

Centre for Christian Studies Guidelines for Readiness for Continuing in the Program

Introduction

The Centre for Christian Studies uses the "Guidelines for Readiness for Continuing in the Program" as a means of determining whether a student is developing increased 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 and during each of the Learning Circles in the theme years. They are also used by Program Staff in the year end review at the conclusion of each of the theme years. We believe that an acceptable degree of competence is essential in each category of the guidelines in order for a student to continue in the program and we believe that every person always has more to learn.

We expect that students will demonstrate increasing competence in the various sections of the "Guidelines for Readiness for Continuing in the Program" in each year spent in the program with particular emphasis on the section(s) designated for that theme year. In each of the three theme years, particular sections of the "Guidelines for Readiness for Continuing in the Program" will be used as a major focus:

Educational Ministry Year: **I Education in the Faith Community** and **L Liturgical Ministry**
Social Ministry Year: **J Social Ministry**
Pastoral Care Year: **K Pastoral Care**

By the end of each theme year, students need to demonstrate a degree of competence in these specific areas as described in the document "Guidelines for Readiness for Completing the Program". Therefore, in the Review of Learnings process and in the Student Review by staff held in conjunction with each Learning Circle, the "Guidelines for Readiness for Continuing in the Program" will be the relevant document for determining progress and suitability for continuation in the program with the following exceptions:

1. At the last Learning Circle of each of the theme years, the relevant specific theme section(s) (**I, L, J, K**) will be drawn from the "Guidelines for Readiness for Completing the Program" document with the remainder of the sections being from the "Guidelines for Readiness for Continuing in the Program" document. This combination will also be used by Program Staff in the final review of each student at the end of each theme year in relation to participation in the Learning Circles, assignments, Field Placements, and Learning Partnerships. If a student has not demonstrated an acceptable degree of competence in relation to one or more of the standards but is deemed suitable to continue in the program with a requirement that focussed work be done in these specific areas, the student will be notified in writing that this work is required in order to continue in the program. This work may be required as part of a Reflection Year, within the next theme year, or in the Integrating Year at the discretion of the Program Staff. Notice in writing will also be given that the fact of certain required standards not having been met at the time of completing the theme year may affect the granting of a certificate(s) should the student withdraw or not be allowed to continue at a later date.
2. Throughout the Integrating Year, the "Guidelines for Readiness for Completing the Program" document will be used for assessment.
3. In determining whether or not a student is granted a *certificate* for a particular theme year, parts of both documents ("Guidelines for Readiness for Continuing in the Program" and "Guidelines

for Readiness for Completing the Program”) will be used. At a minimum, the relevant specific theme section(s) (I, L, J, K) will be drawn from the “Guidelines for Readiness for Completing the Program” document. The Program Staff, in consultation with the Principal, will determine which other sections of each document will be used.

Guidelines

A Theology

- Is exploring and growing in one’s ability to articulate one’s theology.
- Is demonstrating an understanding of Christian doctrines and is growing in ability to discern how these doctrines are integrated into one’s faith.
- Understands and respects a variety of theological perspectives.
- Is increasingly able to facilitate others in reflecting on their own theological beliefs.
- Is working towards upholding and nurturing a theology of hope and vision in a variety of situations.
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B. Spirituality

- Is increasing in knowledge, understanding and practice of one’s own spirituality.
- Is able to express and live out of a sense of gratitude and hope.
- Accepts, and is respectful of, a variety of spiritual understandings and practices.
- Encourages and nurtures others in their spiritual journeys.
- Is increasingly able to articulate one’s own understanding of prayer and how that is related to ministry.
- Understands and accepts different understandings of prayer.

C. Self Awareness/Self Understanding

- Is growing in ability to acknowledge and respond appropriately to one’s own emotional, physical, social, spiritual and intellectual needs.
- Is growing in understanding and acceptance of one’s own sexuality.
- Is growing in ability to acknowledge the diversity of one’s gifts in ministry.
- Is growing in ability to work on one’s own and recognizing how to nurture/challenge oneself.

D. Self in Relation to Others

- Demonstrates ability to hold others with respect and positive regard
- Is growing in ability to identify and accept one’s own privilege, power, and vulnerability.
- Is growing in ability to develop and sustain respectful relationships in a variety of situations and in a variety of ministry contexts.
- Is growing in ability to work effectively in a variety of team configurations.
- Is becoming more aware of differences of race, class, age, sexual orientation, gender, culture, language, abilities and religion and understanding of the implications for ministry.
- Demonstrates interpersonal skills for ministry.
- Is committed to appropriate boundaries in ministry and is growing in understanding of appropriate boundaries in ministry.
- Is growing in ability to exercise good judgment and understanding of how one’s words and actions affect others.

E Faith and Church Tradition

- Is increasing one’s understanding of the history and diversity of the Christian tradition, both denominationally and ecumenically.
- Is identifying one’s own theological, spiritual, and cultural roots in Christian tradition.
- Is growing in one’s understanding of how theology informs one’s faith and relates to one’s worldview.

- Is demonstrating skills in biblical interpretation, theological reflection, and spiritual awareness and is increasingly able to integrate these in ministry.
- Is increasingly demonstrating theological beliefs which confront hierarchy, sexism, heterosexism, ageism, classism, racism, ableism, militarism, religious and cultural discrimination, and anthropocentrism (a perspective/assumption that human beings are more important than the rest of Creation).
- Demonstrates a theology and spirituality of respect for the Creator and creation.
- *Values the church as institution and as spirit filled community and is growing in understanding of the strengths and limitations of both.*
- Is demonstrating an increased understanding of the polity and the ethos of one's own denomination and is able to function effectively within church structures.
- Is familiar with the basic structures of both The Anglican Church of Canada and The United Church of Canada.

F. Diversity

- Is growing in awareness of and appreciation for a variety of cultural, social, political and religious perspectives.
- Is growing in knowledge and understanding of denominations other than one's own and demonstrates an interest and willingness to enhance ecumenical relations.
- Is growing in recognition and respect concerning other faith traditions and demonstrates a desire to foster interfaith relationships.
- Is growing in understanding and acknowledgement of cultures other than one's own and demonstrates a readiness for nurturing intercultural connections.
- Is growing in understanding of the historical place of aboriginal peoples in Canadian society and the impact of colonialism, racism and residential schools and demonstrates a willingness to engage these issues and concerns with respect.

G 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 is growing in understanding of their implications for ministry.
- Values self-directed learning and is increasingly able to learn as a self-directed learner.
- Is growing in ability to set and articulate intentional goals for learning.
- Is demonstrating skills in, and shows appreciation for, the value of effective research.
- Is growing in one's ability to integrate theory and experience for effective ministry.
- Is growing in one's ability to assess and evaluate one's growth and performance.
- Is growing in one's ability to seek and utilize support for learning.
- Is increasingly able to learn from positive and critical feedback.

H Communication

- Is demonstrating ability to listen attentively and with comprehension.
- Is demonstrating ability to give and receive feedback appropriately.
- Is growing in ability to deal with conflict effectively and to engage others appropriately in conflict situations.
- Is increasingly able to speak with confidence in small and large groups.
- Is demonstrating increasing ability to communicate clearly orally and in written form.
- Understands the importance of context in communication and increasingly demonstrates an ability to use oral and written communication that is appropriate.

I Group Process

- Understands self as leader/facilitator.
- Is increasingly aware of how one's needs and behaviour affect group dynamics.

- Is growing in ability to analyze context, process, and dynamics in order to help groups function more effectively.
- Is growing in ability to utilize a variety of leadership styles.
- Is increasingly able to envision, initiate, design, plan, implement, and evaluate in a variety of group contexts.
- Is growing in ability to nurture spiritual health in group life in a variety of ways.
- Is growing in ability to facilitate the participation and leadership of others.

J Education in the Faith Community

- Is demonstrating an increasing understanding of educational theory and is developing educational skills grounded in theology and ministry.
- Is increasingly able to determine and apply educational theories appropriate to various situations.
- Is growing in ability to plan learning experiences relevant to life issues and the global context.
- Is increasingly able to find/create/adapt resources and curriculum.
- Is growing in one's ability to nurture the faith of others and to facilitate their learning.
- Is growing in one's ability to enable others to deal with differences within a faith community.
- Encourages others to offer one's gifts and skills in educational ministry.
- Is committed to educational ministry as an essential part of the ministry of the faith community.

K Social Ministry

- Is deepening one's understanding of the historical and contemporary mission of the church in the context of justice.
- Is demonstrating an understanding of social analysis, is increasingly able to use different models of social analysis and to facilitate others in doing social analysis.
- Is growing in one's understanding of structures and their impact on people's lives.
- Is increasingly able to function in a variety of institutional structures.
- Is growing in understanding of how socialization and ideological perspectives influence worldviews, theology, and perceptions of injustice/justice.
- Is deepening one's analysis of, and ability to make connections amongst sexism, heterosexism, racism, ageism, ableism, classism, militarism, and environmental degradation.
- Is growing in one's understanding of globalization, its impact, and the implications for ministry.
- Is increasingly aware of the similarities and differences between social service and social change.
- Is deepening one's understanding of, and commitment to, solidarity.
- Is demonstrating skills in developing strategies for transformation using community and church networks.
- Is increasing one's understanding of advocacy and one's ability to advocate for self and others, individually and systemically.
- Is deepening one's understanding of the spirituality as an integral element of social ministry and spiritual health as a source of hope.
- Encourages others to offer one's gifts and skills in social ministry.
- Is committed to social ministry as an essential part of the ministry of the faith community.

L Pastoral Care

- Has an increasing awareness and acceptance of one's roles and responsibilities in pastoral care.
- Is growing in ability to be a non-anxious, compassionate presence in a variety of pastoral settings.

- Is growing in one's understanding of the theory and theology of pastoral care.
- Is increasingly able to offer effective and appropriate pastoral care in a variety of situations.
- Is increasingly able to work effectively in pastoral situations that may be stressful and uncomfortable.
- Is increasingly able to demonstrate analysis and understanding of diversity and its implications for pastoral care.
- Is increasingly able to demonstrate understanding of, and commitment to, responsible pastoral ethics.
- Is deepening one's understanding of how pastoral care can be offered and experienced through worship and advocacy.
- Is growing in one's understanding of the differences and connections amongst pastoral care, pastoral counselling, and spiritual direction.
- Is growing in awareness of one's own expertise/limitations in pastoral counselling, when to refer, and how to set up a network of qualified people for referrals.
- Demonstrates increasing understanding of how dynamics of power and vulnerability affect pastoral care.
- Is deepening one's understanding of appropriate attention to one's own and others' spiritual needs as essential in pastoral care.
- Encourages others to offer one's gifts and skills in pastoral care.
- Is committed to pastoral care as an essential part of the ministry of the faith community.

M Liturgical Ministry

- Is increasingly able to provide liturgical leadership, being aware of one's own gifts, strengths/weaknesses, and preferred leadership styles.
- Is growing in one's understanding of the connections in liturgy with education, pastoral care, and social ministry.
- Is deepening awareness of, and appropriate sensitivity to, diversity and its implications for liturgical ministry.
- Is demonstrating a growing appreciation for ritual in relation to life experiences.
- Is increasingly able to design and lead liturgy that is responsive to a diversity of spiritual needs and expressions.
- Is increasingly able to support others in identifying one's liturgical and ritual needs.
- Is increasingly able to develop, find, and adapt liturgies and rituals to meet different needs.
- Is increasingly able to prepare sermons that are appropriate to a variety of contexts.
- Is increasingly able to support and empower others to create and lead in liturgy.
- Is demonstrating a deepening understanding of the theology of sacraments and is able to offer leadership in the sacramental ministry of the church.

N Organizational and Administrative Skills

- Is increasingly able to understand and value administration as an aspect of ministry.
- Is growing in ability to plan, organize, set priorities, and manage time effectively.
- Demonstrates a consistent ability to meet deadlines.
- Is growing in administrative skills such as budgeting, organizing meetings, and supervision.

O Leadership

- Is growing in one's ability to provide leadership that is visionary, prophetic, spiritually grounded and compassionate.
- Is increasingly able to discern what kind of leadership is necessary in various contexts, to take appropriate initiative, and to encourage and support others in taking leadership.
- Increasingly understands transition in the context of ministry and is able to offer effective leadership.

P**Diaconal Identity**

- Increasingly understands and values the history of diaconal ministry - biblically and within Church tradition.
- Is becoming familiar with diaconal networks - denominationally, regionally, and internationally.
- Is deepening one's understanding of, and commitment to, diaconal perspectives on education, pastoral care, and social justice.
- Is increasingly able to identify and articulate one's own role and identity in diaconal ministry.

Q**Integrated Understanding of Ministry**

- Is growing in ability to be grounded and centred in one's own value and worth, perspective and world view, faith and vision.
- Is increasingly able to acknowledge one's own gifts and skills for ministry.
- Is growing in understanding one's vocation as related to the whole church.
- Demonstrates an understanding of the importance of accountability in ministry.
- Increasingly integrates one's knowledge, understanding, attitudes, skills, and self-awareness in ministry.
- Is deepening one's ability to integrate theologically and theoretically; prophetic, pastoral, educational, spiritual, administrative and liturgical elements of the practice of ministry.
- Increasingly understands oneself as minister and is able to relate to others within that role.
- Is becoming more aware of the significance of global perspectives for ministry and for the life and work of the church.
- Is deepening one's understanding of how life transitions affect self and others and is increasingly able to implement personal strategies to cope effectively with transition and change, including developing support networks.