



CENTRE FOR CHRISTIAN STUDIES

Imagine Church Differently

Student Kit

for Diaconal Ministries students

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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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WELCOME to CCS

Whether this is your first year or your final integrating year, welcome; we are glad to have you as part of our learning community.

As you probably know, we've restructured our program a bit this year as the result of an extensive program review. Hopefully this kit will provide you with much of the information you'll need as a student at the Centre for Christian Studies, but if you find mistakes here or things that could be clearer, please let us know. It's a work in progress.

Note: For specific information about learning circles – e.g. schedules and agendas, assignment descriptions and deadlines, etc. – see the online moodle page for that circle.

Some things to keep in mind:

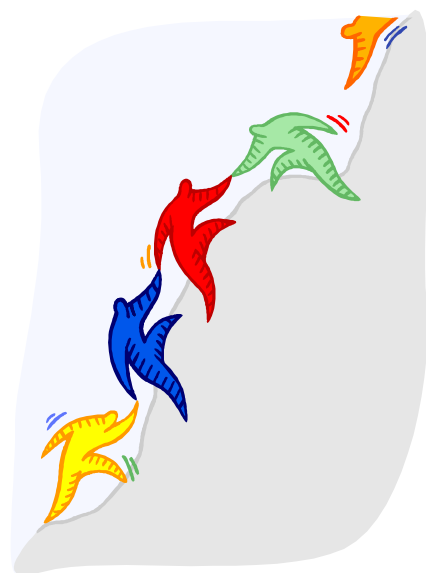
You are responsible for your own learning. You set your goals, you name your challenges.

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, the ways we experience oppression, and the ways we can be agents of change. We are open to God's grace and God's challenge.



HAVE A GREAT YEAR.

DATES and DEADLINES for 2017-2018

Note: Learning circle schedules, assignment descriptions and forms (where applicable) can be found in the appropriate learning circle or course page of the CCS-moodle.

Date	Assignment or Event
June 30	Field: Field Placement Proposal due (see Field section of Student Kit, email to Program Staff)
August 1 (for final year students)	Integration/Praxis: Learning Plan due
August 14-25, 2017	LoP: Learning on Purpose course in Winnipeg
August 31	Praxis: Learning Plan due (email drafts to Program Staff, submit final on Moodle)
September	Field: Field Orientation session (date negotiated)
September	Praxis: regular Mentoring sessions start (schedule negotiated)
September 11-16, 2017	Integration: Integration I learning circle
September 15	Praxis: Spiral Reflection assignment due
September 15	LoP: Learning on Purpose spiral assignment due
September TBA	Praxis: Student Community gathering (online)
September 15	First Term tuition due
September 30	Field: Field Placement Covenant and Harassment Policy Acknowledgement Form due
September 30	Field: monthly Learning Log due
October 1	LoP: Learning on Purpose research assignment due
October TBA	Integration: online Integration II circle start (schedule TBD)
October 10	Theme: Orientation for new diaconal students
October 15	Praxis: Spiral Reflection assignment due
October 11-17, 2017	Theme: Ministry as Listening learning circle (Spiritual Care)
October 15	Praxis: Learning Partner Preference Form due
October 19-25, 2017	Theme: Grief and Loss learning circle (Spiritual Care)
October 31	Field: monthly Learning Log due
October 31	Integration: Credo assignment due

November 15	Praxis: Spiral Reflection assignment due
November 15	Integration: CAN209 Application for Commissioning form due to Presbytery
November 31	Field: monthly Learning Log due
November 30	Theme: Ministry as Listening assignment due
December 15	Integration: Diaconal Profile assignment due
December 31	Field: monthly Learning Log due
January (tentative)	Theme: online Ages and Stages circle starts (schedule TBD)
January 15	Praxis: Spiral Reflection assignment due
January 15	Theme: Grief and Loss assignment due
January 15	Field: Mid-Year Field Placement Review Report due
January 31	Integration: Diaconal Convictions assignment due
January 31	Field: monthly Learning Log due
by February 1	Praxis: Phone contact with Primary Staff Person
February 15	Praxis: Spiral Reflection assignment due
February 15	Second Term tuition due
March 15	Praxis: Spiral Reflection assignment due
March 31	Field: monthly Learning Log due
March TBA	Praxis: Student Community gathering (online)
April 9-15, 2018	Integration: Integration III learning circle
April 11-17, 2018	Theme: Relationships learning circle (Spiritual Care)
April 14, 2018	CCS Grad Banquet
April 15, 2018	CCS Annual Service of Celebration
April 19-25, 2018	Theme: Right Relations learning circle (Social Justice)
April 30	Field: monthly Learning Log due
April 30	Praxis: Learning Partner Report due
May 15	Theme: Relationships assignment due
May 15	Theme: Right Relations assignment due
May 15	Field: Year-End Field Placement Assessment due
May 15	Presbytery Reports completed by Program Staff

May 31	Field: monthly Learning Log due
June	Praxis: Evaluative Interview with Program Staff
June 15	Deadline for Registration for upcoming year
June 15	Field: Field Placement Proposal due
June TBA	LoP: Learning on Purpose course
August 1 (for final year students)	Integration/Praxis: Learning Plan due
August TBA	LoP: Learning on Purpose course
August 31	Praxis: Learning Plan due (email drafts to Program Staff, submit final on next year's Moodle)

THE CCS PROGRAM

Diploma in Diaconal Ministries

Requirements:

- 1 **Learning on Purpose** circle
- 12 **Theme** Learning Circles
 - minimum 3 **Spiritual Care**
 - minimum 3 **Social Justice**
 - minimum 3 **Education & Worship**
- 3 **Field** Placements
 - maximum 2 in same setting
- 3+ **Diaconal Praxis** Years
 - for each active year in the program
- 8 **Academic** Courses (externals)
 - taken at a recognized educational institution
 - required courses:
 - Introductory Theology, Christian Scriptures, Hebrew Scriptures
 - Elective Theology, Christian Scriptures, Hebrew Scriptures
 - Christian Ethics
 - Church History
- 1 **Global Perspectives** Experience
 - includes pre- and post- trip learning
- 3 **Integration** Circles
 - taken in final year of the program

Certificate (in Spiritual Care, Social Justice, or Education & Worship)

- 1 Learning on Purpose circle
- 4 Spiritual Care, or 4 Social Justice, or 4 Education & Worship learning circles
- 1 Field Placement
- 1 Vocational Praxis Year (concurrent with Field Placement)

Prerequisites

<u>Course/Circle/Activity</u>	<u>Prerequisite</u>
Mini-courses	no prerequisite
Learning on Purpose	no prerequisite
Diaconal/Vocational Praxis	Learning on Purpose, or Mini-courses: "Spiral" + "Feedback"
Up to 4 Theme Learning Circles*	Learning on Purpose, or Mini-courses*: "Spiral" + "Feedback" + "Thinking About..." (eg. "Thinking About Social Justice" prior to a Social Justice circle) * students must have Learning on Purpose to lead student-led sessions in learning circles
5 th Theme Learning Circle	2 Academic Courses (externals)
1 st Field Placement	Learning on Purpose
2 nd Field Placement	3 Theme Learning Circles
Global Perspectives Experience	10 Theme Learning Circles + "Thinking about a GPE" mini-course
Integration I, II, and III	12 Theme Learning Circles + 3 Field Placements + 8 Academic Courses (externals) + Global Perspectives Experience

Tuition

Students are advised to consult the CCS website for current tuition rates. Tuition is set by the CCS Finance Committee, and is usually updated in January for the upcoming school year.

- Tuition for Learning on Purpose is due by the beginning of the course. Tuition for fall learning circles are due by Sept. 15th, and for spring learning circles by Feb. 15th. Tuition for Field and Praxis components can be paid in two installments, due Sept. 15th and Feb. 15th.
- Tuition does not include costs for travel, accommodations, meals, etc. Students who require marking of assignments outside the period of regular course marking (eg. during a Reflection Year) are subject to an Extra Marking Fee of \$75/assignment.

Withdrawal and Reimbursement of Fees

- Students who withdraw from a Learning on Purpose course more than one week prior to the beginning of the course will be reimbursed their full tuition.
- Students who withdraw from a Theme or Integrating learning circle or a Field or Praxis component prior to a tuition fee due date (Sept. 15 or Feb. 15) will be reimbursed any tuition paid for that term.

Bursaries and Student Aid:

- CCS provides bursaries based on student need and availability of funds. Bursary applications for the upcoming year must be submitted prior to May 31st, and decisions regarding disbursement are usually made in June.
- Student may apply for emergency funding during the year.
- Students are encouraged to explore other sources of funding and support – for example, local churches or denominational bodies, service organizations such as Order of the Eastern Star or Royal Purple, Canadian or provincial student aid.
- Students receiving provincial or national student aid should inform these bodies if they are also receiving funding from other sources (e.g. a CCS bursary).
- Students will meet with the Principal at the beginning of their study to discuss finances - budgeting, repayment of loans, etc.

Prior Learning Assessment and Recognition

Students enrolled in the Diaconal Ministries program are eligible to apply for Prior Learning Assessment. CCS can review a portfolio of a student's learning from previous education and life experience and adapt the program requirements accordingly. The cost of an assessment is roughly the equivalent of a learning circle. Contact the Principal for more information.

Student Status

Active – An active student in the Diaconal Ministries program is one who is doing at least a Praxis component, and may also be doing a field placement, taking part in theme or integration learning circles, working on external courses, or going on a Global Perspectives trip.

Conditional - If a student exhibits a pattern of behaviour that is hampering their own learning or the learning of others – e.g. consistent failure to submit assignments in a timely fashion, inability to provide constructive feedback to peers, etc. – or needs to do extra work

to develop an expected level of competency in one or more areas of the program, they may be placed on “conditional status.” Program Staff will review the behaviour with the student and make a plan for its correction, including a timeline and consequences. Consequences can include not being allowed to register for upcoming circles or courses until conditions are met, or removal from the program.

Inactive – An inactive student is taking a break from studies. They are not taking externals or doing a field placement or going to learning circles or connecting to CCS staff and students through practice. They are still a student in the program, they just aren't registered or actively engaged at the moment. After three years of Inactive status, unless special arrangements have been made, CCS will consider the student withdrawn.

Withdrawn – If a student withdraws from the program (as opposed to taking an “inactive” break), they will be required to apply for re-admission if they choose to return to the program. Applications for re-admission will include some explanation of the reasons for withdrawing and an indication of what has changed since.

PRAXIS



What is “praxis?” It’s action combined with reflection, and it’s how experiential learning happens. Diaconal ministry students do Diaconal Praxis for every year they are active in the diploma program.

A **Diaconal Praxis Year** is the ongoing learning community for all diaconal ministry students across the country. Students set their own learning goals and plans for the year in consultation with program staff. Throughout the year reflection papers ask students to make connections between what they are learning (in learning circles, external, elsewhere) and their experience. Each student

connects with a learning partner, and with a Diaconal Mentor, with whom they explore questions of diaconal identity and perspective.

A **Vocational Praxis Year** is similar to the Diaconal Praxis Year, but with a non-diaconal mentor appropriate to the student’s context and learning goals (eg. a non-profit director, an ordained minister, a spiritual director, etc.)

The Praxis component of the Diaconal Ministries program is about connecting, reflecting, and integrating. As a student you’ll be learning a lot of different things in a lot of different contexts. This is where you try to pull things together into a meaningful whole, for yourself and as part of a learning community.

Preparing for the Praxis component:

1. Find out who your primary program staff member will be. (If it hasn’t been set yet, you can find out who to be in correspondence with in the meantime, eg. your staff person from the previous year.)
2. Propose a Diaconal or Vocational Mentor for the year. If you know someone who would be an appropriate mentor, you can approach them about availability and interest, and then pass along contact information to program staff. If you don’t know who would be suitable, program staff can advise.
3. Set your learning goals and create a learning plan for the year. You can submit draft versions to program staff during the summer for feedback and suggestions, and then a “final” version by the end of August. (Learning plans can be adapted and changed throughout the year, but you should have something in writing at the beginning of the year to set your direction.)

4. Figure out when and how often you will meet with your Mentor. There are a number of different mentoring “curricula” to structure your time together. Choose the one that is most appropriate and relevant for both of you.

Primary Program Staff

Each student in a Praxis year will have a designated member of the program staff who is responsible for ...

- offering advice and feedback on yearly learning plans and goals,
- providing suggestions of mentors if needed,
- checking in with students and with mentors during the year,
- receiving regular spiral reflections,
- offering feedback following learning circles on behalf of staff,
- approving external academic courses,
- writing reports to denominational bodies (eg. Presbytery Education & Students committees or Conference Assessment boards),
- and working with students at the end of the year to evaluate their learning and make plans for the future.



Will I have the same Primary Program Staff for the whole time I'm at CCS?

Likely not. Primary staffing is determined each year. Sometimes it makes sense to maintain the same staffing arrangement from one year to the next, especially if there are complicated aspects or details of a student's studies or status. Other times it's good to change primary staff, so that the student can benefit from a different perspective.

Should I go to my Primary Program Staff with all my questions?

I wouldn't say *all* your questions. If it's about your student records, or a technical question about course materials or the CCS-moodle, ask the Program Administrator (Scott). If it's about tuition and fee payment, ask the Office Administrator (Cheryl). If it's about CCS policy or governance, ask the Principal (Michelle). If it's about geography of the name of that actor in that thing, ask Google. But questions related to your program, sure, ask your Primary Program Staff member.

Do Primary Staff mark learning circle assignments?

It depends on the learning circle and the assignment.

Interview with Primary Program Staff

At various time during the year program staff will check in with students in an intentional and focussed one-to-one time. This might happen in person at a learning circle or by phone/video. The goals of the interview are...

- to review the student's experience of learning circles (i.e. community relationships, student-led planning, readings, assignments)
- to discuss mentoring and field placement relationships
- 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 program 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
- to collaboratively evaluate the student's progress on learning goals and program requirements and to start future planning

Mid-Year Interview and Year-End Evaluative Conversation

Program staff will schedule a mid-year check-in and a year-end evaluative interview with each Praxis student. Students should review the appropriate interview preparation forms (available on the Praxis moodle). Prior to each of these interviews students should fill out and submit a Review of Learnings self-assessment.

For the Mid-Year interview they should bring their interview prep form and notes to the interview. In order to make the best use of time, students are encouraged to identify topics of discussion that are priorities for them and let Program Staff know.

For the Year-End Evaluative interview students should fill out the interview prep form and submit it prior to the interview. The purpose of this interview is to help both student and program staff get a good sense of how the student is progressing and to discuss appropriate next steps (learning goals, field placements, learning circles, externals, etc.)

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

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

Diaconal Mentor

The role of the Diaconal Mentor is to assist with diaconal identity formation for the student. They ...

- provide a diaconal model of ministry,
- assist the student in identifying their learnings from experience (in their field placements, learning circles, external courses, life, etc.),
- support the student in reflection on theological issues arising from their experience,
- encourage the development of diaconal perspective through intentional reflection, questions, and analysis,
- may be supportive of the student in a field placement, particularly in relation to issues of team ministry, gender issues, and understanding of ministry, while respecting the role of the learning facilitator



As a student, what should I look for in a Diaconal 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

What's a "Vocational" Mentor?

A Vocational Mentor is like a Diaconal Mentor but not as, you know, diaconal. Students who are, for example, working on a Certificate in Education and Worship for the purpose of improving their skills for youth ministry, or working on a Certificate in Social Justice with an eye to community organizing, might be paired up with a mentor experienced in those fields. Mentoring sessions would focus less on diaconal history and identity and more on the particularities and identity of another particular vocation.

How often do Mentors and students meet?

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)

How long is the commitment?

The mentorship relationship is a one-year commitment. It is possible to extend the relationship to subsequent Praxis years if both people agree that this would be beneficial. There is value in relationships that build and deepen over a time; on the other hand, there is also value to the student in experiencing a variety of mentors over the course of their program.

What is the accountability to CCS?

Program staff will check-in with Mentors during the year, inviting their reflections and observations regarding the learning and the effectiveness of the mentoring relationship.

What is the Mentor's connection to a field placement?

Mentors are invited to take part in the Field orientations, to better understand the student's ministry context. Mentor's may attend mid-term and year-end field placement assessments.

Can my mentor get a copy of the articles students are reading in their learning circles?

Mentor's will receive a complimentary enrollment in CCS's "Alumni Reading Circle". This will provide online access, via the CCS moodle, to all the readings assigned to the various learning circles and courses CCS has on offer that year. (Note: Not all students will be taking all learning circles.) Diaconal mentoring session outlines and readings can also be found here.

The Mentoring Process

The diaconal mentoring aspect of the Praxis component 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.

CCS will be providing a number of different "diaconal mentoring curricula," with proposed readings and questions for reflection and discussion. (A dropbox link to the materials will be found on the Praxis page of the CCS moodle. Students are encouraged to pass the link or the materials along to their mentors.)

Mentor and student should choose the series of sessions that seem most useful for their context. (For example, a first-year student with limited understanding of diakonia might need different conversations than a third-year student deeply engaged in a social ministry field placement.)

The proposed order of discussion topics in the mentoring materials is not prescriptive, nor are the questions intended to be limiting. Please structure your time together in ways that suit your particular circumstances. For example, it may be important to focus on a particular theme at a particular time in response to an issue that has surfaced in the student's work or studies. 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.

This is an example of a mentoring session one might use at the beginning of a mentoring relationship, when there will need to be some initial time to build trust with each other. (As mentioned above, other session outlines and materials can be found by students in their Praxis moodle.)

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.)

Learning Goals and Learning Plans

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 Praxis year. The Learning Plan is intended to identify four or five Learning Goals for the year that can be actively pursued through your...

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

Your Learning Plan should be sent in draft form to your CCS primary staff person for comment and consultation any time over the summer. A “final” version should be submitted on the theme year moodle by August 31. (You can still revise and update your goals throughout the year.)

Your Learning Plan then becomes a tool for sharing with others and getting the most out of your field placement, assignments, learning circles, etc. It creates the educational focus for your year. Yet it is also a living document to be adapted or expanded as new things come to light. For example, following a learning circle you might make changes or additions to your learning plan based on feedback you received in your Review of Learnings.

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 the CCS 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 parts of the Student Kit and the CCS website:
 - CCS program outline
 - Learning circle descriptions and curriculum
 - CCS 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. For example, 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.

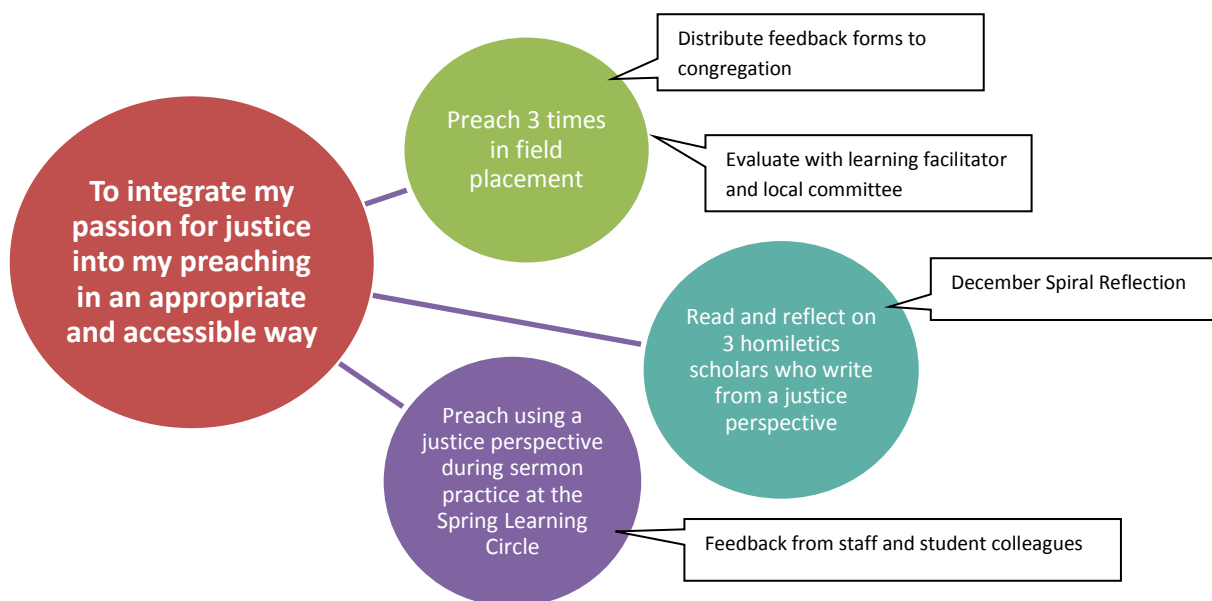
Some people might find a chart helpful, others might prefer point form or a mind map.

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: Read and reflect on 3 homiletics scholars who write from a justice perspective. December Spiral Reflection. 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 – Mind Map:



Example C – Learning Plan Chart:

Learning Goal	Specific Tasks or Activities to help you work on your goal				Monitoring/ Evaluation
	Where	Who	How	When	
1. To integrate my passion for justice into my preaching in an appropriate and accessible way.	Assignment	Program staff Learning partner	Read and reflect on 3 homiletics scholars who write from a justice perspective	December Spiral Reflection	See Stage 6 below.
	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	Spring Learning Circle	

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:

- Theme and Integration Learning Circles
 - student led session evaluations
 - Review of Learnings
- Assignments and/or Spiral Reflections
 - from Staff
 - from Learning Partner
- Field Placement

- Orientation (feedback on Learning Plan)
 - Mid Term Review
 - Year End Review
- Report to Presbytery or sponsoring Diocese
- Year-end evaluation with Primary Program Staff

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.

Spiral Reflections

"The Spiral" is a tool for action and reflection that has been used by the Centre for Christian Studies for over forty years. It was developed from the works of theorists like Freire, Solberg, Kolb, and Frye, and has evolved over time.

It is a tool for making meaning, with the understanding that meaning is not just intellectual, but also emotional, experiential, and active.

Here's how it works, in a nutshell:

1. Choose a significant and current experience that you want to understand better.
2. Reflect on your internal reactions and responses to the experience.
3. Think about how this connects to theories, ideas, theological frameworks, and/or patterns that you know.
4. Take action based on the implications.

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. Using it on a regular basis can help you to integrate reflection as a habitual part of your practice of ministry.

As a tool the Spiral is somewhat flexible. A Spiral Reflection can be long or short, depending on how much detail you want to include and how deep you want to go. Also, because the spiral leads to action, and actions can create new experiences (which elicit new reactions and connect to new ideas, suggesting new courses of action, etc.), a spiral reflection can lead to another spiral reflection.

During the Praxis year you are asked to submit **6 Spiral Reflections**, each about **1000-1500 words** (3 or 4 pages). You will submit them to your Primary Program Staff and to your Learning Partner.

What kinds of experience would make for a good spiral?

It should be personal to you, feel significant, and be relatively current. It could be...

- an encounter from your field placement that is troubling you or intriguing you
- an issue in yourself or your personal life that is affecting your ministry work or identity
- something you've read or seen (perhaps in an external academic course or at a learning circle) that is having a profound impact on you

Where do I start?

The diagram on the following page includes some questions to help you reflect. You don't have to respond to every question, and you aren't limited to those questions.

The questions are just suggestions to help you work through the four areas of the spiral reflection.

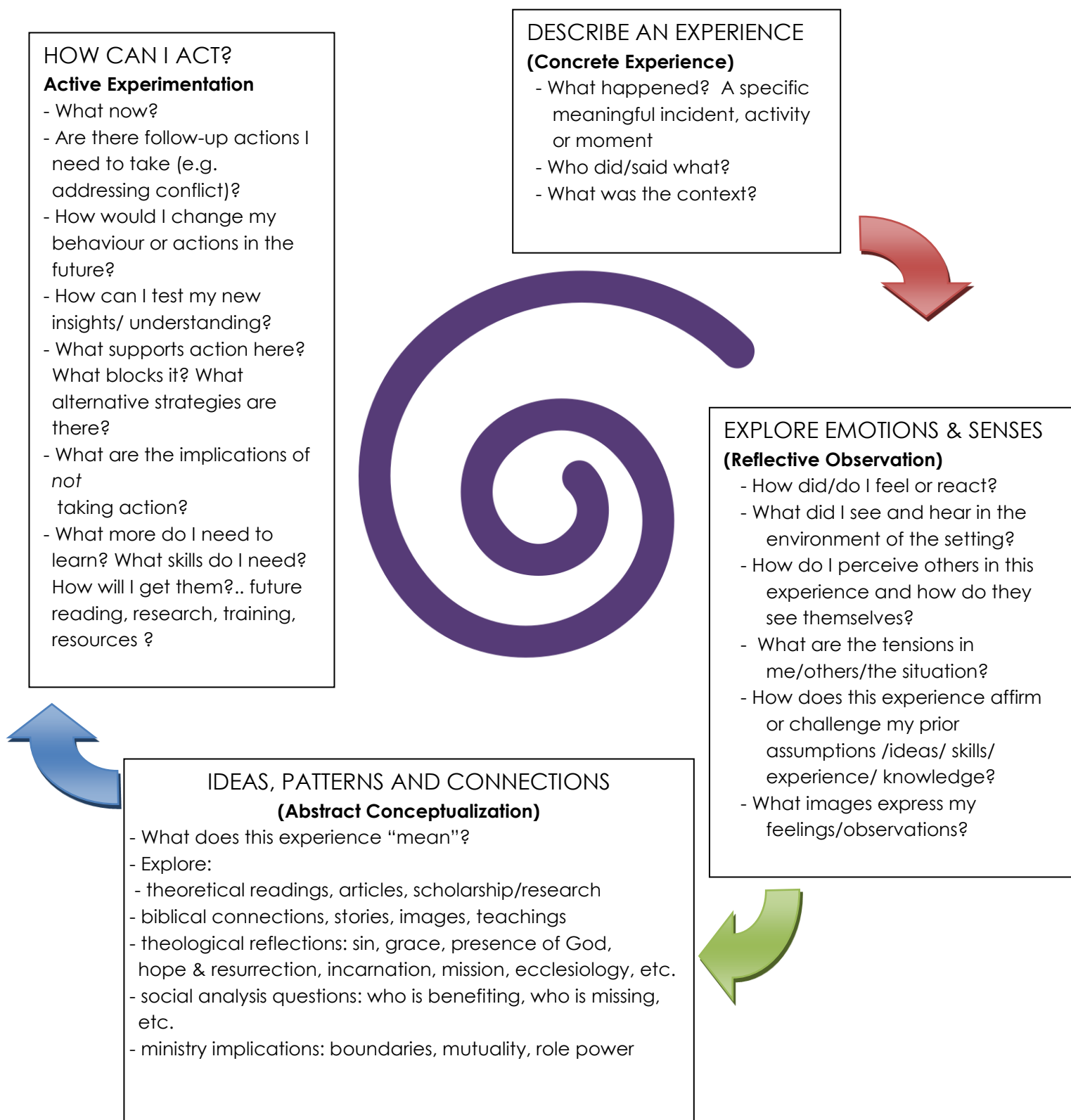
Concrete Experience – This is the event or incident you want to reflect on. What actually happened? Focus on the relevant details. As Joe Friday said in the old *Dragnet* TV show, “Just the facts.”

Reflective Observation – Take a step back from yourself and ask, How did this incident make me feel? How did I react? What is it doing to me?

Abstract Conceptualization – This is where you can start interpreting. What does this incident *mean*? What patterns do I see? How does this incident connect to bigger social, political, or theological themes or questions? Does this remind me of ideas and theories I’ve encountered in learning circles or academic courses?

Active Experimentation – So what am I going to do about it? Has my reflection so far led me to a new behaviour, or a theory that I want to test out, or a question that I want to intentionally reflect more on? What’s your plan?

The CCS Spiral Model of Action and Reflection



Learning Partner

During the Praxis 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 some time, either in person at a learning circle or remotely by phone or video-conference, 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 Praxis year. Discuss your needs for support and accountability related to your learning plans.

Throughout the year:

- 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 spiral reflections and 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

Learning Partnership Report

Toward the end of the Praxis year you will be asked to submit a report reflecting on the status and strength of your learning partnerships. The goals of the report are...

- 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

The Learning Partnership Report form should address 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?

Student Community

The CCS student body is made of a number of overlapping communities. In a given Praxis year, some students will be attending in-person theme learning circles, while others will be doing external academic courses, and others still will be in a final Integration Year. A couple of times a year we will try to gather all the Praxis students on-line for a time of community-building, discussion, and reflection.

There are other ways in which CCS students connect to each other. There is Student Forum, where students discuss issues of importance to them. There is also a Facebook group for students.



FIELD

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:
 - Spiritual Care – eg. congregational setting, experience with funerals and support to people in grief, visiting, counselling
 - Christian Education & Worship – eg. congregational setting, working with children or youth, adult education or bible study, experience preaching and worship leadership
 - Social Justice – eg. organizational setting, 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 for approximately 8 months, with 330 hours of work over the course of 32 weeks (approx.. 10-12 hours per week)
- be open to having a ministry student offering leadership and will understand that you are required to be away from the field occasionally during the year for school obligations
- and be committed to sharing in your education

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.

Preparing for the Field Component

1. Check out potential site(s). (You can consult with CCS staff about ideas for potential field placements.) 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?
 - 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. You might want to consult again with CCS staff.
- 2. Talk to people in potential sites about their willingness to be a field placement or learning facilitator. (Note: In your conversations with people 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.) You might want to get a sense of...
 - 1. How would 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...)
 - 2. What are the possibilities for, and understanding of, learning facilitation. Is there someone onsite who could be a Learning Facilitator, or would you need an offsite facilitator?
 - 3. 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?
- 3. Develop a **proposal** as you prepare to consult with your primary staff person, using the form "Proposal for Field Placement", available in the Field section of the CCS moodle. Be sure to include:
 - contact information
 - 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 are available.
- 4. Submit your field placement proposal to your primary staff person or Field Coordinator (contract program staff) in June, so they can be in contact with potential facilitators and/or sites to discuss suitability.
- 5. Once a field placement has been approved, negotiate with the potential placement what work you will be doing during your 10-12 hours a week, how you will start and how work will be negotiated, and the weeks you will be away because of school commitments. Try to meet those with whom you will 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. Check out the norms and practices in relation to things like:
 - office space and supplies, break and lunch practices

- who to check with 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
 - possibility of a covenanting with the placement setting
6. Recruit a Learning Facilitator (if you haven't already as part of setting up the field placement site). 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
 7. Recruit a Local Committee. These four or five people will meet with you at least six times during the course of the field placement to offer support and challenge. (See the section on Local Committees)

CCS Field Coordinator

This year a Field Coordinator will provide 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 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
- connecting with other CCS staff regarding the student's progress
- 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, a CCS staff person may 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, and 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.

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 Resources for Reflection section.)

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 their learning
- will raise critical questions of both practice and analysis
- encourages a person to be responsible for their 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 their learning goals
- developing a learning covenant with the student
- assisting the student to reflect on their 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.

Learning Facilitation Sessions

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 their 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.

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 in some way, who:

- have interest and experience in the particular focus of your placement (eg. social justice, spiritual care, education, or worship)
- 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 field placement 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 mid-term and year-end assessments
- interpret the CCS program to the congregation/parish/ministry/agency and ensure that they are informed about student's role

Field Orientation Session

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. At the orientation session in September, a CCS staff member will connect via videoconference (or in person if possible) to facilitate.

The goals of the orientation are:

- 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:

- Student
- Learning Facilitator
- Local Committee members (at least one member, preferably more)
- Diaconal/Vocational Mentor (if appropriate, to get a sense of the student's work context and provide a diaconal perspective)

Preparation for the Orientation Session

Students are expected to:

1. Arrange the time and location of the orientation, in consultation with CCS staff and participants:
 - check first with CCS staff for available dates. Staff have a lot of orientations to fit into a relatively short time

- check availability of learning facilitator, local committee members, and mentor
 - schedule three hours for orientation
 - encourage participation in the entire session; early departures and late arrivals are disruptive of group dynamics and education process. Students are expected to participate in the entire session
 - book a suitable location for people to meet. If staff are connecting via videoconference, ensure things like a computer with webcam, internet connection, power source, etc.
2. 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, along with questions for clarification or concern
 - 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
3. 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)
4. 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
5. Model theological reflection method:
- choose an incident or concrete experience which will be used to practice 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.

Field Covenant and Harassment Policy Acknowledgement

This is an important form. (Not like all your other forms aren't important, but...)

It provides...

- Contact information for Field Placement site, Learning Facilitator, and Mentor (so Program Staff can check in with them, so the registrar can give you credit for your field placement, and so volunteers can be recorded and acknowledged)
- Your learning goals and plans related to the field placement
- Signatures from your facilitator and field placement site (indicating that they are aware of and "on board" with your plans)
- Signatures from you, your facilitator, and your mentor (indicating that you're all aware of CCS's harassment policy and that you've all agreed to relate to each other respectfully)

A field orientation is a great place to get it signed, if everyone's in the same place.

Get it in by the end of September.

Resource for Reflection

Reflective learning on experience is an important part of sessions with Learning Facilitators, Local Committees, or Mentors. There are various tools that can be used to aid in this. The Spiral tool for action and reflection 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.

Learning Logs

Each month, submit a Field Placement Learning Log. You should also send a copy to your Learning Facilitator and Local Committee. The Learning Log has two parts:

1. A time log where you track your time and any work/activities/meetings related to your field placement
2. A brief "naming" of 4 or 5 learnings from your field experience.



How do I track my time?

- Put your name and the field placement site at the top of the page
- For each activity, list
 - the date
 - the name of the activity/work/meeting (and a description, if it's not obvious from the name)
 - the time (eg. 2 hours)
- At the bottom of the log, list the total number of hours and the average number of hours per week.

Example of tracking time:

Name: Jane Finch		
Field Placement: St. Cul-de-sac United		
Date	Activity	Time
10/2/16	Worship	2 hrs
10/4/16	Visited at care home	3 hrs
10/5/16	Met w learning facilitator	1.5 hrs
10/5/16	"Rock Out" youth retreat planning group	2 hrs
....		
Total hours		50 hrs
Average hours per week:		12.5 hrs/week

How do I name my learnings?

Learning happens when something has shifted within yourself – you have more knowledge, or a new skill, or deeper understanding. What do you know now that you didn't know before?

Example of naming learnings:

"I learned that when I get excited in a sermon I start to speed up, and then people can't hear me."

"I learned that sometimes people know more than I expect; I should ask more questions and check my assumptions before I start to explain something."

"I learned that the protocols and traditions among First Nations peoples are very different depending on tribe and geographical location."

Field Placement Reviews

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 or in the Field section of the CCS-moodle. During the mid-term review, the student might have to provide some active leadership to help the team work through the review process and prepare the report. By the year-end review the team should be able to lead the process themselves, with the student as a participant.

Participants and roles include...

- Student – make arrangements for this review to happen and to ensure that the report is submitted to CCS staff.
- Learning Facilitator – offer feedback on field placement
- representative(s) of the Local Committee - offer feedback on field placement. Either the facilitator or a member of the local committee should act as recorder.
- Diaconal/Vocational Mentor (optional) – may be asked to facilitate the review and/or provide diaconal perspective

The review session will last approximately one and one-half hours for the mid-year review and two hours for the year-end review.

A signed report of the mid-year review should be submitted by mid-January.

A signed report of the year-end review should be submitted by mid-May.



Mid-Year Review

At the mid-point in the field placement, you will meet with your learning facilitator, your diaconal/vocational mentor, and representative(s) from your Local Committee to review the field experience to date. Together you will assess the direction of work, the quality of the working relationships, and the sense of satisfaction for all concerned, and submit a report to CCS.

The goals of the mid-year and year-end reviews are...

- 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 student and those with whom the student works

Who: The Mid-Year Review Meeting is attended by the Student, Learning Facilitator, and at least one member of the local committee (preferably all or most). The Diaconal/Vocational mentor attends as a support person and facilitator of the meeting.

When: The Mid-Year Review meeting should happen early in the 5th month of Placement. For students who begin in September, this means early January. Reports are due January 15th (or on the 15th of the 5th month of placement).

How: Prior to the meeting, the student should circulate the Mid-Year Review Report form (downloadable from the student's Field moodle) so that all participants have time to reflect on their answers (or write notes if they wish). The student is expected to bring written answers to the meeting. During the review meeting, each question is discussed, and answers from the group are recorded by a note-taker onto one copy or screen. Comments may be shared from previous individual reflection, or come up spontaneously in conversation.

The Review Questions:

The Mid-Year Review form asks for details about the placement and the review meeting (date, participants, etc.) It also asks for responses from both the student and the field team (facilitator, local committee) to the following questions...

Learning Experiences:

- What have been the major areas of new learning in the first four months?
- Of these new learnings, which of them relate directly to the placement's Theme Focus?
- When have you observed increased comfort or confidence in the student/self? When have you observed challenge or anxiety?

- Where and how is theological reflection happening?
- How many times has the local committee met, and which topics have been covered?

Learning Goals:

- Which learning goals have been worked on the most, and how?
- Are there learning goals that have been sufficiently achieved, such that they are no longer a priority?
- Are there learning goals that need increased time or attention? If so, what is the strategy to prioritize them?
- What changes might be helpful at this point in the placement with regard to areas and/or levels of responsibility?
- Are there any other changes to learning goals or learning plan?

Team Dynamics and Functioning:

- Comment on the working relationship between Student and Learning Facilitator. Is there a need for increased support, feedback, or direction?
- Comment on the working relationship between Student and Local Committee. Is there a need for increased support or feedback? Have there been any changes in local committee membership, or need thereof?
- While the Mentoring and Field Placement are not necessarily connected, in what ways have the field placement work and the Diaconal/Vocational Mentoring relationship informed or impacted each other?
- If placement hours are combined with a ministry appointment or paid contract, please comment on the functioning of this relationship, and share any concerns.

Future Planning:

- In which areas of ministry would it be helpful for the student to have more experience or practice, in the second half of this placement or in future placements?
- At present, are there any concerns that would warrant the intervention of the CCS Field Placement Coordinator, or that might jeopardize or delay the completion of the placement as scheduled?

In Closing:

- Any other comments

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

How should the Mid-Year Review Report be submitted to CCS?

Once the meeting is finished, the Learning Facilitator or a member of the local committee will proof-read the document, circulate it (electronically or by paper) to all who participated, and submit it to the CCS Field Placement Coordinator. It should be uploaded on Moodle via the student, or submitted by email. (Please include the student's name in the file name, e.g. JesusCFieldMidYr2017.doc)

The mid-term field review can be submitted on moodle. If the electronic version does not include scanned signatures, a follow-up hard copy can be mailed to CCS.

Year-End Review

Near the end of the field placement, you will meet with your learning facilitator, your diaconal/vocational mentor, and representative(s) from your Local Committee to identify the major accomplishments and learnings that have taken place over the year of the field placement and to name the ways in which these learnings have been integrated into an understanding and practice of ministry. Your review team will make a recommendation about credit for the field placement, and you will submit a report to CCS.

The goals of the year-end review are...

- to name learnings and understandings related to the focus of the field placement
- 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

Preparing for the Year-End Review

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 and representative of the Local Committee need to consider these questions in advance. (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 and Learning Facilitator, the CCS Learning Guidelines, and your own insights. Remember, the assessment is only 2 hours long; try to identify the most significant learnings and areas for further work.)

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 spiritual care, education and worship, or social justice (depending on the focus of the field placement)?
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 years of the CCS program?

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 (1-5 as listed above), 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
- 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: An assessment of "no credit" or "credit with condition" 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: a chance for participants to reflect on the experience and name insights or concerns
- closing prayer

How should the Year-End Review Report be submitted to CCS?

Following the review session, the student will compile a report including their responses to the review questions (1-5) and the review session recorder's notes. The report should be labeled "Year-End 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).

The year-end field review can be submitted on moodle. If the electronic version does not include scanned signatures, a follow-up hard copy can be mailed to CCS.

LEARNING ON PURPOSE

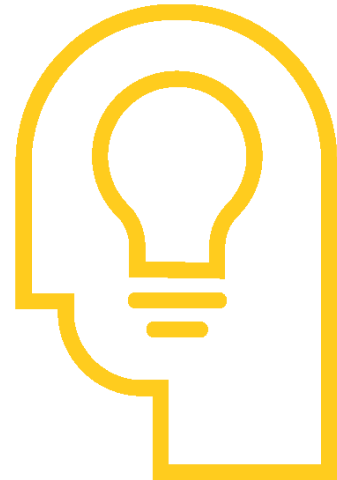
"Learning on Purpose: Changing Leadership for a Changing World" is the Centre for Christian Studies' 2-week intensive leadership development module. It is a practical, holistic, hands-on, learning community experience.

The Learning on Purpose course is an introduction to many of the key themes and skills in the Diaconal Ministries program, including...

- learning in community
- self-awareness
- the Spiral model of action/reflection
- giving and receiving feedback
- planning in groups
- dealing with conflict
- thinking about theology, scripture, worship, spiritual care, education, and social justice
- CCS learning guidelines
- Review of Learnings process

Learning on Purpose students do a Spiral Reflection assignment and a Research Paper on a topic of their choosing.

The Learning on Purpose course is one of the accepted pre-requisites for other CCS theme learning circles as well as Praxis and Field components. It is also required before one can plan and lead a student-led session as part of a theme learning circle.



Woodsworth House and Winnipeg

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



Note: Woodsworth House is a nut-free and scent-free zone. We attempt to accommodate the special needs of staff, students, and volunteers who might be meeting at CCS as much as possible on a case-by-case basis, but we know that nut allergies and scent sensitivities are common enough that it's easier to just say, if you're coming to Woodsworth House, please don't bring nuts and avoid perfumes, colognes, or heavily scented shampoos, laundry soap, etc.

Where can I stay during learning circles in Winnipeg?

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

\$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

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>Guest House International 168 Maryland Street Winnipeg, MB R3G 1L3 Phone: (204)772-1272 e-mail: backpackerwpg@hotmail.com website: http://backpackerswinnipeg.com \$25/night (tax included) for shared room</p> <ul style="list-style-type: none"> • 5 minutes walk from CCS, 20-25 minutes walk from University of Winnipeg • kitchen, games room, AC, TV/VCR/videos, internet access, BBQ. 	<p>Red River Hotel 360 Colony Winnipeg, MB R3B 2P3 Phone: 1 866 826 4457 website: www.redriverhotelwinnipeg.com/ \$120 plus tax/night (approx.)</p> <ul style="list-style-type: none"> • Hotel about 5 minute walk from University, 20-25 minute walk from CCS • single or double bedrooms available • laundry service available • indoor pool and fitness facilities • restaurant
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There are many Bed and Breakfast homes in Winnipeg. You can find a list at 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). 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 \$2.70 per trip for adults and schedule information is available at www.winnipegtransit.com. You can also purchase a pre-paid Peggo bus card at 7-11 or Shoppers Drug Mart.

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.

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:

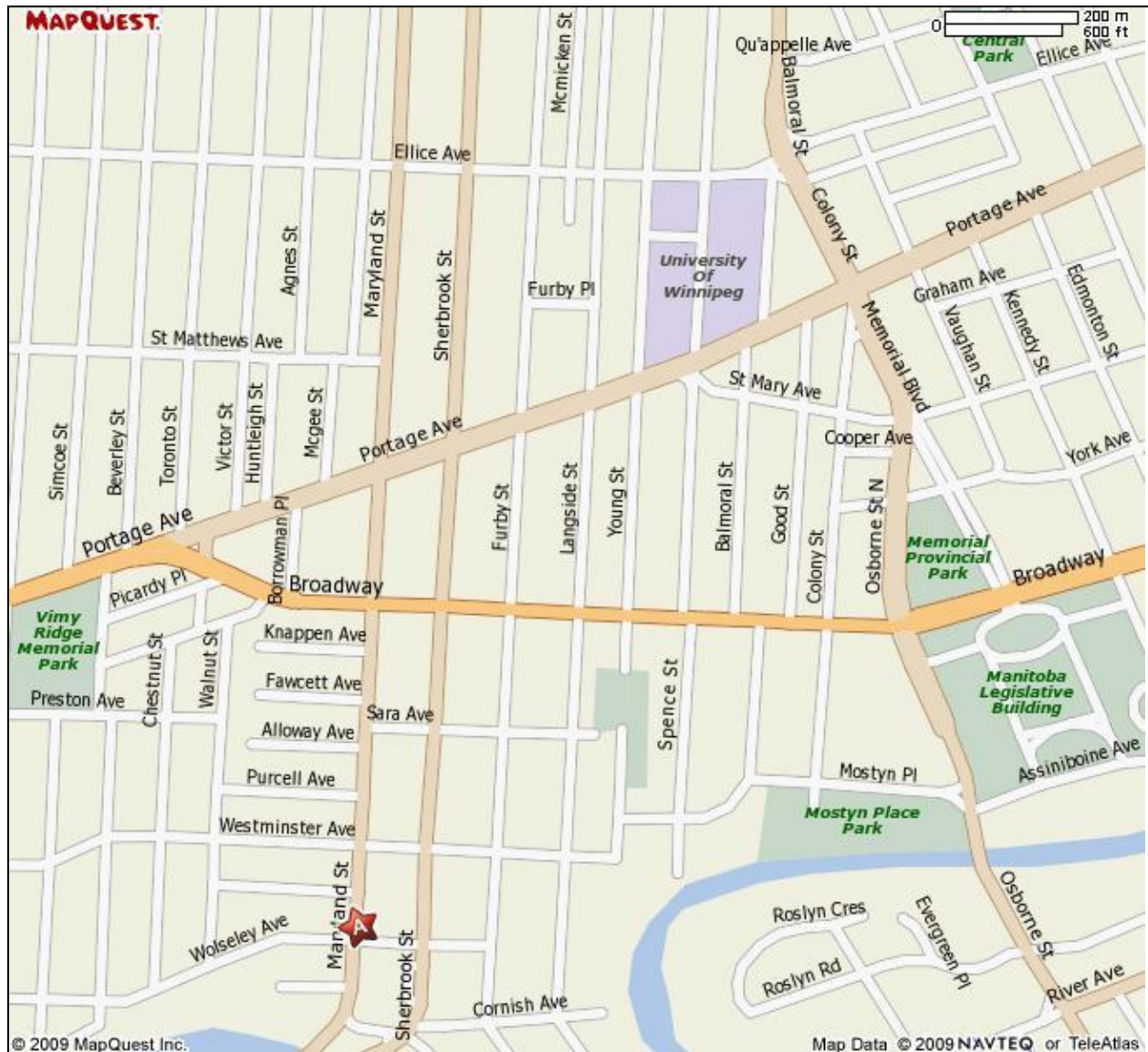
- | | |
|--|---|
| • Bella Vista (<i>Italian</i>) | 53 Maryland St. (at Wolseley) |
| • The Nook (<i>diner</i>) | 43 Sherbrook St. (at Wolseley) |
| • Stella's (<i>café & bakery</i>) | 116 Sherbrook |
| • Tallest Poppy | 685 Westminster |
| • Wanabees Diner (<i>breakfast</i>) | 639 Broadway St. (at Langside) |
| • Bistro Dansk (<i>Danish</i>) | 63 Sherbrook (between Wolseley and Westminster) |
| • Cousins Deli | 55 Sherbrook St. (at Wolseley) |
| • Boon Burger (<i>vegetarian</i>) | 79 Sherbrook (between Wolseley and Westminster) |
| • Charisma (<i>East Indian</i>) | 83 Sherbrook (between Wolseley and Westminster) |
| • Champion Restaurant
(<i>Chinese & Vietnamese</i>) | 226 Sherbrook (just south of Broadway) |
| • McDonalds | 644 Portage (at Sherbrook) |
| • Palatal Express (<i>stirfry</i>) | 288 Sherbrook |
| • Tim Horton's | 255 Maryland (just south of Portage) |

Near the University of Winnipeg and Booth College:

- | | |
|--|---|
| • Stella's (<i>café & bakery</i>) | 460 Portage Avenue |
| • Dalat Restaurant (<i>Chinese & Vietnamese</i>) | 661 Ellice Ave. |
| • Sorrento's (<i>Italian</i>) | 529 Ellice Ave. |
| • Homer's (<i>Greek</i>) | 520 Ellice Ave. |
| • A Taste of India | 510 Sargent Ave. |
| • Elements Café | University of Winnipeg Science Building |
| • Subway | 508 Portage Ave. |
| • Junior's (<i>burgers, fries</i>) | 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).

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



THEME LEARNING CIRCLES

Note: Schedules, session agendas, and assignment descriptions and due dates can be found online in the specific moodle for each learning circle. The information in this Student Kit deals with learning circles in general.

A learning circle is a 6-day community learning intensive on a specific topic related to Spiritual Care, Social Justice, or Education and Worship. We offer two back-to-back in the fall and two back-to-back in the spring.

(We are also developing online learning circles.)



Theme Learning Circles will typically include...

Assigned Readings – available online through moodle before the circle. It is expected that students come to circle with their readings done.

Community-building – Each learning circle will be a slightly different constellation of people, each bringing their own context and learning objectives. Most will be diaconal ministry students, some may be continuing studies students. Because theme learning circle can be taken in any order, among the diaconal students in any given circle there will be some who are just beginning their studies and some who are nearing the end. It's important to figure out “who's in the room” at the beginning of each circle. Students might be asked to bring case studies as part to share with each other as part of community-building.

Worship and Check-in – Each morning typically begins with a half-hour worship and check-in time to help students ground themselves in the holy and be fully present. Worship and check-in times are led by students.

Sessions – Planned and facilitated by Program Staff, this is the opportunity to learn concepts, discuss themes, explore ideas, and develop skills. Program staff use a variety of approaches to help students engage the material, including field trips, guest speakers, skits and games, individual and group activities, etc.

Student-led Sessions – For each learning circle, some students will volunteer to plan and facilitate a session on a specific topic. Most planning will happen prior to the learning circle (via phone, email, or videoconference), with some last-minute planning once they arrive at circle. Student-led sessions are an opportunity for facilitating students to

develop their leadership skills and engage material on a deeper level, and for other students to experience a peer perspective on the content.

Evaluation – Each session usually ends with a time of evaluation, allowing students to note aspects of the session that especially enhanced their learning or made it challenging. This feedback can be useful to facilitators (program staff and student-led) in the planning of future sessions.

Review of Learnings – Each student is part of a small group (5 or 6 students) who will offer feedback to each other at the end of the circle. Taking note of each student's learning goals for the circle and the CCS learning guidelines (see appendices) they will offer written and verbal affirmations and encouragements.

Closure – Each circle ends with the dispersal of that particular learning community, and preparations for moving into or returning to different communities.

Preparing for a Theme Learning Circle

1. Do your readings. Take note of questions, connections, and insights as you read. It is up to you if you choose to print hard copies of readings to bring with you to circle, or if you bring a laptop or tablet. (Note: Wifi is sometimes spotty. You may want to download documents you'll want access to, rather than relying on an internet connection during a session.)
2. Moodle around. Check the learning circle's moodle for other resources, handouts, agendas, video clips, etc. that may have been provided to help you prepare. Use the discussion forum to engage other participants in conversation prior to the circle. Take note of any announcements or special instructions from program staff. (eg. "Bring a symbol that represents your context for the community-building session.") If there are assignments or forms that you need to hand in at the learning circle, bring those with you.
3. Set learning goals for the circle. They will likely relate to your learning goals and learning plan for the year, but relate specifically to your time in the circle. (eg. "During this circle I want to push myself to initiate conversations about faith and doubt with other students", or "I want to stay present during the sessions on death and dying, even though the topic scares the heck out of me.") You may be invited to share your goals with others, especially your review of learning group, during the circle.
4. Pack. Bring a notebook and journaling or note-taking. Bring a range of clothing; Winnipeg weather can be unpredictable, as can the environmental controls in meeting spaces. Bring anything you think you'll need to be comfortable.

A Note on the Readings

Each learning circle will include approximately 400 pages of assigned reading, available through the moodle for a given circle. Readings may include a chapter from a book, a journal article, a webpage or blog post, a video, a podcast, or, in some cases, a whole text. Readings are chosen by Program Staff to provide useful information related to a theme and/or to inspire further thinking and conversation.

Within each set of readings you will come across experiences, stories, ideas, and arguments that are fun, liberating, enlightening, maybe even world changing. But you will also likely come across stories and ideas that are conceptually challenging, that are emotionally painful (potentially triggering), and which utilize language or concepts that may seem antiquated. Perhaps you will even disagree outright with certain arguments some authors present.

We want to be clear that assigning a reading for study does not mean automatically that we (as instructors or as a school) endorse all the ideas or language expressed therein. That is why we ask students to read the materials with openness and with a critical hermeneutic. We suggest you have the Critical Thinking Cheat Sheet near you as you read.

It should also be said that staff choose readings conscientiously. We believe each of these texts will enrich your understanding of and experience of theology, ministry, and society – even more so when these texts are discussed within a community of intentional learners.

Here are some of the criteria Program Staff use when choosing a set of texts (in no particular order):

1. Are they current, relevant, and related to the module theme?
2. Do they, or did they, reflect an ethos and theology of prophetic justice in their context?
3. Are they scholarly?
4. Do they offer wisdom and analysis that students can integrate into their ministry practice or their spiritual formation?
5. Do they offer robust and informed explanations, defenses, and critiques of doctrine, culture, and worldviews?

Not every reading will match all of these criteria. Some will be more or less current. Some will be more or less academic. Some will be more or less practically applicable. Etc.

CCS also fully expects and encourages students to offer suggestions and resources for future sessions as part of their own responsibility to share their wisdom and experience with the learning community.

2017-2018 Theme Learning Circles



October 11-17, 2017

Ministry as Listening (SC1)

a theme learning circle on ministry of presence, pastoral visiting, prayer, counseling and spiritual direction, pastoral ethics and boundaries.



October 19-25, 2017

Grief and Loss (SC2)

a theme learning circle on pastoral support to the dying and those they leave behind, end of life issues, funerals, and questions of afterlife.



April 11-17, 2018

Relationships (SC3)

a theme learning circle on intimate and familial relationships, sexuality and gender, family systems, weddings, covenants, relationship break-ups, and the role of minister as support.



April 19-25, 2018

Right Relations (SJ5)

a theme learning circle on the relationship of indigenous and settler people in Canada, treaty as covenant, truth and reconciliation, indigenous spiritualities, land, and the theology of mission.

Learning Circle Norms

As members of the CCS community we make a commitment to this circle...

as a community of faith, in which

- we treat one another with care and respect
- we are learning to be in ministry

as a community of learning, in which

- we take responsibility for our own learning and for contributing to the learning journeys of all others in the circle.
- diversity is acknowledged and respected
- we are committed to challenge and to be challenged when words and actions perpetuate oppression or cause harm
- we come to sessions with the readings for those sessions completed
- we are responsible for the work of all sessions and are accountable to staff for all work or sessions missed
- all sessions start and end on time
- regular times of evaluation are included

as a community which is as safe as possible for all participants, in which

- any gatherings of the community and any events that are open to all members of the community are alcohol free
- the use of scented products is discouraged
- serious allergies are identified and related needs respected
- all personal information shared is regarded as confidential
- we use language and tone that is inclusive, respectful and expansive

as a community called to live with respect in Creation, in which

- as individuals and as a community, we make environmentally responsible choices.

(Note: Some of these norms extend beyond learning circles and are part of CCS policy and procedure. See <http://ccsonline.ca/about-ccs/policies/>)

CCS's Educational Stance...

Learning is a process and discipline that encompasses the whole person. Learners need to be intentional, taking responsibility for engagement, reflection, self-direction and goal setting. Education is enhanced when individual uniqueness is honoured and respected within community.

Community models of education are enabled when a climate of co-operation and collaboration, interdependence and mutuality is fostered, and all see themselves as co-leaders and co-learners. Learning needs to respect diversity by offering variety in approach and style, by honouring differences in background and viewpoint.

Learning is challenging and needs to anticipate and acknowledge the painful prospect of struggle and transformation, the probable resistance to change and transition, and the potential feelings of loss. Learning also needs to be supportive within an atmosphere of empowerment and affirmation, safety and trust where self-esteem is enhanced, questions are encouraged and potential is appreciated.

Learning for diaconal ministry needs to be formative, preparing women and men for lives of servant leadership and social transformation. Experiential learning models incorporate academic study and concrete experience, action and reflection. This learning needs to be integrative, valuing theory and practice, ideas and feelings, past, present and future.

Learning needs to be open to the possibility of education in every situation and to the promise of surprise and new insight. Learning makes and reveals meaning. This process is enriched by the experience and expertise of the larger community that surrounds and includes the learners. Learning needs to be relevant and stretching, connecting the broader church and world with learners in a way that informs, inspires and equips.

CCS's Justice Stance...

Because we believe that creation is holy and sacred, we commit ourselves to speaking and acting in ways that will promote wholeness and peace. We desire community that is constructive and inclusive, loving and inspiring. 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.

We act out of a model rooted in diakonia, liberation theology and feminism. We hear a call to justice that motivates us to work and struggle for right relationship. We prepare one another for leadership in church and world by evaluating and critiquing the powers and principalities operating in the world and in ourselves. We are committed to creating a climate of respect for all people and to protecting the physical, spiritual, emotional and intellectual environment. We stand in the present, looking to our history and tradition to envision a future with hope and passion.

Student-Led Sessions

Learning circles will typically include one or more of “student-led” sessions.

Students who opt to do a student-led will work with a planning team 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.



When do we plan the student-led session?

You will connect with your planning team and do most of your planning prior to the learning circle. Planning with people remotely via telephone or computer will undoubtedly present challenges of communication and group dynamics, but as navigating and learning from that challenge is part of the work. You may choose to schedule some planning time during the learning circle for last-minute details. Here is a suggested planning schedule:

Planning Session #1 – Community building, first round of articulating purpose and goals, considering resources and strategizing for further research and resource-gathering.

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.

Planning Session #4 – Last minute details

When scheduling planning times, be mindful of people's energy and self-care needs.

Preparing for Planning

Once you know the topic of your student-led session...

- Research your topic, using readings provided as a starting point
- 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 to schedule planning time
- Reflect on what you want to learn about the subject matter, about the planning process, about taking a leadership role
- Invite those who will be participants in the student-led session (using the Discussion Forum in the course moodle) to share any of their learning goals related to your student-led topic which might be incorporated into your planning

Plan

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 –

- we treat one another with care and respect
- 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.

Check it out – At some point in your planning, check in with Program Staff about your goals and plans for the session. You will want to wait until you have a fairly good sense of your

ideas and intentions, but not so late that you can't integrate staff suggestions or "go back to the drawing board" if you find that you've significantly missed the mark.

Lead

Lead the learning session. Share leadership in ways appropriate to your learning goals. Be prepared for unforeseen eventualities (technological glitches, discussions running over time, etc.)

Evaluate

Participants are invited to offer written feedback following 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.

After the student-led session your group will submit...

- an outline for the session, including proposed timing and leadership for each component or activity
- a brief annotated bibliography of your research (including any relevant research you may have done but that was not apparent in the session)
- Two or three learnings from each planning team member. Learnings could relate to the content of the session or to the process of planning and leading.

Review of Learnings

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

Preparing for the Review of Learnings

Do some **self-assessment**

- 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" (see appendices) noting areas where you have grown and areas for further work
- Identify **three or four major learnings** from the time at the learning circle.
- Identify one or two **areas for further work** for yourself
- Connect these learnings and areas of further work to the competencies articulated in the CCS "Learning Guidelines"
- On the form, "Review of Learnings - Self Assessment" (found in the circle moodle) print your learnings and areas of work with their corresponding "Learning Guideline" (in full)
- **Make copies** of this form for sharing with your review of learnings group, including staff person.

Prepare **feedback for others** in your Review of Learnings Group,

- Review the CCS "Learning Guidelines" (see appendices) while thinking about your experience of your student colleague,
- Fill out a "Review of Learnings Feedback" form (available on the circle moodle) for each student in your group...
 - **two or three 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.
- **Make three copies of each Feedback form** (one for the student, one for staff to file, and one for yourself)

TIP: Keep a Review of Learning 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 either be done by staff or 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 – Submit Documentation – These documents must be given to staff prior to leaving the learning circle, as they constitute part of the **student's permanent record**. 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.

ASSIGNMENTS

Note: Descriptions and deadlines of specific assignments can be found online in the moodle for each respective circle or course. The Student Kit contains information about assignments in general.

CCS uses a variety of assignments to help students deepen, integrate, and demonstrate their learning. The Praxis component and Learning on Purpose make use of Spiral Reflection assignments to encourage reflective thinking/acting. Integration circles use credo, conviction, and diaconal profile assignments to help students understand and claim their diaconal identity. Theme learning circles use assignments appropriate to the content of the circle, such as...

- Research Papers
- Community Projects
- Annotated Bibliographies
- Verbatims
- Sermon Presentations
- Etc,

Generally there will be one assignment connected to each learning circle.

What if I'm doing a student-led session?

The planning and leading of a student-led session for a theme learning circle is considered the equivalent of an assignment. At some point prior to a specific learning circle, program staff will invite expressions of interest in leading a student-led. Members of the planning team for that student-led session would not have to do the written assignment associated with that learning circle; instead they would plan and lead the student-led session and submit their session outline, summary of their research for the session, and reflections on their learning.

Could I go through the entire Diaconal Ministries program just doing student-leds?

Over the course of your educational program you will want a mix of written assignment work and session planning and facilitation work. The precise balance will depend on your learning goals, and should be negotiated with your primary program staff member. For example, if you did four learning circles in a year and you did written assignments for all of them, your program staff person might ask if you were anxious about facilitating for your peers, and if so might suggest that you push yourself to take on more student-leds in the future. Likewise, if it looked like you were shying away from written assignments, you might challenge yourself to develop those skills of research and writing.

Assessment and Marking

Assignments are marked by program staff (or a designated marker). They are graded on a complete/incomplete scale. "Complete" means the student has fulfilled the requirements of the assignment. Assignments marked "Incomplete" will be returned with suggestions or clarifications. Student can make arrangements with the marker to revise and re-submit the assignment until it is deemed complete. Assignments must be complete for the student to receive credit for the related learning circle or course.

Some things that markers look for in an assignment:

- 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

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.

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

Submitting Assignments

Most assignments can be submitted on the moodle for a specific circle or course. Assignments on moodle are often assigned a due date, and the assignment description page will display how long you have before (or since) the due date. This is for your own information. You can still submit your assignment after the clock ticks down.

TIP: The calendar on your CCS-moodle home page displays upcoming due dates.

Written assignments should be submitted in a .doc or .docx format. Program staff often use “tracking” to add feedback comments to your paper before returning it. Marked papers are posted on the moodle. You can find and download them from the same assignment description page you used for submitting.

It is recommended that you keep a copy of your assignments (and returned assignments with staff feedback) for your own records

Deadlines

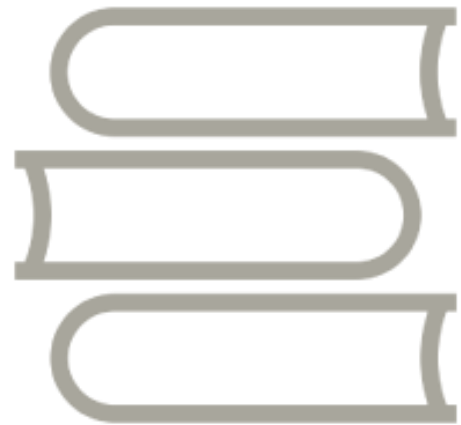
Missed deadlines can adversely affect one's work schedule. This is true of students, who can find assignments piling up and bumping into each other, and it is true of program staff, who need to finish responding to one set of assignments so they can move on to the next. In order for program staff to be able to provide timely feedback, assignments submitted more than seven days after the posted due date may be set aside for marking at a later date. This might involve the assignment being passed off to an external marker, or simply marked “complete” or “incomplete” without any written feedback, or simply postponed to a more convenient time.

What if the assignment is really late?

If the submission of an assignment extends past a reasonable timeframe (eg. more than two months late) or falls outside of regular programming, it is subject to an “extra marking fee”.

ACADEMIC COURSES (EXTERNALS)

Students must take eight academic courses to complete the Diploma in Diaconal Ministries program. These courses are often called “Externals” because they are taken at an educational institution other than the Centre for Christian Studies. You should start taking external courses as early in your program as possible so you have the opportunity to integrate your learnings during learning circles and field education.



External academic 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.

External Categories

Eight semester long courses (3 credit hours) are required for the Diploma program, from each of the following categories...

- 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.
- 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.
 - Introduction to Theology - an overview course that introduces theological concepts and methodology in theological thinking.
 - 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.
 - 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.
 - 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.
 - Christian Ethics - an overview of methods in ethical thinking and approaches, not a "professional ethics" course.

Preparing for an External Academic Course

1. Familiarize yourself with the externals categories. A course on preaching, for example, wouldn't fit within the externals categories. A course on Paul's epistles probably would. Check with the CCS program administrator if you're not sure what externals categories you've fulfilled and what you still need.
2. Decide what format of course you are looking for. Can you do a term course once a week at a nearby university or theological school? Can you do a one-week intensive course in another city? Can you do an online course?
3. Research potential schools and courses. These are some 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
4. Check with other students about potential courses. The CCS-moodle has a designated forum for discussions of academic courses. 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.
 5. Request approval from CCS. 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.
 6. Contact the theological school or university about the process of enrollment.
 7. Inform the Registrar/Program Administrator. Once your external course has been approved by Program Staff, make sure that Scott knows and has it recorded in your student records. If a theological school or university requires a letter of permission to enrol you in a course, Scott can send you one. (It's particularly important to let Scott know about your external courses if you are applying for student loans, as banks or governmental bodies may ask for confirmation of your student activities.)
 8. After you have completed your course and received a final mark, inform Scott so he can update your records. Make sure to include
 - the institution where you took the course (e.g. St. Stephen's College)
 - the course number and name of the course (e.g. THEO5230 Intro to Theology)
 - the year you completed it
 - the grade you received
 - which member of program staff approved the course

Transcripts

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 United Centre for Theological Studies at the University of Winnipeg*, allowing for CCS courses to 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 UCTS at the U of W.

*At the present time, the United Centre for Theological Studies is suspending much of their degree program. You might want to do some checking before you start making plans.

Integrating Year

The final year of the Diaconal Ministries program is called an “integrating year” because it asks students to pull together all they’ve learned over their years of study and to prepare for a life of leadership in the church and the world.

The Integrating Year includes three learning circles – 2 in person and one online...

Integration I – a 6-day circle focusing on theology, personal faith statements and official creeds, diaconal/vocational/ministry identity.

Integration II – a 6-session online connection focusing on denominational identity and polity.

Integration III – a 6-day circle focusing on preparation for active ministry.

Integration learning circles will contain many of the same elements as theme learning circles – readings, staff-facilitated and student-led sessions, review of learnings, etc, though they may be adapted to better suit the specific needs of the final year students.

The Global Perspective Experience is often considered part of the Integrating year, as most students will take a GPE trip just prior to their Integrating Year and will still be integrating that experience as they enter the IY.



Global Perspectives

Toward the end of their program, diaconal ministry students will take part in a 10-14 day study trip to another part of the world with a recognized partner organization. The Global Perspective Experience (or GPE) provides an opportunity to step outside of one's comfort zone, make theological, social, political, and economic connections between Canadian and global contexts, and deepen one's understanding of accompaniment and solidarity.

Depending on where you travel to, the GPE can cost a couple thousand dollars, so budgeting and/or fundraising is in order.

The Global Perspectives "course" involves orientation and preparatory reflection prior to a trip, and intentional integration and action following.



APPENDICES

How to Give and Receive Feedback

What is Feedback?

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.

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

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?"

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 judgmental. 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.

Preparing to Give 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.

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.

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.

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.

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 in 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 - mboyd1@mymts.net Home:204-453-6032

Marilyn is semi-retired, works as a marriage and family therapist, and is active at St. Matthew's Anglican Church in Winnipeg. She was part of the committee that formulated a harassment policy for the Diocese of Rupert's Land.

Heather Robbins, Winnipeg, MB - hrobbins@mymts.net Home: 204-889-7609

Heather Robbins is a Diaconal Minister (CCS 2003), serving a 2 point pastoral charge just outside of Winnipeg. She lives in Winnipeg with her spouse and has 3 adult children and two beautiful granddaughters. She is pleased to be able to volunteer for CCS in this way.

Carey Wagner, Petrolia ON - 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.

Computer Requirements

CCS students will need

- frequent access to a computer with an up-to-date internet browser and email capacity. Course information, plus readings and other materials, will be delivered through an online platform (which currently is an online program called Moodle). Online posts in course news and discussion forums are often forwarded to students' personal email.
- Capacity to open and read PDF documents. Adobe Reader is a free program, but there are others, paid or free, some of which allow students to edit or make notes on PDFs. It is up to student whether they print a hard copy of their readings, agendas, handouts, etc. Some students simply save them to their laptops or tablets for on-screen reading.
- Ability to create electronic documents in a .doc (Word document) or .rtf (Rich Text Format) format. Familiarity with a presentation program (eg. PowerPoint) will also be useful.
- Ability to print electronic files that the student wants to have handy or forms and assignments that need to be submitted or distributed in hard copy form.
- Ability to submit files online (via online platform) and to attach electronic files to email messages.
- Students are not required to but may bring a laptop or tablet with them to learning circle for readings, assignments, research, etc.
- A library computer is available to students while at Woodsworth House for research, checking email, working on assignments, presentations, etc. It is not for permanent storage of students' files and assignments.
- Students are encouraged to bring a portable memory stick or USB drive for transferring files from one computer to another, printing a file from a personal device, etc.
- Students are encouraged to set up a cloud-based file storage account (eg. Dropbox, OneDrive, etc.) to store assignments or share large files. It is strongly suggested that students have a plan for regularly backing up electronic files. (Eg. assignments in a Dropbox are also saved on a home computer; assignments on a laptop are regularly copied to an external hard drive; etc.)
- Students should be comfortable with various forms of electronic communications. Eg. One-on-one emails with program staff, participation in online course forum discussions, optional social media participation (eg. CCS student Facebook group).



- Students should be able to participate in occasional video conferencing (eg. field orientation with local committee and program staff via Skype)
- Students are not required but encouraged to subscribe to CCS's email newsletter and visit the CCS website for information and news about the wider CCS community.

If you have any issues computer issues, you can contact Scott - sdouglas@ccsonline.ca. He doesn't promise to be able to help, but he can be sympathetic.

The CCS-Moodle

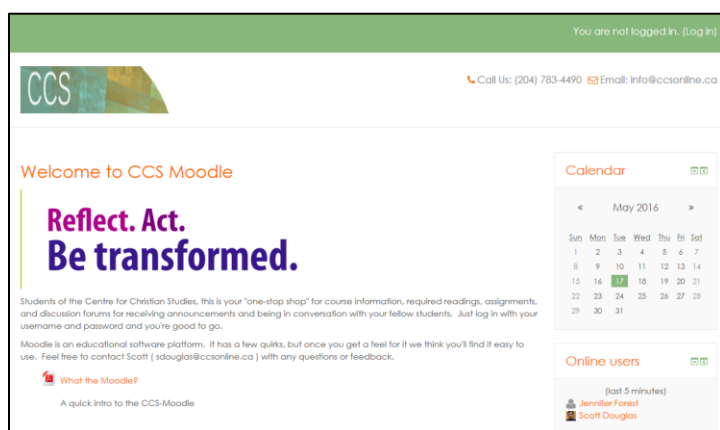
Moodle is an open-source software platform for education. The name Moodle has two meanings. First, it's an acronym for **Modular Object Oriented Developmental Learning Environment**. Moodle is also Australian slang that means "to toss around an idea in your head for a while to look at different aspects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

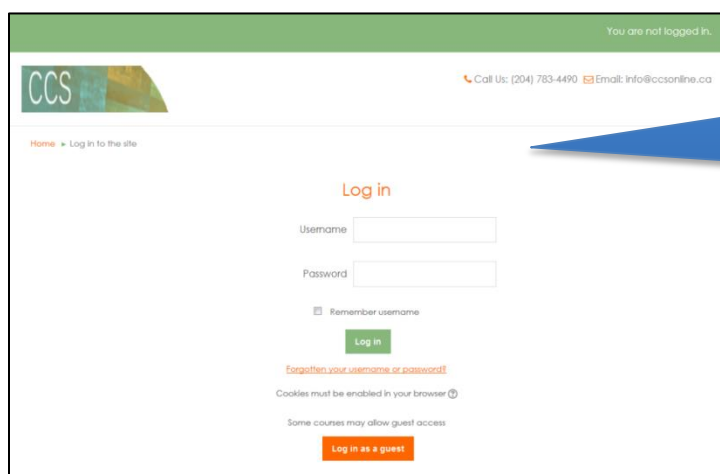
Hopefully you'll find it easy to use. If you run into problems, feel free to contact Scott, the Information & Program Administrator.

CCS-Moodle: A Quick Overview

You can find the Moodle at www.ccsonline.ca/moodle/. 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.

Home Page

Testy McTester

Call Us: (204) 783-4490 Email: info@ccsonline.ca

Welcome to CCS Moodle

Reflect. Act. Be transformed.

Students of the Centre for Christian Studies, this is your "one-stop shop" for course information, required readings, assignments, and discussion forums for receiving announcements and being in conversation with your fellow students. Just log in with your username and password and you're good to go.

Moodle is an educational software platform. It has a few quirks, but once you get a feel for it we think you'll find it easy to use. Feel free to contact Scott (sdouglas@ccsonline.ca) with any questions or feedback.

What the Moodle?
A quick intro to the CCS-Moodle

My courses

Social Ministry Year 2015-2016

The Social Ministry Year is one of the three theme years in the CCS diaconal program.

Program Staff: David Lappano
Program Staff: Mayianne Maybee

Calendar

May 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Navigation

Home

- Dashboard
- Site pages
- My courses

Online users

Hey, you're logged in!

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

A calendar that says if you have assignments due, etc.

A navigation block with quick links to places you might want to go.

The Course Page. Lots of stuff here.

Testy McTester

Call Us: (204) 783-4490 Email: info@ccsonline.ca

Home > Diaconal Program > SMY15-16

SMY

In the Social Ministry Year you will develop theologies of liberation and justice and discover how to be an agent of change. What are the real roots of the unequal distribution of wealth and power in our world? How can we challenge and change racism, sexism, homophobia and militarism? How do we build community locally and globally in ways that are respectful and inclusive? What would it mean to be good stewards of all creation?

SMY News
News and announcements for CCS Program Staff

SMY Discussion Forum
A place for Social Ministry Year students to communicate with each other and with CCS staff.

SMY Student Kit
The Student Kit includes basic student resources, a calendar of important dates, assignment descriptions, field placement instructions, agendas, etc. It is accessible through the CCS website, so you can direct your mentors, facilitators, support people, or others to it. Updates are made as required, so check the "last updated" note on the first page of the kit.

Search forums

Go

Advanced search

Administration

Course administration

Grades

Navigation

Home

- Dashboard
- Site pages
- Current course
- SMY15-16
 - Participants
 - General
 - Field Education
 - Assignments
 - Fall Readings

Open all **Close all**

Instructions: Clicking on the section name will show / hide the section.

- Field Education
- Assignments
- Fall Readings
- Fall Learning Circle - Week One
- Fall Learning Circle - Week Two

The News has announcements from CCS staff. The Discussion Forum is for discussion (you can start topics and reply to posts).

This sidebar has links to all the sections in the course, upcoming assignments and marks on graded assignments, recent announcements, etc.,

Click an arrow to open or close a section.

These are sections of the course. A section might be designated for readings, or assignments, or learning circle sessions, etc. (They're also listed in the Navigation block.)

Different kinds of resource: A Page, a PDF, a document, a PDF, a URL link. Books open in your browser, documents download to your computer, and PDFs likely open in you browser.

Session 1






-  A Page you can view in moodle
-  A PDF document ☐
-  A Document that will download to your computer ☐
-  A "Book" - a series of pages in moodle ☐
-  An URL that links to a website, youtube video, etc ☐

Table of contents

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Some Details
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Getting Ready
What to Expect

Navigation

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LoP Info Package

Who's Who

LDM Facilitators



Janet joined the CCS community as Program Staff in 2016, coming from Emmanuel College and Memorial University. She has taught in the areas of Contextual Education, Religion and Culture and Black Studies. She currently serves as the Interim Director of the Teaching Fellows for Ministry Program at Emmanuel College, Program Coordinator, Intercultural Education and Engagement at the United Church of Canada General Council Office in Toronto, and Asst. Professor at Clark Atlanta University (an Historically Black College and University, Atlanta, GA). In her doctoral work at Emory University (Atlanta, Georgia), Janet majored in Jewish Scriptures and minored in Christian Testament and Islamic Studies. Janet's areas of interest focus on religion and social change—including Indigenization and ecology, apocalypticism, ancient and modern monsters/the 'other', and practical ethics. Janet is a member of the Religious Society of Friends (Quakers). She enjoys hiking with her spouse and their charismatic miniature Australian Shepherd. If Janet had her choice of super-powers she would be a time-traveler.

This is what a "book" looks like. Use these left and right arrows to move through it...

or click the page titles in the Table of Contents.

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.

Spiral Reflection - Due Sept 10

Do a 5-6 page spiral reflection and submit it to CCS Program Staff.

Purpose: to reflect on significant experiences in order to facilitate the process of learning and action to gain experience in 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 as the guide for your written reflections

How to Submit Assignment: Save your spiral reflection as a doc file (eg, in Microsoft Word or other word-processing program). Scroll down on this assignment page to the button that says "Add Submission." Drag and drop your assignment file into the box called "File Submissions" (with the big arrow). (Alternately, you can click the button in the corner of that box that looks like a plus sign, and then browse to where your file is saved.)

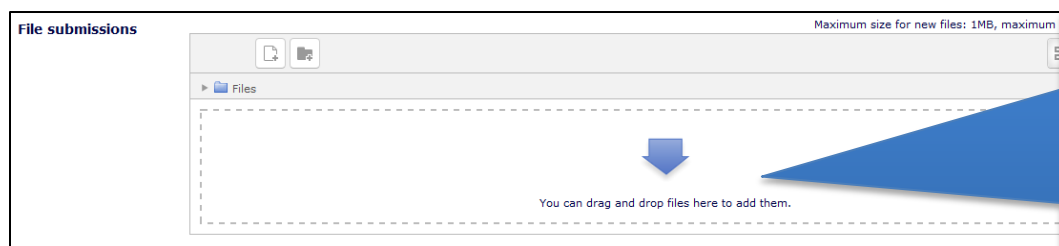
Program Staff will converse with your reflection, likely add some comments, and give it a "grade" of "complete" or "incomplete (needs more work)". You will receive email notification that your assignment has been graded. You can return to the assignment page to see your grade and to download the comments from Program Staff.

Submission status

Submission status	No attempt
Grading status	Graded
Due date	Thursday, 10 September 2015, 11:55 PM
Time remaining	Assignment is overdue by: 250 days 11 hours
Last modified	Friday, 19 June 2015, 2:47 PM
Submission comments	Comments (0)

Add submission

Not all assignments require you to do something online. If they do, they'll have this section with an "Add submission" button at the bottom.




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.

Feedback

After you've submitted a file you may get some feedback from Program Staff.



If you scroll to the bottom of an assignment page on Moodle you might find...

1. A grade:

Feedback	
Grade	Complete
Graded on	Monday, 22 June 2015, 5:34 PM
Graded by	 Kathy Platt


CCS assignments are marked "Complete" or "Incomplete."

2. A feedback file

Feedback	
Grade	Complete
Graded on	Wednesday, 5 November 2014, 3:34 PM
Graded by	 Ann Naylor
Feedback files	 Just testing with comments.docx

The feedback file is usually a copy of your submission with comments added by the marker.

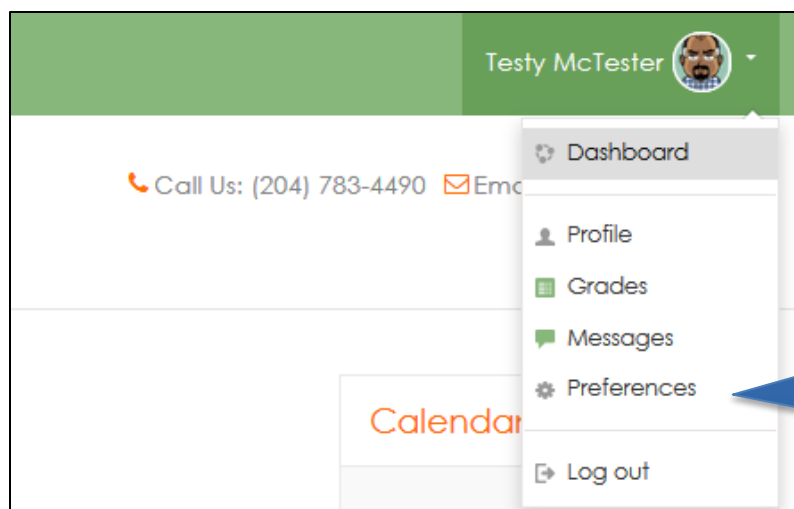
3. A feedback comment

Feedback	
Grade	Incomplete (needs work)
Graded on	Wednesday, 15 October 2014, 2:44 PM
Graded by	 Scott Douglas
Feedback comments	I think you could go deeper on this.

Usually only a sentence or two.

Different assignments will have different kinds of feedback.

Preferences and Profile



You can click your name in the top right corner to see what others can see about you or change your preferences (edit your profile, change your password, customize the way you receive messages from moodle, etc.)

Course Forums

Each course (eg. August Learning on Purpose, 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.

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



Here's a forum topic.

Click to see the content or reply.

Start a new discussion topic.

Critical Thinking Cheatsheet

Want to exercise critical thinking skills? Ask these questions whenever you discover or discuss new Information. These are broad and versatile questions that have limitless applications!

WHO

- ... benefits from this?
- ... is this harmful to?
- ... makes decisions about this?
- ... is most directly affected?
- ... have you also heard discuss this?
- ... would be the best person to consult?
- ... will be the key people In this?
- ... deserves recognition for this?

WHAT

- ... are the strengths/weaknesses?
- ... is another perspective?
- ... is another alternative?
- ... would be a counter-argument?
- ... is the best/worst case scenario?
- ... is most/least Important?
- ... can we do to make a positive change?
- ... is getting In the way of our action?

WHERE

- ... would we see this in the real world?
- ... are there similar concepts/situations?
- ... is there the most need for this?
- ... in the world would this be a problem ?
- ... can we get more information?
- ... do we go for help with this?
- ... will this idea take us?
- ... are the areas for improvement?

WHEN

- ... is this acceptable/unacceptable?
- ... would this benefit our society?
- ... would this cause a problem?
- ... is the best time to take action?
- ... will we know we've succeeded?
- ... has this played a part In our history?
- ... can we expect this to change?
- ... should we ask for help with this?

WHY

- ... is this a problem/ challenge?
- ... is it relevant to me/others?
- ... is this the best/worst scenario?
- ... are people influenced by this?
- ... should people know about this?
- ... has it been this way for so long?
- ... have we allowed this to happen?
- ... is there a need for this today?

HOW

- ... is this similar to __ ?
- ... does this disrupt things?
- ... do we know the truth about this?
- ... will we approach this safely?
- ... does this benefit us/others?
- ... does this harm us/ others?
- ... do we see this In the future?
- ... can we change this for our good?

Source: The Ultimate Cheatsheet for Critical Thinking, globaldigitalcitizen.org

CCS 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

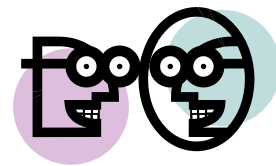


is related in ministry.

- Accepts different understandings of prayer.

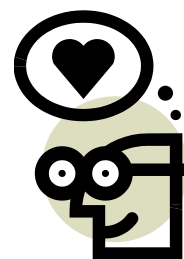
1.2 Self Awareness/Self Understanding

- 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 theologically; 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 anthropocentrism¹.
- 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.



3. Context and Culture

3.1 Diversity

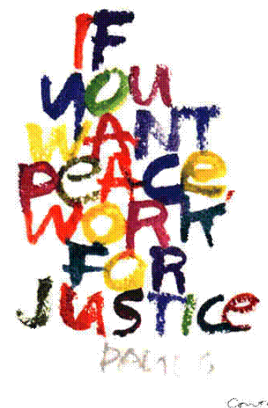
- Appreciates a variety of cultural, social, political and religious perspectives.
- Has knowledge of and understands denominations and faith traditions other than one's own.
- Willing to enhance ecumenical and interfaith relations.
- Acknowledges and respects cultures other than one's own.
- Demonstrates 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.



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

3.2 Social Ministry

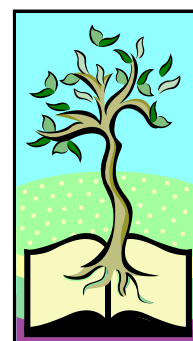
- Understands the historical and contemporary mission of the church in the context of justice.
- Understands social analysis, is able to use different models of social analysis, and can facilitate others in doing social analysis.
- Understands structures and their impact on people's lives.
- Functions 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.



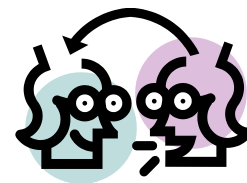
4.3 Leadership

- 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

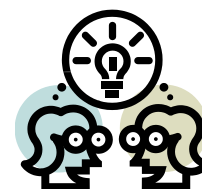
- Has an awareness and acceptance of one's roles and responsibilities in pastoral care.
- Is a non-anxious, compassionate presence.
- Understands the theory and theology of pastoral care.
- Offers effective and appropriate pastoral care in a variety of situations.
- Works effectively in pastoral situations 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