, in their preparation for, and conduct of, preaching and leading worship, applying a range of methods of interpretation and discussing the texts' contemporary significance
- reflect theologically on a range of contemporary moral, ethical and social justice issues, and, where appropriate, address these issues in their preaching and leading of worship
- identify ways that God and faith might be expressed effectively to people inside and outside the Church
- draw upon and integrate their knowledge and experience of different aspects of the story of the faith (eg the Bible, Christian doctrine, ecclesiology, missiology, ethics, spirituality and doxology), applying this sensitively and creatively to their preaching and leading of worship

- facilitate individual and congregational growth in discipleship and as sharers in God's mission, with appropriate pastoral perception and sensitivity
- reflect the way of Christ with integrity and consistency in their way of life and character
- reflect accurately, generously and effectively, assisted by an experienced practitioner, on their own and others' conduct of worship and preaching, making constructive use of feedback
- develop and reflect on their own personal discipline of prayer, worship and thoughtful study of the Bible
- understand the nature of a local church, in a Methodist perspective, and identify particular needs in a local congregation.

Key skills

On successful completion of the initial training programme, local preachers will be able to:

- demonstrate good self-awareness and take responsibility for their own personal and ministry development
- gather appropriate evidence for inclusion in an assessment portfolio
- communicate effectively with a range of non-specialist audiences
- foster collaborative ways of working and learning
- recognise different beliefs and perspectives, and respond with critical self-awareness, sensitivity and respect
- give and receive critical feedback
- demonstrate an ability to interpret texts and contexts.

14 Appendix 3: The role of the circuit

[Worship leaders](#)

[Local preachers](#)

14.1 Local preachers (10 mins)

The call to be a preacher of the Word of God is something which cannot be taken lightly. *The constitutional practice & discipline of the Methodist Church (CPD)* sets out in careful detail the standing orders regulating local preachers and admission to the status of local preacher. The circuit, and the Local Preachers' Meeting in particular, have immediate responsibility for overseeing the ministry of local preachers and the training of local preachers. Information relating to local preachers and their training can be found in Section 56 of CPD (Volume 2). Provisions on the training process are dealt with in the following excerpts from standing orders in Section 56 of CPD.

(The numbers refer to the standing orders in the 2013 edition of CPD from which excerpts are quoted here.)

You may wish to refer to [CPD](#) to read the standing orders in full. (The Conference will no doubt in future approve changes to standing orders regarding local preachers to take account of the new training course, and these changes will supplement the excerpts quoted below.)

- **563 Duties and Rights of local preachers.**

... Preachers are called of God, to be worthy in character, to lead God's people in worship and to preach the gospel. This places duties on, and gives rights to, local preachers.

As to worship, it is the duty of local preachers:

- (i) to lead worship and preach with knowledge, conviction and competence;
- (ii) to preach nothing at variance with our doctrines ...
- (iii) to be available for an appropriate number of appointments each quarter ...
- (iv) to inform the Superintendent of any occasions on which they cannot be available for appointments on the forthcoming circuit plan;
- (v) to fulfil all appointments given on the circuit plan;
- (vi) if unable to fulfil an appointment, to arrange for a suitable substitute, informing the Superintendent and a church steward of the Local Church concerned;
- (vii) to take overall responsibility for an act of worship when appointed on the circuit plan;
- (viii) to seek to work collaboratively with others in leading worship. ...

As to fellowship and training, it is the duty of local preachers:

- (i) to attend the Local Preachers' Meeting on each occasion ...
- (ii) to continue to develop in their personal spiritual life, in knowledge and understanding, and in preaching and leading worship;

- (iii) ... to participate in a programme of continuing local preacher development;
- (iv) to attend a class, housegroup, or similar fellowship group if possible.

As to membership of the Local Church, it is the duty of local preachers regularly to attend public worship ... and receive the Sacrament of the Lord's Supper ...

- **564 Candidates.**

Those who wish to train to become local preachers must be and remain members. They must in the first place be recommended to the Local Preachers' Meeting by the Church Council of the Local Church in which they are members, or by a presbyter, presbyteral probationer or local preacher present in the meeting. They should, before the meeting, have shared in an interview with the Superintendent, who should also have consulted as necessary with the candidate's Local Church and the presbyter having pastoral charge of that church in such manner as he or she thinks fit.

- **564A Persons on Note.**

Candidates approved by the meeting shall meet the Church's safeguarding requirements and shall then receive from the Superintendent a written note authorising them to assist a preacher in the conduct of services within the Circuit. ...

The written note shall be valid for three months and if it is deemed advisable may be renewed for a further such period or periods. ...

Every person on note shall have a mentor, who must be a preacher, appointed to give oversight. The mentor, or another preacher, should be in charge of every service in which the person on note takes part and the mentor should continue to give oversight during the period on trial. ...

Reports shall be submitted to the Local Preachers' Meeting by the mentor and any other preacher or preachers who have been present at any service in which the person on note has taken part. ...

Before persons on note are passed to 'on trial' status by the Local Preachers' Meeting they shall conduct a full service on their own in the presence of two preachers, one of whom may be the mentor. The preachers shall present a report on the service and sermon, on the form provided by the Team, to the meeting. If that report and the report of the local tutor are satisfactory persons on note shall then be advanced by the meeting to the next stage of training, during which they are approved by the meeting to take responsibility for the conduct of worship and preaching and are said to be 'on trial'.

- **564B Persons on Trial.**

Before persons on trial are finally admitted as local preachers they shall have not less than one nor ... more than five years on trial. ...

The Local Preachers' Meeting shall decide each quarter whether each of the persons on trial shall be continued in that status. ...

For at least the first six months of the period on trial services and sermons should be prepared in consultation with the mentor, who should be present at each service and give a report to the Local Preachers' Meeting. Thereafter, and until the final trial service, persons on trial shall each quarter conduct a service in the presence of at least one preacher, and a brief report of this service shall be presented to the next Local Preachers' Meeting. ...

- **564C Local Tutorial Arrangements.**

Every Local Preachers' Meeting shall appoint a local tutor, who shall oversee the studies of those on note and on trial in the Circuit and, by arrangement, those on note and on trial in any adjoining Circuits. Such appointments shall be notified to the Connexional Team. Every help possible shall be afforded to those on note and on trial in their studies and training. ...

- **566 Admission Procedure.**

Before persons on trial are recommended for admission as local preachers they must successfully complete two circuit interviews. The first interview shall be held after the person on trial has successfully completed at least half the training programme. The second interview shall be held after the person on trial has successfully completed the entire training programme. ...

For the purposes of the first interview persons on trial:

- (i) shall, during the quarter preceding the interview, conduct a full service in the presence of two preachers and a church steward who is not a local preacher, who shall together prepare a report for the meeting, written on the form provided by the Team;
- (ii) shall have the opportunity to share the story of their Christian experience; their call to preach; and any insights, challenges or difficulties experienced during the period on trial to date. ...

For the purposes of the second interview the person on trial:

- (i) shall, during the quarter preceding the interview, conduct a full service in the presence of two preachers (one of whom should under normal circumstances be a presbyter) and a church steward who is not a local preacher, who shall together prepare a report for the meeting, written on the form provided by the Connexional Team;
- (ii) shall have the opportunity to speak of his or her growth in knowledge and understanding of the faith, and maturing of Christian experience;
- (iii) must satisfy the meeting that he or she is faithful to the fundamental doctrines of the Christian Faith and to Methodist doctrinal standards;
- (iv) must assure the meeting that he or she will accept and observe the duties of a local preacher ...

If, after this second interview, the meeting is satisfied that the person on trial should be admitted as a local preacher it shall so recommend to the Circuit Meeting which, if it agrees, shall approve the person on trial for admission as a local preacher.

- **567 Accountability and Review.**

Local preachers shall be held accountable to the Local Preachers' Meeting for their ministry, their character, their fidelity to doctrine and their fitness for the work ...

14.2 Worship leaders (5 mins)

The Church's oversight of worship leaders and the training of worship leaders is dealt with in Section 68 of *The Constitutional Practice and Discipline of the Methodist Church (CPD)*. As in the case of preaching and local preachers, the Church takes the conduct of worship by worship leaders, and the calling of worship leaders to their ministry, very seriously. The following are relevant excerpts from the standing orders in Section 68 of the current edition of [CPD](#) regarding worship leaders and the training of worship leaders. (As in the case of local preachers the Conference will no doubt in future approve changes to standing orders to take account of the new training course, and these changes will supplement the excerpts quoted below.)

Local preachers, fall directly under the authority of the circuit whereas the local Church Council has responsibilities with regard to worship leaders and their training. But the Local Preachers' Meeting also has responsibilities in relation to worship leaders as is evident in *CPD*.

- **680 Initial procedures.**

Where the appointment of worship leaders is under consideration, the Church Council shall consult the Local Preachers' Meeting of the Circuit and follow Connexional Team guidelines as to the arrangements to be made by the council in relation to ... consideration of the suitability of would-be candidates ...

Persons proposing the acceptance of others as candidates or offering themselves in that capacity shall ensure that the advice of the Local Preachers' Meeting as to their suitability as candidates is obtained for the Church Council. ...

- **681 Responsibilities of worship leaders.**

... Worship leaders are called of God, to be worthy in character and to assist in leading God's people in worship. This places responsibilities on worship leaders ...

As to worship, it is the responsibility of worship leaders:

- (i) to help lead worship with knowledge, conviction and competence;
- (ii) to help lead worship in accordance with our doctrines ...
- (iii) to be available to help lead worship at times and places agreed with the Superintendent

As to fellowship and training, it is the responsibility of worship leaders:

- (i) to continue to develop in knowledge, conviction and competence;
- (ii) to attend a class, housegroup or similar fellowship group if possible.

As to membership of the Local Church, it is the responsibility of worship leaders regularly to attend public worship in their Local Church, normally a Methodist church or an approved local ecumenical partnership, and to receive the Sacrament of the Lord's Supper.

- **682 Candidates.**

Persons offering themselves, or being proposed, to the Church Council must be and remain members. They shall meet the Church's safeguarding requirements before acceptance as candidates.

Before accepting a person as a candidate the council shall take the advice of the Local Preachers' Meeting as to the applicant's appropriateness for the work.

Accepted candidates shall enter upon a probationary period, during which they shall follow a training programme ... They shall be required to make a firm commitment to training and study. ...

- **683 Appointment.**

Reports on the training and probation of candidates shall be made to the Local Preachers' Meeting which shall inform and advise the relevant Church Councils about candidates' progress using Connexional Team guidelines.

Upon the satisfactory completion of training and probation of a candidate, the Local Preachers' Meeting shall inform the relevant Church Council. The Church Council involved may then appoint the successful candidate as a worship leader within the life of the Local Church for a three year period.

Appointment as a worship leader shall be subject to triennial review by the Local Preachers' Meeting ...

- **684 Accountability.**

... Worship leaders shall be held accountable to the Church Council for their ministry, their character, their fidelity to doctrine and their fitness for the work ...

- **685 Responsibility for an Act of Worship.**

Worship leaders shall share in the leadership of worship in accordance with the arrangements made by the Church Council ... At each service in which a worship leader shares the person appointed on the circuit plan of preaching appointments shall retain overall responsibility for the act of worship, but shall seek to work collaboratively with the worship leader appointed to share in that service by the Church Council.

15 Appendix 4: Facilitation skills

(1 min)

In thinking through what facilitation is we have linked to an existing facilitator training resource *Walking with God's people* [1] which has been produced by the Eastern Region Training Partnership (*Walking with God's People – Training Materials for Group Facilitators*, Copyright © 2014, E RTP, Eastern Region Training Partnership, ctfadmin@hermes.cam.ac.uk; www.ertp.org.uk. Reproduced by permission).

Full information about this resource can be found [here](#).

The [handout](#) that relates to facilitation skills is taken from Session 3: The role of the facilitator.

15.1 What is facilitation? (1 min)

Read the opening paragraph at the top of the [handout](#).

*Reflect on what that means for you in relation to **Worship: Leading & Preaching**.*

15.2 Skills, attributes and qualities of an effective facilitator (1 min)

There are number of skills, attributes and characteristics that come together to make an good/effective facilitator. Some of these are highlighted in the sections headed, 'The effective facilitator' on page one of the handout and 'The good facilitator' on page two.

Take some time to read the bullet points under each of these sections.

- Which of these things come naturally to me?
- Which of these things do I know I need to work at?
- Which of these things do I find very difficult?

Reflect on how you might work on developing those areas that you find very difficult.

15.3 Learning in a class setting or as part of a facilitated group (1 min)

There are a number of differences in the way someone might learn in each of these two situations. These are described at the bottom of page one of the handout.

- What stands out for you in the two different descriptions of learning?
- How will you enable facilitated learning within your group?

15.4 Facilitators are not... (2 mins)

So far the focus has been on some of the ways of being a good/effective facilitator. Part of enabling that to happen is recognising those things that a facilitator is not. Read the bullet points under the heading, 'Facilitators not to be...' on page 2 of the handout.

- What approaches that you recognise in yourself?

Be aware of any of these that you think you might have a tendency to adopt at times.

- What strategies might you need to put in place to ensure you do not fall into that approach(es) as you facilitate the group?

You will have noticed that the term 'accompanyist' is used on the handout. This is a term that has been created in relation to the *Walking with God's people* resource and in essence describes the person who accompanies their fellow travellers on the journey of discipleship. As the quote at the bottom of the handout states:

The Accompanyist wants those with whom they journey to be passionate about knowing Christ, so that they are helped to become really fully human and thus change the world through being themselves.

May you as a facilitator be an accompanist for those with whom you journey as you explore ***Worship: Leading & Preaching*** together.

[If you would like to explore facilitation of small groups further then you might like to consider encouraging a group to work through *Walking with God's people – Training materials for group facilitators* as a whole course. The material can be accessed [here](#).]

16 Appendix 5: Guidance for mentors and tutors

(4 mins)

This guidance is included in the LP/WL course handbook so that students can be aware of the framework within which their mentors and tutors are operating as they work with them.

Links are also provided to the guidance for mentors and tutors which is currently available on the Methodist Church website. Although it needs to be updated as it refers exclusively to mentoring and tutoring local preachers studying on the *Faith & Worship* course, it provides much that is helpful, some of which is quoted in this present guidance. The relevant pages may be accessed at:

[Faith & Worship Course Information](#)

and [Guidelines for Mentors](#).

An overview of the differing responsibilities of mentors and tutors is provided in the table below. The two text boxes on the following pages are adapted from the lists for students in the section of the handbook on tutors and mentors, and expand a little on the roles of mentors and tutors.

The mentor	The tutor
<ul style="list-style-type: none">• prays for the student• provides practical and pastoral support• shares the leading of worship (and preaching) with the student, helping them to find the practical experiences they need for assessment• works with the student to develop their worship leading (and preaching) skills• offers realistic and constructive feedback on the student's leading of worship (and preaching)• helps the student to reflect on experiences of leading worship (and preaching)• works especially closely with the student at first and then gradually allows the student freedom to operate independently while continuing to provide feedback and support• helps the student to find appropriate opportunities to complete the worship leading (and preaching) and observation elements of their portfolio, some of which may need to be experienced away from the local circuit.• engages in ongoing discussion with the student about their developing sense of call.	<ul style="list-style-type: none">• prays for the student• provides practical and pastoral support• meets with the student at regular intervals throughout their whole period of study on the course• oversees the whole process of the student's training• helps the student find appropriate delivery options to suit their personal circumstances and learning style• focuses on the development of the student's theological understanding (rather than leading worship and preaching skills)• is not a deliverer of the student's learning, but ensures they find the most appropriate delivery route in their situations and for their needs• helps the student to ensure there is a good spread of different media in their portfolio• gives interim feedback on assessment tasks and marks the work when it is submitted according to the set assessment criteria• is the primary point of contact with the Local Preachers' Meeting and with the regional ministry development specialist

- | | |
|--|---|
| | <ul style="list-style-type: none">• gives progress reports to the Local Preachers' Meeting• ensures that the student engages properly with the 'Explore' elements of each module (for example, the tutor might facilitate the group, co-opt others to lead, encourage student-led sessions or signpost the student to other routes for group exploration). |
|--|---|

16.1 Mentors' and tutors' shared responsibility: discerning and assisting the work of God (3 mins)

The first point on both sides of the table above is one which mentor and tutor share in common. It differentiates both their roles from those of mentors and tutors in secular contexts – to pray for those in their charge. In assisting aspiring worship leaders and local preachers to discern their calling more fully, and to grow and develop in their ministry and in their own discipleship, mentors and tutors recognise that the primary work is done by God. Their role is to be the specific means through which God does that work in the lives of those for whom they are responsible.

So it is the first duty of both mentors and tutors to pray for those for whom they are responsible and, following on from that, to make space for God to work. To borrow an illustration from Thomas Aquinas, in the same way that a doctor does not heal the patient's body but rather seeks to provide the conditions in which the body can heal itself, so the teacher (or tutor or mentor) does not instil learning into the pupil but provides the conditions in which learning can take place. Aquinas believed that the ability of the body to heal itself, and the ability of the learner to actively build knowledge and understanding, are God-given powers.

Respect for those with whom they are working is fundamental to the work of mentors and tutors. To respect them is to respect the work of God in their lives. As the list of mentor's responsibilities below notes, it is not the function of mentors (or tutors) to attempt to make clones of themselves. On the other hand, this does not mean that the trainee worship leader or local preacher should be treated as a bud which must be left to unfold and blossom all on its own. There is also a responsibility to challenge the learner with new perspectives and to get them to focus on areas in which they would benefit from further development.

A difference in focus: 'apprentice' versus student

The essential difference in the two roles may be summarised by saying that the mentor's relationship with a trainee worship leader or local preacher is like that of an expert practitioner with an apprentice, whilst the tutor's role is focused on the more formally educational aspect of training based on the course of study.

16.2 Mentor: Working with preachers and worship leaders in training (3 mins)

The apprenticeship model involves mentor and student working together on the actual business of conducting worship (and preaching). When training commences the trainee worship leader or local preacher will be delegated minor aspects of services conducted by their mentor. As the trainee develops competence and confidence, the mentor will delegate more of the conduct of worship until the trainee worship leader or local preacher is given responsibility for conducting whole worship services, which will happen at some point after the transition from being “on note” to “on trial” in the case of local preachers.

Mentors and students will meet to plan each worship service, so that constructive criticism and advice can be offered as part of the planning process. Similarly, after services feedback will be provided on how worship has been conducted, and this will continue to be provided once the trainee worship leader or local preacher is ready to conduct worship without planning input from the mentor. In terms of current standing orders, in the case of local preachers the mentor’s role continues for at least the first six months of the ‘on trial’ period.

The following points of advice for mentors, adapted from the guidance on the Methodist website, are worth noting:

- A mentor is appointed by the Local Preachers’ Meeting. The meeting will, therefore, support the mentor in that role. Members of the meeting who have themselves already been mentors will be particularly well-placed to offer support.
- Some circuits have a training sub-group of the Local Preachers’ Meeting to manage and support trainee worship leaders and local preachers and, if so, this group will also offer support.
- The mentor should contact and stay in touch with the trainee’s local tutor. It may also be helpful to speak to the superintendent and the trainee’s own minister.
- Ministry development officers in regional teams of the Discipleship & Ministries Learning Network are also available to offer support and advice.

16.3 Tutor: Working with preachers and worship leaders in training (7 mins)

Tutors have a primarily educational role in supporting trainee worship leaders and local preachers in their formal studies. As part of this they are responsible for reporting regularly on their students' progress to their Local Preachers' Meeting.

The page on local preacher tutors on the Methodist website offers the following guidance which expands on these aspects of the tutor's role.

Tutors:

- foster encouraging and supportive ways of working that enable each student to learn and develop well including
 - exciting the interest of students in what's coming next
 - equipping students with the skills they need in order to engage with the modules
 - helping them reflect, clarify their understanding and prepare for their ministry
- help students by having a good understanding of the content, ethos and theological rationale of the training programme
- assess students' development in knowledge, conviction and competence (using the training course's assessment criteria) in order to offer constructive criticism and support that promote learning and development.

With regard to the assessment function of tutors, it is crucial to recognise that assessment is part of the learning process. Assessment in this course is not simply about giving a mark for a piece of work, and in fact the term 'mark' is not appropriate in a course like this where the focus is not on grading students' work but on working to ensure that they have achieved the desired competence.

At the end of the course the judgement which needs to be made is whether or not the student is able to fulfil the responsibilities of a worship leader or local preacher. Therefore, in the competency-based approach to assessment which this course follows, the essential question is whether the required competencies have been met or not. How this is reflected in assessment feedback to students is explained in the next section.

Formative and summative feedback on assessment tasks and the portfolio as a whole

Tutors have a dual responsibility in assessing their students' work. While students are working to finalise pieces of work for their portfolio they should be given feedback on each item they are working on in order to improve their competence in the relevant aspects of their work. This is formative assessment, which has the educational purpose of assisting students in their learning and development. Feedback will be provided to students by means of the relevant feedback forms, which enable the tutor to give their assessment on each item.

For the purposes of formative assessment in this course, apart from any helpful comments which a tutor may offer, the competence of students on the various portfolio tasks is assessed and reported

back to students according to the criteria, NOT YET MET/ MET / EXCELLENTLY MET. Criteria for assessment are further unpacked in [Appendix 7](#) and in [Assessment Criteria](#).

If a task is assessed as ‘not yet met’ the student will be expected to resubmit the work to their tutor, before submitting their overall portfolio. It is therefore important that these items are marked prior to the portfolio being submitted.

In cases where the required level of competence is not met, the use of the phrase ‘not yet met’ indicates to the student that the process is focused in the first place on learning and growth: the student is in effect being invited to take the opportunity to engage in further learning in order to achieve the desired competence.

The criterion ‘excellently met’ serves a particular formative purpose in that it allows tutors to acknowledge and encourage students who have invested more in their work than is required.

It is important to maintain the distinction between simply helping students to improve their marks on the assessment itself, and helping them to improve their actual knowledge and skills (which are assessed by the pieces of work which they submit). In this latter case it is not just students’ final grades (the summative assessment of those pieces of work) which are improved, but also their ability to achieve the same, or a higher level of performance when they undertake those tasks in their actual ministry.

On the other hand, the purpose of assessment is also to ensure that those students who go on to serve as accredited worship leaders or local preachers are in fact competent to perform those ministries. Those doing the assessment cannot only be concerned for the personal development of students but must also ensure the quality of the Church’s ministries.

At times this will mean that certain students have to be informed that they cannot continue on with a ministry of leading worship or preaching. It is likely that when it appears that a student may not be able to achieve the necessary levels of competence, due indication will already have been given of this possibility as part of the process of tutoring and supporting the student.

The final, summative assessment of students’ portfolios is made in terms of the criteria, NOT MET/ MET.

The category ‘excellently met’ will have served its purpose in the process of providing formative assessment. At the end of the course what needs to be determined is whether the student has the necessary competence to be admitted to the status of accredited worship leaders or local preachers. (It must be reiterated, though, that, in the case *local preachers*, the ultimate decision lies with the Circuit Meeting, on the recommendation of the Local Preachers’ Meeting, and, in the case of *worship leaders*, the ultimate decision lies with the Church Council, and, in both cases, is not solely based on performance on the course.)

16.4 Assessment resources (1 min)

There are various resources that tutors are likely to find helpful as they engage in assessment. Tutors will be introduced to these resources during their training, but we have also gathered them here for easy reference:

- [Guidance for Tutors & Mentors](#)
- [Overall Assessment Criteria](#)
- [Further guidance on theological themes](#)
- [Guidance as to how students could unpack the themes](#)
- [Theological themes standard forms \(these specify the assessment criteria\)](#)
- [Guidance on what makes a good reflection](#)
- [Module Aims](#)

17 Appendix 6: Forms for use when you submit your portfolio

(1 min)

All the forms that you need to fill in during the course can be found in [Standard Forms](#). If you have a recent version of Word the forms can be completed online, or the forms can be printed out.

17.1 Standard forms (2 mins)

These are the forms currently available (links provided to PDF versions; Word versions also available [here](#)):

PLEASE NOTE: In order to save the .pdf forms successfully you must first save the form to your machine. After the form has opened in your browser, right click (or Ctrl + click for Mac users) and then select 'Save As...' *before* making any amendments. This will allow you to save the form to your machine, amend it in Adobe and save as required in the same way as the Word forms

Overall coversheet for your portfolio

- [Overall Coversheet for LP Portfolio \(A\)](#)
- [Overall Coversheet for LP Portfolio \(B\)](#)
- [Overall Coversheet for WL Portfolio](#)

Services that you have led

- [Worship Leading-Preaching Opportunities Cover Sheet](#)
- [Service Planning & Reflection Form](#)
- [Congregation Members Feedback form](#)
- [Service Reviewer\(s\) Feedback Form](#)

Worship skills coversheets

- [Worship & Preaching Skills Cover Sheet - LP Portfolio \(A\)](#)
- [Worship & Preaching Skills Cover Sheet - LP Portfolio \(B\)](#)
- [Worship Skills Cover Sheet - WL Portfolio](#)

Services that you have attended

- [Reflection on Attended Worship](#)

Theological themes

Coversheets for different media -

- [10-20 Minute Presentation](#)
- [All-Age Talk](#)
- [Analysis of, or Reflection on, a Song or Hymn or Poem](#)
- [Analysis of, or Reflection on, an item of Contemporary Culture](#)
- [Article for Church Website or Newsletter or Personal Blog](#)
- [Meditation or Poem or Journal Entry](#)
- [One or More Prayer Station\(s\)](#)
- [Other Medium \(as agreed with Tutor\)](#)
- [Sermon \(or Equivalent\)](#)
- [Short Essay](#)
- [Short Sketch or Drama](#)
- [Small Group Discussion or Bible Study](#)
- [Visual Art, Short Video or Similar](#)

[Theological Understanding Cover Sheet - modules 1-4](#)

17.2 Further guidance on worship skills cover sheets (3 mins)

What are the worship skills coversheets and what will you use them for?

Three different versions of the *Worship Skills Cover Sheet* are provided:

- **Worship Skills Cover Sheet - WL Portfolio** for Worship Leaders
- **Worship Skills Cover Sheet - LP Portfolio (A)** for the first Local Preachers' portfolio
- **Worship Skills Cover Sheet - LP Portfolio (B)** for the second Local Preachers' portfolio

The blank cover sheets are provided for you to

- fill in and print off to include as part of your portfolio
- use as a check list so that you can be satisfied that you have done everything you need to do in the section of your portfolio on worship leading opportunities (and preaching opportunities for Local Preachers) and have included evidence of each item in your portfolio
- indicate that you have fulfilled the required number of worship leading (or preaching) opportunities
- note which kinds of opportunities for leading worship (or preaching) you have made use of, so that you can demonstrate that you have exposed yourself to a variety of experiences in leading worship and not confined yourself (or your congregations) to a limited range of forms of worship

There should be at least one example of evidence given for each of the Worship Skills to consider the form complete - including exegesis for worship leader students.

Here is a sample form which will give you an example of the kinds of things that are expected:

Sample Worship Skills Cover Sheet	Worship leading opportunities:				
Evidence of:	(1) [date / location]	(2) [date / location]	(3) [date / location]	(4) [date / location]	(5) [date / location]

Leading prayers (adoration, confession, thanksgiving, intercession – each to be included somewhere, but not necessarily in one service)		Planned and led prayers of intercession	wrote prayers of adoration, confession and thanksgiving		
Planning a 15-20 min portion of a service (showing a sense of direction and developing a theme)			planned and led the opening 15mins of service		
Use of creativity (e.g. music, drama, art, dance, technology, meditation, reflection, discussion)	used a drama from Seed Resources website	Congregation invited to write prayers on stars and stick them on to large 'night sky'			
Using the gifts of others in leading worship	members of the congregation acted in the drama		Members of the congregation read parts of the prayers of adoration		
Exegesis planning document with related presentation of a Bible passage				Told Matt 5:14-16 using candle and bowl – without oxygen candle went out	
Exegesis planning document with related prayers		Intercessions based on Gen 15:5 – God's promise to Abram			

18 Appendix 7: Further guidance on theological themes

(1 min)

In the Theological Understanding part of the portfolio you need to submit four or six pieces of work depending on which portfolio you are submitting: trainee Worship Leaders will need to submit **four** pieces of work, and trainee Local Preachers will need to submit **six**. There must be at least one, and not more than two, from each module. You are free to choose the media you use to address the question, but each piece of work needs to use a different media option.

18.1 Theological understanding cover sheet (4 mins)

You will need to tick the four or six themes you have chosen. In the column on the right you will need to show which of the media you have used. (The media codes are given below)

Here is an example of a completed table **for modules 1-4:**

Tick	Theme	Media code
	<u>Module 1</u>	
✓	sources and models for doing theology	C
	the contextual nature of theology	
	discerning calling and vocation	
	<u>Module 2</u>	
	the nature of the Bible and its authority	
✓	reading and interpreting the Bible in a theologically informed way	A
	meeting God in the Church's life, worship and doctrine	
	the nature and mission of the Church, focusing especially on Methodism	
✓	the nature and purpose of corporate worship	B
	<u>Module 3</u>	

✓	the variety of devotional practices and disciplines	K
	different theological approaches to the nature of prayer	
	God's presence and activity in the world, and our participation in God's mission	
✓	whole-life discipleship, with particular reference to daily life and work, serving others, and stewardship of creation	M
	different types and styles of corporate prayer, and how this is shaped doctrinally	
	leading and enabling others to pray	
	<u>Module 4</u>	
	responding to loss, failure, anger and lament in theology, Scripture and human experience	
	leading worship for those experiencing trauma, with pastoral awareness and sensitivity	
✓	responding constructively to difference and diversity	F
	an issue about which you have changed your thinking	

Media Codes:

Media option	Code
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Small group discussion or bible study	A
10-20 min presentation	B
Article for church newsletter (500 words)	C
Short essay (1500 words)	D
Analysis of a song or hymn	E
Prayer station(s)	F
Sketch or drama	G
Reflection, meditation or poem	H
Visual art, short video or similar	I
All age talk	J
Sermon (or equivalent)	K
Analysis of item of contemporary culture	L
Other medium as agreed with tutor	M

The blank [Theological Understanding Cover Sheet](#) is provided for you to

- fill in and print off to include as part of your portfolio

- use as a check list so that you can be satisfied that you have done everything you need to do in the section of your portfolio which demonstrates your theological understanding, and have included proper evidence in your portfolio
- indicate that you have addressed the required number of theological themes

NOTE:

- You need to refer to the guide on the various kinds of media which you can make use of in order to explore the different theological themes which you include in your portfolio (see below – ‘Ways of expressing your understanding of theological themes through different media’).
- Don’t be confused by the term ‘media’ – it is not used here to refer to films, TV, radio etc. You will use, for example, an article for a church newsletter or a Bible study or a short essay as a *medium* through which you can explore a theological theme such as the meaning of the death of Jesus.
- You need to select a different medium for each theological theme which you explore.

18.2 Ways of expressing your understanding of theological themes through different media (18 mins)

This guide indicates the kind of evidence which you need to submit to demonstrate your theological understanding. It also provides the assessment criteria which will be used to evaluate your work.

Media	Evidence in portfolio should include:	The work should demonstrate:
<p>10-20 minute presentation</p>	<ul style="list-style-type: none"> • brief description of the context, including an indication of the aim of the presentation [no more than 100 words] • script or transcript of the presentation and / or audio/video recording. This should include an outline with approximate timings [word count may vary] • any notes, handouts or other resources made available to participants. This may include non-text media, eg PowerPoint slides, audio / visual files if used, (or brief description if they cannot be attached), photos of objects [word count may vary] • a brief reflection by the learner [no more than 500 words] • 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • ability to relate to the context, eg the theme is presented in a way that is informative, engaging, and accessible for those present. • a coherent structure and a sense of progression. • appropriate length for the task • evidence of facilitation skills, eg prompts participants to think for themselves and have their understanding stretched • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by participants • ability to reflect critically on own work, making constructive use of feedback
<p>Small group discussion or Bible study</p>	<ul style="list-style-type: none"> • brief description of the context, including some indication of why the approach taken is appropriate for the group [no more than 100 words] • detailed leader's notes that set out a plan for the session with approximate timings. This should include questions to be discussed and description of any activities. [word count may vary] • any notes, handouts or other resources made available to group members. This may 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) <i>N.B. In this case, knowledge and understanding is likely to be shown through the learner's identification of key issues and questions to be explored, and appropriate use of relevant resources, rather than through explicitly setting out their own understanding to the group.</i> • ability to relate to the context, eg the theme is presented in a way that is

	<p>include non-text media, eg audio / visual files if used, (or brief description if they cannot be attached), photos of objects etc. [word count may vary]</p> <ul style="list-style-type: none"> • a brief reflection by the learner [no more than 500 words] 	<p>informative, engaging, and accessible for those present.</p> <ul style="list-style-type: none"> • a coherent structure and a sense of progression. • appropriate length for the task • evidence of facilitation skills, eg open questions that encourage discussion and participation • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by participants • ability to reflect critically on own work, making constructive use of feedback
<p>Article for church website or newsletter, or personal blog</p>	<ul style="list-style-type: none"> • brief description of the context in which the article will appear, and likely readership [no more than 100 words] • full text of the article, plus any accompanying images [around 500 – 1000 words](if the article is available online you may wish to include a URL, but please also include the text in the portfolio in case the link fails) • if appropriate, a brief summary of any feedback or comments received, and any reflections on these by the learner [no more than 300 words] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • ability to relate to the context, eg the theme is presented in a way that is informative, engaging, and accessible for the likely readership • a coherent structure and a sense of progression. • appropriate length for the task • evidence of facilitation skills, eg prompts reader to think for themselves • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by readers • ability to give a reasoned account of their own views
<p>Short essay</p>	<ul style="list-style-type: none"> • full text of the essay, with bibliography [around 1500 words, not including bibliography] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • addressing the chosen question, and an ability to discuss practical application • a coherent structure and a sense of progression. • appropriate length for the task • critical engagement with the writing and thinking of others, and a consistent method of referencing sources

		<ul style="list-style-type: none"> evidence of the learner's own reflection, line of argument and convincing conclusions
<p>Sermon (or equivalent)</p> <p><i>N.B. This option only for Local Preachers</i></p>	<ul style="list-style-type: none"> brief description of the context (including the Bible reading(s) selected), and your hopes or aim for the sermon [no more than 100 words] full script or transcript of sermon (or equivalent), and/or audio/video recording [word count may vary] any supporting resources, eg images, video clips (or brief description) PowerPoint slides [word count may vary] a brief reflection by the learner [no more than 500 words] 	<ul style="list-style-type: none"> knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme), including appropriate use of Bible texts, Christian tradition, reason and personal experience ability to relate to the context, eg sermon is engaging and accessible; appropriate for an act of worship – more than a 'lecture' a coherent structure and a sense of progression. appropriate length for the context evidence of facilitation skills, eg offers challenge; prompts hearers to think for themselves; offers space for a transformative encounter with God a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by participants ability to reflect critically on own work, making constructive use of feedback
<p>All age talk</p>	<ul style="list-style-type: none"> brief description of the context (including any Bible reading(s) used), and your hopes or aim for the talk [no more than 100 words] full script or transcript of talk (or equivalent), and/or audio/video recording [word count may vary] any supporting resources, eg images, video clips (or brief description) PowerPoint slides [word count may vary] A brief reflection by the learner [no more than 500 words] 	<ul style="list-style-type: none"> knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme), including appropriate use of Bible texts (if applicable) ability to relate to the context, eg talk is engaging and accessible for all ages; appropriate for an act of worship a coherent structure and a sense of progression. appropriate length for the context evidence of facilitation skills, eg prompts hearers to think for themselves; offers space for a transformative encounter with God a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the

		<p>range of views that may be held by participants</p> <ul style="list-style-type: none"> • ability to reflect critically on own work, making constructive use of feedback
<p>Analysis of or reflection on a song or hymn or poem</p>	<ul style="list-style-type: none"> • Full text of the song or hymn, or for any that appear in <i>Singing the Faith</i> or <i>Hymns & Psalms</i>, the hymn number and first line is sufficient. An audio file may also be included. • An analysis of, or reflection on, the song or hymn that shows clearly how it enables engagement with the chosen theme. [around 1000 – 1500 words] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • understanding of and ability to interpret the hymn/song, with awareness of the context and intentions of the writer and its subsequent reception and impact • a coherent structure and a sense of progression. • appropriate length for the task • critical engagement with the writing and thinking of others, and a consistent method of referencing sources • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, a range of views • the learner’s own critical reflection about how well the song/hymn may enable exploration of the theme
<p>Analysis of or reflection on an item of contemporary culture, e.g. a film, song, pop video, exhibition, artwork</p>	<ul style="list-style-type: none"> • A summary or depiction of the item on which the reflection is based. This may include song lyrics, photos or images, audio/visual files, and/or a brief account describing the item. [no more than 300 words] • An analysis of, or reflection on, the chosen item that shows clearly how it enables engagement with the chosen theme. [around 1000 – 1500 words] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • understanding of and ability to interpret the item, with awareness of the context and intentions of the artist or creator and its subsequent reception and impact • a coherent structure and a sense of progression. • appropriate length for the task • critical engagement with the writing and thinking of others, and a consistent method of referencing sources • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, a range of views • the learner’s own critical reflection about how well the item may enable exploration of the theme

<p>One or more prayer station(s)</p> <p>(this may be one or two stations which the learner has prepared as part of a larger ‘installation’)</p>	<ul style="list-style-type: none"> • brief description of the context in which the prayer station(s) were (or may be) used, and an indication of how they may help worshippers to engage with the theme in a prayerful way [no more than 300 words] • detailed evidence that shows the content of the prayer stations. This may include: photos and descriptions of the prayer station(s); any directions or instructions about how to engage with the station(s); copies of any images displayed; copies of any text-based resources used as part of the station(s), eg quotations, hymns, Bible references, poems, articles, reflections. [word count may vary] • A brief reflection by the learner [no more than 300 words] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) <i>N.B. In this case, knowledge and understanding is likely to be shown through the learner’s identification of key issues and questions to be explored, and appropriate use of relevant resources, rather than through explicitly setting out their own understanding.</i> • ability to relate to the context, eg addresses theme in a way that is creative, engaging, and accessible for those present; shows awareness of practical considerations • coherent organisation and presentation of resources. • appropriate quantity of material for the task • evidence of facilitation skills, eg station offers space for a transformative encounter with God • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by participants • ability to reflect critically on own work, making constructive use of feedback
<p>Short sketch or drama</p> <p>(created by the learner)</p>	<ul style="list-style-type: none"> • brief description of the context in which the sketch was (or may be) used, and an indication of how it may help worshippers to engage with the theme [no more than 300 words] • a script of the sketch or drama, with description of any actions or directions. A video file and/or photos may be included. [word count may vary] • a brief reflection by the learner [no more than 300 words] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • ability to relate to the context, eg addresses theme in a way that is creative, engaging, and accessible for those present • a coherent structure and a sense of progression. • appropriate length for the context • evidence of facilitation skills, eg offers challenge; prompts hearers to think for themselves • a Methodist perspective on the areas addressed, while showing awareness

		<p>of, and appropriate respect for, the range of views that may be held by participants</p> <ul style="list-style-type: none"> • ability to reflect critically on own work, making constructive use of feedback
<p>Meditation or poem or journal entry?</p> <p>(created by the learner)</p>	<ul style="list-style-type: none"> • brief introduction describing the background, context or purpose of the meditation or poem. [no more than 300 words] • full text of the meditation or poem. An audio/video file may be included. [word count may vary] • a brief reappraisal by the learner, several days after having created the reflection, meditation or poem. 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • ability to relate to the context or purpose, eg addresses theme in a way that is creative and engaging. • a sense of development or direction. • appropriate length for the task • evidence of facilitation skills and pastoral sensitivity (if the item is intended for public use) • the learner's ability to reflect and explore the theme for themselves
<p>Visual art, short video or similar</p> <p>(created by the learner)</p>	<ul style="list-style-type: none"> • brief introduction to the piece, describing the background, context, how it was made, how or where it may be used or displayed. [no more than 100 words] • a copy of the piece in an appropriate format, eg photo(s), video file • some commentary to interpret the piece and show how it connects with and explores the chosen theme [no more than 500 words] 	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and the module-section particularly related to this theme) • ability to relate to the context, eg addresses theme in a way that is creative and engaging • a sense of form, purpose or direction. • appropriate length for the context • evidence of facilitation skills, eg offers challenge; prompts 'audience' to think for themselves; offers space for a transformative encounter with God • a Methodist perspective on the areas addressed, while showing awareness of, and appropriate respect for, the range of views that may be held by participants • ability to reflect critically on own work, making constructive use of feedback
<p>Other medium as agreed with tutor</p>	<p>Evidence in portfolio should be sufficient to introduce the item in context, include (or give an account</p>	<ul style="list-style-type: none"> • knowledge and understanding of the chosen theme (see Guidance on unpacking theological themes and

	of) the item itself, and show the learner's reflections.	the module-section particularly related to this theme) <ul style="list-style-type: none"> • ability to relate to the context and make good use of the chosen medium • a sense of coherent structure, form, purpose or direction. • appropriate length or quantity for the context • ability to reflect critically on own work, making constructive use of feedback
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The portfolio has a deliberately practical focus. Most of the items ask for a brief reflection by the learner, and the opportunities for reflection are far greater if there has been an opportunity to use the item in practice.

Note on word counts:

- 'No more than' indicates that the number given is a maximum that should not be exceeded, and it may be perfectly acceptable to provide significantly fewer words.
- 'Around' indicates that the figure given is a guide, and a good piece of work may be under or over by a reasonable amount (perhaps 10%, depending on the medium)
- 'Word count may vary' means what it says! Learners are encouraged to take account of what is appropriate for the context, while also being reasonably concise.

18.3 How to write a good reflection (2 mins)

If it has been possible to use the item in practice, a good reflection is likely to address questions such as:

- How did you tailor your material for your specific audience/context?
- What worked particularly well, and why?
- What worked less well than you expected? Can you identify any reasons for this?
- Did anything take you by surprise? If so, how did you manage the unexpected situation?
- Did you follow the intended plan, or did you make any changes ‘on the hoof’? Why?
- What feedback did you have from participants? Did it enable them to engage with the theme / worship?
- What have you learned? How have your knowledge and understanding of the theme developed?
- What links did you notice with your previous learning and experience?
- How have your practical skills developed?
- Is there anything you would do differently, in the light of your experience?
- Is there anything from your study of the theme that you would want to treat differently on another occasion?
- What impact did this have on your own journey as a Christian disciple?

If it has not been possible to use the item in practice, a good reflection is likely to consider the strengths and weaknesses of the item. It may identify where risks are being taken, anticipate possible difficulties that may arise, and suggest ways in which these may be planned for. It will also identify how your knowledge and understanding of the theme have developed.

19 Appendix 8: The module aims (8 mins)

Each module is broken down into three sections. The aims of each module are outlined so that you can get a fuller sense of what the modules of this course are about.

Module 1: Encountering God... groundwork

- 1.1 Focus on discernment
- 1.2 Introduction to theology
- 1.3 Introduction to reflective practice

This module aims to:

- introduce the format of the course, options for delivery, and model of assessment, and enable students to begin to develop effective study skills
- explore understandings of calling and vocation, and support students in a process of discernment
- explore the roles of worship leader and local preacher as exercised within the Methodist Church
- explore the communal character of theology, the range of sources used to construct theology and some tools and methods of theological reflection
- acknowledge the contextual nature of theology, and enable students to understand factors which have influenced their own theological approach
- introduce reflective practice as a key skill for life and ministry.

Module 2 - Encountering God... in the life of the Church

- 2.1 Encountering God in the Bible
- 2.2 Encountering God in the Church
- 2.3 Focus on worship

This module aims to:

- offer an introduction to the Bible and its authority
- lay foundations for a theologically informed reading and interpretation of the Bible
- consider the God we meet through the life, worship and doctrine of the Church and how God is represented and expressed in our language, imagery and practice
- explore the nature and mission of the Church, focusing specifically on Methodism
- develop an understanding of worship as an act of the whole people of God, reflecting on the significance of context, and the role of the leader of worship
- develop skills in practical preparation, engagement with Scripture, all-age worship, multi-sensory worship and in the use of technology in worship.

Module 3: Encountering God... in daily life

- 3.1 Encountering God for myself
- 3.2 Encountering God in the world
- 3.3 Focus on prayer

This module aims to:

- develop knowledge and understanding of spirituality and discipleship, introducing a variety of devotional practices and disciplines
- explore different theological approaches to the nature of prayer
- develop understanding and awareness of God's presence and activity in the world, and our participation in God's mission
- explore whole-life discipleship, with particular reference to daily life and work, serving others, and stewardship of creation
- consider different types and styles of corporate prayer, and how this is shaped doctrinally
- develop principles of leading and enabling others to pray.

Module 4: Encountering God... in unexpected places

- 4.1 Encountering God in difficult times
- 4.2 Encountering God through the eyes and ears of others
- 4.3 Focus on reflective practice and continuing development

This module aims to:

- explore response to loss, failure, anger and lament in theology, Scripture and human experience;
- develop pastoral awareness and sensitivity when leading worship for those experiencing trauma;
- consider difference and diversity, such as, in society and local community; within Methodism, within congregations and between denominations; global diversity within Christianity; historical diversity within Christianity; & encounter with other faiths
- introduce a critical reflection tool for responding constructively to difference and diversity
- review and consolidate learning from modules 1-4 and identify interests and priorities for further development
- encourage students to revisit their sense of call, and equip them to engage with processes for commissioning as a worship leader, or continuing in training as a local preacher.

Module 5: Ministry of the Word

- 5.1 The Bible – a bird's eye view
- 5.2 The Bible – close up
- 5.3 Focus on preaching (part 1)

This module aims to:

- explore how the Bible has developed and been interpreted
- introduce major theological themes of the living tradition, such as creation, covenant, exile, restoration, kingdom, salvation and hope
- develop biblical exegetical and hermeneutical skills;
- develop a theologically informed understanding of specific books of the Bible (i.e. the Paul's letters and John's Gospel)
- demonstrate an understanding of the nature and purpose of preaching;
- develop skills in public speaking and in care of the voice.

Module 6: Living faith

- 6.1 A new kind of kingdom
- 6.2 Kingdom ethics
- 6.3 Focus on preaching (part 2)

This module aims to:

- explore the kingdom of God in the teachings of Jesus, developing an understanding of its origins, development, and contemporary significance as a theme in Christian theology
- develop a theologically informed understanding of specific books of the Bible (i.e. Wisdom literature and the Synoptic Gospels (Matthew, Mark and Luke)
- enable theological reflection on ethical issues, developing an understanding of the way both faith and context shape ethical values
- consider the place of ethical reflection and teaching in preaching
- consider a range of different sermon models
- develop skills and understanding for preparing, delivering and evaluating sermons in different contexts.

Module 7: Understanding our story

- 7.1 Salvation history and the life of Christ
- 7.2 Church history and the story of Methodism
- 7.3 Focus on preaching (part 3)

This module aims to:

- consider a range of theological understandings of God's interaction with the created order, including atonement theories and the work of Christ – including Methodist understandings of salvation (prevenient, justifying, sanctifying grace, assurance, perfection)
- develop a theologically informed understanding of specific books of the Bible (i.e. the Torah and Luke-Acts)
- provide an overview of the story of the Church from New Testament times until the present day, focusing on the emergence of Methodism
- explore the identity of Methodism today, and ways in which it may develop for the future

- consider our changing world and how this may affect the task of preaching and make for various forms of innovative worship
- explore different styles of preaching.

Module 8: Voices from the margins

- 8.1 Prophets and prophecy
- 8.2 Theologies and cultures after modernity
- 8.3 Focus on contextuality and continuing development

This module aims to:

- explore the nature of prophecy, introduce some biblical and contemporary prophets, and consider prophecy as a work of the Holy Spirit
- develop a theologically informed understanding of specific books of the Bible (i.e. selected biblical prophetic and apocalyptic writings)
- consider some voices from the margins, particularly those presenting theologies and methods of biblical interpretation that challenge the mainstream
- explore ways in which the church may be called to be a prophetic community
- review and consolidate learning from the whole course, identifying interests and priorities for further development
- enable students to revisit their sense of call, and equip them to engage with processes for admission as a local preacher.

20 Appendix 9 - How to export to Kindle (2 mins)

We have been asked whether you can export from Moodle to Kindle. The answer is that you can, although internal Moodle hyperlinks and graphics will not be available and some boxes may run off the side of the screen.

It's fairly simple:

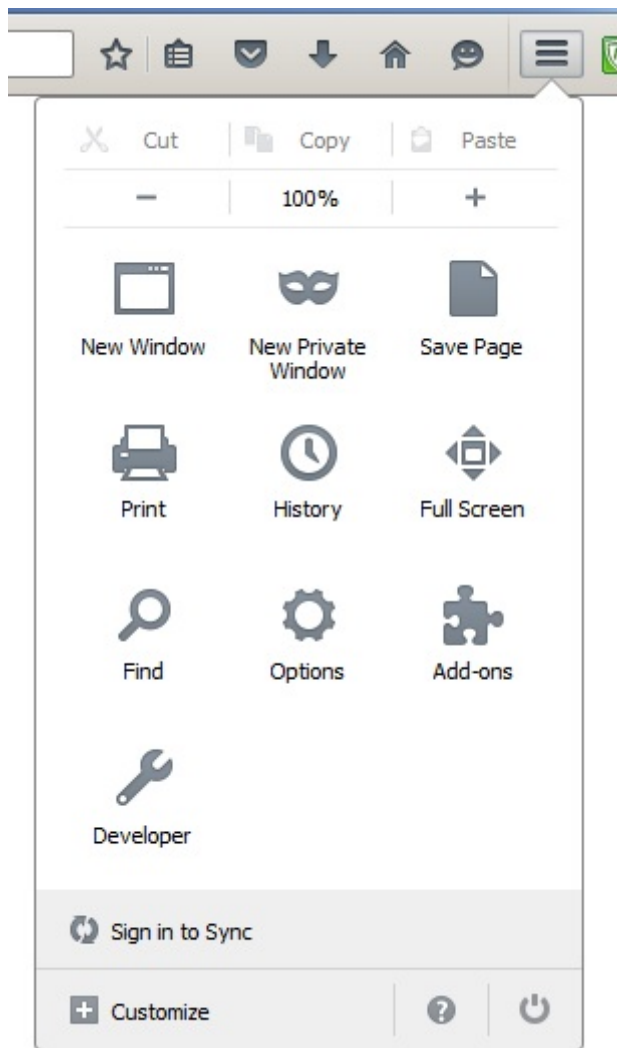
Select 'Print book' from the sidebar in Moodle - this will open up a copy of the whole module-section part (e.g. Worship/ Prepare/ Explore/ Apply & Reflect/ Extend).

Don't then click on the 'Print book' link at the top of that copy.

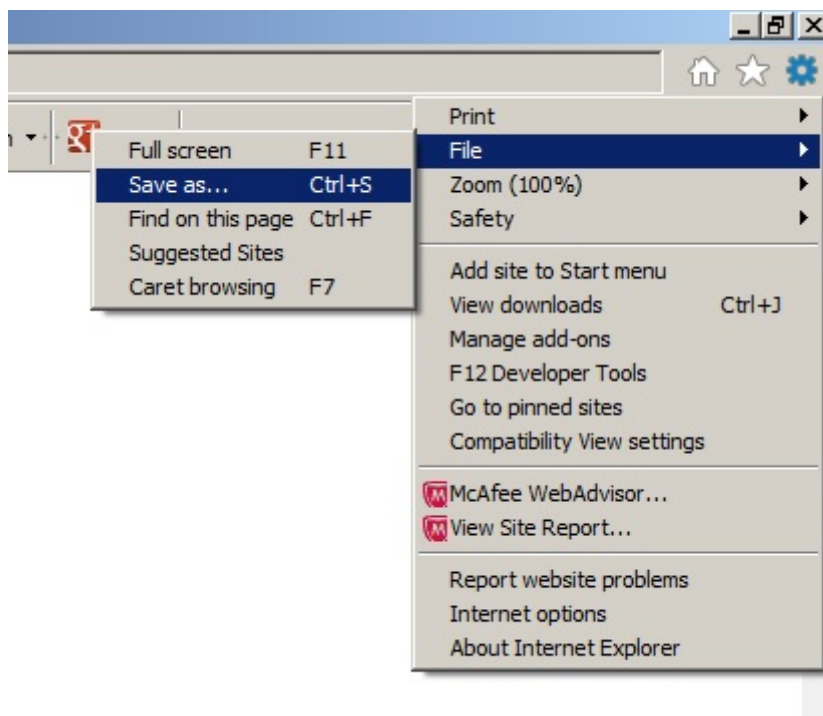
The next step will differ according to your particular internet browser, but basically you need to save the 'page' or 'file' (browsers refer to it differently).

For instance:

Example 1 - find the 'Save Page' drop down menu on your internet browser.toolbar:



or Example 2 - find 'Tools/File/Save as...' on your internet browser toolbar:



Save as – Webpage, complete (*.htm;*.html).

Send the saved file to your freekindle address (specified when you got the device), with the subject 'convert'. It should then appear on your Kindle next time you are connected.

Under the 'fonts' menu in Kindle, adjust the page margin to give a wider margin – this will ensure that most boxes display correctly.

21 Appendix 10: Glossary

Anglican	Anglican (literally ‘English’) refers to those Christians or Churches that are in communion with the world wide communion or ‘family’ of churches of which the Church of England is part. A member of the Church of England would be termed an Anglican.
Arminian	Arminianism refers to the theology of grace expressed by the Dutch theologian Jakob Arminius (1560-1609). Arminian theology insisted that all people can be saved by the grace of God. This doctrine is triumphantly declared in Charles Wesley’s hymn ‘Let earth and heaven agree’ (StF358).
Arminianism	Arminianism refers to the theology of grace expressed by the Dutch theologian Jakob Arminius (1560-1609). Arminian theology insisted that all people can be saved by the grace of God. This doctrine is triumphantly declared in Charles Wesley’s hymn ‘Let earth and heaven agree’ (StF358).
Atonement	Reparation for sin, or the reconciliation of God and humanity through the death of Christ on the cross.
Baptism	One of the two ‘dominical sacraments’ (i.e. instituted by the Lord Jesus). Baptism uses water to mark a personal change and commitment to the Christian faith. In the Methodist Church infant baptism and believer’s baptism are both practised as initiation rites into the Church.
Calling	The term ‘calling’ is used in the Church to refer to each individual’s, as well as the whole Church’s, call from Christ to follow him. It reflects the ‘call’ that Old Testament believers and New Testament followers heard; to speak of calling reminds us of Jesus’ call to the disciples. Every Christian ‘is called’ (or ‘has a vocation’) to their own path of discipleship. For some that is a call to ordained ministry; for most to a form of lay ministry.
Calvaries	Calvary: the place of Jesus’ crucifixion, therefore representing a place of suffering, abandonment, or crisis of faith.
Calvary	Calvary: the place of Jesus’ crucifixion, therefore representing a place of suffering, abandonment, or crisis of faith.

Commentaries	A commentary is a scholarly work designed to elucidate the meaning of a book (or more than one book) of the Bible by drawing attention to the historical situation, the meanings of words, and ways in which the text has been interpreted.
Commentary	A commentary is a scholarly work designed to elucidate the meaning of a book (or more than one book) of the Bible by drawing attention to the historical situation, the meanings of words, and ways in which the text has been interpreted.
Commissioning	A symbolic public act in which a person is entrusted with a particular responsibility on behalf of, or in, the life of the Church – reflecting the commissioning of the disciples (e.g. Luke 10:1-12).
Congregation	The gathered members of a worshipping church are termed the ‘congregation’, they may also be helpfully called the ‘worshipping community’.
Context	Refers to considering or taking into account the ‘context’ or ‘situation’ when thinking theologically.
Creator	In Christian theology God is often referred to as ‘creator’ reflecting our belief that all that exists is because God made it from nothing.
Creed	A creed is a statement of belief. The Apostles’ Creed, (see, page 107 in The Methodist Worship Book), and the Nicene Creed, (page 190 in The Methodist Worship Book) are two statements of belief that have been used since the early Church. The Methodist Church along with many other Churches accepts the fundamental principles of these historic creeds.
Dalit	Dalit is a designation for a group of people traditionally regarded as ‘untouchable’ - the ‘lowest’ position in the traditional Indian caste system. This has often led to exclusion of dalits from many forms of work.
Deacon	A deacon is a minister ordained to a life of service and pastoral care. All Christians have a share in ‘diaconal’ or servant ministry. Members of the Methodist Diaconal Order are set apart to live that calling as their principal occupation.

Devotional	'Devotion' generally refers to a consecration of something or to a depth of love for someone and is used in both senses for a time set apart by a believer to be spent with God.
Discernment	The process of gaining insight or making a judgement is often called 'discerning' or 'discernment'. This may apply to discerning God's call to a form of ministry.
Discipleship	In Christianity discipleship refers to a Christian's following of Jesus Christ and the 'disciplines' or intentions involved in such following.
Discourse	A discussion of a theme or topic.
Doctrine	Doctrine literally means teaching and refers to the way in which the Church makes official statements of its belief. The Methodist Church has a doctrinal statement in clause 4 of its Deed of Union.
Embody	To embody is to give something or some concept physical form. 'Incarnation' is literally an 'embodying' or 'enfleshing'.
Empower	To empower is to give power to something, the opposite being to 'disempower'.
Eschatological	To do with eschatology
Eschatology	Eschatology relates to the signs of the times when history is approaching its climactic end. In the New Testament it also relates to the resurrection of the dead, the final judgement and the introduction of a new world order. The resurrection of Jesus Christ ushers in certain signs of the coming kingdom of God. This includes the pouring out of the Holy Spirit. The final judgement will be brought in by the return of Christ in glory, as the 'Son of Man', who receives authority from God and acts as God's agent in judging humanity and bringing this present age to an end (see Mark 13.26-27 and synoptic parallels). The Book of Revelation is the main eschatological work of the New Testament, written in apocalyptic language and imagery. Christians are understood to be living between the inauguration of the kingdom of God and its consummation. The term "eschatology" comes from the Greek, meaning 'last words' or 'teaching about the last things'.

Exegeting	The process of doing an exegesis on a passage.
Extempore	Without prior preparation or planning – as, for instance, 'extempore prayer' which does not rely on written material, but happens there and then.
Formation	Formation refers to the process by which something (or someone) takes on a particular form. The process of formation for local preachers and worship leaders, for example, involves this course as an element of formation.
Fresh Expressions	A fresh expression is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. More can be found out about fresh expressions here .
Gentiles	Term for non-Jews
Grace	Grace is the term that the Church has given to the love of God reaching out to all that God has made and revealed in its fullness in Jesus Christ. Methodists (as heirs of the Protestant Reformation) stress that grace is unmerited and can never be earned.
Hermeneutic	Method of interpretation
Hymnody	The composition, compilation, or use of sung material of a Christian nature (it may include worship songs or chants). For Methodists in particular 'hymnody' is a way of expressing and affirming our theology.
Jahwehism	The ancient Israelite following of their God, Jahweh; so an early form of Judaism.
Jesus Seminar	A group of scholars, active in the 1980s and 1990s, mainly from a liberal perspective, who attempted to identify the 'authentic' sayings of Jesus, based on a series of criteria. The criteria were applied by each member, and then a vote was taken.

Johannine Epistles	The letters commonly attributed to John: 1, 2 & 3 John.
Liturgy	The word 'liturgy' literally translates as 'the work of the people'; in the Methodist Church we understand liturgy to be the shape and form we give to worship. The Methodist Worship Book contains a collection of written liturgies which can be used in worship.
Metaphor	A metaphor is a word or phrase suggesting resemblance with something else, although it is not literally applicable - eg, 'A safe stronghold our God is still, a trusty shield and weapon' (StF 623).
Ministry	The activity of service in which the Church as a whole, and individuals both lay and ordained, are engaged.
Pericope	A section of Biblical text, such as a single saying, story or miracle.
Praxis	Praxis is a Greek word which means 'doing'. It's used in Christian tradition to describe action, arising from reflection, which aims to end injustice and bring liberation.
Presbyter	A presbyter is someone ordained to a ministry of word, sacrament and pastoral responsibility in the Methodist Church. Presbyters share in ministry with all God's people and take a principal and directing part in the life of a church. The term (along with the adjective 'presbyteral') comes from a Greek word meaning 'elder'.
Proclamation	Proclamation is to proclaim something, to proclaim is to announce clearly and/or officially. In Christianity the role of proclamation runs throughout scripture and the life of the Church. Examples of proclamation in Scripture include John the Baptist proclaiming the one who is to come, Gabriel proclaiming the birth of Jesus.
Providence	God's provision and care for, and involvement in, the life of the world
Redeemer	This is a term which is used to describe God, particularly the person of Jesus Christ. Redeemer relates to God's action in redeeming, or recovering of humanity. See also REDEMPTION.

Redemption	Redemption refers to God's saving or 'redeeming' of humankind. To redeem is to buy (or to buy back) something.
Ritual	Usually used for the formal performance of a 'rite' – a solemn ceremony or action in the Church.
Salvation	The act of being saved. In Christian theology salvation for humankind comes through Christ who may be termed 'Saviour' and whose life may be thought of as 'salvific'.
Sustainer	(Literally 'the one who holds up') 'Sustainer' is a term sometimes used for the Holy Spirit who enables the Church to continue the ministry of Christ.
Theology	The word 'theology' comes from two Greek words 'theos' = God and 'logos' = word. Theology is any human attempt to speak of God. Everyone who seeks to follow Jesus is involved in theology, and worship leaders and local preachers play a vital part in helping people express their faith in worship and relate their faith to life. Theology can take specific forms with particular emphases such as 'pastoral theology' or 'liberation theology'.
Transcendence	To transcend is to go beyond normal limits. In Christianity God's transcendence indicates that God is greater than and wholly other than all that God has made.
Transliterated	To transliterate is to convert text from one alphabet to another.
Trinity	A term used by the Church from the late second century to describe the mystery of the one God who is revealed to us as being eternally three persons: Father, Son, and Holy Spirit.
Vocation	The terms 'vocation' and 'calling' have basically the same meaning – see entry for 'calling'.
Womanist	Feminist theology, done specifically by women of colour, primarily African-American women.
Yahwehism	

The ancient Israelite following of their God, Yahweh; so an early form of Judaism.