

**Centre for Christian Studies
Curriculum Outline
Approved January 22, 2004**

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Centre for Christian Studies Assessment Curriculum

Purpose:

- To determine whether a student demonstrates sufficient competence in each of the areas identified as essential for functioning effectively in ministries of education, pastoral care and social justice
- To ensure that each component of the program includes one or more forms of assessment involving students, staff and volunteers

Goals:

- To ensure that assessment and feedback are incorporated into each area of the program
- To offer guidance to students in addressing areas requiring further attention or opportunities for growth
- To encourage students to develop appropriate and relevant goals for preparation for ministry

Learning Circles

Each learning circle includes:

- evaluation of the content, process and leadership of the student led sessions by staff, students, and resource persons
- a review of learnings assessment process including self, peers, and staff based on the Guidelines for Readiness for Continuing in/Completing the Program
- staff review of each student's progress and readiness for continuing in the program immediately following the learning circle.

Students are expected to demonstrate an ability to take seriously a commitment to the life and work of the Learning Circles.

Field Placements

Each of the field placements includes:

- mid-term review involving the student, learning facilitator, diaconal/vocational mentor and local committee representative(s)
- primary program staff for each student receive and monitor the mid-term review
- final assessment involving the student, learning facilitator, diaconal/vocational mentor and local committee representative(s); volunteers make a recommendation regarding credit for the placement
- primary program staff for each student receive the final assessment.

Learning Partners

Students are assigned a learning partner for each Theme Year and in the Integrating Year. Learning partners are expected to develop and sustain a relationship that enhances the learning of each partner, that provides opportunities to offer support, challenge, and accountability for learning. Students are expected to demonstrate an ability to take seriously a commitment to the learning of a learning partner(s). Learning partnership reports, which are completed twice during each of Theme and Integrating Years, review of feedback to the assignments of one's learning partner, and interviews with students will help staff to assess the effectiveness of a learning partnership.

Assignments

Students are expected to successfully complete a variety of assignments including:

- case studies
- spiral reflections
- verbatim reports
- research papers
- integrative assignments
- diaconal profiles
- global perspectives project
- theological credos and commentaries
- journal summaries

Program staff read and respond to these assignments with comments. All assignments that meet the requirements are marked "complete". Assignments requiring further work must be re-submitted until deemed complete. Students are required to meet assigned deadlines.

Students are required to demonstrate through these assignments:

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

Year End Review

When all of the requirements from each year are completed (e.g. learning circles, field placements, assignments) the appropriate staff will meet to review each student's work during the previous year. This review will include: making a decision

regarding the recommendation from the field placement assessment team; considering the quality of assignments, participation in the learning circle, functioning as a learning partner; and assessing the student's readiness to continue in or complete the program based on the Guidelines for Readiness for Continuing in/Completing the Program. Following this review a letter will be sent to each student indicating the outcome of the review.

External Courses

External courses taken prior to admission are approved by the principal and, after admission, are normally approved by primary program staff. External courses are assessed by the instructor according to the requirements of the institution offering the course. Normally, a grade of 65% or equivalent on an External Course will be expected in order to satisfy the requirements of the Centre for Christian Studies. Students are responsible to provide the Centre with transcripts of External Courses. Transcripts from the sponsoring institution become part of the student's permanent file.

Centre for Christian Studies Diaconal Ministry Curriculum

Purpose:

To develop an overall appreciation and understanding of diaconal ministries in the church and in the world.

Goals:

- To explore diaconal ministry perspectives, styles, functions, images and identities as individuals and as a community
- To learn the history of diaconal ministry in:
 - the bible
 - early church
 - middle ages (examples: religious communities and Beguines)
 - restoration (examples: Kaiserwerth and British)
 - modern time (examples: Anglican deaconesses and United Church Woman's Missionary Society)
- To identify and analyze the valuing and devaluing of diaconal ministry by the church
- To consider the future directions for diaconal ministry both locally and globally
- To build community within the diaconal network both locally and globally
- To develop theologies and spiritualities that sustain the ministry of the diaconate

Assumptions

- these goals are achieved through community learning times, in the mentoring process, assignments and at field placement orientation sessions
- stories of people engaged in diaconal ministry are part of this process i.e. present day, retired, and historical figures
- in the theme years, monthly meetings with diaconal/vocational mentors are a part of the field placement process. During the learning circles, normally intentional focus on diaconal formation is either integrated into the ongoing process or designated diaconal time blocks. In addition to the sessions on diaconal formation, reflection on diaconal themes, motifs and stories is included in other sessions and assignments

Leadership Development Module

- introduction to the biblical and early church roots of diaconal ministry in both the Hebrew Bible and the Christian Scriptures
- an overview of diaconal history in the church
- an introduction to the vocabulary and definitions of diaconal ministry

These elements of diaconal ministry continue to be built upon through out the programme as this simply begins the process.

Educational Ministry Year

- at the fall learning circle, there is an introduction to the educational perspectives of diaconal ministry from historical, theological and philosophical viewpoints
- at the winter learning circle, implications of a diaconal perspective in relation to worship and preaching is addressed
- at the spring learning circle, the modern church history of the diaconate (1945-present) in the United and Anglican Churches is explored

Pastoral Care Year

- at the fall learning circle, there is an introduction to the pastoral care perspectives of diaconal ministry from historical, theological and philosophical viewpoints
- at the winter learning circle, polity and doctrine issues are addressed (sacraments, presbytery membership, streams of ministry, transitional and vocational diaconate, disjoining and re-instatement, 1980 and 1982 UCC conversations)
- at the spring learning circle, the history of the diaconate (700-1500 CE, examples: Beguines and Beghards) is explored

Social Ministry Year

- at the fall learning circle, there is an introduction to the social ministry perspectives of diaconal ministry from historical, theological and philosophical viewpoints
- at the winter learning circle, the international organizations of the diaconate (NAAD, DOTAC, World Federation, etc.) are introduced
- at the spring learning circle, the history of diaconal restoration (Kaiserwerth and British) is addressed

Integrating Year

- at the fall learning circle, denominational identity is explored by examination of national organizations and connections of the diaconate (DUCC, CDM, Association of Canadian Anglican Deacons) and the sharing and discussing of past and present diaconal ministers' profiles
- at the spring learning circle, the future of the diaconate is considered
- during this year students complete two assignments that profile diaconal ministers -one from the past and one from the present
- students write a conviction statement that outlines their understanding and approach to diaconal ministry

Mentoring

- in each of the theme years, the mentor and student discuss the following topics related to diaconal ministry: personal faith journeys as related to the theme year ministry, exploration of gifts for that ministry, place of that ministry in the work of diaconal ministry, historical connections (as outlined above) for the theme year
- in the Integrating Year, students might decide that a mentoring relationship would be beneficial for their learning and a program can be set up to address

learning goals in that regard

Field Education

- in each of the three theme years, students, mentors, facilitators and representatives of the local committee participate in field placement orientations and in each of these sessions aspects of diaconal history and formation are explored
- field placements provide students with opportunities to practice and reflect on expressions of diaconal ministry

Centre for Christian Studies Cultural Diversity Curriculum

Purpose:

To explore cultural diversity as a theological imperative for right relationship and justice.

Goals:

- To develop respect and appreciation for diversity informed by commitment to justice
- To develop a critical awareness of one's own social location and how that affects appreciation of diversity and practice of ministry
- To create/deepen awareness of marginalization and domination
- To strengthen our capacity and our commitment to act in solidarity with all who are marginalized
- To experience a variety of cultural realities
- To develop a particular understanding of First Nations cultures and spiritual traditions in Canada and globally
- To model an approach to education, being in community, and in ministry that seeks to discover and honour the gifts of diversity (including cultural diversity) and that challenges the assumptions of the dominant culture (including the church)

Assumptions:

Aspects of culture include identity, history, traditions, rituals, decision-making, accountability, authority, what is held sacred, sources of oppression/power, experience of visibility/invisibility. Culture is a shared understanding of the world based on common experience. We may be born into some cultural groups; we may join or become part of others throughout our lives.

- each module includes work on cultural diversity
- theme years focus on aspects of cultural diversity that are particularly relevant for the theme
- in addition to specific sessions on diversity, diverse cultural perspectives are included in as many sessions as possible through readings, process, resource people, field trips and, where possible, joint programming with First Nations theological schools
- assignments that address cultural diversity are encouraged
- global connections and perspectives are encouraged wherever possible
- the cultural diversity present in the CCS community is a resource for, and informs, learning about diversity. It is our expectation that students and staff will be open to challenge and change toward greater understanding of, and respect

for, cultural diversity

Leadership Development Module

- introduction to cultural diversity, emphasizing diversity in community, including theological and ecumenical diversity

Educational Ministry Year

- communication
- ages - specific needs and intergenerational education and worship
- educating about diversity
- building community that honours diversity
- theological diversity
- ecumenical and inter-faith awareness

Pastoral Care Year

- culturally sensitive and respectful communication
- racial and ethnic diversity
- family and partnership models
- sexism
- ages and specific pastoral needs
- advocacy
- physical and intellectual ability/disability
- heterosexism
- patronizing vs respecting
- theological diversity

Social Ministry Year

- economics/class issues
- power and empowerment
- racism
- advocacy
- mission history and perspectives
- gender relations and power
- solidarity
- cultural imperialism
- residential schools experience
- global perspectives

Integrating Year

- dealing with differences
- rural/urban diversity
- Global Perspectives Experience
- framework for gathering, reflecting, pulling together, global dimensions

Field Education

- experience in cultural diversity is encouraged in the selection of field placements
- expectation of intentional reflection on diversity in field experience

Centre for Christian Studies Polity Curriculum

Purpose:

To develop an effective base of knowledge of the polity of The United Church of Canada and the Anglican Church of Canada and to ensure that students who are members of other denominations are enabled to meet the polity requirements of their denominations.

Goals:

- To provide an overview of the governance structure and decision-making processes of The United Church of Canada and The Anglican Church of Canada
- To provide an overview of the administrative structure of The United Church of Canada and The Anglican Church of Canada
- To review the basic polity resources of The United Church of Canada and The Anglican Church of Canada
- To become familiar with ecumenical partnerships - e.g. Canadian Council of Churches, World Council of Churches - and ecumenical coalitions
- To explore polity in ways that will contribute to effective leadership in ministry
- To review the administrative responsibilities of ministry personnel in church leadership

Assumptions:

- while all students are exposed to the polity of both the Anglican and United Churches, students will focus on the polity of their own denomination
- most learning circles include specific study of polity
- in addition to sessions on polity, governance and structural issues are included in other sessions

Students who are not members of either The United Church of Canada or The Anglican Church of Canada need to clarify the polity requirements with their denominations and consult with CCS staff about how to meet those requirements where applicable. Efforts will be made to use terminology and resources that reflect the diversity in the student body, but the Centre can only be responsible for ensuring students' familiarity with Anglican and United Church polity.

An "Introduction to Polity" session is included for all students in their first theme year in the program. This session includes an introduction to the basic structure and terminology of The United Church of Canada and the Anglican Church of Canada,

including general responsibilities and powers of each component of the structure.

Educational Ministry Year

Regional Structures:

ACC Ecclesiastical Province
Diocese
Deanery
UCC Presbytery
Conference

Membership:

ACC baptism, "eligible members"
UCC baptism (confirmation)

Worship Committees

Pastoral Care Year

Local structures:

ACC Vestry, Parish Council, People's and Rector's Wardens
UCC Session/Stewards/Official Board
Church Board
Church Council
Ministry and Personnel Committee

Candidacy Process:

ACC Diocesan specific
Committee on Ordained Ministry
Advisory Committee on Postulants for Ordination (ACPO)
UCC Discernment, Presbytery Education and Students Committees, Conference
Interview Board, Conference Internship Education and Students Committee

Social Ministry Year

Ecumenical Partners:

Canadian Council of Churches
World Council of Churches
KAIROS

Process of change:

ACC resolutions
UCC petitions, resolutions, remits
through administrative structure

Integrating Year

National Structures:

ACC General Synod, National Executive Council

- membership
- pattern of meetings
- responsibilities
- records

UCC General Council, Executive of the General Council

- membership
- pattern of meetings
- responsibilities
- records

Administrative Structure:

- how is work organized?
- who does what? where can policies and resources be found?

Placement Issues:

ACC Bishop

UCC Transfer and Settlement/Unified Placement
Joint Needs Assessment Committee
Joint Search Committee

Stewardship:

ACC Primate's World Development and Relief Fund

UCC Mission and Service Fund; World Relief and Development Fund

Decision making:

ACC Handbook of the General Synod of the Anglican Church of Canada
Kerr and King's Procedures for Meetings and Organizations (2nd edition)

UCC The Manual of The United Church of Canada
Bourinot's Rules of Order
Consensus Decisions
Opinions and Rulings

Advocacy:

How can understanding polity be a resource for doing advocacy in the church?

Field Education:

Field placements provide a variety of opportunities for students to be exposed to, and work within, church structures and processes.

Centre for Christian Studies Biblical and Theological Studies Curriculum

Purpose:

To develop an effective base of theological and biblical understanding.

Biblical Study

Goals:

- To develop an appreciation and knowledge of the Bible as a significant resource in our faith tradition
- To examine various approaches to biblical interpretation
- To explore major biblical themes and metaphors

Assumptions:

- each learning circle includes biblical study
- theme years' focus' on sections of the Bible that are particularly relevant for the theme
- one of the sessions in the fall Learning Circle each year are devoted to an overview of the biblical themes related to the module - i.e. pastoral care, social ministry, educational ministry
- in addition to the sessions on biblical study, reflection on biblical images, themes, motifs and stories are included in other sessions and in assignments

Leadership Development Module

- overview of the structure of the Bible
- authority and interpretation of scripture
 - basic approaches
 - denominational convictions and traditions

Educational Ministry Year

- overview of relevant themes
- (history) Deuteronomy, Judges, Ruth, Samuel, Kings, Chronicles, Wisdom literature, parables and teachings of Jesus, Paul's letters

Pastoral Care Year

- overview of relevant themes
- Job, Psalms, Lamentations, Jesus and healing, pastoral epistles, Acts of Paul and Thecla

Social Ministry Year

- overview of relevant themes
- creation stories, Exodus, prophets, Psalms, Jesus' prophetic work, Acts, Revelation

Integrating Year

- overview
- authority and interpretation
- lectionary

Field Education

- intentional theological and biblical reflection
- practical application of theological and biblical understandings - e.g. Bible study, preaching, pastoral visiting, advocacy

Theological Study

Goals:

- To examine the basic doctrines of the Christian Church
- To explore a variety of theological perspectives
- To develop an integrated understanding of our own theological convictions
- To reflect on the implications for ministry of our theological convictions

Assumptions:

- each learning circle includes specific study of theology
- doctrine is included as part of the theology component
- exploration of theology does include becoming familiar with classical and liberative/feminist understandings
- theme years do focus on theological issues that are particularly relevant for the theme
- in addition to sessions on theological study, theological reflection are included in other sessions and in assignments

Leadership Development Module

- introduction to theology
- introduction to doctrine, including official and operative doctrine
- where doctrinal statements are found in each of the denominations, including creeds
- major schools of theological interpretation - e.g. classical, liberative, neo-orthodox, etc.
- introduction to groupings - Who are we? Who is God? What is our task?

Educational Ministry Year (Who is God?)

- trinity
- christology - incarnation, resurrection, atonement
- Spirit, Sophia
- nature of God
- revelation
- worship and sacraments

Pastoral Care Year (Who are we?)

- humanity
- stewardship
- sin and evil, repentance, grace
- church and community
- justification, sanctification, salvation
- eternal life

Social Ministry Year (What is our task?)

- ecclesiology, community
- incarnation
- ministry
- liberation and justice
- mission
- spirituality
- creation - stewardship
- reign of God
- hope

Integrating Year

- de-constructing, reconstructing, integrating
- develop a credo
- implications for ministry

Field Education

- intentional theological and biblical reflection
- practical application of theological and biblical understandings - e.g. Bible study, preaching, pastoral visiting, advocacy

Centre for Christian Studies Worship Curriculum

Purpose:

- To develop an understanding of worship and skills for leading worship

Goals:

- To explore theory and tradition related to worship
- To develop skills for preaching and leading worship
- To integrate skills and understanding of worship with skills and understanding of social, educational and pastoral care ministries and context
- To explore issues related to sacraments
- To examine issues of worship and the empowerment of children, youth, seniors

Assumptions:

At the Leadership Development Module and the spring and fall learning circles, students are assigned to groups that lead the community in morning worship and check-in. At the winter learning circles, students may be assigned to groups that lead evening worship services.

Leadership Development Module

The learning community is introduced to the CCS model which integrates worship, spiritual disciplines, prayer, singing and silence into the educational process and setting. No specific content sessions on worship or liturgy are offered in this module.

Educational Ministry Year

Worship is a significant focus during the Education Year. Topics covered include:

- theology of worship
- biblical understanding of worship
- basics of Sunday worship
- history of the orders of service
- sacraments
- baptism
- communion
- confirmation
- intergenerational worship
- church year
- music
- worship committees
- prayer writing
- at the fall learning circle, preaching is introduced and workshops offered on sermon preparation, delivery and issues of inclusiveness
- at the winter learning circle, students are expected to prepare and deliver a sermon at the learning circle for peer feedback and critique, and reflect upon the diaconal approach to preaching and worship
- at the spring learning circle, an arts festival explores the place of the arts in relation to worship and education. Workshop options include: drama, dance,

- story-telling, drawing, music, clowning, fabric arts, poetry and writing
- students explore and practise the work of leading children in specific times during public worship (referred to by various names: children's time, children's sermon, story time, touching the word, etc.)
- as part of the field placement for the Educational Ministry Year, students are expected to preach at least twice and lead various components of worship on a frequent basis

Pastoral Care Year

- during the pastoral care year students have an opportunity to focus on worship related to pastoral liturgies:
 - the role of ritual in pastoral care
 - funerals and memorial services
 - life partnership covenants
 - prayer in pastoral settings
 - occasional pastoral liturgies like healing, closure and transitions
- at the spring learning circle, students prepare and deliver a pastoral sermon (for a funeral, life partnership celebration, etc.) for peer feedback and critique
- the themes of the church year and from the lectionary are explored for their pastoral implications
- in their field placement, students are expected to participate in pastoral liturgies in significant ways
- it is especially important for students to have experience in leading funerals

Social Ministry Year

- the role of ritual in social justice ministry is addressed, students have the opportunity to consider the place of worship and Christian witness in settings such as rallies, marches and other public circle ceremonies, demonstrations and small groups working on social justice issues
- the role of social justice in regular weekly and seasonal worship is considered
- the themes of the church year and from the lectionary are explored for their prophetic and social/political implications
- possible holidays and anniversaries to explore: National Day of Remembrance and Action on Violence Against Women, International Human Rights Day, International Women's Day, Earth Day, Restorative Justice Sunday, First Nations Sunday, etc.

Integrating Year

Students identify areas of worship that are of interest for them to pursue during this year. Students may consider in more depth areas introduced in the theme years or that may be particularly important for an area of ministry to which they feel drawn or called.

Field Education

Field placements provide a variety of opportunities for students to lead and participate

in worship appropriate to the context, in addition to those described above.

Centre for Christian Studies Leadership Development Module Curriculum

Purpose:

- To provide an introduction and orientation to the Centre for Christian Studies program and educational/theological ethos for students expecting to enter the diploma program
- To offer a continuing education course for those interested in enhancing their leadership skills and adult education ministries and exploring vocational possibilities

Goals:

- To build a community of learning based on respect and encouragement that honours life experience, gifted-ness and co-learning/co-leadership
- To establish our work within the principles of adult education theory with particular relation to goals, planning, feedback and evaluation
- To grow in self awareness through the use of a variety of personality indicators and sharing of faith journeys
- To ground the program in the faithful experience of theological and biblical reflection and worship
- To practise leadership through planning, facilitation and evaluating discussion groups and workshop sessions
- To continue to develop leadership skills in the area of communication, conflict, group dynamics and facilitation
- To enhance critical thinking and social analysis
- To begin diaconal formation by exploring biblical, historical and contemporary connections to the diaconate
- To highlight the major themes of the CCS program: education, pastoral care, social justice and theology
- To practice action-reflection methodologies in spiral reflection, case studies, evaluation and review of learnings

Theological Assumptions:

Persons of faith are mandated to:

- love God, self and neighbour
- do justice, love kindness and walk humbly

This is an awesome responsibility and holy honour and privilege. In mercy and grace each one is blessed with gifts for this work and ministry. Yet ministry requires that our gifts be enhanced and developed through the demands and joys related to growth and learning.

Ministry is a call to leadership. Leadership skills are not just something we are born with but something we can foster and reinforce through practice and reflection. Sensitive, creative and faithful leadership can be enriched by self-knowledge, prayerfulness and input from others.

Ministry involves knowledge and appreciation of scripture and history, scholarship and theory. Understanding of faith traditions and ability to reflect theologically can be deepened through disciplined study and engaged conversation.

As members of the church and citizens of the world we are called to provide leadership that enhances justice and compassion, inclusiveness and hospitality. The development of social analysis, power awareness and critical thinking is imperative preparation for leadership in ministry. Ministry is not a solo enterprise but a vocation ventured in community and relation.

Process Assumptions:

The Leadership Development Module is an eighteen day learning circle held each June. Students practice several action-reflection methodologies during the course of the LDM including case studies, spiral reflections and faith journeys. Each LDM includes integrative work such as review of learnings, interviews with staff, journaling and session evaluation.

Community responsibilities include worship preparation and leadership, community building and closure sessions.

Assignments following the LDM normally include a major research paper, spiral reflection and journal summary.

During the course of the LDM students participate in planning groups - one group, in the first week, designs a discussion of assigned readings and another, in the second week, develops a workshop to cover material related to an assigned topic. Students receive evaluation related to their work and leadership of these sessions.

Other Assumptions

Diversity

We believe that cultural diversity is a theological imperative for right relationship and justice. In each aspect of the program, we seek respectful ways to explore diversity and to model our commitment to it. Selected readings come from a variety of cultural sources; theological reflection and biblical interpretation consider the cultural contexts involved; and resources and resource people are drawn from a variety of contexts. The cultural diversity present in the CCS community is a resource for, and informs, learning about diversity.

Stewardship

As stewardship is an essential dimension of faithful discipleship, we are committed to addressing elements of stewardship throughout the program and encouraging a spirituality that embodies the principles of good stewardship. This holistic approach to stewardship begins with a conviction that life is a gift and includes theological reflection, biblical exploration, social analysis, and liturgical practice. Leadership skills and strategies are developed to enable the stewardship of the whole people of God. Throughout the program, field placements and mentoring relationships encourage self-reflection and consideration of lifestyles that are consistent with diaconal ministry.

In the Leadership Development Module, the practice of stewardship is introduced as students explore and share their gifts in leadership and are introduced to some of the practices of the CCS community such as travel pool and emergency food fund.

Content

A table of the themes for the year follows. The order of these themes and revisions to the topics or themes may be made from time to time.

Field Education

- Introduction to Field Placements (for those going on in the program)

THEMES	LDM
Leadership	<ul style="list-style-type: none"> • Learning Styles • Planning Process • Personality Indicators • How Adults Learn • Introduction to Education Ministry • Introduction to Pastoral Care Ministry • Introduction to Social Justice Ministry • Feedback • Critical Thinking • Goal Writing • Communication • Active Listening • Group Dynamics • Facilitation • Conflict
Bible	<ul style="list-style-type: none"> • Overview of the Structure of the Bible • Authority and Interpretation of Scripture <ul style="list-style-type: none"> - basic approaches - denominational convictions and traditions
Theology	<ul style="list-style-type: none"> • Introduction to Theology • Introduction to Doctrine • Doctrinal Statements and Creeds • Schools of Theological Interpretation • Introduction to Theological Questions <ul style="list-style-type: none"> - Who is God? - Who are we? - What is our task?
Polity	<ul style="list-style-type: none"> • An Introduction to Polity is not covered in the LDM but is included for all diploma students in their first theme year in the program.
Diaconal Formation	<ul style="list-style-type: none"> • Biblical and Early Church Roots of the Diaconate <ul style="list-style-type: none"> - Hebrew Bible - Christian Scriptures • Overview of Diaconal History in the Church • Introduction Contemporary Understandings of Diaconal Ministry
Worship	<ul style="list-style-type: none"> • The learning community is introduced to the CCS model which integrates worship, spiritual disciplines, prayer, singing and silence into the educational process and setting.
Integration	<ul style="list-style-type: none"> • Faith Journeys • Journaling • Case Studies • Spiral Reflections • Review of Learnings

Centre for Christian Studies Educational Ministry Year Curriculum

Purpose:

- 219. To deepen understanding and appreciation for the ministries of education and worship
- 220. To develop and enhance skills for educational and worship ministries

Goals:

- To explore the theory and practice of educational ministry including faith development, spiritual formation, and congregational empowerment
- To explore the theory and practice of worship including preaching, sacraments and spirituality
- To broaden our understanding of ecumenical and interfaith perspectives
- To continue to examine theological, biblical, stewardship, polity and diaconal formation topics

Theological Assumptions:

The people of God are called to seek wisdom and understanding for their ministries in the church and world. Educational ministry involves the exploration and critical examination of our faith traditions and heritage, as well as discernment of the movement of the Spirit in the present day. A diaconal vision of education highlights the process of empowerment whereby the church is engaged in the on-going responsibility of learning and identifying faithfulness.

The ministry of worship is a celebration of God's presence and a listening for revelation. It is an act of communal gathering that is intended to lead the church in its ministry of education and faith formation, of pastoral care, and of faithful action and service in the world.

Process Assumptions:

The Educational Year includes:

- three learning circles (fall, winter and spring)
- a field placement
- assignments
- mentoring
- learning partnerships
- external course(s)

Each learning circle includes:

- community responsibilities such as worship preparation and leadership, community building

- field trips and guest resource persons
- student led and staff led sessions
- integrative work such as review of learnings, journaling/reflection and interviews with staff

Assignments following the learning circles normally include three major research papers, spiral reflections, verbatim reports and an integrative paper. Students are expected to bring case studies from their field placement to each learning circle. A sermon is preached to staff and student colleagues at the winter learning circle and a “children’s time” offered at the spring learning circle.

Other Assumptions:

Diversity

We believe that cultural diversity is a theological imperative for right relationship and justice. In each aspect of the program, we seek respectful ways to explore diversity and to model our commitment to it. Selected readings come from a variety of cultural sources; theological reflection and biblical interpretation consider the cultural contexts involved; resources and resource people are drawn from a variety of contexts; field trips and field placements stretch the students’ awareness of, and respect for, diversity. Global connections and perspectives are encouraged wherever possible. The cultural diversity present in the CCS community is a resource for, and informs, learning about diversity.

During the Education Year specific sessions focus on ecumenical and inter-faith awareness. There are also a number of sessions related to leadership with a variety of age groupings: children, youth, adults; as well there is focus on the dynamics of intergenerational worship and education.

Stewardship

As stewardship is an essential dimension of faithful discipleship, we are committed to addressing elements of stewardship throughout the program and encouraging a spirituality that embodies the principles of good stewardship. This holistic approach to stewardship begins with a conviction that life is a gift and includes theological reflection, biblical exploration, social analysis, and liturgical practice. Leadership skills and strategies are developed to enable the stewardship of the whole people of God. Throughout the program, field placements and mentoring relationships encourage self-reflection and consideration of lifestyles that are consistent with diaconal ministry.

The Educational Ministry Year includes a focus on developing the talents and gifts of the laity. The worship component of the year examines practices of offering and Eucharist.

Content:

A table of the themes for the year follows. The order of these themes and revisions to the topics or themes may be made from time to time.

Field Education

In the Educational Ministry Year students are involved in a field placement for an average of twelve hours a week from September through April. The field site is selected in consultation with staff and others in the student's local community. In the Educational Ministry Year the placement will normally be in a congregational/parish setting.

Students are expected to review their experience and skill level in educational and worship ministry and develop learning goals related to addressing gaps in experience or weaknesses in skills. The learning goals represent an opportunity to stretch and grow in significant ways during the field placement. For example, a student with a lot of experience in youth ministry might consider working on adult education skills during the field placement.

As part of the field placement, students are expected to preach at least twice and lead various components of worship on a frequent basis. Students should ensure they seek intentional feedback and critique of aspects of their work related to their goals during the field placement.

THEMES	FALL LEARNING CIRCLE	WINTER LEARNING CIRCLE	SPRING LEARNING CIRCLE
Education	<ul style="list-style-type: none"> • Introduction to Christian Education • Approaches and Theorists in Religious Education • Curriculum • Faith Development • Theology of Education • Intergenerational Education • Bible Study • Church Schools • Youth Ministry 	<ul style="list-style-type: none"> • Baptism • Confirmation • Communion • Congregational Models 	<ul style="list-style-type: none"> • The Church Year - Advent and Christmas, Lent and Easter, Pentecost and Epiphany • Arts Festival - Storytelling, Fabric Arts, Drama, Music, Drawing, Clowning, Dance, Writing • Leadership with Children • Spiritual Formation • Education for Change • Empowering Lay Leadership
Bible	<ul style="list-style-type: none"> • Education in Scripture • Worship in Scripture 	<ul style="list-style-type: none"> • History Books of the Hebrew Scriptures 	<ul style="list-style-type: none"> • History Books of the Christian Scriptures - geography, chronology, characters - conflict, community and conversion
Theology	<ul style="list-style-type: none"> • Revelation • Nature of God • Trinity • Theology of Education • Theology of Worship 	<ul style="list-style-type: none"> • Introduction to Sacrament • Sophia • Spirit • Church 	<ul style="list-style-type: none"> • Christology • Incarnation • Atonement • Resurrection
Polity	<ul style="list-style-type: none"> • Congregational Worship Committees • Congregational Christian Education Committees 	<ul style="list-style-type: none"> • Membership related to Sacraments and Confirmation 	<ul style="list-style-type: none"> • Regional Structures of the Anglican and United Churches
Diaconal Formation	<ul style="list-style-type: none"> • Biblical and Early Church History 	<ul style="list-style-type: none"> • Diaconal Perspectives on Worship and Preaching 	<ul style="list-style-type: none"> • History of the diaconate in the Anglican and United Churches since 1945
Worship	<ul style="list-style-type: none"> • Introduction to Worship • Prayers and Order of Service • Introduction to Preaching • Worship Workshops - music, prayer writing, worship committees • Preaching Workshops - preparation, storytelling, inclusivity • Intergenerational Worship 	<ul style="list-style-type: none"> • Preaching • Baptism • Confirmation • Communion 	<ul style="list-style-type: none"> • Children's Time in Worship • The Church Year - Advent & Christmas, Lent & Easter, Pentecost & Epiphany • Arts Festival - Storytelling, fabric arts, drama, music, drawing, clowning, dance, writing • Spiritual Formation

THEMES	FALL LEARNING CIRCLE	WINTER LEARNING CIRCLE	SPRING LEARNING CIRCLE
<ul style="list-style-type: none">• Integration	<ul style="list-style-type: none">• Case Studies	<ul style="list-style-type: none">• Case Studies	<ul style="list-style-type: none">• Case Studies

Centre for Christian Studies Pastoral Care Year Curriculum

Purpose:

296. To develop an understanding of pastoral care as an essential part of the ministry of the faith community.
297. To develop skills in offering appropriate pastoral care

Goals:

- To develop an understanding of the factors which contribute to pastoral identity and practice
- To develop an understanding of the theory and theology of pastoral care
- To explore concepts of power and vulnerability as they apply to pastoral care
- To understand and practice responsible pastoral ethics
- To develop basic skills in pastoral counseling
- To develop an understanding of the differences amongst pastoral care, pastoral counseling, spiritual direction, and social visiting
- To develop an analysis and understanding of diversity and its implications for pastoral care
- To experience offering pastoral care in a variety of contexts
- To encourage others to develop and offer their skills in pastoral care
- To learn how to respond effectively to some of the pastoral issues in various ministry settings

Theological Assumptions:

With its roots in the early Christian Church and in the covenantal commitment of the people of ancient Israel to care for the widows and the orphans, for the most vulnerable - the ministry of *diakonia* has always included a two-fold commitment of responding to immediate needs and of working to transform society so that all might live in right relationship, that all might experience abundant life.

As a theological school committed to upholding the ministry of *diakonia*, we seek to provide a solid foundation in the theory, theology, and practice of pastoral care.

Process Assumptions:

The Pastoral Care Year includes:

- three learning circles (fall, winter and spring)
- a field placement
- assignments
- mentoring
- learning partnerships

- external course(s)

Each learning circle includes:

- community responsibilities such as worship preparation and leadership, community building
- field trips and guest resource persons
- student led and staff led sessions
- integrative work such as review of learnings, journaling/reflection and interviews with staff

Assignments following the learning circles normally include three major research papers, spiral reflections, verbatim reports and an integrative paper. Students are expected to bring case studies from their field placement to each learning circle. A pastoral sermon is preached to staff and student colleagues at the spring learning circle.

Other Assumptions:

Diversity

We believe that cultural diversity is a theological imperative for right relationship and justice. In each aspect of the program, we seek respectful ways to explore diversity and to model our commitment to it. Selected readings come from a variety of cultural sources; theological reflection and biblical interpretation consider the cultural contexts involved; resources and resource people are drawn from a variety of contexts; field trips and field placements stretch the students' awareness of, and respect for, diversity. Global connections and perspectives are encouraged wherever possible. The cultural diversity present in the CCS community is a resource for, and informs, learning about diversity.

During the Pastoral Care Year we specifically focus sessions on racial and ethnic diversity; family and partnership models; the needs of marginalized women, children and men; sexism; heterosexism; physical and intellectual ability/disability; pastoral care specific to particular stages in life; and, advocacy. Throughout the year we also explore culturally sensitive and respectful communication, and theological diversity.

Stewardship

As stewardship is an essential dimension of faithful discipleship, we are committed to addressing elements of stewardship throughout the program and encouraging a spirituality that embodies the principles of good stewardship. This holistic approach to stewardship begins with a conviction that life is a gift and includes theological reflection, biblical exploration, social analysis, and liturgical practice. Leadership skills and strategies are developed to enable the stewardship of the whole people of God. Throughout the program, field placements and mentoring relationships encourage self-reflection and consideration of lifestyles that are consistent with diaconal ministry.

In the Pastoral Care Year, stewardship is addressed through theology sessions exploring the concepts of stewardship, humanity, and our relationship with the rest of

creation.

Content

A table of the themes for the year follows. The order of these themes and revisions to the topics or themes may be made from time to time.

Field Education

In the Pastoral Care Year students are involved in a field placement for an average of twelve hours a week from September through April. The field site, which is selected in consultation with staff and others in the student's local community, may be a congregation or an institution or agency which provides pastoral care (e.g. chaplaincy). The work of the field involves the student in working directly with people needing pastoral care and the placement offers a diversity of opportunities for learning specific pastoral skills and discerning how to respond pastorally to a variety of situations. In most situations, students are expected to be involved in offering pastoral care related to grief and to offer leadership in at least one funeral.

THEMES	FALL LEARNING CIRCLE	WINTER LEARNING CIRCLE	SPRING LEARNING CIRCLE
Pastoral Care	<ul style="list-style-type: none"> • Introduction to Pastoral Care • Listening Skills • Prayer • Pastoral Identity • Counseling • Grief and Loss • Death and Dying • End of Life Issues • Boundaries in the Pastoral Role • Sexual Abuse Policies • Family and Partnership Models • Pastoral Care with Children • Pastoral Care with Youth • Pastoral Care with Seniors • Healing Touch 	<ul style="list-style-type: none"> • Self Esteem • Sexuality • Violence and Abuse • Addictions • Separation and Divorce • Suicide • Mental Health • Corrections • Chronic Illness and Chronic Pain • Race and Ethnicity 	<ul style="list-style-type: none"> • Pastoral Ethics • Advocacy in Pastoral Care • HIV/AIDS • Dementia • Disabilities • Stress • Sexual Orientation • Pastoral Care Teams
Bible	<ul style="list-style-type: none"> • Overview of biblical images and themes • Job, Lamentations, Psalms 	<ul style="list-style-type: none"> • Jesus and Healing 	<ul style="list-style-type: none"> • Pastoral Epistles (including ministry of the widows emerging out of the <i>Acts of Paul and Thecla</i>)
Theology	<ul style="list-style-type: none"> • Sin and Evil • Grace, Forgiveness, and Repentance • Eternal Life 	<ul style="list-style-type: none"> • Humanity 	<ul style="list-style-type: none"> • Justification, Sanctification, Salvation • Church and Community • Stewardship
Polity	<ul style="list-style-type: none"> • Candidacy Process 		<ul style="list-style-type: none"> • Local Structures
Diaconal Formation	<ul style="list-style-type: none"> • Diaconal Perspectives on Pastoral Care 	<ul style="list-style-type: none"> • Polity and Doctrine Issues 	<ul style="list-style-type: none"> • History of the Diaconate (700 - 1500 CE)
Worship	<ul style="list-style-type: none"> • Worship and Pastoral Care • Prayer in Pastoral Settings 	<ul style="list-style-type: none"> • Role of Ritual in Pastoral Care 	<ul style="list-style-type: none"> • Funerals • Life Partnerships • Occasional Services • Pastoral Sermons
Integration	<ul style="list-style-type: none"> • Case studies 	<ul style="list-style-type: none"> • Case studies 	<ul style="list-style-type: none"> • Case studies

Centre for Christian Studies Social Ministry Year Curriculum

Purpose:

- To explore social justice as a theological imperative for ministry
- To experience, identify and integrate the place of social ministry in the larger ministry of the church in the world

Goals:

- To explore the prophetic tradition and its implications for ministry
- To explore the roots of economic injustice
- To develop skills in social analysis
- To understand our own social location in the context of the systems and ideologies that are operative in the world
- To connect with marginalized peoples and groups
- To understand the historical and contemporary mission of the church
- To develop skills for individual and systemic advocacy
- To develop skills in strategizing and networking for social change
- To make connections between justice issues and networks that are operative both locally and globally
- To explore and develop our commitment to solidarity

Theological Assumptions:

As a theological school committed to engaging the world and to living out of a theology of justice, we strive to ensure that students have significant experience in the area of social ministry. Social ministry is an expression of the mission of the church as it engages in the struggle for justice, the embodiment of care and compassion, and the goal of life in all its fullness, both for individuals and communities. It includes working towards right relation with other persons, among communities, and within the whole of creation. It also involves developing skills in social analysis and action, education and transformation.

In the Social Ministry Year, opportunities are given to learn from and with those who are marginalized, to develop an understanding of oppression and to practice a ministry of accompaniment. The goal is to engage others' realities with respect, and not to proselytize. In exploring the realities and concerns of groups and communities (specific and global), justice is sought in both community and church.

Process Assumptions:

The Social Ministry Year includes:

- three learning circles (fall, winter and spring)
- a field placement (see Field Education below)
- assignments

- mentoring
- learning partnerships
- external course(s)

Each learning circle includes:

- community responsibilities such as worship preparation and leadership, community building
- field trips and guest resource persons
- student led and staff led sessions
- integrative work such as review of learnings, journaling/reflection and interviews with staff

Assignments following the learning circles normally include three major research papers, spiral reflections, verbatim reports and an integrative paper. Students are expected to bring case studies from their field placement to each learning circle and prepare a social analysis map of their field placement.

Other Assumptions

Diversity

We believe that cultural diversity is a theological imperative for right relationship and justice. In each aspect of the program, we seek respectful ways to explore diversity and to model our commitment to it. Selected readings come from a variety of cultural sources; theological reflection and biblical interpretation consider the cultural contexts involved; resources and resource people are drawn from a variety of contexts; field trips and field placements stretch the students' awareness of, and respect for, diversity. Global connections and perspectives are encouraged wherever possible. The cultural diversity present in the CCS community is a resource for, and informs, learning about diversity.

During the Social Ministry Year, various aspects of diversity are explored with an emphasis on: working cross culturally, marginalization, exposure visits to community ministries and social agencies, racial and sexual justice, regional issues, and globalization. Students also become familiar with ecumenical partnerships and international diaconal organizations.

Stewardship

As stewardship is an essential dimension of faithful discipleship, we are committed to addressing elements of stewardship throughout the program and encouraging a spirituality that embodies the principles of good stewardship. This holistic approach to stewardship begins with a conviction that life is a gift and includes theological reflection, biblical exploration, social analysis, and liturgical practice. Leadership skills and strategies are developed to enable the stewardship of the whole people of God. Throughout the program, field placements and mentoring relationships encourage self-reflection and consideration of lifestyles that are consistent with diaconal ministry.

In the Social Ministry Year, skills are developed in social analysis and in understanding global and local economic trends, stewardship of the environment is

explored, and theological themes of scarcity and abundance as well as reciprocity are examined. Throughout this year, the living out of a theology of justice is emphasized.

Content

A table of the themes for the year follows. The order of these themes and revisions to the topics or themes may be made from time to time.

Field Education

In the Social Ministry Year it is expected that students will be involved in a field placement for an average of twelve hours a week from September through April. The field site, which is selected in consultation with staff and others in the student's local community, may be a church related ministry (eg. a community outreach ministry) or an agency or organization working for social justice (eg. a shelter for women and children). It is expected that the work of the field will involve the student in working directly with marginalized people to develop skills in social analysis and to explore a commitment to solidarity.

THEMES	FALL LEARNING CIRCLE	WINTER LEARNING CIRCLE	SPRING LEARNING CIRCLE
Social Ministry	<ul style="list-style-type: none"> • Introduction to Social Ministry • Introduction to Social Analysis • Working Cross-culturally • Economic trends in Canada • Residential Schools • Mission • Social Service & Social Change • Jubilee • Advocacy • Marginalization 	<ul style="list-style-type: none"> • Ideology • Poverty • Children's Rights • Restorative Justice • Stewardship • Uprooted Peoples, Refugees • Environment 	<ul style="list-style-type: none"> • Human Rights • Gender Justice: Global Perspectives on Sexism • Gender Justice: Social Construction of Identity • Global Perspectives - focus on specific region or context • Solidarity • Militarism and Peacemaking • Class • Media • Racism • Global Perspectives on Economic: globalization, World Bank, IMF, free trade, etc.
<ul style="list-style-type: none"> • Bible 	<ul style="list-style-type: none"> • Exodus 	<ul style="list-style-type: none"> • Prophetic works of Jesus • Acts 	<ul style="list-style-type: none"> • Prophets • Revelation
<ul style="list-style-type: none"> • Theology 	<ul style="list-style-type: none"> • Reign of God • Justice and Liberation • Incarnation 	<ul style="list-style-type: none"> • Creation • Mission • Ecclesiology 	<ul style="list-style-type: none"> • Ministry • Spirituality • Hope • Social Gospel
<ul style="list-style-type: none"> • Polity 	<ul style="list-style-type: none"> • Ecumenical Partners 		<ul style="list-style-type: none"> • Process of changing policies
<ul style="list-style-type: none"> • Diaconal Formation 	<ul style="list-style-type: none"> • Social Ministry perspectives of diaconal ministry 	<ul style="list-style-type: none"> • International Organizations 	<ul style="list-style-type: none"> • History of diaconal restoration
<ul style="list-style-type: none"> • Worship 		<ul style="list-style-type: none"> • Role of worship in social ministry 	
<ul style="list-style-type: none"> • Integration 	<ul style="list-style-type: none"> • Case studies • Exposure Visits 	<ul style="list-style-type: none"> • Case studies 	<ul style="list-style-type: none"> • Case studies • Field Symposium

Centre for Christian Studies Integrating Year Curriculum

Purpose:

To enable students, in their final year of study, the opportunity to act and reflect upon their practice of ministry in an overall integrative fashion by identifying and examining their educational perspectives, theological understandings, social analysis, pastoral identity, and diaconal formation.

Goals:

- To integrate in a comprehensive manner themes of theology related to the three central questions:
 - who is God?
 - who are we?
 - what is our task?
- To continue the work of diaconal formation especially related to:
 - international organizations
 - profiles of historic persons in diaconal ministry
 - oral history of persons presently in diaconal ministry
 - integration of education, social ministry and pastoral care
 - articulation of diaconal understanding and convictions
 - the future of the diaconate.
- To experience a cross cultural setting in a global context and explore the implications of a global perspective on ministry in the Canadian church context
- To identify and explore areas for further work:
 - within the learning circle setting
 - within the individual learning plan of each student.
- To address issues of transition related to completion of the program

Theological Assumptions:

In the Integrating Year students are encouraged to articulate their pastoral identities and theological convictions, address issues of concern and affirm their gifts for ministry.

Preparation for diaconal ministry involves work toward the integration of:

- action and reflection
- education, social justice and pastoral care
- local involvement and global perspectives
- mind and spirit
- the personal and the political
- worship and work
- a vision of the church and hope for the world

- listening and leadership
- being and doing

Preparation for ministry is an on-going, life-long journey of development requiring:

- depth and commitment
- a sense of vocation
- openness to learn and grow
- abiding faith

Process Assumptions:

The Integrating Year includes:

- three learning circles (September, November (Global Perspectives Experience) and March)
- assignments
- learning partnerships
- any unfinished external course(s) (normally less than two)

Each learning circle includes:

- community responsibilities such as worship preparation and leadership, community building
- field trips and guest resource persons
- student led and staff led sessions
- integrative work such as review of learnings, journaling/reflection and interviews with staff

Assignments normally include diaconal profiles and conviction statements, a theological credo statement, a GPE project paper and research papers, spiral reflections, verbatim reports or integrative papers agreed to by the student in her/his learning plan. Students are expected to bring case studies from the GPE to the final learning circle.

Other Assumptions:

Diversity

We believe that cultural diversity is a theological imperative for right relationship and justice. In each aspect of the program, we seek respectful ways to explore diversity and to model our commitment to it. Selected readings come from a variety of cultural sources; theological reflection and biblical interpretation consider the cultural contexts involved; resources and resource people are drawn from a variety of contexts; field trips and field placements stretch the students' awareness of, and respect for, diversity. Global connections and perspectives are encouraged wherever possible. The cultural diversity present in the CCS community is a resource for, and informs, learning about diversity.

During the Integrating Year specific sessions focus on dealing with differences and rural/urban diversity. The Global Perspectives Experience and the related work which emerges from the GPE is a significant component addressing many of the global aspects of diversity.

Stewardship

As stewardship is an essential dimension of faithful discipleship, we are committed to addressing elements of stewardship throughout the program and encouraging a spirituality that embodies the principles of good stewardship. This holistic approach to stewardship begins with a conviction that life is a gift and includes theological reflection, biblical exploration, social analysis, and liturgical practice. Leadership skills and strategies are developed to enable the stewardship of the whole people of God. Throughout the program, field placements and mentoring relationships encourage self-reflection and consideration of lifestyles that are consistent with diaconal ministry.

In the Integrating Year, leadership roles related to stewardship are highlighted. This includes understanding denominational structures that further stewardship, attitudes towards money and fundraising, strategies and approaches to stewardship in congregations, managing church assets wisely, and consideration of time management as good stewardship.

In their Integrating Year, students take on a significant responsibility for setting curriculum direction and providing leadership.

- Each student develops a learning plan for 8-12 hours of work in their home community related to their goals and areas for further work.
- Students lead theological sessions at the September learning circle and present personal credos in the March learning circle.
- Students identify ministry topic areas for further study and exploration. These topics form the bulk of student led sessions at the September and March learning circles.
- Students organize follow-up projects to the Global Perspectives Experience.

Content

Themes	Integrating Year
Staff/Guest Led	<ul style="list-style-type: none"> • Transitions • Dealing with Difference • Congregational Assessment and Visioning • Stewardship • Administration • Pension Plan and Group Insurance • Accountability and Integrity in Professional Ethics • Building Support Networks • Continuing Education • Rural Ministry • Library Development and Resource Suggestions • Diaconal Organizations • CCS Development • Screening
Student Led	<ul style="list-style-type: none"> • topics determined by students each year
Bible	<ul style="list-style-type: none"> • Overview • Authority and Interpretation • Lectionary
Theology	<ul style="list-style-type: none"> • Theological Methodology • Who is God? Creator • Who is God? Christology • Who is God? Spirit/Sophia • Who are We? • What is Our Task? • Deconstructing, Reconstructing, Integrating • Developing a Credo • Implications for Ministry
Polity	<ul style="list-style-type: none"> • National Structures • Administrative Structure
Diaconal Formation	<ul style="list-style-type: none"> • Integration of Functions • Diaconal Profiles • National Organizations • Future of the Diaconate
Worship	<ul style="list-style-type: none"> • Emerging Themes

Global Perspectives Experience

The CCS program includes a Global Perspectives Experience which is part of the Integrating Year. This experience (approximately 12 days) is planned and carried out in cooperation with a partner of the either The Anglican Church of Canada or The United Church of Canada in a part of the world where there is an opportunity to learn from and with people who continue to be significantly affected by colonization/oppression/underdevelopment. The experience is preceded by an intensive period of orientation and is followed by various approaches to integrating the learnings emerging from the experience.

Purpose:

To deepen our understanding of ourselves, our theological convictions, and our roles in marginalization/oppression and justice-making in the global context.

Goals:

- to experience the complexities of domination and privilege through being a minority in a culture in which we have, and represent, significant power
- to deepen our understanding of the effects of globalization
- to engage in biblical and theological reflection with people whose biblical interpretation and theological understandings are influenced by the enduring legacy of colonization and oppression and to learn from these perspectives
- to make theological, social, political, and economic connections between Canadian and global contexts
- to experience life in a context that is significantly outside the comfort zone of the participants
- to integrate this experience into our practice of ministry
- to deepen our understanding of solidarity and accompaniment, their meaning and expressions