

# Centre for Christian Studies

# Student Kit

## Pastoral Care Year 2014-2015

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TIP: You see the date at the top right corner of the page? It tells you when this kit was last updated. The updates might be small (fixed a typo) or big (changed an assignment). It's a good idea to check if the draft you have downloaded is current.

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## Forms

Available on the CCS website under “Forms” - <http://ccsonline.ca/resources/student-resources/>. You can download them individually (often in either a PDF or RTF format) as you need them, or download them all in one package (if you’re that kind of person).

- Field Placement Proposal form
- Field Placement Covenant and Acknowledgement of Harassment form
- Field Placement Learning Log – Part A
- Field Placement Learning Log – Part B
- Interview with Program Staff form
- Learning Partnership Preference form

- Review of Learnings – Self Assessment form
- Review of Learnings – Feedback form
- Post Review of Learnings Assignment sample chart
- Learning Partnership Report form

**Resources** for **Diaconal Mentoring sessions** and **Field Placement Local Committees** are also available on the website.

# Welcome to CCS

Whether this is your first theme year or your third, welcome; we are glad to have you as part of our learning community. This kit will provide you with a lot of information you'll need as a Theme Year student at the Centre for Christian Studies. The Student Kit is your friend. (It will not, however, help you move a couch or pick you up at the airport.)

Some things to keep in mind:

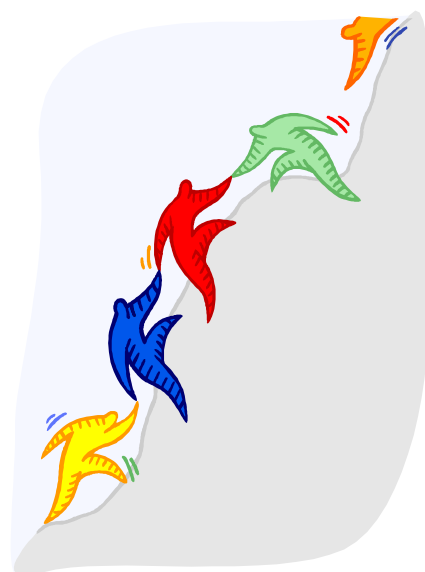
**You are responsible for your own learning.** You set your goals, you name your challenges.

**Learning takes place in community.** Nobody learns in a vacuum. (Unless they are a small bug or dust bunny, in which case the learning is: "Don't get so close to that vacuum!!") In community, we support each other, challenge each other, and learn from each other. *Community* means both the community of learners at CCS and your home community where you work and live.

**Learning is a process of integration.** At CCS we use an *Action-Reflection* model to help you connect your experience with theory, and your theory with experience. Learning should engage your whole person: intellect, emotion, spirit, body.

**We are all learners and we are all teachers.** Students share in leadership and Program Staff participate in learning activities.

**Education can be liberating and transformative.** We are all on a journey toward justice, striving to be transparent and fair in our power-sharing. We can be self-aware and self-critical as we explore the ways we are oppressors and the ways we experience oppression. We are open to God's grace and God's challenge.



**Reflect. Act.**  
**Be transformed.**

# Dates & Deadlines

All assignments are located in the "Assignments" section of the Student Kit unless otherwise indicated

Forms can be found on the Student Resources section of the CCS website – <http://ccsonline.ca/resources/student-resources/>

\* Assignments and forms should be submitted online via the "[CCS Moodle](#)." Requests for assignment clarification or deadline extension should go to the designated marker.

Date	Assignment or Event	Marker/Contact*
May 30 ( <i>for Theme and Reflection year students</i> ) June 30 ( <i>for LDM students</i> )	Theme Year Learning Plan due (see Intro section)	Primary staff
<b>September</b>	<b>Field Orientation session</b>	
<b>September 15</b>	<b>First Term tuition due</b>	<b>CCS office</b>
September 30	Field Placement Learning Log #1 due	Primary staff
<b>October 15 – 30, 2014</b>	<b>Fall Learning Circle</b>	
First day of Learning Circle	Field Placement Covenant due Harassment Policy Acknowledgement Form due	Primary staff
"	Learning Goals for the Learning Circle due	Primary staff
"	Case Study #1 for Learning Circle due	Primary staff
2nd Week of Learning Circle	Preparation for Program Staff Interview form due	Primary staff
"	Learning Goals for the Student-Led Sessions due	Primary staff
2nd Thursday of Learning Circle	Learning Partner Preference Form due	Ted
Last day of Learning Circle	Review of Learnings	Primary Staff
1 week after Learning Circle	Post-Review of Learnings Assignment due	Primary staff
November 15	Verbatim Report #1 due	Primary staff
November 30	Field Placement Learning Log #2 due	Primary staff
December 5	Fall Research Assignment due	External marker

December 20	Theme Assignment #1: History of Pastoral Care due	External marker
January 15	Spiral Reflection due	Primary staff
January 30	Field Placement Learning Log #3 due	Primary staff
February 1	Mid-Year Field Placement Review Report due	Primary staff
by February 1	Phone contact with Primary Staff Person	Primary staff
<b>February 15</b>	<b>Second Term tuition due</b>	<b>CCS office</b>
February 15	Theme Assignment #2: Themes and Theory in Pastoral Care Annotated Bibliography due	External marker
March 1	Community Project: Community Networking due	External marker
March 15	Verbatim Report #2 due	Primary staff
March 30	Field Placement Learning Log #4 due	Primary staff
<b>April 8 – 23, 2015</b>	<b>Spring Learning Circle</b>	
First day of Learning Circle	Case Study #2 for learning circle due	Primary staff
“	Learning Partner Report due	Primary staff
1st week of Learning Circle	Sermon for preaching to colleagues	Primary staff
<b>April 18 &amp; 19, 2015</b>	<b>CCS Celebration Weekend (Banquet, Graduation, Worship Service)</b>	
2nd Week of Learning Circle	Preparation for Program Staff Interview form due	Primary staff
“	Learning Goals for the Student-Led Sessions	Primary staff
Last day of Learning Circle	Review of Learnings	Primary Staff
2 weeks after Learning Circle	Post-Review of Learnings Assignment due	Primary staff
By May 15	Year-End Field Placement Assessment due	Primary staff
June 1	Spring Research Assignment due	External marker
<b>June 1</b>	<b>Deadline for Registration for upcoming year</b>	<b>Scott</b>
June 1 <i>(for those entering theme year in the fall)</i>	Theme Year Learning Plan and Field Placement Proposal due <i>(see Intro and Field section)</i>	Primary staff

June 15	Integrative Assignment due	Primary staff
August 1 <i>(for those entering the Integrating Year)</i>	Integrating Year Learning Plan due <i>(see Intro section)</i>	Ann
August 15 <i>(for those entering the Reflection Year)</i>	Learning Goals <i>(found in Reflection Year Expectations document -available March)</i>	Primary staff

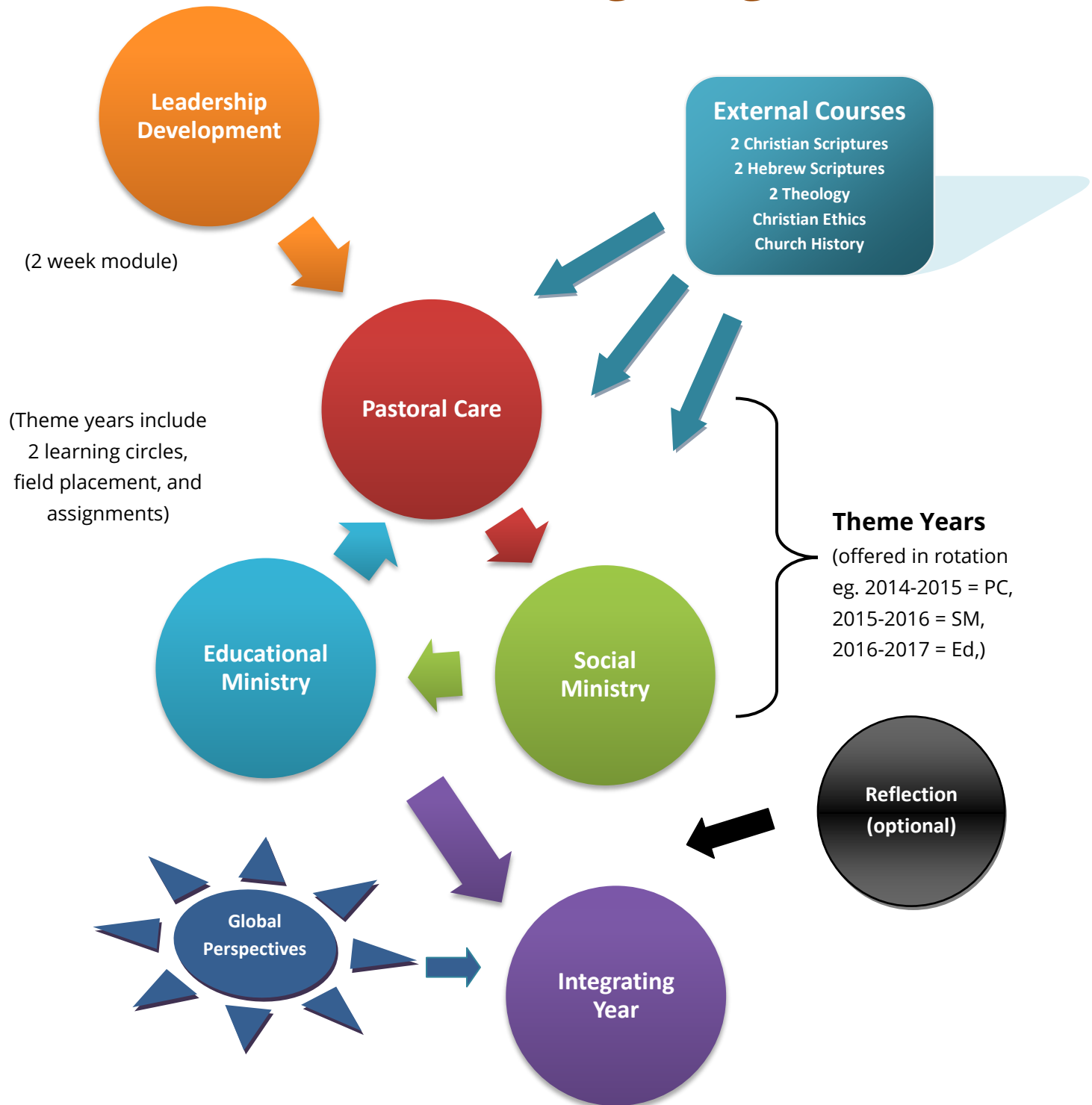
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**TIP: Print out this calendar and  
pin it to your bulletin board. Check  
things off as you complete them.**

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# CCS Diaconal Training Program



For more information, see the Theme Year Curriculum outline document on <http://ccsonline.ca/resources/student-resources/>

# Learning Plans and Learning Goals

The CCS Educational Stance states...

Learning is a process and discipline that encompasses the whole person.

Learners need to be intentional, take responsibility for engagement, reflection, self-direction, and goal setting.

Students who choose to study at CCS will soon become familiar with distinctive tools for learning that reflect these educational values:

1. **Setting Learning Goals** – a way to articulate how you want to grow and what you want to discover about yourself.
2. **Learning in Community** – coming together as equal co-learners, yet unequal in background, cultural formation, religious tradition and practice.
3. **Integration** – of learning and experience. The Spiral Reflection is a key tool for integration.

## Learning Plan

CCS students are required to develop a Learning Plan at the beginning of each theme year. The Learning Plan is intended to identify four or five Learning Goals that can be applied in your:

- Field Placement
- Learning Circles
- External Courses
- Assignments
- Personal Exploration.

Your Learning Plan should be sent to your CCS primary staff person for comment and consultation

- **By May 15** for students who have completed a Theme Year or Reflection Year.
- **By August 1** for students entering the program from a Leadership Development Module.

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**Your learning plan is due prior to the beginning of the Theme Year, and provides focus for your year. You may end up revising it during the year in light of new learnings.**

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Your Learning Plan then becomes a tool for sharing with others and getting the most out of your field placement, assignments, and Learning Circles. It creates the foundation for your Theme Year, yet it is a living document to be adapted or expanded as new things come to light. The “Post Review of Learnings” Assignment (see “Assignments” section) is a way of integrating feedback and learning

moments you experienced during the Learning Circle into your Learning Plan, making changes or additions as needed.

## OVERVIEW FOR SETTING LEARNING GOALS

1. Self-Assessment – Take stock of your strengths and weaknesses and identify areas to work on.
2. Reality Check – Consult with others and review Learning Guidelines.
3. Articulate Goals – Strive to state your goals clearly and concisely, with a focus on where you are and where you want to be.
4. Options for Achieving your Goals – Brainstorm creative ways to help you reach your goals.
5. Make a plan – for achieving your goals that is concrete, specific, and do-able.
6. Monitor and Evaluate – Ask, “What will I notice in myself, what will others notice in me as I progress toward my goal? How will I be accountable?”

### STAGE 1: SELF ASSESSMENT

#### Step 1 – Long Range Goals

- What vision do you have for yourself in ministry?
- Where would you like to be in five years? For example:
  - in congregational ministry with a focus on education and shared worship with laypeople
  - educating church members about social justice
  - working in a presbytery, conference, or diocesan office.

#### Step 2 – Current Gifts and Skills

- What gifts, qualities, skills and knowledge are you aware of having right now? For example:
  - good communication and educational skills
  - passionate about others’ exploration of spirituality
  - experience in social justice projects and networks.

#### Step 3 – Areas for Development

- What gifts, qualities, skills, knowledge do you need to develop at this stage in your learning? For example:
  - deeper understanding of youth ministry
  - familiarity with different models for developing lay ministry teams
  - confidence in how to engage middle class church members with social justice issues.

#### Step 4 – Blocks

- What fears and difficulties might block you from achieving your goals? For example:
  - fear that youth will not relate to someone older
  - lack of experience with pastoral visiting
  - resistance in a middle class congregation to prophetic witness.

## STAGE 2: REALITY CHECK

### Step 1 – Check with others

- Ask people you trust about their impressions:
  - what do you do well?
  - what gifts and skills for ministry do they see in you?
  - where do they think you need to grow?

### Step 2 – Review Learning Expectations and Guidelines

- Refer to these documents on the CCS website:
  - Theme Year Curriculum
  - Learning Guidelines
  - Statements on Faith, Theology, Education, Justice.



## STAGE 3: WRITING LEARNING GOALS

Learning goals are a way of articulating how you want to grow or what you want to discover about yourself or a given subject matter or area of competency beyond where you are now. There is a difference between learning goals and performance goals. Learning happens when something has shifted within yourself – you have more knowledge, or a new skill, or deeper understanding. Performance, by comparison, happens when you have produced something or done something.

The following guidelines will help you write four or five learning goals for your year in the CCS program. Your goals should identify what areas of growth you want to work on; they should not be a list of tasks.

### Starting point – Assembling data

- With reference to your self-assessment, to feedback from others, and to CCS documents, what picture is emerging of your
  - areas of strong interest?
  - gaps in knowledge, skills, or experience?
  - things that feel scary or challenging?

### Structure of a Learning Goal

- Use the infinitive – e.g. to integrate, to acquire a skill, to gain knowledge
- End with naming what you want to learn or accomplish.

- Examples:
  - to integrate my passion for justice into my preaching in an appropriate and accessible way;
  - to grow in my ability to listen to people experiencing grief and loss;
  - to increase my knowledge of theology and my skill in theological reflection.

### Verb choice

- Choose verbs that describe observable behaviour rather than internal experiences that others can't see. You may want to deepen, increase, enhance, grow in your ability to
  - describe, identify, name, define, give examples (knowledge)
  - distinguish, differentiate, compare, contrast (analysis)
  - compose, design, formulate, construct, organize (synthesis)
  - demonstrate, perform, use, point out, practice (skill)
  - show consideration, appreciate, respect, express point of view (attitude)

### Clarity and focus

- A clear statement is one that expresses a single learning goal. Avoid making compound goal statements.
  - Instead of...
 

*"To practice confidentiality while engaging in pastoral ministry in order to communicate clear professional boundaries."*

try...

*"To practice confidentiality while engaging in pastoral ministry."*

*"To communicate clear professional boundaries in pastoral relationships."*
- Aim for a goal that is achievable and observable.
  - Instead of...
 

*"To create harmonious relationships with all members of my congregation."*

try...

*"To listen and speak respectfully to people whose opinions and values are different from mine."*
- Strive for a goal statement that is clear and intelligible to others – in your Field Placement or Learning Circle.
  - Clear = *"To give concrete examples of different approaches to social justice such as outreach, advocacy, and empowerment."*
  - Less clear = *"To learn about different ways of doing social justice."*

## STAGE 4: CREATIVE OPTIONS

Once you have identified your goals, use your imagination about specific ways you can address them. You have already done the work on the what. Now think specifically about the who, how, when and where.

### 1. Who – are the people you will work with to achieve your goal?

- Learning Facilitator
- Diaconal/vocational mentor
- Local Committee
- CCS staff
- Learning partner
- Student colleagues
- Members of your congregation, parish, community agency
- Members of Presbytery, Diocese, etc.

**2. How – what kind of activities or events will help to create learning opportunities?**

- One-to-one connections
- Research and reading
- Interviews and surveys
- Study groups
- Capacity building
- Workshops or training sessions
- Designated journaling
- Retreats, worship, spiritual disciplines.

**3. When – and how often are the best times to focus on a specific activity or goal?**

- Daily, weekly, monthly
- Seasonally
- In a limited time period or one time only?

**4. Where – are places you might focus your learning for the year?**

- Field Placement
- Learning Circle
- Assignments
- External Course work
- Personal or spiritual development.

## STAGE 5: ORGANIZING A PLAN

You are now ready to pull these elements together into a plan for the year. This final stage will involve choosing priorities, focusing on details, and consulting with others. Check with your Learning Facilitator and Local Committee about what is do-able in your Field Placement. Review your Schedule of Assignments to see which ones might be a match for your learning goals.

1. As part of your Learning Plan, include a summary of the work and thought that went into Stages 1 to 4.
2. For each Learning Goal, identify the contexts where you will work on it, giving specific consideration to your Field Placement and Learning Circles.
3. Add the details of the how and when for each context.
4. Read and review Stage 6, Monitoring and Evaluation, and enter information on how you will monitor and evaluate progress.



Some people might find a chart helpful, others might prefer point form or a mind map.

### Example A – Point form:

***Goal 1. To integrate my passion for justice into my preaching in an appropriate and accessible way.***

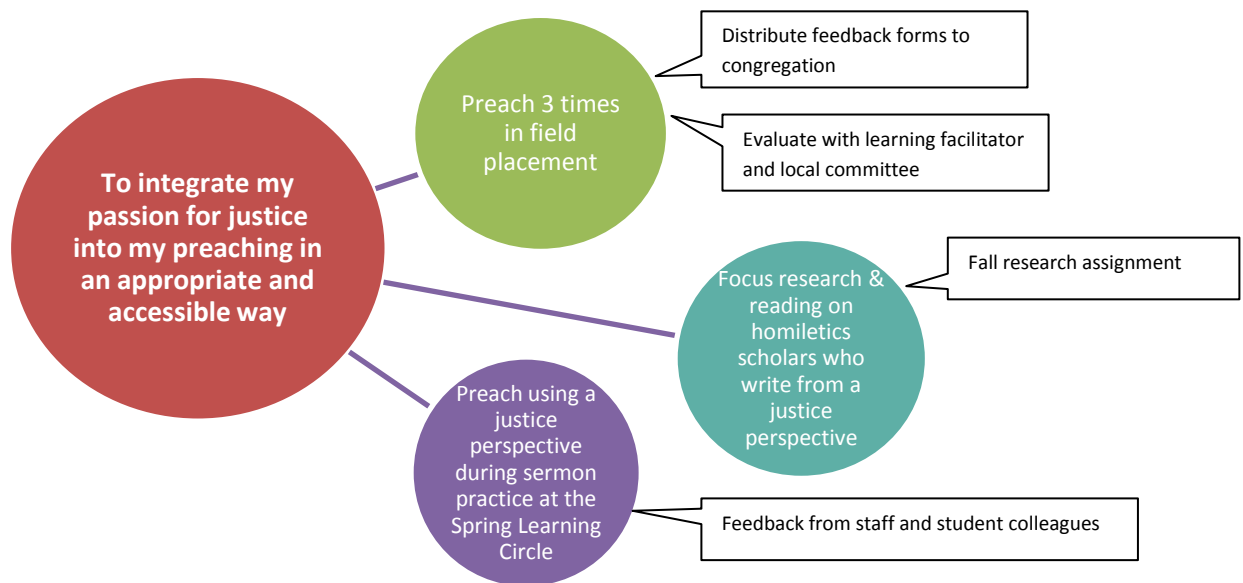
- In my Field Placement: preach three times, in Advent, Epiphany, and Lent. Use feedback forms with learning facilitator and local committee.
- In my Assignments: focus research and reading on homiletics scholars who write from a justice perspective. Fall Research Assignment, due November 30. Work with Primary staff persona and learning partner.
- In the Learning Circle: during required sermon practice at the Spring Learning Circle, preach using a justice perspective. Seek feedback from staff and student colleagues.

### Example B – Learning Plan Chart:

Learning Goal	Specific Tasks or Activities to help you work on your goal	Monitoring/
---------------	--	-------------

	Where	Who	How	When	Evaluation
1. To integrate my passion for justice into my preaching in an appropriate and accessible way.	Assignment	Primary staff person Learning partner	Focus research & reading on homiletics scholars who write from a justice perspective	Fall Research Assignment due November 30	<i>See Stage 6 below.</i>
	Field Placement	Learning facilitator Local Cttee	Preach in field placement and distribute feedback forms	In Advent, Epiphany, and Lent	
	Learning Circle	Staff Student colleagues	Focus practice sermon on a justice perspective	March Learning Circle requirement	

### Example C – Mind Map:





**STAGE 6: MONITORING/EVALUATION**

How will you hold yourself accountable for making progress toward your learning goal? How will others hold you accountable?

At CCS you are expected to develop the habit of reporting on your progress and soliciting feedback from others as you prepare for ministry. CCS places a high value on evaluation as a normative practice that is open, shows commitment to your own and others' growth, is nurturing and supportive, yet shows willingness to risk and challenge, "speaking the truth in love."

When preparing this part of your Learning Plan, you will want to identify:

- Who will be giving you feedback?
- What kind of feedback will you invite?
- What indicators of progress will you look for?
- How will you receive or collect feedback?
- Where and when will you seek feedback?

Several formal evaluative processes are incorporated into the CCS program throughout the year:

- Learning Circles – Fall and Spring
  - student led session
  - Review of Learnings
  - Post Review of Learnings
- Response to Assignments:
  - from Staff
  - from Learning Partner
- Field Placement
  - Orientation ( feedback on Learning Plan)
  - Mid Term Review
  - Final Review
- Report to Presbytery or sponsoring Diocese.

Other possibilities for seeking feedback include:

- Learning Facilitation sessions
- Mentoring sessions
- Local Committee sessions
- Check in with primary instructor
- Learning Circle small groups – e.g. case study.

# Learning Guidelines

## Introduction

The Centre for Christian Studies uses the “Learning Guidelines” as a means of determining whether a student demonstrates increasing competence in each of the areas identified as essential for functioning effectively in ministries of education, pastoral care, and social justice. These guidelines are used by student colleagues and Program Staff in the Review of Learnings/Assessment process at the end of the Leadership Development Module, during each of the Learning Circles in the theme years, and in the Integrating Year. They are also used by Program Staff in the final year-end review for the Theme Years and Integrating Year. We believe that an acceptable degree of competence is essential in each category of the guidelines in order for a student to progress from one year to the next and to complete the program. Students will normally be assessed on their individual competence for ministry based on a combination of institutional expectations as stated in these guidelines, their own learning goals, and demonstrated cumulative progress from year to year. We believe that every person always has more to learn.

The Centre for Christian Studies has a particular responsibility to certify to The United Church of Canada that, upon graduating from CCS, a student has met the testamur/educational requirements for commissioning as a Diaconal Minister as prescribed in *The Manual of The United Church of Canada*. These Guidelines are the primary resource used for making that determination.

**Guidelines** (amended and approved by CCS Central Council, May 2013, reordered in 2014)

## 1. Formation

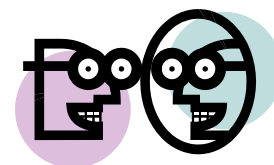
### 1.1 Spirituality

- Understands and tends one’s own spirituality.
- Lives out of a sense of gratitude and hope.
- Respects a variety of spiritual understandings and practices.
- Encourages others in their spiritual journeys.
- Articulates one’s own understanding of prayer and how that is related in ministry.
- Accepts different understandings of prayer.

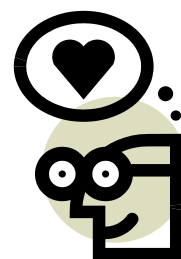


### 1.2 Self Awareness/Self Understanding

- Has a realistic sense one’s strengths and weaknesses.
- Is gracious toward oneself and practices self-care.
- Stretches and challenges oneself appropriately.



- Understands and accepts of one's own sexuality.
- Acknowledges the diversity of one's gifts in ministry.
- Is able to be self-directed in one's work.
- Discerns when to be serious and when to be playful.



### 1.3 Self in Relation to Others

- Holds others with respect and positive regard.
- Recognizes, and appropriately monitors, one's own privilege, power, and vulnerability,
- Develops and sustains respectful relationships in a variety of ministry contexts.
- Works effectively in a variety of team configurations.
- Is aware of differences of race, class, age, sexual orientation, gender, culture, language, abilities and religion and understands the implications for ministry.
- Demonstrates interpersonal skills for ministry.
- Understands, and is committed to, appropriate boundaries in ministry.
- Exercises good judgment and understands how one's words and actions affect others.

### 1.4 Diaconal Identity

- Understands and values the history of diaconal ministry - biblically and within Church tradition.
- Is familiar with diaconal networks - denominationally, regionally, and internationally.
- Understands and is committed to diaconal perspectives on education, pastoral care, and social justice.
- Identifies and articulates one's own role and identity in diaconal ministry.



### 1.5 Integrated Understanding of Ministry

- Is grounded and centred in one's own value and worth, perspective and world view, faith and vision.
- Acknowledges one's own gifts and skills for ministry.
- Understands one's vocation as related to the whole church.
- Demonstrates an understanding of the importance of accountability in ministry.
- Integrates one's knowledge, understanding, attitudes, skills, and self-awareness in ministry.
- Demonstrates the ability to integrate theologically and theoretically; prophetic, pastoral, educational, spiritual, administrative and liturgical elements of the practice of ministry.

- Understands oneself as minister and can relate to others within that role.
- Understands the significance of global perspectives for ministry and for the life and work of the church.
- Understands how life transitions affect self and others and is able to implement personal strategies to cope effectively with transition and change, including developing support networks.

## 2. Christian Heritage

### 2.1 Theology

- Explores and articulates one's theology.
- Demonstrates understanding of Christian doctrines.
- Discerns how doctrine is integrated into one's faith.
- Respects a variety of theological perspectives.
- Facilitates others in reflecting on their own theological beliefs.
- Sustains a theology of hope and vision in a variety of situations.



### 2.2 Faith and Church Tradition

- Understands the history and diversity of the Christian tradition, both denominationally and ecumenically.
- Can identify one's own theological, spiritual, and cultural roots in Christian tradition.
- Understands how theology informs one's faith and relates to one's worldview.
- Demonstrates skills in biblical interpretation and theological reflection.
- Demonstrates theological beliefs which confront hierarchy, sexism, heterosexism, ageism, classism, racism, ableism, militarism, religious and cultural discrimination, and anthropocentrism<sup>1</sup>.
- Demonstrates a theology and spirituality of respect for creation.
- Values a variety of theologies of the church and understands the strengths and limitations of each.
- Understands the polity and the ethos of one's own denomination.
- Functions effectively within church structures.
- Is familiar with the basic structures of both the Anglican Church of Canada and The United Church of Canada.



<sup>1</sup> a perspective/assumption that human beings are more important than the rest of Creation

## 3. Context and Culture

### 3.1 Diversity

- Appreciates a variety of cultural, social, political and religious perspectives.
- Has knowledge of and understands denominations and faith traditions other than one's own.
- Willing to enhance ecumenical and interfaith relations.
- Acknowledges and respects cultures other than one's own.
- Demonstrates a readiness for nurturing intercultural connections.
- Understands the historical place of aboriginal peoples in Canadian society and the impact of colonialism, racism and residential schools, and demonstrates a willingness to respectfully engage these concerns.



### 3.2 Social Ministry

- Understands the historical and contemporary mission of the church in the context of justice.
- Understands social analysis, is able to use different models of social analysis, and can facilitate others in doing social analysis.
- Understands structures and their impact on people's lives.
- Functions in a variety of institutional structures.
- Understands how socialization and ideological perspectives influence worldviews, theology, and perceptions of injustice/justice.
- Has an analysis of, and can make connections amongst sexism, heterosexism, racism, ageism, ableism, classism, militarism, and environmental degradation,
- Understands globalization, its impact, and the implications for ministry.
- Understands the similarities and differences between social service and social change.
- Understands the complexities of, and is committed to, solidarity.
- Demonstrates skills in developing strategies for transformation using community and church networks.
- Understands advocacy and is able to advocate for self and others, individually and systemically.
- Understands spirituality as an integral element of social ministry and spiritual health as a source of hope.

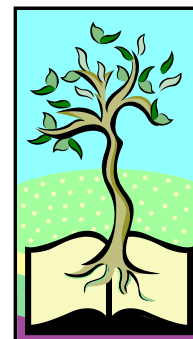


- Encourages others to offer their gifts and skills in social ministry.
- Is committed to social ministry as an essential part of the ministry of the faith community.

## 4. Ministry Leadership

### 4.1 Learning

- Understands learning as a life-long process and commitment.
- Approaches learning as an educator/co-learner.
- Knows and understands one's own preferred learning style.
- Understands a variety of learning styles and their implications for ministry.
- Values self-directed learning and is able to learn as a self-directed learner.
- Sets and articulates intentional goals for learning.
- Demonstrates skills in, and appreciates the value of, effective research.
- Integrates theory and experience for effective ministry.
- Assesses and evaluates one's growth and performance.
- Seeks and utilizes support for learning.
- Learns from positive and critical feedback.



### 4.2 Group Process

- Understands self as leader/facilitator.
- Demonstrates awareness of how one's needs and behaviour affect group dynamics.
- Analyzes context, process, and dynamics in order to help groups function more effectively.
- Utilizes a variety of leadership styles.
- Envisions, initiates, designs, plans, implements, and evaluates in a variety of group contexts.
- Nurtures spiritual health in group life in a variety of ways.
- Facilitates the participation and leadership of others.



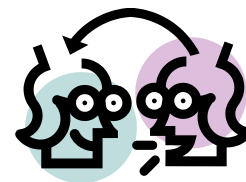
### 4.3 Leadership

- Demonstrates ability to provide leadership that is visionary, prophetic, spiritually grounded and compassionate.
- Discerns what kind of leadership is necessary in various contexts, to take appropriate initiative, and to encourage and support others in taking leadership.

- Understands transition in the context of ministry and is able to offer effective leadership.

#### 4.4 Communication

- Demonstrates ability to listen attentively and with comprehension.
- Gives and receives feedback appropriately.
- Deals with conflict effectively and engages others appropriately in conflict situations.
- Speaks with confidence in small and large groups.
- Communicates clearly orally and in written form.
- Understands the importance of context in communication.
- Demonstrates an ability to use oral and written communication that is appropriate.



#### 4.5 Organizational and Administrative Skills

- Understands and values administration as an aspect of ministry.
- Plans, organizes, sets priorities and manages time effectively.
- Demonstrates a consistent ability to meet deadlines.
- Demonstrates administrative skills such as budgeting, organizing meetings, and supervision.

#### 4.6 Pastoral Care

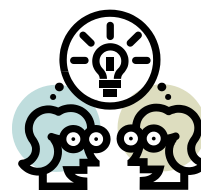
- Has an awareness and acceptance of one's roles and responsibilities in pastoral care.
- Is a non-anxious, compassionate presence.
- Understands the theory and theology of pastoral care.
- Offers effective and appropriate pastoral care in a variety of situations.
- Works effectively in pastoral situations that may be stressful and uncomfortable.
- Demonstrates analysis and understanding of diversity and its implications for pastoral care.
- Demonstrates understanding of, and commitment to, responsible pastoral ethics.
- Understands how pastoral care can be offered and experienced through worship and advocacy.
- Understands the differences and connections amongst pastoral care, pastoral counselling, and spiritual direction.



- Understands one's own expertise/limitations in pastoral counselling, when to refer, and how to set up a network of qualified people for referrals.
- Understands how dynamics of power and vulnerability affect pastoral care.
- Understands an appropriate attention to one's own and others' spiritual needs as essential in pastoral care.
- Encourages others to offer their gifts and skills in pastoral care.
- Is committed to pastoral care as an essential part of the ministry of the faith community.

#### 4.7 Education in the Faith Community

- Understands educational theory and has educational skills grounded in theology and ministry.
- Determines and applies educational theories appropriate to various situations.
- Plans learning experiences relevant to life issues and the global context.
- Finds, creates, adapts resources and curriculum.
- Nurtures the faith of others and facilitates their learning.
- Enables others to deal with differences within a faith community.
- Encourages others to offer their gifts and skills in educational ministry.
- Is committed to educational ministry as an essential part of the ministry of the faith community.



#### 4.8 Liturgical Ministry

- Provides liturgical leadership, being aware of one's own gifts, strengths/weaknesses, and preferred leadership styles.
- Understands the connections in liturgy with education, pastoral care, and social ministry.
- Demonstrates understanding and appropriate sensitivity of diversity and its implications for liturgical ministry.
- Demonstrates an appreciation for ritual in relation to life experiences.
- Designs and leads liturgy that is responsive to a diversity of spiritual needs and expressions.
- Supports others in identifying their liturgical and ritual needs.
- Develops, finds, and adapts liturgies and rituals to meet different needs.
- Prepares sermons that are appropriate to a variety of contexts.
- Supports and empowers others to create and lead in liturgy.
- Demonstrates an understanding of the theology of sacraments and is





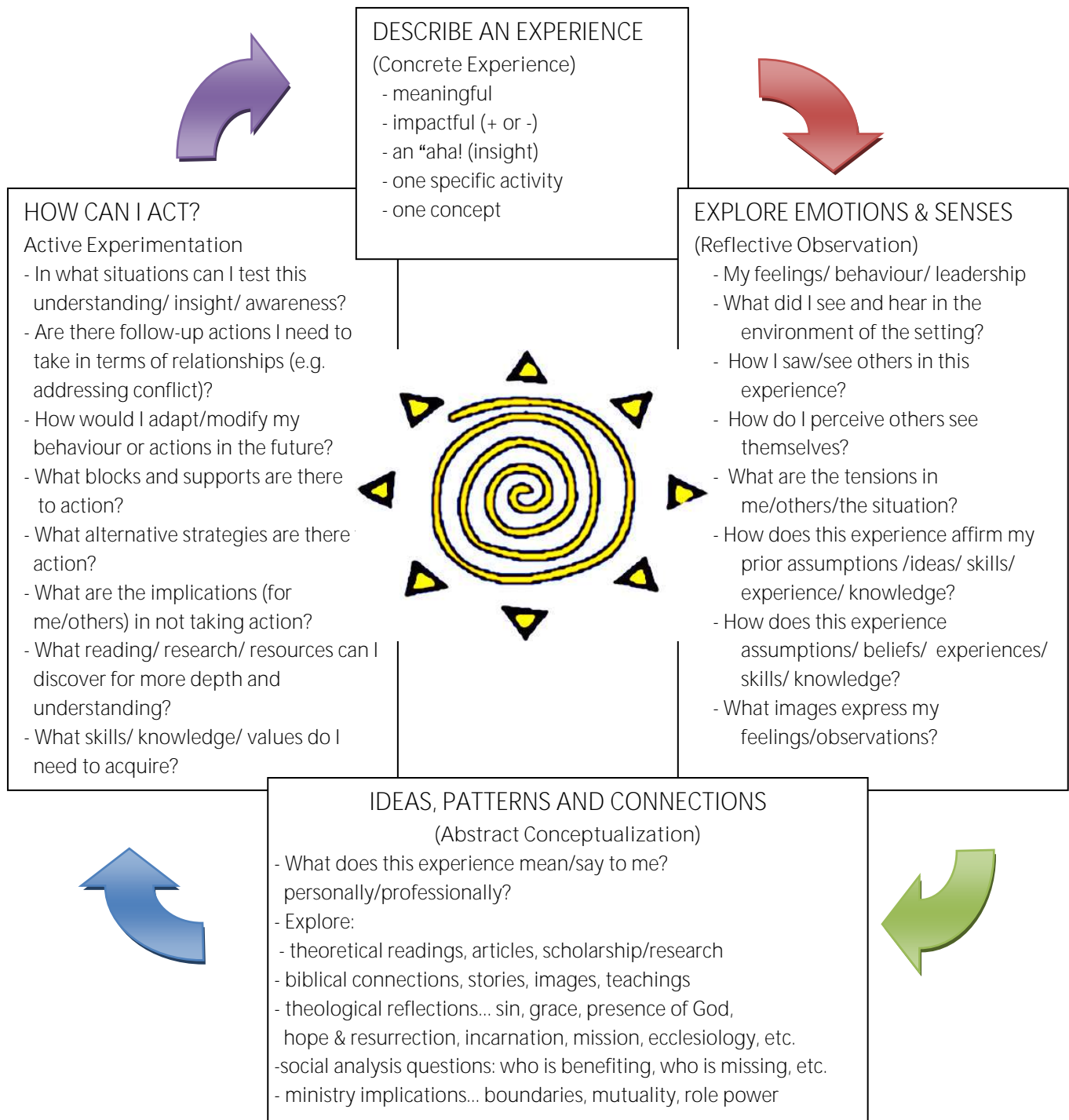
able to offer leadership in the sacramental ministry of the church.

## 4.9 Learning in Community

- Interacts effectively with others to form and sustain an intentional learning community
- demonstrates commitment over time to one's own and others' learning in community
- accepts and appreciates one's own and others' discomfort and vulnerability as part of learning in community
- shows awareness of and takes responsibility for how one's emotions impact on group process
- creates and contributes to an environment conducive to risk-taking and openness to learning in community
- develops and shares meaningful goals for learning in community
- demonstrates skills of analysis, critical thinking, and conceptual awareness while leading in team and learning in community
- is receptive, through reading and study, to voices beyond the immediate learning community
- facilitates learning with others (listens actively, encourages and supports emerging ideas, probes beneath the surface, seeks more information, clears up confusion, shares solutions, includes others, makes links, holds silence when appropriate)
- integrates discoveries and insights arising from an action-reflection model of learning
- respects the unique strengths, gifts, styles and learning edges of others when leading in team
- respects and attends to the lived experiences of marginalization in oneself and others
- makes connections in community between one's own and others' spiritual practice and faith experience

# Spiral Model of Theological Reflection

## Action/Reflection Learning Model in Theological Education



adapted from the work of David Kolb and Roger Fry, 1975

# How to Give and Receive Feedback

## What is Feedback?

As responsible members of groups, people intend to behave in ways that help the group to move toward accomplishing its task, while at the same time maintaining its membership, that is, keeping any member from being lost overboard. Actually, even one's best-intended behaviour may hinder rather than help and sometimes it is even destructive.

As a group develops, some of the members find themselves wanting to get the reactions of other members of the group to their behaviour during the sessions. Others, to a greater or lesser degree, have fears about this.

When people tell how another's behaviour is affecting them, what they are communicating is feedback. The technical term comes originally from the field of automation. (For example, the thermostat gives feedback to a furnace on how well the furnace is heating the thermostat.) It's a term that applies equally well to what goes on in groups.

## Categories of Feedback

Feedback may emerge in a number of ways.

*Conscious*: nodding assent; or *unconscious*: falling asleep

*Spontaneous*: "Thanks a lot"; or *solicited*: "Yes, it did help"

*Verbal*: "no"; or *nonverbal*: leaving the room

*Formal*: evaluation form; or *informal*: hand-clapping

## Effects

Feedback can have the following helpful effects:

**Reinforces** - Feedback may confirm behaviour by encouraging its repetition. "You really helped then when you clarified that."

**Corrects** - Feedback may help bring behaviour in line with intention. "It would have helped me more if you had stood up to talk."

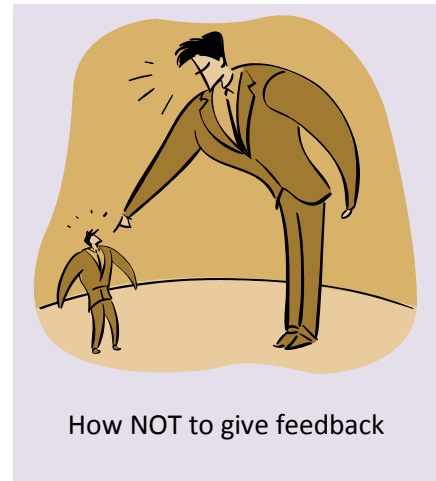
**Identifies** - Feedback may help identify persons and their relationship. "Joe, I thought we were enemies, but we're not, are we?"

Let's face it, as a student at CCS you're going to be giving and receiving feedback. A lot. You might as well get good at it.

Source: *Don't Panic: The Essential Youth Ministry*, Diocese of Niagara, pages 52 & 53

## Feedback is best when...

- **it is descriptive**, rather than judgmental. By describing one's own reaction, it leaves the individual free to use it or not to use it as she/he sees fit. By avoiding judgmental evaluative language, it reduces the need for the individual to react defensively.
- **it is specific**, rather than general. To be told "you did a great job" is too general to be useful. Say, for example, "The way you organized the agenda really helped us to make decisions."
- **it is appropriate**, by taking into account the needs of both the receiver and giver of feedback. Feedback can be destructive when it serves only the needs of the one who gives the feedback and fails to consider the needs of the person on the receiving end. It needs to be tailored to the situation, to be considerate of the circumstances of the receiver, and to be given in a supportive way.
- **it is usable**, rather than out-of-reach. Feedback needs to be directed toward behaviour which the receiver can do something about. Frustration is only increased when a person is reminded of some short-coming over which s/he has no control.
- **it is well-timed**. In general, feedback is most effective when it is given at the earliest, appropriate opportunity after the action or behaviour has been observed. Timing also includes a sensitivity to the person's readiness to hear it and to surrounding circumstances. For difficult feedback, ensuring that there is support available may be important.
- **it is clear and honest**. Feedback is not helpful when it is given so carefully and cautiously that the point is lost. Giving it straight out is the best policy. That way, the receiver does not need to second-guess what is being said and why it is being said. One way of checking to ensure that the communication has been clear is to ask the receiver to rephrase it to see if the feedback received corresponds to what the sender had in mind.
- **it is requested**, rather than imposed. Feedback is most useful when the receiver formulates a specific question or solicits a response. Of course, through the very act of placing oneself in a learning situation the receiver indicates that feedback is both essential and welcome.
- **it represents a commitment to growth**. Feedback is best when it is offered out of a commitment to the **person**. The intention of feedback is to help the other learn and grow. This means that the giver of feedback needs to be prepared to relate on an ongoing basis and offer further comments to indicate improvement over time.



Source: adapted from: Andover Newton Theological School Field Education Program

## How to Give Feedback

A frequent error in giving feedback is to be too general. Helpful positive feedback needs to be clear and concise.

1) Introduce the Conversation

e.g. "I would like to give you some positive feedback about the children's time you led in last week's service. Is now a good time for that?"

2) Describe the Behaviour and Context

"I noticed that you had the children's attention throughout. Your voice was inviting and animated without being patronizing or overly dramatic. Your sincerity and affection for the children were evident in the way you offered them eye contact and took their questions seriously. And you were able to be firm but kind when you asked the young boy not to bang his feet because it made it hard to hear and it was distracting."

3) Share Impact of the Behaviour

"I can relax when you offer leadership for the children's time. I know that you are confident and can handle the spontaneity of the children without being flustered or overwhelmed. I am deeply grateful that you treat them respectfully and listen to them. I think that is a great model for all of us who take our turn doing the children's time."

## Supportive Climates

All of us need positive feedback. In the best case scenarios, the field placement setting will establish supportive climates. A supportive climate is characterized by:

- 1) Feedback is descriptive not evaluative or judgemental. Events are described in objective terms.
- 2) Feedback is not an issue of control or imposing of one's own view but focuses on the problematic behaviour not on the person.
- 3) Feedback tends to be spontaneously expressed in a straight forward, honest fashion. People are open about their viewpoints and opinions and don't have hidden agendas or secretive motives.
- 4) Feedback is respectfully offered with empathetic attention to the other person's feelings, problems and value system. The other person's worth is affirmed.
- 5) Feedback is not a matter of "pulling rank" and is not offered in a competitive atmosphere which sets up comparisons in ability and status.
- 6) Feedback is tentative in nature. It is not overly certain of its correctness or its point of view.



## Preparation for Giving Feedback

Before giving feedback, especially when it is critical or difficult, it is crucial to do some reflection in preparation.

- 1) Determine the best time and place
- 2) Identify the readiness of the person to receive feedback
  - was the feedback requested explicitly or implicitly?
  - was the feedback not requested?
- 3) Reflect on your motivation
  - am I interested in the other person's well-being? growth? future?
  - am I angry? seeking revenge? wanting my own way?
- 4) Reflect on the power dynamic of the situation
  - in what ways is the other person vulnerable?
  - in what ways do they have power over me?
- 5) Prepare yourself to match the tone, style and language of the other person
  - develop strategies so that the other person can hear and understand your feedback
- 6) Identify how you will introduce the conversation
  - "I want to give you feedback about ..."
  - "What I have noticed is..."
  - "I would like to share my observations about last week's worship..."
- 7) Describe the behaviour without judgement
- 8) Practise
  - if necessary, write out what you will say face to face
  - rehearse by yourself or with a trusted colleague

## How to Receive Feedback

There are helpful and less than helpful ways to respond to feedback.

The steps described below provide some appropriate guidelines for receiving feedback with maturity and grace.

## A Suggested Process

### 1) Check Out the Comments

- repeat back the feedback and your understanding of the problematic behaviour

### 2) Ask Clarifying Questions

- make sure that you have understood to the satisfaction of the one who offered the feedback

### 3) Do Self Talk

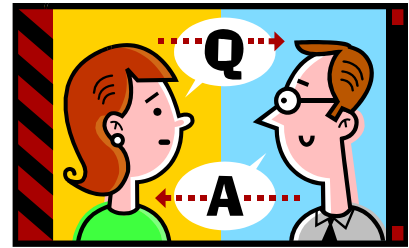
- tell yourself that you can handle criticism
- wonder about the situation and practise being curious
- prompt yourself to listen and not interrupt

### 4) Thank the Person

- demonstrate appreciation for the commitment to relationship and learning
- remind yourself that this is likely a stressful situation for the other person too; it may have taken considerable courage to offer feedback

### 5) Identify Next Steps (if any)

- promise to think about the feedback
- be clear about what is being requested of you
- brainstorm alternative approaches or behaviours
- consider making appropriate changes



## Do not...

- over-explain.
  - clarify in a sentence or two but learn to stop
- use this as an opportunity to give your own feedback.
  - it may become escalating retaliation
- become silent or shut down.
  - which may be perceived as petulance or resistance
- blame others.
  - accept your responsibility
- make excuses.
  - it only appears defensive and as if you are not taking the feedback seriously



# Confidentiality:

## Some Guidelines for Students

1. As in all areas of ministry, the people you meet and work with in your field placement and in learning circles are to be shown care and respect.
2. Each of us has our own story; our stories are ours to tell. Just as we would not want someone else to share our “story” casually, we need to trust and empower people with whom we work to tell their own stories.
3. If you are describing someone’s life situation for an assignment, such as a case study or spiral reflection, take care to change any information that would identify the person *unless* you have that person’s permission to include it.
4. When you are sharing with friends or family the new things you are learning in your field placement, take care to speak of people and their context respectfully, and not to share the particulars of their lives in a way that violates the trust and confidence they have shown you.
5. Discuss with all ministry/staff personnel and volunteers who have designated responsibilities in your placement setting what the norms are for sharing information about persons whom the ministry/agency/congregation/parish serves.
6. Become familiar with what the law requires in terms of reporting suspected abuse/neglect.

## Harassment

The Centre for Christian Studies is committed to providing a harassment-free environment. Complaints of harassment will be taken seriously and dealt with fairly, with a view to preventing further harassment.

The Centre for Christian Studies will not tolerate any behaviour which constitutes harassment perpetrated by any member of the Centre community against any other member of the Centre community and such behaviour may result in disciplinary action.

Any attempt to penalize a Complainant for initiating a complaint or any form of retaliation is prohibited and may be treated as a separate incident which calls for investigation by the Advisory Committee.

**Note:** Copies of the entire Harassment Policy are posted on the CCS web site (<http://ccsonline.ca/about-ccs/policies/>) and are available on request.



## I. THEOLOGICAL STATEMENT

The Centre for Christian Studies seeks to be a community of learning characterized by relationships of mutual respect, free from exploitation, harassment, discrimination and abuse. We believe that such relationships are a reflection of God's intention for human community. We affirm the right of all persons to dignity and freedom from fear of violation.

Exploitation, harassment, discrimination and abuse distort relationships and lead to objectification, alienation and distrust between individuals and within communities, regardless of the intention of the actions. These actions are sinful and perpetuate injustice. The church is called to denounce injustice and to uphold a vision of faithful living and right relationships.

These are some excerpts from the CCS Harassment Policy (which can be found on the website). It applies to all aspects of your CCS work (field, learning circles, etc.). You, your learning facilitator, and your mentor will need to sign a form acknowledging that you've seen this policy.

## II. DEFINITIONS

### II. i Sexual Harassment

Sexual harassment is defined as any attempt to coerce an unwilling person into a sexual relationship, or to subject a person to unwanted sexual attention, or to punish a refusal to comply, or to reward compliance. Sexual harassment must be understood as an exploitation of a power relationship, rather than as an exclusively sexual issue. Both men and women can be harassed by anyone regardless of gender identity.

Sexual harassment may be physical and/or psychological in nature. One incident or a series of incidents (even where a single incident would not necessarily be considered to be harassment) may constitute sexual harassment. It may involve individuals or groups.

It may take the form of excluding an individual or a group from rights and privileges to which they are otherwise entitled.

Sexual harassment is prohibited by federal and provincial/territorial law.

For the purposes of this policy, sexual harassment is deemed to include, but is not restricted to:

- (1) unwanted sexual attention by a person who knows or ought reasonably to know that such attention is unwanted;
- (2) an expressed or implied promise of reward for complying with a request of a sexual nature;

- (3) actual reprisal or an expressed or implied threat of reprisal for refusal to comply with a request of a sexual nature;
- (4) an actual denial of opportunity or an expressed or implied threat of denial of opportunity for refusal to comply with such a request; or
- (5) behaviour of a sexual nature or gender-based abusive and unwelcome conduct or comment which has the purpose or effect of creating an intimidating, hostile or offensive environment.

Examples of sexual harassment include, but are not limited to:

- a) sexist remarks, jokes, innuendos or taunting about a person's body, appearance, characteristics or clothes;*
- b) displaying of pornographic or other sexually offensive or derogatory material;*
- c) persistent and unwelcome invitations or requests for "dates";*
- d) leering or other sexually suggestive gestures;*
- e) inappropriate questions or sharing of information about a person's sexuality or sexual orientation or gender identity;*
- f) inappropriate touching;*
- g) sexual assault.*

## **II. ii Personal Harassment**

Personal Harassment, which is deemed to include but is not restricted to:

- (1) one or a series of objectionable and unwelcome comments or actions directed toward a specific person or group of persons which serve no legitimate work or learning related purpose and have the effect of creating an intimidating, humiliating, hostile or offensive environment;
- (2) physical or verbal abuse, discrimination, threats or intimidation that is humiliating or demeaning.

Examples of personal harassment may include, but are not limited to:

- a) repeated and continuous incidents of yelling, screaming or name-calling;*
- b) repeated and continuous threats to terminate employment or contracts unrelated to performance;*
- c) repeated and continuous threats to withdraw funding, scholarships or advancement opportunities unrelated to performance;*
- d) patronizing comments addressed to a person which have the effect of undermining a person's role in the workplace or learning environment;*

- e) *repeated incidents of interruption of work or of presence in work space that prevents work from being done in a satisfactory manner.*

## **II. iii Human Rights Harassment**

Human Rights Discrimination or Harassment, which means, except where good faith and reasonable cause exists, or where it is based upon good faith and reasonable requirements or qualifications, the differential treatment, whether intended or not, of an individual or group of individuals based on:

- (1) an individual's actual or presumed membership in or association with some class or group of persons, rather than on the basis of personal merit;
- (2) any of the following categories: ancestry, race, colour, nationality or national origin, ethnic background, religion or religious belief, age, gender, gender-determined characteristics, gender identity, sexual orientation, marital or family status, source of income, political belief, political association or activity, physical or mental disability or related characteristics or circumstances.

The failure to make reasonable accommodations for the special needs of an individual or group, if such failure is based upon any of the characteristics referred to in section II. iii (2) above may also constitute discrimination or harassment.

Examples of harassment and discrimination include, but are not limited to:

- a) *derogatory written or oral comments and gestures such as name-calling, slurs, graffiti, pictures, remarks, or jokes based on any characteristic referred to in II. iii (2) above;*
  - b) *evaluations of performance based on any characteristic referred to in II. iii (2) above;*
  - c) *applying stereotypes or generalizations based on any characteristic referred to in II. iii (2) above;*
  - d) *refusal to work with or share work or learning facilities based on any characteristic referred to in II. iii (2) above.*
  - e) *inappropriate questions or sharing of information about a person's sexuality or sexual orientation or gender identity;*
  - f) *behaviour stating or implying actual or perceived abilities or inabilities based on any characteristic referred to II. iii (2) above.*
- (3) Notwithstanding any other provision of this policy, it is not discrimination or a contravention of this policy to:
- a) make reasonable accommodation for the special needs of an individual or group, if those special needs are based upon any characteristic referred to in II. iii (2) above;
  - b) plan, advertise, adopt or implement an affirmative action program or other special program that has as its object the amelioration of conditions of disadvantaged

individuals or groups, including those who are disadvantaged because of any characteristic referred to in II. iii (2) above.

### **CCS Harassment Advisory Committee**

If you are experiencing any form of harassment please contact a member of the Harassment Advisory Committee who will provide confidential support. If for some reason the members of the Harassment Committee are unavailable, CCS staff can provide contact information for a suitable person to hear concerns.



Marilyn Boyd, Winnipeg, MB

[m.boyd@uwinnipeg.ca](mailto:m.boyd@uwinnipeg.ca)

Home: 204-453-6032

Marilyn is the Executive Director of the Aurora Family Therapy Centre at the University of Winnipeg, and has been a guest resource person at CCS on issues of counselling.

Dorothy Naylor, Ottawa, ON

[done07@sympatico.ca](mailto:done07@sympatico.ca)

Home: 613-596-2819

Dorothy Naylor is a retired diaconal minister living in Ottawa. She is active in the CCS community as was made a Companion of the Centre in 2009.

Carey Wagner, Petrolia ON

[cgwagne@sympatico.ca](mailto:cgwagne@sympatico.ca)

Home: 519-882-2191

Commissioned to diaconal ministry in 2012, Carey is in congregational ministry in London Conference. Previously, Carey worked in the Petro-Chemical industry for 38 years. One of his CCS research papers looked at "Harassment in the Workplace" and how effectively the policies were in creating a safe work environment.

### **Acknowledgement of CCS Harassment Policy and Procedures Form**

The acknowledgement signature page of this policy is included as part of the Field Placement Covenant. Please ensure that the appropriate documentation is signed and returned to the Program Administrator.

# Computer Requirements

The CCS program requires access to a computer and online services. Computer requirements for CCS Students include

- ability to submit assignments electronically - in Word or Rich Text Format (RTF)
- frequent access to email, with the ability to send and receive attachments
- internet browser access to the “CCS Moodle” – to download readings, to submit assignment, and to receive feedback from program staff
- capacity to open PDF documents (eg. Adobe Reader, Apple Preview, etc.)
- ability to print documents sent electronically

Some students use digital readers or computer tablets for course readings and other documents. This is up to the individual student. If you are thinking of purchasing a reader, you'll want to make sure it can deal with PDF documents easily, as that is the format most of the readings come in.



During learning circles at Woodsworth House, there is a library computer and access to a printer for students. Students are encouraged to have a USB memory stick for transferring data from one device to another. Woodsworth House has a wireless network. (It gets a bit fussy when there are lots of users on it.) Meeting rooms are also outfitted with SMART boards.

If you have any issues computer issues, you can contact Scott ( [sdouglas@ccsonline.ca](mailto:sdouglas@ccsonline.ca) ). He doesn't promise to be able to help, but he can be sympathetic.

## What the Moodle?!?

Moodle is an open-source software platform for education. The name Moodle has two meanings. First, it's an acronym for **Modular Object Oriented Developmental Learning Environment**. Moodle is also Australian slang that means “to toss around an idea in your head for a while to look at different aspects of it.”

The CCS Moodle is where you'll find your course readings. It's where you'll submit your assignments. It's where you can find announcements and take part in conversation among students. During a learning circle you might also find session agendas and handout materials in the Moodle.

In the past CCS has used a combination of dropbox and email for assignments and reading distribution, and Yahoo groups (listserv) for announcements and discussion. The CCS Moodle combines those functions into one platform.

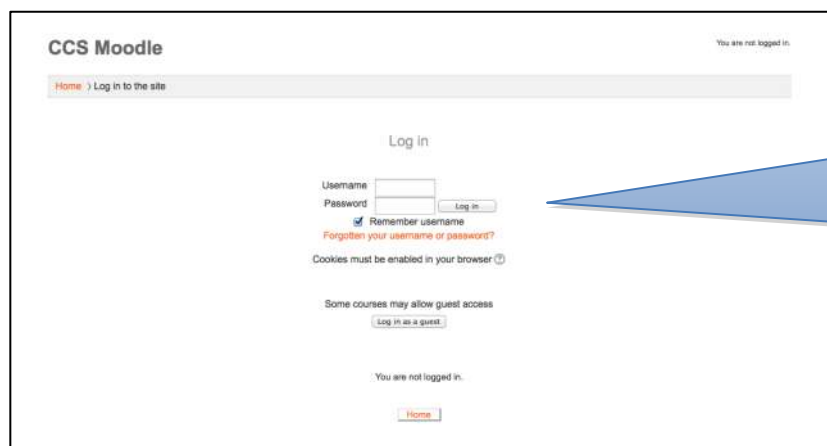
Hopefully you'll find it easy to use. If you run into problems, feel free to contact Scott, the Information & Program Administrator.

## CCS-Moodle: A Quick Overview

You can find the Moodle at [www.ccsonline.ca/moodle/](http://www.ccsonline.ca/moodle/). When you get there, you'll probably see something like this (unless you're using a smart phone, in which case the layout might be a bit different):



If you're logged in, you'll see your name up here. If not, you can click on the "log in" link.



Log in with your name and password. If you are logging in for the first time, you may be asked to change your password.

If you've forgotten your password, click the link below.

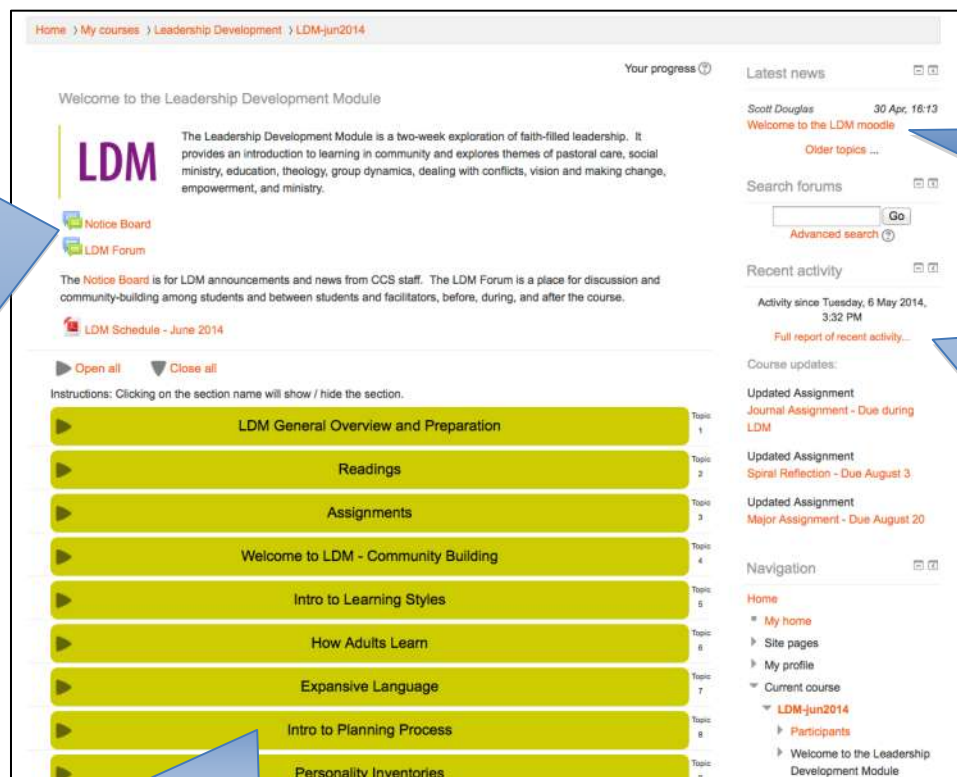


Once you've logged in, the home page will list courses you're enrolled in. Click it to go to your course page.

Hey, you're logged in!

This is a navigation block with quick links to places you might want to go.

## The Course Page. Lots of stuff here.



The Notice Board is for announcements (one-way communication), and the course Forum is for discussion (you can start topics and reply to posts).

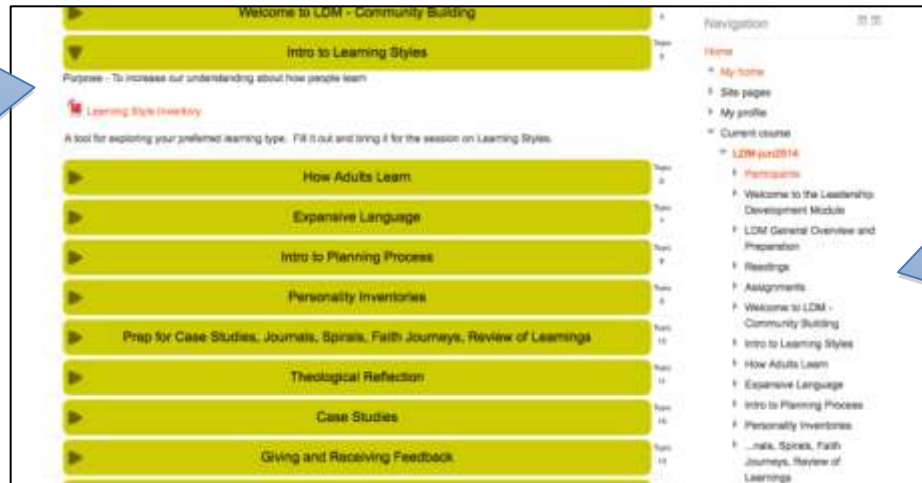
Recent announcements

Recent activity – things that have changed since you last logged on.

These are sections of the course. A section might be designated for readings, or assignments, or learning circle sessions, etc



Click on the arrow beside a section title to open or collapse the section.



The sections are also listed in your navigation block. Click on the arrows to open or collapse.

Different kinds of resource:  
a "book"  
a document  
a PDF

**LDM General Overview and Preparation**

Things you need to know and think about before the Leadership Development Module even begins.

**June LDM Info Package**  
What to expect from the LDM, and how to prepare. Click the title to open. Use the forward and back arrows to move from one page to another, or click on the chapter titles in the Table of Contents in your sidebar.

**Student Information Form**  
Please fill this out and return to Scott prior to the LDM (especially the allergy, medical concerns, next of kin info).

**Reading Discussion Groups process**  
A suggested process for preparing and leading a discussion on the assigned readings

Files in folders, like these readings folders, automatically download to your computer when you click them

**LDM General Overview and Preparation**

**Readings**

Assigned Readings for the LDM. Please read these articles prior to the course.

**LDM Reading List**

- Readings - Pastoral Care
- Readings - Education
- Readings - Social Ministry
- Readings - Theology
- Readings - Official and Operative Theology
- Readings - Facilitation and Group Dynamics
- Readings - Leadership, Power, and Empowerment
- Readings - Conflict in Groups
- Readings - Vision and Making Change
- Readings - Perspectives in Ministry

**Assignments**



June LDM Info Package

Who's Who

### LDM Facilitators



**Ted Dodd** joined the Centre for Christian Studies program staff in July of 1998 and carries particular responsibilities in the areas of educational ministry and pastoral care. Prior to joining the staff of the Centre, Ted served a new church development congregation in Winnipeg. For eleven years, he was

Worship, Education and Justice staff for the Conference of Manitoba and Northwestern Ontario of the United Church of Canada. He has also worked in interim ministry with an amalgamating congregation, in a rural four-point change, and in urban Toronto as a staff associate. A frequent contributor to United Church publications, Ted co-edited *Roll Away the Stone: Lenten Reflections at the Close of the Ecumenical Decade in Solidarity with Women*, contributed to *Spiritual Guides*, and chaired the national task group preparing the service book, *Celebrate God's Presence*. In 2003, after a special program of study, Ted became the first person in the United Church to switch order of ministry designation from ordained to diaconal. His thesis for his Master of

Sacred Theology degree focussed on diaconal ministry in the United Church. In 2004, he completed a certificate in Conflict Mediation. He completed his Doctor of Ministry in 2008 focussing his work on transformational theological education. An avid runner, Ted has twice finished the Boston Marathon.

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    - Participants
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    - LDM General Overview and

This is what a "book" looks like. Use these left and right arrows to move through it, or click on a chapter in the Table of Contents

### Spiral Reflection - Due August 3

#### 5-6 pages. Due August 3.

**Purpose:** to reflect on significant experiences in order to facilitate the process of learning and action to gain experience in using the learning spiral (this methodology will be explained and practiced at the Leadership Development Module)

**Content:** Identify an experience or insight which is meaningful, troubling or confusing and follow it through using the spiral process as the guide for your written reflections

#### Process:

- submit reflection via moodle by August 3
- staff will converse with the reflection and return it

Assignments are another kind of resource.

This tells you when the assignment is due, whether you've submitted it or not, and if it's been marked.

#### Submission status

Submission status	No attempt
Grading status	Not graded
Due date	Sunday, 3 August 2014, 12:00 AM
Time remaining	88 days 7 hours

Add submission

Make changes to your submission

Once you click "Add submission" a window opens where you can upload a file, or drag and drop. (Or a text box where you can type, or cut-and-paste.) Click "submit" to send it off to be marked.



## Your Profile

The screenshot shows a user profile for 'Testy McTester'. The profile includes a placeholder image, a bio stating 'I am a fictional student, made up for testing purposes. I will not be your friend. (Sorry.)', and personal details: Country (Canada), City/Town (Winnipeg), Course profile (Leadership Development Module - June 2014), First access (Tuesday, 29 April 2014, 10:13 AM (7 days 5 hours)), and Last access (Tuesday, 6 May 2014, 4:09 PM (now)). A navigation block on the right contains links for 'My home', 'Site pages', 'My profile' (with sub-links for 'View profile', 'Forum posts', 'Messages', 'My private files', and 'My courses'), and 'Administration' (with sub-links for 'My profile settings', 'Edit profile', 'Change password', and 'Messaging').

If you click “My profile” in the navigation block, you can see what others can see about you.

Click “Edit profile” to change what you say about yourself. You can add a picture, update your email address, or change your preferences for how forum posts and announcements come to you. You can also change your password.

## Course Forums

Each course (eg. August LDM, Integrating Year, Reflection Year) will have its own Forum. By default, this is a “forced” forum, which means that when you create a new topic or post a reply, everyone on the forum gets sent an email with the message.

The screenshot shows the 'LDM Forum' page. It includes a breadcrumb trail at the top: 'Home > My courses > Leadership Development > LDM-jun2014 > Welcome to the Leadership Development Module > LDM Forum'. Below the breadcrumbs is a 'Notice Board' section with a message about LDM announcements. A button 'Add a new discussion topic' is visible. Below this is a table of forum topics.

Discussion	Started by	Replies	Last post
Howdy	Testy McTester	0	Testy McTester Tue, 6 May 2014, 3:32 PM

Here's a forum topic.

Click to see the content or reply.

By the way, these “breadcrumbs” show what page you're on, and provide links back.

Start a new discussion topic.

# Setting Up a Field Placement

The field placement is where you learn by doing... and then reflecting on the doing... and then doing differently based on the reflection. (Remember that whole Action-Reflection spiral thing?)

You are responsible for setting up your field placement (in consultation with Program Staff). You're looking for a setting that will...

- provide an opportunity to engage directly in experiences related to the theme year:
  - Educational Ministry Year - opportunity to preach at least twice;
  - Pastoral Care Ministry Year - involvement in funerals and grief work;
  - Social Ministry Year - involvement with a marginalized population outside student's own experience
- be a stretch for you, personally and professionally
- further your learning goals as described in your Learning Plan
- run from September to April with 12 hours (average) a week of work for you to do
- be open to having a ministry student offering leadership and understand that you would be required to be away from the field occasionally during the year for school obligations
- and be committed to sharing in your education



## Considering Potential Field Sites

Some students, because of geography and circumstances, will have a number of options for their field placements. Other students will be more limited in their opportunities. All students need to work with what is available and possible. We also need to stress that a field placement is intended to be a time of growth and reflection.

Start setting up your field placement well before the beginning Theme Year, i.e. March – May

**A. Consult with CCS staff** about ideas for potential field placements.

**B. Check out potential site(s)** and ask yourself:

- Where do I lack experience and/or what work would represent a growing edge for me - especially in the theme year areas? What will be challenging and engaging for me in this site? What kind of work does the ministry/congregation/parish/agency do?

- How does the potential site understand the role of a student in their midst? (e.g. a valued resource, an unpaid person to fill in the blanks in the leadership...)
- What are the possibilities for, and understanding of, learning facilitation. Will there be need for an offsite Learning Facilitator?
- What is the ethos of the place? How do they regard the people with whom they work? How do they understand the faith and represent it in the community? Will there be opportunities to participate in worship leadership?
- Ask for literature that describes the agency/parish/congregation/ministry.
- Consider how you will fit with the site and how the site will fit with you.
- Consult again with CCS staff.

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In your conversations with people in potential field placement(s) please convey that staff approval is required before any placement can be finalized, and that you are initially exploring possibilities. It is essential that the status of your conversations is clear.

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### C. Develop a proposal as you prepare to consult with

your primary staff person, using form **Proposal for Field Placement** (under "Forms" on the CCS website - <http://ccsonline.ca/resources/student-resources/> ). Be sure to include:

- a description of the purpose and workings of this setting
- how you see your learning goals being met working with this setting
- what theological perspective is represented in this ministry
- what options for a learning facilitator and mentor are available.

### D. Share your proposal with your primary staff person. Staff will contact potential facilitators and mentors.

### When introducing yourself to the site:

#### 1. Negotiate with the potential placement:

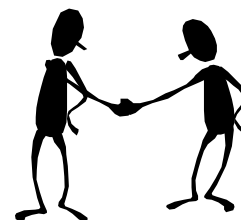
- what work you will be doing during your 12 hours a week, how you will start and how work will be negotiated
- the weeks you will be away because of school commitments.

#### 2. Try to meet those in the setting with whom you might be working. Share a bit of who you are

and why you are present. Let people know what you hope to be doing and how long you expect to be with them.

#### 3. Check out the norms in relation to:

- pragmatic items such as office space and supplies, break and lunch practices



- with whom is it wise to check if you want to suggest changes in the way things have been done
- expectations about changing plans (arrival times, departure times, changing days when you will be present, etc.)
- confidentiality
- negotiating the possibility for covenanting with the placement setting.

## Recruiting

You will need to recruit some folks to walk with you on this journey. We like it if all of these people are able to offer wisdom and thoughtful insight from their experience.

- A **Learning Facilitator** who will be able to meet with you for the equivalent of an hour a week to reflect on the practice of ministry (or issues related to work of the placement) and who is available on-site or close by to provide support, direction and helpful feedback. (See the section on Learning Facilitators.) Let them know the time commitment, goals, requirements for field, dates of learning circle commitments and orientation session
- A **Diaconal/Vocational Mentor** who meets with you once a month for conversation about identity and call. Some of this involves some study together (See the section on Mentors).
- Four or five people who will be on your **Local Committee**. These folks meet at least six times during the course of the field placement. (See the section on Local Committees)

Field Placement Proposal Forms should be submitted to CCS staff by the end of May (or end of June for Leadership Development Module students.)

Field Placement Covenant Forms (and acknowledgement of Harassment Policy) are due on the first day of the fall Learning Circle.

Forms are available on the CCS website.

# Field Orientation

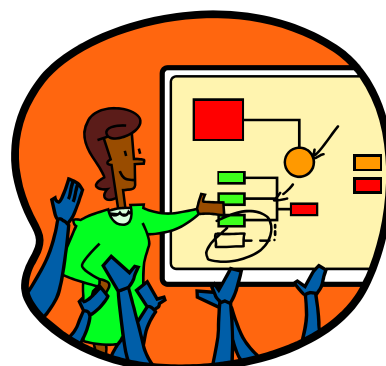
The purpose of the field orientation is to provide an opportunity for Learning Facilitators, Diaconal/Vocational Mentors, representatives of Local Committee and students to become familiar with CCS's program, and to clarify theme year requirements.

All the folk mentioned above – learning facilitator, mentor, local committee – need to be invited to an orientation session. In September, a CCS staff member will come to your local to facilitate this event. They will be in touch about negotiating and setting dates.

As a student, you will have some responsibilities arranging for this: It is your job to invite all participants to the orientation, make local arrangements, bring your learning goals related to the field placement, and convey an experience as the focus of a spiral reflection.

## Orientation Session Goals

- to become familiar with CCS's program and educational approach
- to become familiar with the expectations for students for the Theme Year
- to become familiar with the roles and expectations for Learning Facilitators, Diaconal/Vocational Mentors and the student's Local Committee
- to share and experience some models for reflection with students
- to provide an opportunity for volunteers from the field placement to reflect together and with the student
- to share and discuss our understandings of diaconal ministry



## Participants

The orientation is designed for:

- Learning Facilitator
- Diaconal/Vocational Mentor
- Local Committee members (It is expected that at least one member will be able to attend)
- student

When desired and where applicable, optional participation can be arranged for:

- ministry staff and staff team colleagues from the field placement
- life partners and loved ones who would appreciate a deeper understanding of the program

This optional participation needs to be discussed in advance of the session with the primary staff who approves the field placement and/or the CCS person doing the orientation. The optional participation is usually best suited and limited to the aspects of the orientation which include worship, introductions, the discussion of diaconal ministry and the explanation of the CCS program, philosophy, education approach and field placement expectations.

### **Location and Timing**

CCS staff ask for patience as the timing and location of the orientation sessions are being planned. Many dynamics need to be considered in scheduling for the requirements of volunteers, students and staff. Every attempt is made to be consultative in the coordination of the orientation sessions. Information about exact times and locations is shared as it becomes available. Students are strongly encouraged to share details with all participants as soon as possible. If the participants of your field placement (i.e. local committee members, learning facilitator, vocational/diaconal mentor) have specific needs for timing, please share this information with CCS staff.

Sessions will generally be scheduled for four to five hours. Participation in the entire session is anticipated and strongly encouraged; early departures and late arrivals are disruptive of group dynamics and education process. **Students are expected to participate in the entire session.**

## **Preparation for the Orientation Session**

In preparation for the session it is the hope that all participants (student, facilitator, mentor, local committee members) will have:

- reviewed field sections of the Student Kit, particularly the sections specifically related to their role
- identified questions for clarification or concern

Students are expected to prepare for the orientation in the following ways:

### **1. Communicate with participants:**

- distribute, in advance, relevant sections of the Student Kit to the facilitator, mentor, local committee members and any other participants who may be in attendance at the orientation
- ask participants to bring the kits (or relevant parts) to the orientation

- ensure that all participants are clear about the date, time and place of the orientation (in previous years participants have appreciated lots of notice for these dates!).
- consult with and confirm with CCS leadership about arrangements

## 2. Make local arrangements:

- book the space for the meeting
- provide name tags for the participants
- supply materials for the workshop that may be requested by the staff person (e.g. markers, flip chart, masking tape, etc.)
- arrange for necessary worship resources that may be requested by the staff person (e.g. candle, bible, hymn books)
- organize for refreshments and a simple meal (suggestion: coffee and muffins, soup and/or sandwich fixings)

• • •

Hey, you know that Field Placement Covenant Form and Harassment Policy Form that you, your facilitator, and your mentor have to sign? Why not do it at the orientation when everyone's in the same room?

• • •

## 3. Share learning goals:

- isolate from your learning plan the learning goals related to the field placement
- bring these learning goals to the session (photocopied for distribution)
- be prepared to work through at least one of the learning goals during the orientation session

## 4. Model theological reflection method:

- choose an incident or concrete experience which will be used to practise the spiral reflection method during orientation session.  
(Perhaps something arose in the set up or first weeks of your field placement might be a good choice for this spiral. This incident will only need to be shared *verbally* as part of the Concrete Experience of the spiral. The student might do some preliminary thinking in preparation for being facilitated through the other aspects of the spiral (Reflective Observation, Abstract Conceptualization and Active Experimentation) with the participants in the orientation.

Please communicate with CCS leadership confirming all arrangements for the orientation.



# Role of CCS Staff in the Field Placement

The primary staff person for each student provides on-going support to the volunteers and student in the field placement. Their role includes:

- assisting the student in the set-up of the field placement (suggesting names for sites, mentors, facilitators, etc.)
- receiving and approving the field placement proposal
- ensuring that orientation to the field placement process occurs for each setting
- contacting the Learning Facilitators and Diaconal/Vocational Mentors at least twice during the year (once before the mid-term review and once before the final assessment)
- receiving the reports of the mid-term review and the final assessment
- reviewing the recommendation of the final assessment and approving the successful completion of the field placement in consultation with other Program Staff and/or the Principal
- responding to questions or concerns from students or field placement volunteers at any time by phone or email. In critical and special circumstances, the staff person will be available to visit the field placements in order to address difficult situations or to provide for conflict mediation.

## **Assumptions of the Staff re: the Field Placement**

- to operate in a consultative, respectful fashion
- to share information in a clear and direct fashion
- to maintain supportive contact with student and volunteers, as appropriate
- to raise questions, offer insights, and challenge students and volunteers for learning and growth
- to receive feedback about the program and staff connection to the field placement.

## **Confidentiality**

Staff are committed to:

- a norm of holding as much information in confidence as possible
- being transparent about our understanding of confidentiality.

Within these principles we will:

- make every effort to remember to ascertain if information disclosed by an individual may be shared with others
- consult with other staff about student progress and readiness for ministry but not about personal or private circumstances
- restrict discussion of financial information of students to staff responsible for bursaries and tuition (unless authorized by the student)
- as necessary, test with other staff approaches and feedback to students or volunteers without revealing names or circumstances and monitor ourselves around the appropriateness of these conversations
- in some circumstances, seek outside consultation with professionals to test appropriateness of staff responses and behaviour
- if there is risk to self or others, take steps to ensure safety.

## The Learning Facilitator

The relationship with the Learning Facilitator is crucial for the student's growth and ministry formation. At the Centre for Christian Studies we use the terminology Learning Facilitator, as opposed to terms like supervisor, in order to indicate that the relationship is:

- primarily about the student's learning and centered in the student's goals and not about providing another worker for the ministry or agency setting
- involves facilitating learning within an atmosphere that permits mistakes, room for growth, and is not a competitive or boss-employee hierarchy.

Many students will have on-site facilitators with experience in the process of reflective learning and will be able to give direct feedback. In other situations, arrangements will need to be made for an off-site Learning Facilitator.

Where there is an off-site Learning Facilitator, the student and Learning Facilitator will need to spend time deciding how they will work together. We encourage off-site Learning Facilitators, where possible, to be or become familiar with the setting in which the student is working and to find opportunities to be able to work with or observe the student in the field placement setting. Where this is not possible, the facilitator and student together will need to determine how experiences from the field placement will be reported. We encourage the use of case studies, verbatim reports, videotapes, etc. as a basis for reflection from time to time. (See section "Resources for Reflection")

**It is our anticipation that the Learning Facilitator will be someone who:**

- is engaged in the work of ministry
- brings a faith-based perspective
- is willing to support and guide a student in her/his learning
- will raise critical questions of both practice and analysis
- encourages a person to be responsible for her/his own learning
- listens carefully and with care
- is willing to offer support, clear feedback, and challenge as appropriate
- brings skill in theological reflection
- brings skills in social analysis
- is committed to learning and exploring mutual learning
- maintains appropriate professional boundaries.

**The work of facilitation includes**

- participation in fall CCS orientation session
- working with the student in setting and/or clarifying her/his learning goals
- developing a learning covenant with the student
- assisting the student to reflect on her/his learning goals and adjust as needed
- providing time for the student to reflect on the work that has been happening as the student identifies learnings, anxieties, questions, concerns
- offering feedback as appropriate and challenge as needed
- providing direction as appropriate
- participating in the mid-term and final reviews
- providing support as the student works through issues and problems related to their work
- consider having their own learning goals to work on over the year
- reflecting theologically.

**The timing and format of facilitation will**

- be the equivalent of one hour per week, either on a weekly or bi-weekly basis

- begin in September and run for the duration of the field April
- include agenda items that the student brings from her/his experience in the work (concerns, experiences, dilemmas, questions)
- include agenda items brought by the facilitator in terms of pressing for depth or analysis as well as in terms of observations or feedback on the student's work
- include theological reflection.

**Note:** In any instance where a serious conflict arises between student and learning facilitator, a third party may be called on to facilitate a process of conflict mediation. There are often local professionals (in the church or the wider community) who offer these services. The student's primary staff person should be advised of the conflict and may be part of the decision about its resolution.

## The Local Committee

Members of the local committee have an important role to play in a student's preparation for ministry. The field placement provides a learning environment in which students can both engage in the practice of ministry and reflect on their involvements. The local committee's responsibility to provide care and support for the student runs concurrently with the responsibility to provide honest and compassionate evaluation of the student's abilities.



### Criteria for Committee Members

The Local Committee consists of four or five people, normally all of whom are connected with the field placement ministry setting who:

- have interest and experience in the particular focus of the theme year
- value ministry in the church and the world
- are interested in their own learning and growing
- are reflective about experiences
- are willing to discuss issues of theology
- bring a mutual approach to learning together
- are able to offer feedback in a manner that is constructive and non-judgmental

- are representative of different ages, genders, races, cultures
- are available for team meetings and follow up

For students who have already completed a field placement, it may be helpful if at least one member of your former Local Committee can continue to serve on your current theme year Local Committee.

**Recruitment of the Committee:**

It is the student's responsibility to recruit the Local Committee. The student:

- could consult with the staff and key volunteers at the placement to get suggestions
- should not ask people who may be in conflict of interest (e.g. friends of the student, personnel committee members in settings where the student is employed)
- could write a letter to invite volunteers to become part of the committee
- might follow up with a phone call or visit
- should provide orientation about CCS program and student's field placement

**Responsibilities of the Committee:**

- meet every four to six weeks (6 times during the course of the field placement)
- support the student and offer challenge where appropriate
- provide clear feedback on their observations of the student's leadership and learning
- monitor student's goals and suggest situations where these goals can be pursued
- provide history and context as needed
- be co-learners with the student in relation to this task
- provide resource ideas and assistance
- at least one person is to represent the Local Committee at the fall CCS led orientation session and should be willing to share information with others on the committee
- at least one person is to represent the Local Committee at the student's assessments
- interpret the CCS program to the congregation/parish/ministry/agency and ensure that they are informed about student's role

# The Mentor

Role of the Diaconal/Vocational Mentor is to assist with diaconal identity formation for the student as related to educational ministry:

- to provide a diaconal model of ministry in the area of integrating educational ministry
- to support the student in reflection on vocational and theological issues in the field placement
- to encourage intentional reflection, questions, analysis and the development of diaconal perspective
- to assist the student in identifying her/his learnings from experience in the field
- to be supportive of the student in their field placement particularly in relation to issues of team ministry, gender issues, and understanding of ministry while respecting the role of the learning facilitator

## **Expectations of the Diaconal/Vocational Mentor**

- a face to face meeting once per month, if possible, for 2-4 hours; recognizing that some of this time might be in the form of telephone and/or email conversations between meetings (about 8 or 9 meetings a year)
- participation in fall CCS staff-led orientation session
- a minimum of a one year commitment during the field placement phase with the possibility of extending the relationship if both people agree that this would be beneficial
- willingness to offer reflections to the staff of the Centre for Christian Studies at least twice yearly regarding the learning and the effectiveness of the mentoring relationship
- facilitating a) the mid term review and b) the final review and assessment at the field site with the facilitator, representative from the local committee and student (see the accountability section of this resource)

## **Qualities Needed in the Diaconal/Vocational Mentor**

- clarity about diaconal/vocational identity (role, style, perspective)
- graduate from a diaconal preparation program or familiar with and supportive of diaconal ministry
- willingness to work collaboratively with the Centre for Christian Studies
- good listening skills
- ability to challenge appropriately and also to offer support and affirmation

- ability to engage in theological reflection and in deepening the spiritual life of the student and the spiritual dimensions of the mentoring relationship
- hopeful about ministry without denying negative experiences
- able to facilitate identification of learnings from experience

## The Mentoring Process

The diaconal mentoring aspect of the Centre for Christian Studies Field Placement is intended to contribute to the development and nurture of diaconal identity for students involved in diaconal ministry. By diaconal identity, we mean a sense of self-understanding in ministry that is shaped by:

- knowledge and appreciation of, and identification with, the history of diaconal ministry,
- a perspective on ministry that is grounded in the historic and current experience of people engaged in ministries of education, service, and pastoral care.

The mentoring process is designed to offer an opportunity for shared reflection on diaconal identity, on issues in ministry and their particular significance for people in diaconal ministry. We hope that this process will be of value to both people involved - the student and the mentor - and that the opportunities for learning will be mutual. At the same time we recognize that the process is a requirement of the program for the student and is a volunteer contribution for the mentor. There will be times in the process where the conversation will appropriately focus specifically on the needs of the student; there will be other times when a greater degree of mutuality may be possible. It will be important to maintain clarity that while there may be mutual benefit, the intent is to meet the needs of the student. We hope that the mentoring process will encourage honest searching and reflective conversations.

There will be a different process for each year of mentoring - recognizing that for those entering their first year of theme studies or beginning with a new mentor, there will need to be some initial time to build trust with each other. This kit includes an introductory session for those people entering into a new relationship with their mentor.

### **Session 1: Getting Acquainted**

1. Introduce yourselves; talk about the ways in which you have been involved in the life of the church and what gives you energy and hope in this work. Reflect on how it feels to be part of/connected with the Centre for Christian Studies Program.
2. Decide when, where, how often you will meet and discuss a format for your meetings. Determine the focus for your next meeting. Set up an agreement or covenant that will guide your work.

3. What does the word “mentor” mean to each of you? How does your past experience influence the expectations that you bring to the role?

4. Discuss what you mean by the word “reflection.” What do you understand “theological reflection” to mean to each of you? How are these words related?

In order to generate discussion you may want to consider these interpretations:

**Reflection:** taking time to think back over experience, interpret what happened, compare it to the theories you know, identify learnings.

**Theological Reflection:** making meaning, relating issues or events to your understanding of God or life’s purpose, identifying what gives life, finding God’s presence or finding our role in acting with God; “Faith seeking understanding”(St. Anselm).

Questions could include:

- Who are we?: the nature of humanity (theological anthropology, sin, evil, place in creation, image of God, etc.)
- What is our task?: our vocation (missiology (nature of mission), ecclesiology (role of the church), eschatology (understanding of the realm of God), ministry, etc.)
- Who is God?: our perspectives on the divine (images, Christology, Pneumenology (Spirit), Sophia (Wisdom), spirituality, etc.)

## Next Sessions

A document of mentoring sessions for the theme year is posted on the CCS website – <http://ccsonline.ca/resources/student-resources/> - under a heading called “Diaconal Mentor Resources”. Readings for the mentoring sessions are included with the students’ course readings. (Student can figure out a way of getting relevant copies to their Mentor.)

In the document for each theme year, an order of discussion topics is suggested. However, the order is not prescriptive nor are the questions intended to be limiting. Please structure your time together in ways that suit your particular circumstances. We believe that all of the topics are important but understand that covering a few in a thorough fashion is better than covering them all in a perfunctory way. Some might be continuing in the role of diaconal mentor for subsequent years with the same student.

As indicated above, it is not our intent that you necessarily cover each of the suggested sessions or cover them in the proposed order; they are here as resources only. It may be important to focus on a particular theme at a particular time in response to an issue that has surfaced in the field placement. You may want to combine two of the themes. Use your own discernment about what approaches will work most effectively in your context.



# Resources for Reflection

Reflective learning on experience is an important part of sessions with Learning Facilitators, Diaconal/Vocational Mentors, or Local Committees. There are various tools that can be used to aid in this. The Spiral Model for Theological Reflection (in the Student Kit) is one. Other resources, available on the CCS website (<http://ccsonline.ca/resources/student-resources/>), include:

- Critical Incident Report
- Developing a Case Study
- Journaling and Journal Summaries
- Questions for Theological Reflection
- Time Log Samples
- Verbatim Report
- Wesley Quadrilateral
- Preaching Response Form

These tools provide concrete methods for:

- Reporting and being accountable
- Deliberating and examining areas for consideration
- Focusing and naming new learning.

## Mid-Term and Year End Review

At the mid-point and near the end of the field placement, the student, the Learning Facilitator, the Diaconal/Vocational Mentor, and representatives of the Local Committee will review the field experience. The purpose of the mid-term review is to assess the direction of work to date, the quality of the working relationships, and the sense of satisfaction for all concerned. The purpose of the year end review is to identify the major accomplishments and learnings that have taken place over the year of the field placement, to name the ways in which these learnings have been integrated into an understanding and practice of ministry, and to make a recommendation about credit for the field placement.

Forms for these reviews are available on the CCS website. Instructions and suggested process are included in the "Assignments" section of the Student Kit.

# Things to Look For on the Website

- Field Placement Proposal form
- Field Placement Covenant form and Acknowledgement of Harassment Policy
- Mid-Term Review form
  - instructions and process included in “Assignments” section of Student Kit
- Year End Review form
  - instructions and process included in “Assignments” section of Student Kit

Look under “Forms” - <http://ccsonline.ca/resources/student-resources/>

# Learning Circles

Fall Learning Circle – October 15 – 30, 2014

Spring Learning Circle – April 8 – 23, 2015

Note: This year CCS is experimenting with opening the middle week of theme year learning circles to people who want to take it as a stand-alone continuing education course. You may notice in the schedule that more theme-specific sessions are clustered in the middle of the learning circle while diaconal formation sessions and student-led sessions are clustered in the first and third weeks.

## Learning Circle Norms

IN THIS COMMUNITY WE MAKE A COMMITMENT TO TREAT ONE ANOTHER WITH CARE AND RESPECT.

We work intentionally, attempting to be:

a community of learning,

- Taking responsibility for our own learning
- Making a commitment to the learning of other members of the circle.
- Participating with care in the learning journeys of other members of the community.
- Sharing our questions, concerns, insights and opinions as openly and honestly as possible, acknowledging that respectful challenge can lead to learning and growth.
- Receiving from others in a spirit of openness and gratitude, acknowledging that this is not always easy.
- Coming to sessions with the readings for those sessions having been done.
- Being responsible for the work of all sessions and being accountable to staff for all work or sessions missed.

a safe community,

- Ensuring that any gatherings of the community and any events that are open to all members of the community are alcohol free.
- Limiting the use of scented products (personal care products, candles, etc.) recognizing that they can be harmful to others and be willing to identify specifically which products are irritants.

- Providing a nut free environment.

#### a compassionate community,

- Acknowledging and respecting the diversity of experience, styles, and needs in the group.
- Regarding all personal information shared as confidential and to be held in trust within this group.
- Taking responsibility for meeting our personal needs, taking into consideration our accountability to the community and the importance of supporting one another
- Taking shared responsibility for expressing special needs and for responding sensitively and appropriately
- Agreeing to challenge and being open to challenge concerning homophobia and heterosexism.

#### a considerate and consultative community,

- Being conscious and careful of the language we use, recognizing the potential impact it may have.
- Starting and ending all sessions on time.
- Including regular times of evaluation.
- Providing intentional “check-out” times.

#### We are called to live with respect in Creation.

- During learning circles, as individuals and as a community, we will practice making environmentally responsible choices.



We are committed to using language that is inclusive, respectful and expansive, and ensures that all are included and none are excluded.

## Learning Circle Schedules

OCT	Pastoral Care Year  October 15-30, 2014		Wednesday 15	Thursday 16	Friday 17	Saturday 18	Sunday 19
AM			Community Building	Listening Skills	Counseling & Spiritual Direction	Chronic Illness / Chronic Pain	
					Case Studies		
After			Draft April 17, 2014	Introduction to Pastoral Care	Pastoral Identity	Boundaries	Community Consultation
	Planning						
	Monday 20	Tuesday 21	Wednesday 22	Thursday 23	Friday 24	Saturday 25	Sunday 26
AM	Draw the Circle Wider (welcome to theme week)	Bible: Job, Lamentations, and Psalms	Morning OFF  Eucharist at noon	Field Trips: - Funeral Home - Crematorium	Worship: Funerals	Diaconal Formation: Restoration	
	Prayer						
After	Grief and Loss	Death and Dying	Sin, Evil ,Grace, Forgiveness, Repentance I	Sin, Evil ,Grace, Forgiveness, Repentance II	Closure	Student Forum	
			[Evening 7-9 at Westworth UC] Assisted Dying	Eternal Life	Planning (theme week review of learning)	Planning	
	Monday 27	Tuesday 28	Wednesday29	Thursday 30			
AM	Student-Led: Pastoral Care with Children and Youth	Student-Led: Family and Partnership Models	Student-Led: Sexuality	11:00 worship 11:30 Review of Learnings			
After	Diaconal Perspectives on Pastoral Care	Student-led: Stress	Student-Led: Self Esteem / Shame	Review of Learnings			
Eve				Closure			

April	<b>Pastoral Care Year</b> <b>April 8-23, 2015</b>		Wednesday 8	Thursday 9	Friday 10	Saturday 11	Sunday 12	
AM			Community Building	Worship: Sundays, Life Partnerships, Occasional Service	Mental Health	Student Forum		
						Planning		
After			Draft Dec 18, 2014	Jesus & Healing	Planning	Community Consultation	Planning (optional)	
				Case Studies	Case Studies	Planning		
	Monday 13	Tuesday 14	Wednesday 15	Thursday 16	Friday 17	Saturday 18	Sunday 19	
AM	Student Led: Anger	Student Led: Addictions	Student Led: Violence & Abuse	Student Led: End of Relationships	Student Led: Suicide	Student Led: Dementia		
After	Community Building with “Seasoned” Diaconals	Pastoral Care with Seniors	Humanity	Pastoral Sermons	Pastoral Sermons	[ 6:00 pm Banquet ]	Annual Service of Celebration	
	Diaconal Formation: 1945-Present		Justification, Salvation, & Sanctification	Advocacy in Pastoral Care	Closure with “Seasoned” Diaconals			
	Monday 20	Tuesday 21	Wednesday 22	Thursday 23				
AM	We Are All Treaty People I	Treaty People III	Treaty People V	11:00 worship 11:30 Review of Learnings				
After	Treaty People II	Treaty People IV		Review of Learnings				
Eve				Closure				

# Woodsworth House

CCS Learning Circles are held at one of a variety of venues around Winnipeg, depending on the size of the learning group and availability of space. The most common venue is:

The Centre for Christian Studies  
Woodsworth House  
60 Maryland Street  
R3G 1K7  
204-783-4490



Other meeting spaces have included St. Benedict's Retreat & Conference Centre, Stella-North End Community Ministry, Crescent Fort Rouge United Church, St. George's Anglican Church, etc. Please consult the cover letter of your student info package to find out where your Learning Circle will meet.

## Accommodations

You are welcome to make any accommodation arrangements that you wish (friends, hotel, etc.) and are responsible for making your own reservations. If you're unfamiliar with Winnipeg and want a place to start, here are some nearby possibilities. The University of Winnipeg Housing office, Ivey House and International Guest house are all aware of the Centre's programs and will try to group you with other CCS students. **(Contact locations personally for availability and up-to-date rates.)**

### Booth University College

447 Webb Place  
Winnipeg, MB R3B 1P2  
Phone: (204) 947-6701  
Contact: Rochelle Amy Ext. 854 (Hospitality)  
email: [hospitality@boothcollege.ca](mailto:hospitality@boothcollege.ca)

\$22.50 plus tax/night

- Salvation Army facility about 5 minute walk from University, 20-25 minute walk from CCS
- single or double bedrooms available
- laundry facilities with purchase of smart card (\$10.00 minimum)
- microwave, kettle, fridge/sink on each floor
- full kitchen on third floor
- lunch and supper available (lunch \$8.75, supper \$9.75)

### University of Winnipeg McFeetors Hall

Phone: (204) 786-9139  
Fax: (204) 774-5519  
Contact: Harry  
Website: <http://uwhostel.wordpress.com>  
email: [hostel@uwinnipeg.ca](mailto:hostel@uwinnipeg.ca)

Available during summer months:

\$560 for 2 weeks

- Private room with bath
- Linen service weekly
- Wireless
- Lounges and kitchen available, bring your own housewares
- 20-30 minute walk to CCS

<p><b>Guest House International</b>  168 Maryland Street  Winnipeg, MB R3G 1L3  Phone: (204)772-1272  e-mail: <a href="mailto:backpackerwpg@hotmail.com">backpackerwpg@hotmail.com</a>  website: <a href="http://backpackerswinnipeg.com">http://backpackerswinnipeg.com</a>  \$25/night (tax included) for shared room</p> <ul style="list-style-type: none"> <li>• 5 minutes walk from CCS, 20-25 minutes walk from University of Winnipeg</li> <li>• kitchen, games room, AC, TV/VCR/videos, internet access, BBQ.</li> </ul>	<p><b>Red River Hotel</b>  360 Colony  Winnipeg, MB R3B 2P3  Phone: 1 866 826 4457  website: <a href="http://www.redriverhotelwinnipeg.com/">www.redriverhotelwinnipeg.com/</a>  \$120 plus tax/night (approx.)</p> <ul style="list-style-type: none"> <li>• Hotel about 5 minute walk from University, 20-25 minute walk from CCS</li> <li>• single or double bedrooms available</li> <li>• laundry service available</li> <li>• indoor pool and fitness facilities</li> <li>• restaurant</li> </ul>
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There are many Bed and Breakfast homes in Winnipeg. You can find a list at [www.bbcanada.com](http://www.bbcanada.com) (a national site, follow the links to Winnipeg).

Estimated walking distances are given above to give you a general idea – however, if you prefer not to walk, there is excellent bus service between Woodsworth House (and the Maryland Street hostel and guest house) and the University.

### ***Transportation in Winnipeg***

You will be responsible for getting to your accommodation and to the Learning Circle meeting space on your own.

Winnipeg has an international airport ([www.waa.ca](http://www.waa.ca)). The Greyhound bus terminal is also located at the airport. Taxis are available from the airport (about \$15). The #15 Mountain bus would take you from the airport to the University/Booth College area (or check with the driver about transferring to a #17, #20 or #29 for Maryland Street). The #11 bus runs along Portage Avenue between the University area and Maryland. The #29 runs south down Maryland.

Bus Fare on Winnipeg Transit is \$2.55 per trip for adults and schedule information is available at [www.winnipegtransit.com](http://www.winnipegtransit.com).

A map of the area is enclosed.

### ***Parking***

There is some street parking near Woodsworth House, but it is time-limited (and cars parked on Maryland during rush hour will get towed). There is a parking garage adjacent to the University with a daily rate in excess of \$5.00. Very limited street parking is available in the area and it requires regular meter feeding.



## Meals

You are responsible for getting your own meals. There are a number of restaurants and grocery stores in the area. (See partial list below.) As well the Booth College dining room has lunches and dinners. Occasionally CCS students have the opportunity to gather for a shared meal. **Please return the enclosed Student Information sheet with information about dietary restrictions.**

## Coffee/tea/snack breaks

There will be breaks each morning and each afternoon during Learning Circles. There is a common pot to cover the costs of coffee/tea/snacks, and responsibility for set-up and clean-up is shared throughout the Learning Circle.

## Grocery Stores

- Food Fare - 115 Maryland (at Westminster)
- Food Fare - 905 Portage (between Arlington and Burnell)
- DeLuca's - 950 Portage Avenue
- Safeway - Sargent (between Sherbrook and Maryland)

## Restaurants

*Near CCS and the Maryland Street guest house:*

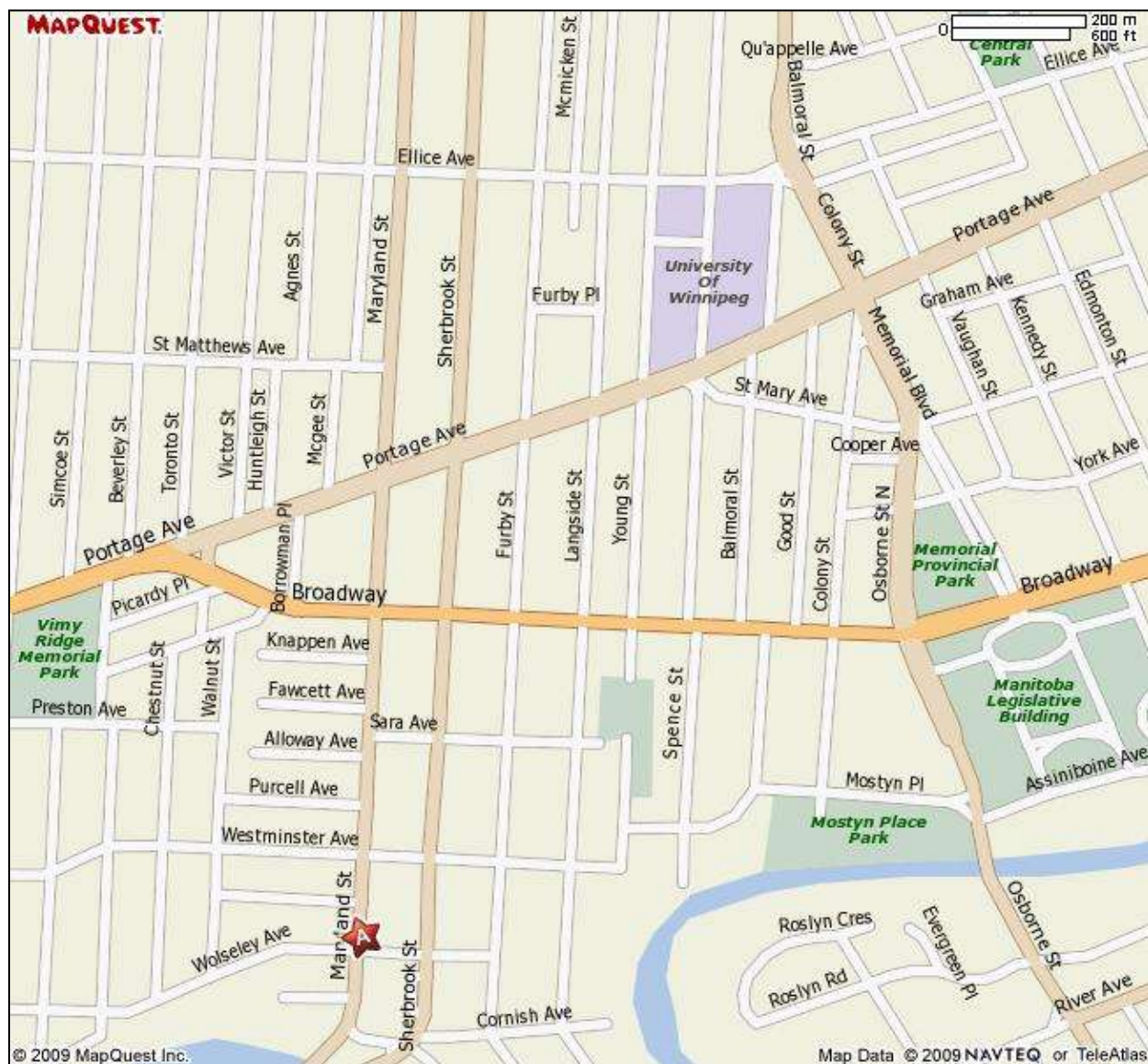
- Bella Vista (*Italian*) 53 Maryland St. (at Wolseley)
- The Nook (*diner*) 43 Sherbrook St. (at Wolseley)
- Stella's (*café & bakery*) 116 Sherbrook
- Wanabees Diner (*breakfast*) 639 Broadway St. (at Langside)
- Bistro Dansk (*Danish*) 63 Sherbrook (between Wolseley and Westminster)
- Cousins Deli 55 Sherbrook St. (at Wolseley)
- Boon Burger (*vegetarian*) 79 Sherbrook (between Wolseley and Westminster)
- Charisma (*East Indian*) 83 Sherbrook (between Wolseley and Westminster)
- Fork & Cork (*fondue & other*) 218 Sherbrook (just south of Broadway)
- Champion Restaurant 226 Sherbrook (just south of Broadway)  
(*Chinese & Vietnamese*)
- McDonalds 644 Portage (at Sherbrook)
- Tim Horton's 255 Maryland (just south of Portage)

*Near the University of Winnipeg and Booth College:*

- Stella's (*café & bakery*) 460 Portage Avenue
- Dalat Restaurant (*Chinese & Vietnamese*) 661 Ellice Ave.
- Sorrento's (*Italian*) 529 Ellice Ave.
- Homer's (*Greek*) 520 Ellice Ave.
- A Taste of India 510 Sargent Ave.
- Elements Café University of Winnipeg Science Building
- Subway 508 Portage Ave.
- Junior's (*burgers, fries*) 558 Portage Ave.
- Tim Horton's Portage Place
- Partners Portage Place
- Food Court Portage Place
- Extreme Pita 491 Portage Ave.

If you have questions, contact Scott Douglas (204-783-4490 or [sdouglas@ccsonline.ca](mailto:sdouglas@ccsonline.ca)).

**Map of central Winnipeg  
including Centre for Christian Studies (star)  
and University of Winnipeg**



# Learning Partnerships

During the theme year you will be part of a learning partnership with another student. Your primary function as a learning partner is to participate intentionally in another student's learning journey, and to invite their intentional participation in your learning journey during a Theme Year.

## Responsibilities:

### *Forming the partnership:*

- Spend time during the fall learning circle getting to know each other, beginning to develop trust, and sharing your hopes for the learning partnership. It may be helpful to share parts of your faith journey with each other.
- Decide how the learning partnership will function, e.g. how you will communicate, expectations for feedback, type and timing of responses to assignments, confidentiality, working styles...
- Share and discuss your learning plans for the Theme Year. Discuss your needs for support and accountability related to your learning plans.

### *Throughout the year and at Learning Circles,*

- share learning (new ideas and/or experiences that brought insight)
  - include reflection on learning circles, readings, assignments, external courses, field placements...
  - explore new ideas in a way that is mutual
- share and review each other's assignments.
  - respond with affirmations, questions, and reflective feedback intended to deepen learning.
  - responses to Learning Partner assignments do not need to be shared with staff
- share and encourage spiritual growth
- articulate affirmations and encouragements for each other.

**Participating in a learning partnership is a form of ministry. Effective ministry in a learning partnership requires a commitment to:**

- mutual learning
- empathetic and active listening
- requesting, giving, and receiving feedback
- offering encouragement and challenge

- intentional monitoring of learning goals
- respectful relationships

**Qualities that enhance learning partnerships:**

- intentionality
- ability to raise questions
- willingness to deal with feelings
- pastoral sensitivity
- analytical skills
- insight in theological reflection
- ability to reflect on biblical themes/images/motifs
- ability to challenge and deal with conflict directly and respectfully
- ability to offer affirmation and support
- clarity about boundaries

# A Process for Team Planning

Learning Circles typically include a number of “student-led” sessions.

Prior to the Learning Circle, you will be assigned to a Planning Team with whom you are to prepare and lead a 2.5 hour learning session for other participants. Planning Teams will be working at two levels simultaneously: Task and Process.

**Task.** Each planning Team will be responsible for facilitating a session of the Learning Circle in a specific subject area. They are expected to demonstrate a grasp of the material and to make a presentation that is competent and educationally sound.

**Process.** Each Planning Team is also expected to show awareness of group dynamics and leadership issues. They will be asked to offer their peers feedback that gives insight into their unique styles and gifts for diaconal ministry.

**Timing.** Planning time is designated during the Learning Circle for the Planning Team to meet according to this suggested schedule:

- Planning Session #1 – community building, first round of articulating purpose and goals.
- Planning Session #2 – Agree on purpose and goals and finish a rough outline of the process design.
- Planning Session #3 – Work out details, roles, and logistics.



Completing all steps in this framework will take discipline and practice. Be mindful that extending the planning time takes a toll on people’s energy and self-care.

## Preparation.

Before the Planning Team meets, and before arriving for the Learning Circle, make time to:

- Research your topic;
- Brainstorm resources for the learning session, i.e. music, videos, visuals, handouts, invited resource people;
- Assemble and preview resources;
- Make contact with others on your team;
- Invite input from others.
- Reflect on what you want to learn about the subject matter, about the planning process, about taking a leadership role.

- Develop learning goals for each student led session topic – for distribution to each planning team during the Learning Circle so they can be incorporated into the design process.

**Roles.** One person will serve as facilitator of team meetings. Another will serve as recorder or memory keeper. The Planning Team will decide among themselves who will take on which role.

**Team Building.** Take time to check in with one another. Talk about feelings, assumptions, and biases about the topic. Share any perspective or expertise you have to offer. Remind each other of your intention and needs to be supportive, challenging, and mutually accountable. Discuss your observations and learnings from the background readings for this topic, and anything you particularly want to highlight.



**Think about the Learners.** Discuss any expectation the group brings to this topic. (answer the question who – what learning styles are in the group? how this will inform your design? what responses to the topic do you anticipate (interest, anxiety, boredom)?

**Think about the Session.**

- Give it a purpose (answer the question why – why is this important, why do people need this?).
- Identify goals (answer the question what – what do we want people to know, what do we hope they will do?)
- Design the program (answer the question how)
  - share resources
  - brainstorm ways of engaging
  - consider possibilities
  - decide on what you will do
  - assign responsibilities
  - anticipate problems and how you will address them.

**Lead the Learning Session.**

**Evaluate.** Some evaluation will be built into the session. Further evaluation will happen in a meeting with a staff person and the planning team. Here is a suggested format:

1. Centering – a time for silence and prayer.
2. Check in – students take turns sharing their assessment of the session:

- How well did it meet your purpose and goals?
  - How did it meet your personal learning goals?
  - How effective was it? What went well?
  - What went less well? What might you do differently next time?
  - What did you need to do or learn in order to do it differently?
3. Check in – students take turns sharing their assessment of the planning:
    - what dynamics were present in the planning process? In the session leadership?
  4. Peer feedback:
    - comment on gifts and areas for further work they see in themselves, in their colleagues
  5. Staff feedback – staff offer observations on the session and leadership.
  6. Centering – a time for silence and prayer.
  7. Written evaluations from colleagues.

# Interview with Program Staff

At each learning circle (and once by phone during the year) program staff will check in with students in an intentional and focussed one-to-one time.

## Goals

- to review the student's experience of the learning circle (i.e. community relationships, planning team, pre-readings selection)
- to discuss the situation and relationships in the field placement (i.e. learning goals, facilitator, mentor, facilitation team)
- to examine the student's progress in external courses (i.e. approval of courses, strategizing for future courses)
- to consult about the strength of the student's learning partnership
- to confer about the implications of the CCS programme for other aspects of the student's life
- to offer the chance for the student to express feedback about the program and leadership to the staff
- to enable an occasion for staff to converse with individual students about their preparation and readiness for ministry



## Suggested Process

### Preparation

- students are asked to prepare for the interview by reflecting on the questions provided on the interview form (online)
- we envision that this preparation will facilitate the conversation and allow students to prioritize the issues that are most urgent, in their mind, to discuss in a limited period of time
- students are asked to leave their preparation notes with staff as an informal record of the information covered in the conversation

### Centering (1 or 2 minutes)

- student is asked if there is anything they need before getting started (eg. silence, water)
- Priority-setting (2 or 3 minutes)
- student is asked to identify the issues that it are most pertinent to discuss in this interview



- staff would indicate any areas that they want to discuss

Discussion (15 or 20 minutes)

- student shares perceptions and concerns about the issues identified as primary
- staff asks questions and discusses the situations with the student

Review (5 or 10 minutes)

- student quickly shares information about the other issues (not identified earlier as primary)

Closure (2 or 3 minutes)

- student is asked if there is anything they need to say before closing the interview

# Review of Learnings Preparation

Typically each Learning Circle ends with a Review of Learnings process. You will be assigned to a Review of Learnings group to give and receive feedback, encouragement and challenge with other students.

The purpose of the Review of Learnings/Peer Assessment component of the program is to provide an opportunity for each student to:

- identify some of their key learnings from the course
- identify areas for further work in order to enhance effectiveness in ministry
- offer feedback to other students on gifts and skills for ministry within the framework of the CCS "Learning Guidelines"
- offer encouragement to other students to pursue particular areas of work that will enhance their effectiveness in ministry
- develop a plan for acting on the feedback that has been received with particular emphasis on areas for further work

To Prepare for the Review of Learnings sessions, each student will complete the following:

## Self Assessment

### Preparation

- See Review of Learnings - Self Assessment Form under "Forms" on the CCS website - <http://ccsonline.ca/resources/student-resources/> )
- Review your learning goals for this Learning Circle, journal notes where you have identified learnings or areas of work/learning to pursue, and feedback you have received (formally or informally) from other students, resource people, staff.
- review the CCS "Learning Guidelines" noting areas where you have grown and areas for further work

### Identify Major Learnings

- identify four or five major learnings from the time at the learning circle
- connect these learnings to the competencies articulated in the CCS "Learning Guidelines"
- on the form, "Review of Learnings - Self Assessment" print your learnings with its corresponding "Learning Guideline" (in full)

- as well, either make copies of this sheet *or* write your learnings on flip chart paper for sharing with your review of learnings group.

### Areas for further work

- identify two or three areas for further work for yourself
- connect these learnings to the competencies articulated in the CCS “Learning Guidelines”
- on the form, “Review of Learnings - Self Assessment” print your learnings with its corresponding “Learning Guideline” (in full)
- as well, either make copies of this sheet *or* write your learnings on flip chart paper for sharing with your review of learnings group.

### Feedback for Others

For each of the students in your Review of Learnings Group,

- review the CCS “Learning Guidelines” while thinking about your experience of your student colleague,
- note on the “Review of Learnings Feedback” form (under “Forms” on the CCS website - <http://ccsonline.ca/resources/student-resources/>)
  - four or five of the gifts and skills for ministry that you have observed
  - one or two of the areas of work that you would encourage your student colleague to consider seriously for further attention
  - in each case please cite:
    - specific examples to illustrate your observation and
    - the statement from the CCS “Learning Guidelines” to which you connect your comment
- Focus on being as clear and specific as possible. Keep in mind the principles for giving feedback. Consider carefully the group context in which the feedback is being offered (some feedback is more appropriately offered one-to-one).
- Please make your writing as legible as possible; this feedback is incorporated into the official documentation for each student.

Tip: Keep a draft Review of Learnings feedback form handy throughout the Learning Circle so you can jot down specific observations about members of your review group.

# Review of Learnings Process

The review of learnings groups will meet on the last day of the Learning Circle, with four or five students. Staff will provide feedback in written form. The time allocated for each student will be approximately 30 minutes.

## **Part A - Group Sharing**

*Time Keeping and Facilitating of this part of the Review of Learnings Process will be shared on a rotational basis by the group members.*

### **Time of Centering (2 mins)**

The facilitator will offer the person whose review/assessment it is to begin with a verse of a hymn, a prayer, a reading or a time of silent centering.

### **Sharing - Key Learning and Areas of Growth (15-20 mins)**

The person whose review of learnings/assessment time it is will:

- share the key learnings from the Learning Circle and areas identified for further work
- offer "Learning Guidelines" connections to these learnings and areas for further work
- be prepared to respond to questions and comments

### **Time of Feedback and Response (5 - 10 mins)**

The person whose review of learnings/assessment time it is will

- receive feedback (gifts/skills and encouragement for further attention to a particular area) from the group within the framework of the "Learning Guidelines"
- respond to any of the feedback (if desired); acknowledge feedback with thanks.

### **Closing (2 mins)**

The person whose review of learning/assessment will choose a verse of a hymn, a prayer, a reading or a time of silent centering to conclude their session and make transition.

## **Part B - Hand In Documentation**

Each student is responsible for gathering the original documentation for the review of learning process:

- Self-assessment Form
- Feedback Forms received from each student colleague in the Review of Learnings Group
- Feedback Form received from staff

Each student is to ensure that these documents are handed into their primary program staff.

In order to assist in the completion of the Post Review of Learnings Assignment, students may wish to make photocopies of this documentation after the review of learnings group and before handing in to staff.

**\*\*These documents must be given to staff prior to leaving the Learning Circle, as they constitute part of the student's permanent record. \*\***



**Did you know?**

The common abbreviation for Review of Learnings

is RoFL?

# External Courses

Students must take eight external courses (i.e. courses taken at an educational institution other than the Centre for Christian Studies) to complete the four-year diploma. You might take some externals during a theme year. You might take a Reflection Year to work on externals. You should try to get all your externals completed before your Integrating Year. (Trust me on this one.)

External courses:

- provide opportunities for students to experience a wider variety of learning and teaching styles,
- provide an opportunity for students to bring experiences of other teaching styles into the integrative process in CCS courses,
- provide opportunities for students to learn from a variety of theological perspectives and to practice articulating their perspective in dialogue,
- provide opportunities for students to learn together with people preparing for other expressions of ministry,
- enable other communities of learners to benefit from the experience of students in an integrative process of learning,
- provide opportunities to draw on resources that are available in the wider geography of Canada,
- increase the accessibility and reduce the cost of the program,
- enhance the resources and expertise among CCS staff, complementing the skills of CCS staff,
- further demonstrate CCS commitment to the value of scholarly work and affirms the importance of intellectual resources.

## What external Courses are required?

Eight semester long courses (3 credit hours) are required for the Diploma, one for the Year Long Certificate.

Introduction to Christian Scriptures - an overview course of the content and context of the Christian Scriptures which introduces methods in biblical criticism; in some situations these courses are in two parts (semesters), one part is sufficient, but then the Christian Scriptures Theme should be complementary.

**Christian Scriptures: Theme or Focus** - a specific course (generally would require a prerequisite introductory course) and where appropriate and possible, at a second or third year level, that concentrates on a book or books, a writer, a theme or issue.

**Introduction to Hebrew Scriptures** - an overview course of the content and context of the Hebrew Scriptures which introduces methods in biblical criticism, in some situations these courses are in two parts (two semesters), one part is sufficient, but then the Hebrew Scriptures: Theme or Focus should be complementary.

**Hebrew Scriptures: Theme or Focus** - a specific course (generally would require a prerequisite introductory course) that concentrates on a book or books, a writer, a theme or issue.

**Introduction to Theology** - an overview course that introduces theological concepts and methodology in theological thinking.

**Theology: Theme or Focus** - a specific course (generally would require a prerequisite introductory course) that concentrates on a theological topic or particular school of theological approach.

**Church History** - a survey course of church history: a complete overview of early church to modern era is strongly recommended, an overview from early church to reformation, and an overview from reformation to modern era may be used in some situations.

**Introduction to Ethics** - an overview of methods in ethical thinking and approaches, not a "professional ethics" course.

Following is a list of schools recognized by CCS. This list is evolving and other schools may be added as students inquire with staff about their suitability. Students are advised that they must still consult with their primary staff person about courses at the schools listed below as not all courses may be approved.

Schools recognized by CCS:

Atlantic School of Theology, Carleton University, College of Emmanuel-St. Chad, Emmanuel College, Huntington University, Huron College, Iona College, Laurentian University, McMaster University, Queen's College (Nfld), Queen's Theological College, Queen's University, Sir Wilfrid Laurier, St. Stephen's College, St. Andrew's College, Trinity College, Thornloe College, United Theological College, University of Toronto, University of Regina, University of Waterloo, University of Calgary, University of Winnipeg, Vancouver School of Theology, Western University, Wycliffe College, York University

Increasingly, Theological Schools are willing to set courses up in response to a request when there are sufficient students. Initiative among students to determine course needs in common and identify dates for courses that would work is encouraged. Students are required to be in touch with the Principal prior to approaching any Theological School to set up courses, to avoid duplication of requests.

## Requesting Approval

Your primary staff will need to give approval before an external course can be counted, so make your request as far in advance of the registration deadline for the course as possible. Courses which are taken without prior approval may or may not be approved. Whether or not a course has been started will not be taken into account in the approval process.

## Recording your Courses

When you've completed an approved external course, let the Program Administrator know. He will want to know:

- the institution where you took the course (e.g. St. Stephen's College)
- the number and name of the course (e.g. THEO5230 Intro to Theology)
- the year you completed it
- the grade you received

In order to graduate from CCS, we need official transcripts for all your external courses. (With many institutions you'll need to fill out a request form and pay a transcript fee.) We don't need official transcripts until your Integrating Year. Prior to that, a photocopy or an email will suffice.

Your external courses are part of your CCS student record and are included in your transcript. (An asterisk on your CCS transcript indicates that we have received an official transcript for your external course.)

# Joint Degree Programs

CCS has agreements with both St. Stephen's College in Edmonton and the Faculty of Theology at the University of Winnipeg: CCS Theme Years can be counted for credit toward a Bachelor or Masters degree. If you are interested in a joint degree should apply with St. Stephen's or U of W by your second year at CCS, and should plan to do the majority, if not all, of your external courses with that institution.

For more information about the joint degree programs, contact CCS or St. Stephen's or U of W Faculty of Theology.



# Assignments

- See the “Dates and Deadlines” page for due dates
- Assignments are submitted via the CCS Moodle
- For assignments with forms, the forms can be found on the CCS website at <http://ccsonline.ca/resources/student-resources/> (under “Forms”)
- Assignments are listed in roughly chronological order. Instructions for assignments that are repeated through the year (eg. learning logs, case studies) are only listed once.

## Guidelines and Policies for Written Assignments

### Assignment Assessment

Student assignments will usually be returned with significant comments, questions, suggestions and reactions from the responding staff person. All assignments that meet the requirements are marked “complete”. Assignments requiring further work must be re-submitted until deemed complete.

Students are required to demonstrate through these assignments:

- ability to engage the issues presented
- good grasp of the content
- ability to discern the theoretical, theological, biblical, social and ministry implications of the topic
- ability to integrate theory with practice
- openness to and engagement with new learnings; personal and professional challenge and growth
- cohesion, comprehension and clarity of expression
- ability to synthesize and do analysis
- organizational ability
- ability to meet deadlines

CCS recognizes that students will differ in background and ability, depending, for example, on whether English is a first language, or whether learning ability is an issue. As a guideline, most assignments are expected to show evidence of competency in these major categories:

1. **Fulfillment of assignment:** How well were the basic requirements of the assignment fulfilled? Did the content of the assignment actually conform to the instructions given? Aim to follow instructions!

2. **Content:** How well were content and presentation handled, including clarity, originality, and style? Aim for a paper that:
  - has a coherent sense of purpose (to persuade, inform, express to the reader)
  - shows a mature level of thought
  - is appropriately tailored to the audience/reader
  - is clear and readable (sentences are complete, flow of thoughts is sequential)
3. **Organization:** How well do the ideas connect with one another? Does the writing show structure (a beginning, middle and end)? Does it develop the content and theme? Aim for a paper that:
  - begins with an introduction, makes clear transitions, ends with a good conclusion
  - presents a clear theme, is reasonably developed, and is well supported by concrete details, examples, and careful reasoning.
4. **Development over drafts:** How much attention was given to the drafting, editing and revising process? Aim for a polished paper.
5. **Grammar and presentation:** Does the paper follow basic rules of grammar, punctuation and spelling? Is it neatly presented and written in a respectful, semi-formal tone? Aim for a paper that:
  - contains few errors in Standard English
  - makes good use of style.
  - makes adequate use of documents and acknowledges sources.

## Writing Expectations

**Citation .** You are expected to document other people's work appropriately. CCS staff prefer the Chicago/Turabian school for style and format:

[http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

**Language.** The CCS Justice Stance states

*We confront language or behaviour that disrespects groups or individuals based on any real or perceived status: people who are young, old, ill, poor, disabled, indigenous, gays, lesbians, bisexuals, trans-gender, refugees, victims of violence, and those who experience racism.*

Our aim at CCS is to promote the practice of using language inclusively, in a way that demonstrates sensitivity and shows respect for others.

St. Stephen's College, a partner institution of CCS, makes recommendations about inclusive language. Go to: [http://www.ualberta.ca/ST.STEPHENS/resources/documents/term\\_paper.html](http://www.ualberta.ca/ST.STEPHENS/resources/documents/term_paper.html)

**Plagiarism.** Students at CCS are not permitted to submit work that includes material taken from other sources without acknowledgment of the source. Any student discovered to have plagiarized work will be sanctioned. Go to: [http://www.ccsonline.ca/Resources/policies/plagiarism\\_policy.pdf](http://www.ccsonline.ca/Resources/policies/plagiarism_policy.pdf)

**Deadlines.** Students are expected to honour deadlines. While there is room for some flexibility about when assignments are submitted, negotiation is required. Students are expected to contact staff well before a due date to communicate anticipated delays or consult about changes.

- requests for extensions will normally be made at least seventy-two hours prior to deadlines
- extensions will not normally extend past the due date for the next assignment
- extensions are a matter between staff and student and are not a topic for general conversation among others at CCS.

**Completion of Assignments.** Students will not be able to advance to their next year of the program if they have not completed all assignments from the previous year.

# Field Placement Learning Logs

**Purpose:** For theme year students to keep track of field placement experience, to identify learnings related to the field placement experience and to share this with their Primary staff person and, as indicated, with their Learning Facilitator, Diaconal Mentor and Local Committee.

There are two parts to this assignment.

- Part A is a time log where students record and track their time and any work/activities/meetings related to their field placements.
- Part B is a learning log where students record 4 - 5 learnings they can identify from their field placement experiences in the period covered by the log. (Students can refer to the CCS "Learning Guidelines". Learnings can include what you have learned or what you want to learn more about.)

Forms for Part A and Part B are available from the "Forms" section of the website.

Logs are to be handed in four times throughout the theme year:

- ☐ September 30
- ☐ November 30
- ☐ January 30
- ☐ March 30
- **Part A** is to be submitted to your Primary staff person, Learning Facilitator, Diaconal Mentor, and Local Committee.
- **Part B** is to be submitted to your Primary Staff person (and any of the others if you choose to do so).
- *Both parts of the assignment are due at the same time*

# Case Studies

*"We are committed to case study, for our students and for our own ministries, because it helps us see clearly the reflective component of ministry. Ministry is about faithful response to God, the communities with which we work and worship, and the women and men who make them up.*

*To respond faithfully requires a theological process that illuminates: ourselves and what we bring to the ministry situation, the context in which the situation exists, and the ways that God's people have sought to understand and do the will of the Holy One. The practice of ministry simply cannot be separated from the practice of reflection."*

Jeffrey H. Mahan, Barbara B. Troxell, Carol J. Allen. *Shared Wisdom: A Guide to Case Study Reflection in Ministry*, (Nashville, Abingdon, 1993), page 105.

Consider a critical incident with which you are still struggling that relates to a situation/dilemma in your field placement. Remember the purpose of a case study is to have colleagues reflect with you about an incident that is still holding your attention.

Please choose an incident about which:

- you have not already done a previous assignment
- you want to reflect theologically
- you want to explore the implications for ministry

Concisely (not more than one page) describe the incident. Your description needs to focus on the key elements of the situation. Brevity and focus are essential.

Include:

- **brief** background information to explain the context
  - your role in the situation
  - what you were hoping/fearing would happen
  - your goals
- what actually happened
  - synthesis of what you said and did (not a verbatim)
  - others who were involved and their actions
- your feelings about what happened
- your analysis of what happened and contributing factors (e.g. dynamics of power)
- key issues

- theological themes emerging from the incident
- questions with which you are now left

Remember the purpose of a case study is to have others reflect with you on an incident/ situation/ dynamic about which you are still reflecting - either continuing actively in the situation or trying to discern how you might handle a similar situation differently another time.

The case study model assumes a consultative style of ministry in which you turn to colleagues to test perceptions and deepen understanding. Case reflection is less about advice giving (although suggestions sometimes are helpful in broadening options) and more about clarifying values, theology, and approach to ministry. Theological reflection is a crucial aspect of the process through scriptural connections and wrestling with important questions of the nature of God, the Church's role in the world, and vocational identity.

Case reflection makes accessible, and thus vulnerable, not only the presenter but the people in the case being described. This demands that confidentiality be practised. In writing the case study, presenters are asked to disguise names. All case studies are to be marked as confidential, then collected and destroyed. These actions do not guarantee that others in the case conversation won't recognize someone, but they serve as reminders about the importance of confidentiality.

## Process for Sharing the Case Study

In preparation for the sharing of the case studies, you are asked to read the case studies of the other students in your group prior to the sessions and make notes re: any questions, observations or insights.

### **Introduction** (5 minutes)

(Optional)- brief time for prayer, silence, singing, candle-lighting, etc.

Participants review the case study and ensure everyone understands the situation. This may include asking clarifying questions of the writer.

### **Group Discusses** (10 minutes)

The presenting person listens while the rest of the group considers the case using the questions below. This may feel awkward; it is not to exclude or isolate. It is intended as a discipline of listening where the presenter hears how others respond and sees the situation from other perspectives. The presenter is invited to take notes during the conversation and will have opportunity to respond later.

- What is happening here personally? What feelings and emotions do you observe in this situation?
- What ministry skills are being used? What ministry skills might be strengthened?
- What are the ministry issues? (Include issues specific to the current theme year.)
- What are the social/political dynamics?
- What sources of power and vulnerability affect the relationships?
- What are the theological issues/themes in this case study?
- What biblical themes/images might offer insight?
- What alternative approaches might be considered?

**Presenter Responds** (5 minutes)

The presenter responds while the reminder of the group is silent.

- What other information can you share that would be helpful to understand the situation more fully?
- What were your insights during the conversation?
- What might you do differently in a similar situation?

**Implications for Ministry** (5 minutes)

As a whole group identify and summarize the issues/themes/implications/skills for ministry evident in this scenario. Share any insights or questions that arise from this case.

**Moving on** (2 minutes)

Check that everyone is ready to leave the case behind for now and move on; perhaps saying a prayer or singing a verse of a hymn.

# Post Review of Learnings Assignment

After reflecting on your key learnings and areas of growth, and on the encouragements and feedback received from your review of learnings student group and staff, you are to outline how you plan to continue to work on the key learnings and areas of growth, how you will address and/or integrate both the encouragements and the affirmations into your ongoing learning journey and where this work will take place (e.g. field placement, next theme year, in learning facilitation time, personal work, with learning partner, in a particular assignment). The Action Plan is considered an addendum to your theme year Learning Plan and to your Review of Learning documentation.

A chart, such as the one available on the CCS website, may be used for this assignment, *or* you may develop another format, such as point form or mind mapping (see the section on “Learning Plans”), for reporting on how you will work on and incorporate into your ministry the feedback that you received and the areas of growth, and for further work, that you identified.

Example:

Feedback Received/Area of Learning/Area for Further Work	Goal	Specific Tasks or Activities which will help you to work on this feedback			
		Where?	Who	What?	When?
(example) 1. –“could work on tendency to avoid conflict”	-to reflect on the causes and effects of avoiding conflict in my life and ministry	a. Assignment	-primary staff person -learning partner	-focus research and reading on conflict resolution and management	-fall research assignment due November 30
		b. Field Placement	-learning facilitator -local committee	-devote sessions with facilitator on my history with conflict  -to lead the local committee on some reflection on the theology and spirituality of conflict	-with facilitator in November before assignment due  -with local committee in December after assignment
		c. Learning Circle	-staff and student colleagues	-write case study about conflict situation and ask for specific feedback from Case Study/Review of Learning group and staff	-March learning circle



# Verbatim Reports

## Purpose

- to deepen the practice of listening in a context of pastoral care, education, or social ministry
- to develop self-awareness and theological reflection in response to specific interpersonal incidents
- to offer insights into learning, self-awareness, and theological reflection to staff and learning partners

## Description

A verbatim is a script, a word-for-word (as closely as possible) report of an important conversation that takes place in the field placement (pastoral, educational, social ministry) between the student and a careseeker, congregant, or client. It is an exercise in

- Attentiveness and listening
- Observance and sensitivity to non-verbal signals
- Recognizing your own emotions and response
- Maintaining appropriate confidentiality.

## Process

- Choose a conversation or encounter from your field placement that has offered some kind of learning outside your normal comfort zone. It should be more than a quick chat.
- Write down from memory, as soon as possible after the conversation is over, your best recollection of a specific interaction with a person or a group. If this is not possible, it helps to jot down on paper what you remember until you can do the full write-up, preferably on the same day as the call or conversation. You may find it helpful to develop an outline of the conversation first, or to jot down a stream of key words, before writing the full report.
- The verbatim report is three or four pages in length on average. It includes
  - an introductory section that describes the context,
  - your intentions going into the conversation
  - initial impressions of the environment, the other person, yourself
  - the verbatim of the actual conversation
  - a concluding section on self-reflection.

## Verbatim Outline

1. **Preliminary Data** - facts known to you about the person and situation before the conversation
2. **Plans/Hopes for the Conversation** – any expectation or intent that you brought with you. Any insights about what you do differently next time go in the analysis section, not here.
3. **Impressions**- what you noticed about the physical location, the environment, the other person's physical appearance and body language, and about your own initial emotional reactions and body language
4. **Actual Conversation** – presenting what took place.
  - identify a person at the beginning by their name (fictitious is okay), then by initials.  
Les = L, Terry=T
  - number each person's statement  
1Les, 1Terry, 2L, 2T, etc.
  - add information about tone or body language in brackets  
19T (apologetically)
  - the letters and numbering are a reference tool when doing the reflections. -
5. **Reflections**
  - a. **Analysis**
    - were your hopes for the conversation met?
    - were there discrepancies between what you intended and what actually took place?
  - b. **Self-Critique**
    - how did the encounter change or affect you?
    - have you had any experiences that are similar to the other person's?
    - to what extent are similarities/differences between your experience and the other's a resource or detriment to helping you empathize?
  - c. **Ministry Opportunities**
    - were you able to minister to the person's need?
    - what did you learn about ministering in this encounter?
  - d. **Theological Reflection.**
    - what significant images came to mind in reviewing the verbatim?
    - do any refer to God?
    - do any bring something from scripture to mind?
    - what are the underlying theological issues that concern this person (trust, hope, illness, despair)?

## Sample Verbatim Report

1Les Hi. You new here?

2Terry Yes I am. My name is Terry. This is only the second time I've been to this bible study.

2L I'm Les. I live around the corner. You on staff here?

2T Well, in a way. I'm not a staff person, and I don't get paid. But it's part of my program as a ministry student. They call it a field placement – working here in this congregation for twelve hours a week. So... you live right near here, on the next street?

3L Right. I don't always make it to bible study. I have lots on my plate right now and can't commit to come every week.

3T I bet folks are glad when you can get here. You have lots on your plate right now...?

4L Yeah. My kids are a handful and my mom is sick. I work casual hours so I never know when I'm going to be called in. Right now I'm getting lots of hours, which is good in a way...

4T You're juggling a lot.

5L Yeah. But I like being able to come to bible study. I like the connection with others and feel like I learn so much.

5T It's been a good group for you then?

6L The group is great. We all share about our lives and the people are really nice. We listen to each other's stories. Sometimes we don't get very far in the study.

6T I think the sharing and being supportive can be very important.

7L It is but I feel sometimes that we get off track and I want to find out as much as I can. There's so much to learn and it's so interesting. It frustrates me when mutual support is the only thing we talk about.

7T It is hard to find the right balance. *(Others enter).*

# Research Assignments

## (Fall and Spring)

During learning circles, we explore a number of topics related to theology and the practice of ministry. For each of the learning circles you will be asked to choose one of the areas covered and identify a question, concern or issue that interests or intrigues you, and develop a paper using the following suggested process.

### 1. PREPARATION

#### **A. Connect to your Experience**

*(Concrete Experience)*

Identify what sparks your interest in this topic and what makes it an important issue in ministry. Perhaps you might journal about this. Note the words and ideas that emerge in your reflection.

#### **B. Explore Emotions and Senses**

*(Reflective Observation)*

Continue to reflect on the topic you have chosen. You might use techniques like mind-mapping, sketching or charting. What are some of your feelings and emotions associated with this topic?

What images come to mind when you think about this topic?

#### **C. Name Ideas, Patterns and Connections**

*(Abstract Conceptualization)*

##### *i. Scholarship*

Use outside sources to investigate the topic. A good place to start is with the Learning Circle readings related to your topic; often bibliographies or citations will guide to other authors of interest. Read and research at least two authors (at least one contemporary one) making notes and summaries of their thoughts and ideas. Do not stop at description and summary; also analyze their approach using critical thinking approaches and questions:

- What do you know about the social location of the authors?
- What perspectives and world views do the authors hold? Compare these to your own positions.
- From what perspective do each of the authors write? (e.g. liberative, conservative, liberal...)
- Comment on the social analysis inherent in these readings (whose experience is used to develop the theory/theology? whose voices are missing in these sources? who has power? who is vulnerable?, etc.)
- With which key points do you agree and why?
- With which key points do you disagree and why?

##### *ii. Theology*

Investigate doctrinal issues related to your topic by referring to, and reflecting upon, documents like:

- the creeds
- official doctrinal statements
- theological stances related to policy statements of your denomination
- ecumenical statements.

Compare and contrast these doctrinal writings and the operative theology of your denomination and your own theology related to this topic.

Reflect theologically on your topic thinking about core questions like:

- Who is God? (perspectives on the divine, Christology, Pneumatology (Spirit), Sophia/Wisdom, revelation, etc.)
- Who are we? (themes of theological anthropology, sin, evil, place in creation, image of God, etc.)
- What is our task? (questions related to vocation and ministry, missiology, ecclesiology, eschatology and kingdom)

Consider how these areas of theology impact your understanding of your topic.

Again make notes indicating main ideas that surface.

### *iii. Scriptural Witness*

Investigate biblical sources.

- What are some of the biblical connections with your topic (stories/themes/motifs, etc.)? Consider more than just the familiar passages. Select 1 (or 2 at the most) passage(s) related to your topic.
- Using resources like biblical dictionaries and commentaries, explore your chosen passage. What insights or resources do these sources offer? How do they change the way you see the passage. How does the larger context of the passage connect to or comment on particular theological or pastoral themes or concerns?
- How does this passage illuminate or challenge you in relation to your topic?

## 2. PLANNING

### A. Organize your thoughts

After all that research and background investigation, identify three or four themes that become apparent for you. (You may consider using mind-mapping or other tools.)

### B. Write an Integrative Statement

Based on the research, analysis, and reflection you have done, in a sentence or two, state your own key convictions about this topic and its implications for ministry.

### C. Structure your Assignment

Many possibilities exist for structuring the essay portion of your assignment. This step enables you to outline and arrange your material in a way that supports your integrative statement and communicates to the reader the logic of your thinking.

### 3. WRITING

#### **A. Introduction** *(1-2 paragraphs)*

Begin your assignment with an introduction to your topic. Define and focus your topic area. Explain the significance of your work for ministry. Express your thesis in an integrative statement of conviction about the topic.

#### **B. Themes** *(8-10 pages)*

Use the bulk of the paper to support your argument and discuss your point of view. Demonstrate that you have integrated your experience, reflection, and scholarly, theological and scriptural research into your understanding of ministry.

#### **C. Conclusion** *(1-2 paragraphs)*

Finish this part of the assignment with an account of what the research and assignment meant to you vocationally, (e.g. questions that remain for you, new insights/affirmations/challenges that materialized, direction you are being led as a result of this work). Identify ways you have grown or are more competent now that you have done this piece of work.

### 4. INTEGRATIVE PROJECT *(2-3 pages) (Active Experimentation)*

Develop a practical application of this work that indicates how you have integrated your understanding of this topic in your practice of ministry.

Examples:

- develop an educational design for a workshop, a bible study, or a committee meeting
- design a liturgy such as a sermon or worship service
- create an artistic response in dance, fabric or images

Include a description of your constituency, purpose and goal statements, and an analysis of your choices.

# Mid-Term Review – Field Placement

## Purpose

To review the field experience to date in order to assess the direction of work, the quality of the working relationships, and the sense of satisfaction for all concerned.

## Goals

- to assess areas where learning is happening
- to identify and assess learnings related to learning goals
- to identify areas where changes need to be made so that the experience can be meaningful for both the participant and those with whom she/he works

## Participants

- Student
- Learning Facilitator
- Diaconal/Vocational Mentor
- representative(s) of the Local Committee

## Roles

- The student is to make arrangements for this review to happen and to ensure that the report submitted to CCS staff.
- The Diaconal/Vocational Mentor is to facilitate the review
- Either the Learning Facilitator or one of the representatives from the Local Committee is asked to act as recorder

## Time Commitment

- the session is to last approximately one and one-half hours
- the review is to be completed and the report submitted to CCS staff by **February 1**.

## Preparation

In preparation for the review, the student needs to respond to the following questions in writing and share copies with the participants on the review team. As well, the Learning Facilitator, Diaconal/Vocational Mentor and representative of the Local Committee consider these questions in advance.

1. What have been the major areas of new learning in the past four months?
2. In what ways has there been work in relation to identified learning goals?
3. How would you describe the comfort level of working in this situation?
4. What are areas where it would be helpful to have more experience, practice and/or work?
5. What have been some new learnings in the areas related to the Theme Year?

6. Where and how is theological reflection happening?
7. Are there changes in the placement that might be helpful with regard to...
  - areas and/or levels of responsibility?
  - learning goals?
  - support, feedback and direction from facilitator?
  - support, feedback and direction from mentor?
  - support, feedback and direction from the local committee?

### **Suggested Process for the Review**

- welcome, review of purpose and agenda
- check-in: an opportunity for participants to get to know one another and/or share present personal celebrations and concerns
- worship and prayer
- review of questions, section by section
  - student distributes written notes and reviews responses offering comments and explanation
  - other participants ask questions for clarification and offer comments and feedback
- evaluation of session: a chance for participants to reflect on the experience and name insights or concerns
- closing prayer

### **Submit Report to CCS**

Following the review session, the student will compile a report including his/her responses to the review questions (1-7) and the review session recorder's notes. The report should be labeled "Mid Term Field Placement Review" and include the student's name, field placement site, date, and be **signed** by the student and the review session recorder (or designate). Because of the signature, the report should be emailed and followed by a mailed, faxed, or scanned hard-copy. The review report should be sent to the student's primary staff person.



# Theme Assignment One: History of Pastoral Care

## Purpose:

- To become familiar with the history of pastoral care and its variety of interpretations and emphases.

## Goals:

- To describe the development of pastoral care in the Christian church over the past 2000 years.
- To articulate how social, economic, political, and theological forms shaped pastoral care in a particular period.
- To share with others how your own understanding and practice of pastoral care has been shaped by the past and also how it is being shaped by your current context and culture.

## Part One:

1. Research the history of pastoral care using the internet and texts like:

- William A. Clebsch and Charles R. Jaekle. *Pastoral Care in Historical Perspective* (Englewood Cliffs, N.J.: Prentice-hall, 1964).
- Gillian Rosemary Evans. *A History of Pastoral Care* (London: Continuum, 2000).
- Charles V. Gerkin. *An Introduction to Pastoral Care* (Nashville: Abingdon, 1997).
- E. Brooks Holifield. *A History of Pastoral Care in America: from Salvation to Self-realization* (Nashville: Abingdon Press, 1983).
- Thomas C. Oden. *Care of Souls in Classic Tradition* (Philadelphia: Fortress, 1984).

2. Develop a **time line** (ie. make chart, draw time line, write paragraph, etc.) indicating some of the major characteristics or emphases of 10 of the following periods/authors. Demonstrate familiarity with a variety of time periods. Choose from the following list:

- Biblical Images - people of Israel: priests, prophets, wise ones
- Biblical Images - Jesus: shepherd, healer, revolutionary, bless-er, learner, gatherer, feeder
- Biblical Images - Disciples
- Biblical Images - Early Christian Communities (Paul's Letters)
- Biblical Images - Early Christian Communities (Acts)
- Biblical Images - Early Christian Communities -- Pastoral Epistles (I & II Timothy, Titus)
- Biblical Images - Early Christian Communities (Book of Revelation)
- Age of Persecutions

- Imperial Church after Constantine
- Monastic Movement (Begins ca. 4<sup>th</sup> century C.E.)
- The Middle Ages (app. 600-1400 CE)
- Era of the Reformation
- The Enlightenment
- Pietism
- Early 1900s
- Deaconess Movement
- Freud and Influence of Psychoanalysis
- Social Gospel Movement
- Clinical Pastoral Education Movement
- Post WWII
- 1950's Theologians Niebuhrs, Buber and Tillich
- 1950's and 1960's
- 1980's
- 1990's
- Current

## Part Two:

Select one historical period to pursue in more depth. In a five page paper, discuss the era of your choice. Research and include:

**A.** Four to five references (i.e. journal articles, commentary entries, chapters from books) that place the era in a broader social and ecclesial context (i.e. what was going on in society and in the church at the time) and how that influenced the theory and practice of pastoral care. (Include a succinct 1-2 paragraph discussion of the key contents/ideas of each reference)

**B.** A one page reflection on your own understanding of pastoral care and how it parallels or differs from your chosen historical era.

**C.** A one or two paragraph reflection on how you have grown or changed as a result of this study — e.g. challenges, affirmations, new awarenesses, understanding, skills, attitudes, etc.

# Spiral Reflection

Using the spiral reflection model can help to deepen learning emotionally, analytically, theologically, spiritually, and can lead to insight about how you might respond more effectively to a similar situation another time.

Choose an incident from your field placement from which you would like to learn more through the use of the spiral reflection method. This incident needs to be one that you have not already used for a case study or verbatim report that you have written to meet one of the assignment requirements.

The spiral reflection method is included in the Intro section of the Student Kit as a guideline for writing the assignment. The experience you choose for reflection becomes the Concrete Experience. The suggested questions in each area become starting points for reflection in each section of the model. You do not need to respond to all of the questions in each section nor do you need to be limited by these questions.

There is no prescribed length for a spiral reflection. It is intended to help you deepen your learning. **Five or six pages is normally sufficient.** Some people will need to write more; some may use the model effectively in fewer pages.



# Theme Assignment Two: Themes and Theories in Pastoral Care

## Purpose:

- To become familiar with the research and literature related to a particular theme in pastoral care.

## Goals:

- To survey and be able to discuss scholarly writing related to one critical theme in current pastoral care.
- To identify important current thinkers and theorists in the area of pastoral care, and discuss some of their ideas in a thoughtful, critical, and engaged way
- To enhance research and synthesis skills and to be able to create a reliable annotated bibliography as a tool for broadening your own learning and assisting others.

## Part One:

Choose a pastoral care theme (Suggested topics are listed below.)

Research ten different journal articles (can be electronic), chapters of books, or a whole texts written by a variety of authors. (Students are expected to broaden their search beyond the assigned articles for the learning circle.)

Create an annotated bibliography. Each bibliographic entry should include both a summary and analysis/evaluative comment/critique of text. .

Basically an annotated bibliography includes three elements for each entry:

- bibliographic details
- a summary of the content of the article, chapter or book in a short paragraph
- a sentence or two offering analysis and critique of the article, chapter or book — identifying specific strengths, shortcomings, and particular audience for whom it would be useful.

(Further detailed information on what is an annotated bibliography can be found at <http://www.writing.utoronto.ca/advice/specific-types-of-writing/annotated-bibliography> )

## Pastoral Care Themes

- |                            |                                   |                                    |
|----------------------------|-----------------------------------|------------------------------------|
| • Listening Skills         | • Grief and Loss                  | • Pastoral Ethics                  |
| • Prayer and Pastoral Care | • Death and Dying                 | • Sexual Abuse Policies            |
| • Pastoral Identity        | • End of Life Issues              | • Chronic Illness and Chronic Pain |
| • Counseling               | • Boundaries in the Pastoral Role | • Family and Partnership           |

- |                               |                             |   |
|-------------------------------|-----------------------------|---|
| Models                        | • Rural Depopulation        | • Addictions -Substance Abuse                       |
| • Pastoral Care with Children | • Advocacy in Pastoral Care | • Addictions -Gambling                              |
| • Pastoral Care with Youth    | • HIV/AIDS                  | • Eating Disorders                                  |
| • Pastoral Care with Seniors  | • Dementia                  | • End of Relationships                              |
| • Pastoral Care with Elderly  | • Disabilities              | • Suicide   |
| • Self Esteem/Shame           | • Sexual Orientation        | • Mental Health                                     |
| • Stress                      | • Gender Justice            | • Corrections                                       |
| • Aboriginal Concerns         | • Gender Identity           | • Race and Ethnicity                                |
|                               | • Anger                     | • Other Topic with Approval of Primary Staff Person |
|                               | • Sexuality                 |   |
|                               | • Violence and Abuse        |   |

## Part Two:

Incorporating insights from the above research and your own experience, demonstrate in one of the following ways your understanding of the purpose and approach of education in the church -

- draw a picture, scheme or diagram
- design a workshop for curriculum selection
- design an educational power point presentation
- plan a weekend retreat on this theme -for youth or women or an intergenerational group
- use poetry or the language of prayer to incorporate your thoughts
- write a story that highlights your concerns and passions about the theme/topic

## Part Three:

Finally, include a one or two paragraph discussion of how you have seen yourself growing and changing through the process of doing this theme study. What was challenging? What affirmed your previous learning? How have you seen your own skills, attitudes, behaviours, knowledge developing and expanding? Identify specific ways you see yourself as more competent.

# Community Project for the Pastoral Care Year

## Purpose

- to increase your knowledge and understanding of community networking

## Goals

- to identify key pastoral/community care institutions in your local area, and what their services and policies are
- to articulate a thoughtful analysis of the strengths and effectiveness of each of the institutions, including critique from the perspective of social, economic, and gender issues, power issues, and their place in the larger social context, and on their theological perspectives and mission stances
- to identify implications for future ministry and learning

## Expectations

### *Time Commitment*

- The research phase of the project would be done in about 30 hours

## Preparation

- Read and reflect on the principles of care for vulnerable populations (hint: a good place to start would be the readings from the learning circles)
- Research 4 or 5 institutions/services in your community or area, e.g. hospitals, seniors' residences, group care services, funeral homes, corrections facilities, police services, women's shelters, community resource centres, crisis line, GBLT agency, addictions program, mental health advocacy. (Research might include reading, library searches, internet, etc.)
- Become familiar with the policies and procedures, assumptions and operating principles of these institutions/services

## Connections and Conversation

- Face-to-face, hands-on interviews or field trips are to be set up where appropriate

## Report

- Written component of the project will total to be 10-12 pages in length and include a brief description of your research and your learnings about each of the institutions/services examined (approximately 1-1½ pages per institution/service):
- What, in your mind, are the essential elements of attitude and practice for this institution/service?

- What are the gifts and strengths of this institution/service?
- What are the important issues facing this institution/service?
- Also include a reflection upon your experience (approximately 4-6 pages) with sections addressing:
  - social analysis: e.g. reflection on privilege, marginalization, power and vulnerability issues within these institution/service and the broader social context
  - theological reflection: e.g. biblical connections, consideration of the nature of truth, articulation of how your understandings of spirituality, suffering, hope, nature of humanity, were affected by these experiences
  - implications for ministry: e.g. missiology, ecclesiology, inclusion, hospitality, respect, advocacy,
  - reflective understanding of working with vulnerable populations: identifying important values and principles for pastoral care
- Finally, include a one or two paragraphs reflection on your own learning: What did you find challenging in this project? Where did you find your prior learning affirmed? Where were your own assumptions, past formation, attitudes challenges or changed? Identify two or three specific ways you experienced yourself growing in competence in the course of this project. Include comments on your own attitudes, behaviours, skills, knowledge.

# Learning Partnership Report

**Purpose:**

To provide the opportunity for students to reflect on and share with staff on the status and strength of their learning partnerships.

**Goals:**

- to enable a forum for reflective assessment on the learning partnership
- to share celebrations and concerns with staff
- to identify learning from learning partnership experience

Using the “Learning Partnership Report form” on the CCS website, reflect on the following questions:

Describe the patterns of communication between you and your learning partner this year.

- frequency of contact
- mode of contact
- degree of intentionality
- connection during learning circles
- commenting on assignments

How did you offer support and accountability to each other re your respective learning goals?

What joys and frustrations do you have with this relationship? How has it changed over the course of the year?

What image symbolizes your learning partnership?

How has your Learning Partner contributed to your learning this year?

How are you trying to contribute to the learning of your Learning Partner?

What did you learn from this learning partnership?

- about facilitating learning?
- about yourself?
- about ministry?

What plans do you need to put in place to bring closure to this relationship?



# Year End Review and Final Assessment – Field Placement

## Purpose

- to identify the major accomplishments and learnings that have taken place over the year of the field placement
- to name the ways in which these learnings have been integrated into an understanding and practice of ministry
- to make a recommendation about credit for the field placement

## Goals

- to name learnings and understandings related to the Theme Year areas
- to identify and list the student's major accomplishments in the field placement
- to identify strengths and gifts for ministry
- to identify areas for growth and areas for further exploration in the preparation for ministry

## Participants

- Student
- Learning Facilitator
- Diaconal/Vocational Mentor
- Representative(s) of the Local Committee

## Roles

- The student is to make arrangements for this review to happen and to ensure that the report submitted to CCS staff.
- the Diaconal/Vocational Mentor is to facilitate the review
- either the Learning Facilitator or one of the representatives from the Local Committee is asked to act as recorder

## Time Commitment

- the session is to last approximately two and ½ hours
- the review is to be completed and the report submitted to CCS staff by **April 30**.

### Preparation

In preparation for the review, the student is to respond to the following questions in writing and share copies with the participants on the review team. Use as a basis for this work:

- your learning goals
- your journal entries and written reflections
- the mid term review
- comments from your Local Committee, Learning Facilitator and Diaconal/Vocational Mentor
- the “Curriculum Outline [for the relevant Theme Year]” and relevant sections from the “Guidelines for Readiness for Continuing in Ministry”
- your own insights

Remember, the assessment is only 2 ½ hours long; try to identify the most significant learnings and areas for further work.

As well, the Learning Facilitator, Diaconal/Vocational Mentor and representative of the Local Committee need to consider these questions in advance.

1. What have been the major learnings over the course of this field experience?
  - about self?
  - others?
  - diaconal ministry?
2. What have been the major accomplishments over the course of this field placement?
3. In what ways were learning goals met?
4. In what ways has learning been enhanced in the areas related to the Theme Year?
5. What areas can be identified for future work and preparation for ministry?
  - personally? (e.g. balancing personal life and vocational demands, fear of conflict, assertiveness)
  - theologically? (e.g. clarify understanding of humanity as created in the image of God, work on concerns about atonement and Christology, integrate theology of grace into a ministry based on justification by works)
  - theoretically? (e.g. read scholarship related to alternative dispute resolution, research authors who have written about group process, do a future assignment on the theories of congregational revitalization)
  - in the future theme, Integrating or Reflection years of the CCS program?

## Suggested Process for the Review

- welcome, review of purpose and agenda
- check-in
  - an opportunity for participants to share present personal celebrations and concerns
- worship and prayer
- review of questions (*1-5 as listed above*) section by section
  - student distributes written notes and reviews responses offering comment and explanation
  - other participants ask questions for clarification and offer comment and feedback
- recommendation
  - student leaves the room as other participants decide whether to recommend “credit”, “credit with condition” or “no credit” for the field experience
  - student returns and is informed of the recommendation that the participants will make to CCS staff
  - Note: if the student is to receive “no credit” or “credit with condition” this should not be a surprise to the student (or CCS staff) but is an integrated part of the on-going feedback. Nevertheless, if this is the recommendation, the review team still needs to convey this decision with pastoral sensitivity and inform and involve CCS staff immediately.
- evaluation of session
  - chance for participants to reflect on the experience and name insights or concerns
- closing prayer

## Submit Report to CCS

Following the review session, the student will compile a report including his/her responses to the review questions (1-7) and the review session recorder's notes. The report should be labeled “Final Field Placement Review” and include the student's name, field placement site, date, and be **signed** by the student and the review session recorder (or designate). Because of the signature, the report should be emailed and followed by a mailed, faxed, or scanned hard-copy. The review report should be sent to the student's primary staff person.

# Integrative Paper for the Pastoral Care Year

**Purpose:**

- to name and reflect on the convictions, commitments, visions, and hopes we bring to pastoral care

**Goals:**

- to demonstrate an integration of theory, theology, biblical connections, and personal experience related to our identity in pastoral care
- to provide an opportunity to incorporate learnings from field placements with learnings from readings, assignments, external courses, and learning circles

**Requirements:**

- this is neither a research paper nor a reflection paper but combines elements of both
- all sources need to be acknowledged appropriately and footnoted where appropriate
- the assignment needs to refer to at least four of the authors whose work has been included in the readings for the learning circles this year - not necessarily direct quotes but clear connection with their theory/theology
- the assignment needs to make reference to insights gained through field placement experience, and engagement in the learning circles
- the assignment is structured in two parts:
  - 1) a statement of identity in pastoral care which can be in point form in the framework of "I believe...", or "For me, pastoral care is...." (to be not longer than one page); and
  - 2) a commentary/narrative reflection on the statement (to be between 8 and 10 pages long)
- the commentary/narrative needs to respond to the following questions, not necessarily in the following order!

**Questions:**

- What images of pastoral care are most important for you?
- What biblical themes/stories/images/motifs most strongly influence your sense of pastoral identity?
- What theological themes/issues are most significant to you with regard to pastoral care?
- What insights from theory are significant in your understanding of pastoral care? (quotes/ideas/etc.)

- What experiences this year (field placement, learning circle, readings, assignments, employment, etc.) have contributed meaningfully to shaping your understanding of pastoral care?
- What are the differences and similarities, in your mind, amongst pastoral care, pastoral counseling, social visiting, and spiritual direction?
- What role does gender play in your understanding of your pastoral identity?
- What is your understanding of appropriate pastoral boundaries?
- To what forms of power and vulnerability do you need to be attentive in pastoral care?
- In what areas of pastoral care do you want to do further work?

# Looking Ahead to Next Year

By the end of May, you should let CCS know what your plans are for the upcoming year. Are you doing another Theme Year? Are you going into the Integrating Year? Are you taking a Reflection Year? Are you going to be Inactive?

## Upcoming Theme Years:

Social Ministry Year	-	2015-2016
Educational Ministry Year	-`	2016-2017
Pastoral Care Year	-	2017-2018
Social Ministry Year	-	2018-2019



## Reflection Year vs. Inactive

Some students find it hard to do a Theme Year and work on External Courses at the same time, so they take a Reflection Year to devote to their externals. A Reflection Year is also useful if you have specific learning goals that you want to work on outside of the context of Learning Circles and Field Placements, and you want Program Staff contact and support.

If you need to take a year off from CCS to do something else – make some money, support an ailing relative, roller skate across South America – you probably want to take an Inactive Year. “Inactive” means, “I’m not doing CCS stuff right now, but I’ll come back to it soon.” (As opposed to “Withdrawn,” which means, “I’m done. So long.”)

Note: You can withdraw from a particular year of the diploma program without withdrawing from the whole program. If, for whatever reasons, you had to drop out of the Theme Year, you could become Inactive and then talk to CCS staff about carrying on in the program next fall.

Generally a student wouldn’t take more than three Reflection or Inactive Years in a row.

## Global Perspectives Experience

After you have completed three Theme Years you are eligible to take part in a Global Perspectives Experience – a focused learning experience somewhere in the Two-Thirds World. Contact the Program Staff for the Integrating Year for more information about potential trips and how to put together a proposal.