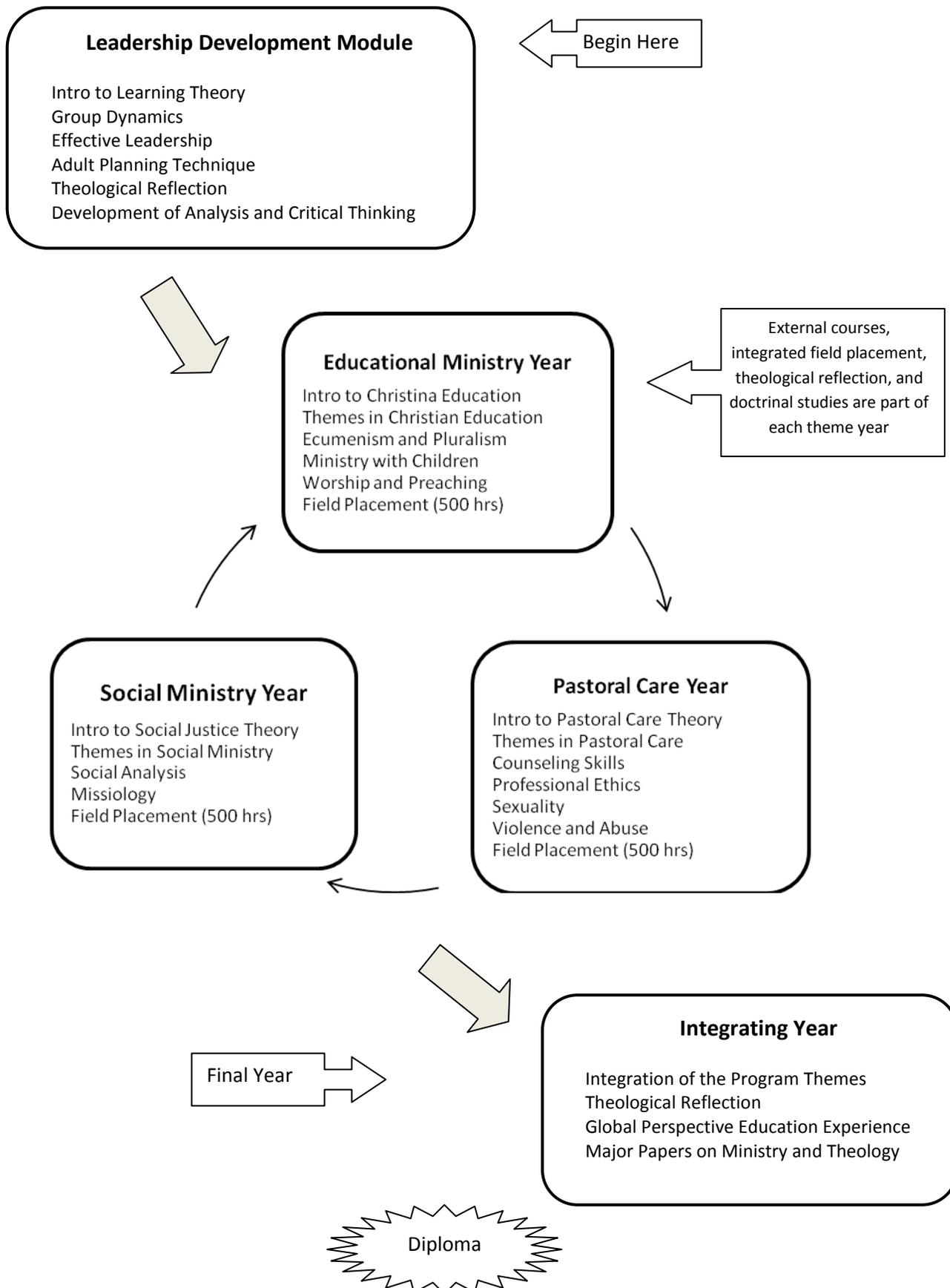




# Appendices

- CCS program diagram
- CCS stances
- Learning Guidelines
- Curriculum outline
- Harassment policy (excerpts)
- Feedback theory

# CCS Program Structure



## **Centre for Christian Studies Statements and Stances**

### **Mission Statement**

The mission of the Centre for Christian Studies is to educate women and men for ministry that will transform the church and the world toward wholeness, justice and compassion.

### **Faith Statements**

As a Christian community, we are formed and sustained by the:

- revealed presence of the Creator
- life and teaching of Jesus
- energy and depth of the Spirit
- insight and direction of Wisdom
- witness of generations of women and men of faith
- struggle and ambiguity of hope and faith
- call to justice and compassion.

We believe in an educational process that:

- leads to personal and social transformation
- recognizes and fosters life-long learning
- values diversity and inclusion
- nurtures relationships through acceptance and challenge
- integrates heart, soul and mind
- engages both action and reflection.

Our understanding of the ministry of diakonia is influenced by:

- scriptural roots and story
- a rich and varied history through the ages
- women's history and experience in this ministry and mission
- the traditions of the Anglican and United Churches
- the many contemporary expressions of international diakonia
- a commitment to community
- the voices of the marginalized in church and society
- a dynamic vocation to education, pastoral care and justice-making.

### **Theological Stance...**

We believe that all of life is relational and interdependent.

We believe that God's activity in the world advances and supports love and right relationship, justice and compassion for all of creation. Through history prophets, priests, servants, healers and leaders have been called to action. God continues to call us to this beautiful and demanding life of faith.

Jesus lived his life, healing, teaching, confronting destructive powers, seeking just peace and respecting all life. He called others to this ministry. We believe we are to embody this wisdom, spirit and vision in the world today. We are to accompany those whose lives are devalued and to stand in solidarity with all of creation.

We know the Spirit in the great forces of creativity and love. We are called by this Spirit to celebrate the beauty of life and to heal the places of injustice.

### **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.

### **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.

## Centre for Christian Studies 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**

#### **A 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.

#### **B 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.

#### **C Faith and Church Tradition**

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

#### **D Self Awareness/Self Understanding**

- Has a realistic sense one’s strengths and weaknesses.

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

- 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.

## **E 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.

## **F 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.

## **G 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.

## **H 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.

## **I 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.

## **J 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.

## **K 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.

## **L 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.

## **M Integrated Understanding of Ministry**

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

## **N 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.

## **O 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.

**P 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.

**Q 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.

## Centre for Christian Studies Theme Year Curriculum

### Process Assumptions:

Each theme year includes:

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

### Learning Circles

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 two 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. In the Pastoral Care year and in the educational Ministry Year, sermons are preached to staff and student colleagues at the spring learning circle.

### Assignments

Each theme year will include the following assignments

- 2 Case Studies
- 2 Learning Circle Research Assignments
- 2 Theme Assignments
  - Pastoral Care Year: History of Pastoral Care and an Annotated Bibliography
  - Social Ministry Year: Gender Justice and an Annotated Bibliography
  - Educational Ministry Year: Denominational Study Documents and an Annotated Bibliography
- 2 Spiral Reflection Assignments
- 2 Verbatim Reports
- 1 Community Project
- Field Placement Mapping Project
- 1 Year-end Integrative Assignment
- 4 Field Placement Learning Logs

### Field Education

In each of the three theme years 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. Students in the diploma program must do one of each in the course of their three theme years.

### 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

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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.

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.

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.

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.

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.

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.

## Pastoral Care Year Curriculum

### Purpose:

- To develop an understanding of pastoral care as an essential part of the ministry of the faith community.
- 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.

### Field Placement

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.

### 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.

| THEMES             | FALL LEARNING CIRCLE  | SPRING LEARNING CIRCLE  |
|--------------------|---|---|
| Pastoral Care      | <ul style="list-style-type: none"> <li>• Introduction to Pastoral Care</li> <li>• Listening Skills</li> <li>• Prayer</li> <li>• Pastoral Identity</li> <li>• Counseling</li> <li>• Grief and Loss</li> <li>• Death and Dying</li> <li>• End of Life Issues</li> <li>• Boundaries in the Pastoral Role</li> <li>• Sexual Abuse Policies</li> <li>• Chronic Illness and Chronic Pain</li> <li>• Family and Partnership Models</li> <li>• Pastoral Care with               <ul style="list-style-type: none"> <li>➢ Children</li> <li>➢ Youth</li> <li>➢ Seniors</li> </ul> </li> <li>• Self Esteem/Shame</li> <li>• Stress</li> </ul> | <ul style="list-style-type: none"> <li>• Pastoral Ethics</li> <li>• Advocacy in Pastoral Care</li> <li>• HIV/AIDS</li> <li>• Dementia</li> <li>• Disabilities</li> <li>• Sexual Orientation</li> <li>• Anger</li> <li>• Sexuality</li> <li>• Violence and Abuse</li> <li>• Addictions</li> <li>• End of Relationships</li> <li>• Suicide</li> <li>• Mental Health</li> <li>• Corrections</li> <li>• Race and Ethnicity</li> </ul> |
| Bible              | <ul style="list-style-type: none"> <li>• Overview of biblical images and themes</li> <li>• Job, Lamentations, Psalms</li> </ul>   | <ul style="list-style-type: none"> <li>• Jesus and Healing</li> </ul>   |
| Theology           | <ul style="list-style-type: none"> <li>• Sin and Evil</li> <li>• Grace, Forgiveness, and Repentance</li> <li>• Eternal Life</li> </ul>  | <ul style="list-style-type: none"> <li>• Justification, Sanctification, Salvation</li> <li>• Humanity</li> </ul>  |
| Diaconal Formation | <ul style="list-style-type: none"> <li>• Diaconal Perspectives on Pastoral Care</li> <li>• History of diaconal restoration (Kaiserwerth and British)</li> </ul>   | <ul style="list-style-type: none"> <li>• Modern church history of the diaconate (1945-present) United and Anglican Churches polity and doctrine issues (sacraments, presbytery membership, streams of ministry, transitional and vocational diaconate, disjoining, naming and recognition)</li> </ul>   |
| Worship            | <ul style="list-style-type: none"> <li>• Worship and Pastoral Care</li> <li>• Prayer and Role of Ritual in Pastoral Settings</li> </ul>   | <ul style="list-style-type: none"> <li>• Funerals</li> <li>• Life Partnerships</li> <li>• Occasional Services</li> <li>• Pastoral Sermons</li> </ul>  |
| Integration        | <ul style="list-style-type: none"> <li>• Case studies</li> </ul>  | <ul style="list-style-type: none"> <li>• Case studies</li> </ul>  |

## **Educational Ministry Year Curriculum**

### **Purpose:**

- To deepen understanding and appreciation for the ministries of education and worship
- 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.

### **Field Education**

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.

### **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.

| THEMES             | FALL LEARNING CIRCLE   | SPRING LEARNING CIRCLE   |
|--------------------|--|--|
| Education          | <ul style="list-style-type: none"> <li>• Introduction to Christian Education</li> <li>• Approaches and Theorists in Religious Education</li> <li>• Curriculum</li> <li>• Intergenerational Education</li> <li>• Bible Study</li> <li>• Ministry with Children</li> <li>• Youth Ministry</li> <li>• Spiritual Formation</li> <li>• Empowering Lay Leadership</li> </ul> | <ul style="list-style-type: none"> <li>• Arts Festival - Storytelling, Fabric Arts, Drama, Music, Drawing, Clowning, Dance, Writing</li> <li>• Congregational Models</li> </ul>  |
| Bible              | <ul style="list-style-type: none"> <li>• Education in Scripture</li> <li>• Worship in Scripture</li> <li>• History Books of the Hebrew Scriptures</li> </ul>   | <ul style="list-style-type: none"> <li>• History Books of the Christian Scriptures               <ul style="list-style-type: none"> <li>➢ geography, chronology, characters</li> <li>➢ conflict, community and conversion</li> </ul> </li> </ul> |
| Theology           | <ul style="list-style-type: none"> <li>• Revelation</li> <li>• Nature of God</li> <li>• Trinity</li> <li>• Theology of Education</li> <li>• Theology of Worship</li> </ul>   | <ul style="list-style-type: none"> <li>• Christology</li> <li>• Incarnation</li> <li>• Atonement</li> <li>• Resurrection</li> <li>• Introduction to Sacrament</li> <li>• Sophia</li> <li>• Spirit</li> <li>• Church</li> </ul>                   |
| Diaconal Formation | <ul style="list-style-type: none"> <li>• Biblical and Early Church History</li> <li>• Diaconal Perspectives on Worship and Preaching</li> </ul>  | <ul style="list-style-type: none"> <li>• History of the diaconate</li> <li>• 700 - 1500</li> </ul>   |

## **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.

### **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   | SPRING LEARNING CIRCLE  |
|--------------------|--|---|
| Social Ministry    | <ul style="list-style-type: none"> <li>• Introduction to Social Ministry</li> <li>• Introduction to Social Analysis</li> <li>• Residential Schools</li> <li>• Mission                             <ul style="list-style-type: none"> <li>➢ History and Theology</li> </ul> </li> <li>• Advocacy</li> <li>• Marginalization</li> <li>• Poverty</li> <li>• Restorative Justice</li> <li>• Uprooted Peoples, Refugees</li> <li>• Environment</li> <li>• Militarism and Peacemaking</li> <li>• Racism</li> </ul> | <ul style="list-style-type: none"> <li>• Gender Justice                             <ul style="list-style-type: none"> <li>➢ Global Perspectives on Sexism</li> </ul> </li> <li>• Gender Justice                             <ul style="list-style-type: none"> <li>➢ Social Construction of Identity</li> </ul> </li> <li>• Global Perspectives                             <ul style="list-style-type: none"> <li>➢ focus on specific region or context</li> </ul> </li> <li>• Solidarity</li> <li>• Ideology</li> <li>• Class</li> <li>• Global Perspectives on Economic: globalization, World Bank, IMF, free trade, etc. Canadian trends</li> <li>• Human Rights</li> <li>• Media</li> <li>• Stewardship</li> <li>• HIV/AIDS</li> <li>• Water</li> <li>• Food</li> </ul> |
| Bible              | <ul style="list-style-type: none"> <li>• Exodus</li> <li>• Prophets</li> <li>• Jubilee</li> </ul>  | <ul style="list-style-type: none"> <li>• Prophetic works of Jesus</li> <li>• Acts</li> <li>• Revelation</li> </ul>  |
| Theology           | <ul style="list-style-type: none"> <li>• Reign of God</li> <li>• Justice and Liberation</li> <li>• Creation</li> </ul>   | <ul style="list-style-type: none"> <li>• Ministry</li> <li>• Spirituality</li> <li>• Hope</li> </ul>  |
| Diaconal Formation | <ul style="list-style-type: none"> <li>• Social Ministry perspectives of diaconal ministry</li> </ul>  | <ul style="list-style-type: none"> <li>• History of diaconal restoration</li> </ul>   |
| Worship            |  | <ul style="list-style-type: none"> <li>• Role of worship in social ministry</li> </ul>  |
| Integration        | <ul style="list-style-type: none"> <li>• Case studies</li> <li>• Exposure Visits</li> </ul>  | <ul style="list-style-type: none"> <li>• Case studies</li> <li>• Field Symposium</li> </ul>   |

## **Centre for Christian Studies Harassment Policy (excerpts)**

**Note:** Copies of the entire policy are posted on the CCS web site ([www.ccsonline.ca](http://www.ccsonline.ca)) and are available on request. A list of contact people for the committee is found at the end of this document. If you have concerns about harassment in conjunction with the Centre for Christian Studies, you may contact any of these people.

### **III. POLICY**

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.

### **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 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.

### **Marilyn Boyd, Winnipeg, MB**

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

Home: 204-453-6032

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

### **Gary Clark, Blyth, ON**

[gary0933@hotmail.com](mailto:gary0933@hotmail.com)

Home: 519-523-4380

Gary Clark is an ordained minister working in Blyth. He has served in Saskatchewan, Manitoba, and Ontario. His partner is a CCS grad and he has taken part in the LDM and Educational Ministry Year.

### **Lynda Gow, Edmonton, AB**

[lngow@telusplanet.net](mailto:lngow@telusplanet.net)

Home: 780-437-1272

Lynda Gow is a retired diaconal minister working from Edmonton at Knox Metropolitan United. She has been in Alberta for 30 years working with different congregations and among other conference involvements has served as a consultant with the sexual abuse and harassment committee for 13 years.

### **Dorothy Naylor, Ottawa, ON**

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

Home: 613-596-2819

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

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.

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

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

## FEEDBACK THEORY

### DEFINITION

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

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

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

### CATEGORIES

Feed back may emerge in a number of ways.

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

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

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

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

### EFFECTS

Feed back 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?"

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

*(adapted from: Andover Newton Theological School Field Education Program)*

## **Principles of Giving Feedback**

### **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.

## **GIVING FEEDBACK**

### **A Model for Giving Feedback**

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

#### 1) Introduce the Conversation

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

#### 2) Describe the Behaviour and Context

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

#### 3) Share Impact of the Behaviour

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

### **Supportive Climates**

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

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

## **Preparation for Giving Feedback**

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

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

## RECEIVING FEEDBACK

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

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

### A Suggested Process

#### 1) Check Out the Comments

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

#### 2) Ask Clarifying Questions

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

#### 3) Do Self Talk

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

#### 4) Thank the Person

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

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

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

Do not...

- over-explain

- clarify in a sentence or two but learn to stop

- use this as an opportunity to give your own feedback

- it may become escalating retaliation

- become silent or shut down

- which may be perceived as petulance or resistance

- blame others

- accept your responsibility

- make excuses

- it only appears defensive and as if you are not taking the feedback seriously