



Embracing God's gift of diversity;  
Committed to right relationship and justice.

## Field Placement Kit

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*. . . working, through education and social integration,  
for the welcoming of and inclusion of gay, lesbian, bisexual and transgender persons  
in the life and work of the church . . .*

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**Online Resources (found on the CCS Website)**

The following resources can be found in the Student section at [www.ccsonline.ca](http://www.ccsonline.ca).

***Program Information:***

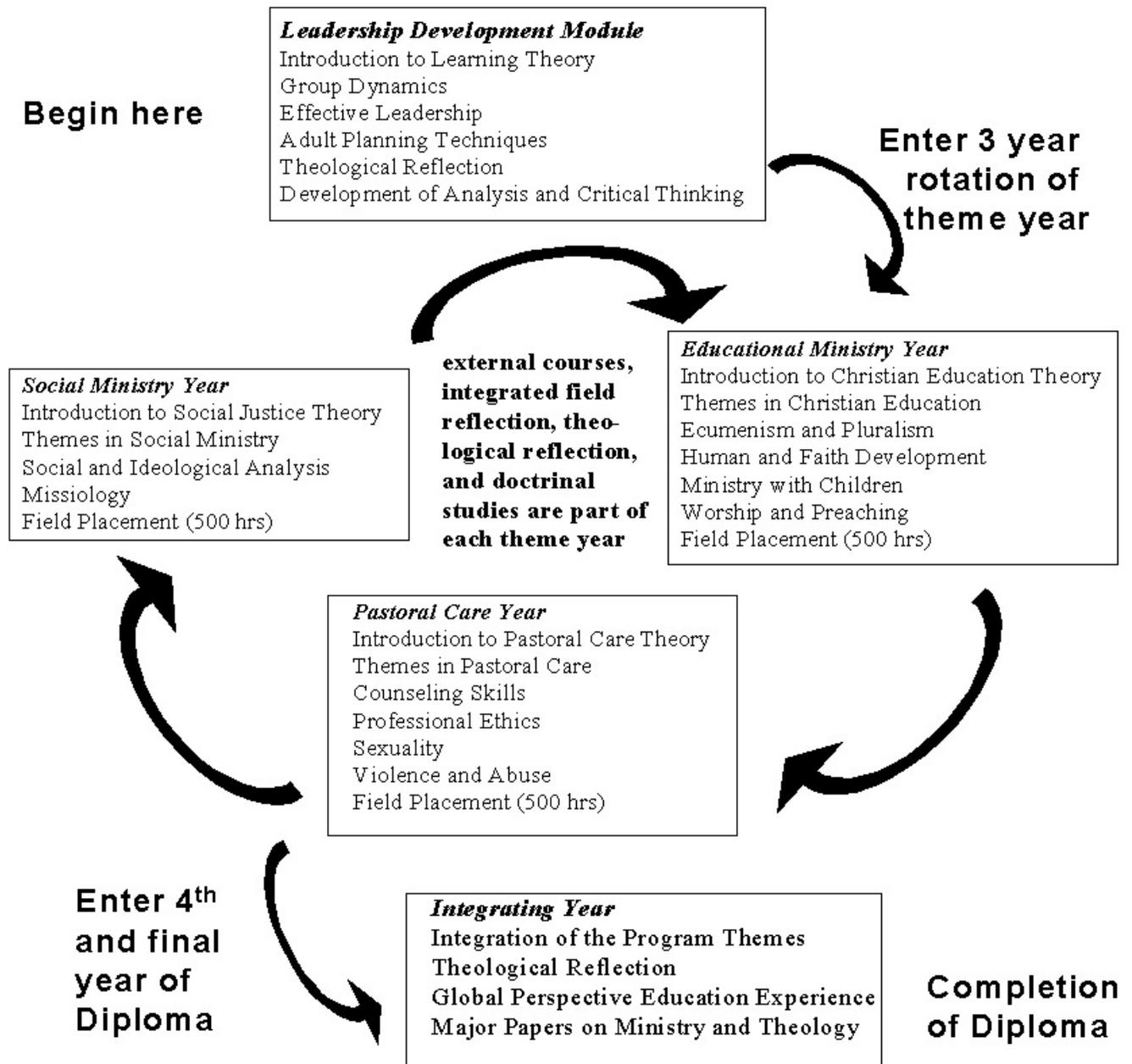
- CCS Program
- CCS Statements and Stances

***Field Placement Resources:***

- ***For Learning Facilitators:***
  - Other Elements of Facilitation
  - Evaluation of Learning Facilitation
- ***For Diaconal Mentors***
  - Mentoring Sessions Educational Ministry
  - Mentoring Sessions Pastoral Care
  - Mentoring Sessions Social Ministry
  - Readings for Mentoring Sessions
- ***Reflection Tools:***
  - How to Develop a Case Study
  - Questions for Theological Reflection
  - How to do a Verbatim Report
  - Sample Verbatim Report
  - Journaling and Journal Summaries as Reflection Tools
  - Time Log Samples
  - The Wesley Quadrilateral
- ***Beginnings and Endings in a Field placement***
  - Possible Ritual for Marking the Beginning of the Field Placement
  - Leaving and Marking the End of the Field Placement
  - Sample Letter for Recruiting Potential Members of the Local Committee

# CCS Program Structure . . .

## Diploma Program Content



## 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 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.

### **Process Assumptions:**

The Educational Year includes:

- two learning circles (fall 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 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 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.

## Centre for Christian Studies Educational Ministry Year Curriculum Outline

THEMES	FALL LEARNING CIRCLE	ASSIGNMENTS	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>• Study Documents</li> <li>• 2 Case Studies</li> <li>• 2 Learning Circle Assignments</li> <li>• 2 Theme Assignments                             <ul style="list-style-type: none"> <li>➢ Educational Theory</li> <li>➢ Study Documents</li> </ul> </li> <li>• 2 Spiral Reflection Assignments</li> <li>• 2 Verbatim Reports</li> <li>• 1 Community Project                             <ul style="list-style-type: none"> <li>➢ Interfaith Connections</li> </ul> </li> <li>• Field Placement Mapping Project</li> <li>• 1 Year-end Integrative Assignment</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>

THEMES	FALL LEARNING CIRCLE	ASSIGNMENTS	SPRING LEARNING CIRCLE
Worship	<ul style="list-style-type: none"> <li>• Introduction to Worship</li> <li>• Prayers and Order of Service</li> <li>• Introduction to Preaching</li> <li>• Worship Workshops - music, prayer writing, worship committees</li> <li>• Preaching Workshops                             <ul style="list-style-type: none"> <li>➢ preparation, storytelling, inclusivity</li> </ul> </li> <li>• Intergenerational Worship</li> </ul>	<ul style="list-style-type: none"> <li>• Sermon text</li> <li>• Liturgy</li> <li>• Children's Time</li> </ul>	<ul style="list-style-type: none"> <li>• Children's Time in Worship</li> <li>• The Church Year - Advent &amp; Christmas, Lent &amp; Easter, Pentecost &amp; Epiphany</li> <li>• Preaching</li> <li>• Baptism</li> <li>• Confirmation</li> <li>• Communion</li> </ul>
Diversity	<ul style="list-style-type: none"> <li>• Ecumenical Visits</li> </ul>	<ul style="list-style-type: none"> <li>• Interfaith</li> <li>• Ecumenical</li> </ul>	<ul style="list-style-type: none"> <li>• Interfaith Visits</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>	<ul style="list-style-type: none"> <li>• Case Studies</li> </ul>

## Centre for Christian Studies 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.

### Process Assumptions:

The Pastoral Care Year includes:

- two learning circles (fall 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.

<b>THEMES</b>	<b>FALL LEARNING CIRCLE</b>	<b>ASSIGNMENTS</b>	<b>SPRING LEARNING CIRCLE</b>
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> </ul>	<ul style="list-style-type: none"> <li>• 2 Case Studies</li> <li>• 2 Learning Circle Assignments</li> <li>• 2 Theme Assignments <ul style="list-style-type: none"> <li>➢ Boundaries</li> <li>➢ Transition and Loss</li> </ul> </li> <li>• 2 Spiral Reflection Assignments</li> <li>• 2 Verbatim Reports</li> <li>• 1 Community Project <ul style="list-style-type: none"> <li>➢ Care Facilities in the Community</li> </ul> </li> <li>• Field Placement Mapping Project</li> <li>• 1 Year-end Integrative Assignment</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>	<ul style="list-style-type: none"> <li>• Case studies</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.

### **Process Assumptions:**

The Social Ministry Year includes:

- three learning circles (fall 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.

<b>THEMES</b>	<b>FALL LEARNING CIRCLE</b>	<b>ASSIGNMENTS</b>	<b>SPRING LEARNING CIRCLE</b>
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>• 2 Case Studies</li> <li>• 2 Learning Circle Assignments</li> <li>• 2 Theme Assignments <ul style="list-style-type: none"> <li>➢ Power</li> <li>➢ Gender</li> </ul> </li> <li>• 2 Spiral Reflection Assignments</li> <li>• 2 Verbatim Reports</li> <li>• 1 Community Project <ul style="list-style-type: none"> <li>➢ Community Roots and Analysis</li> </ul> </li> <li>• Field Placement Mapping Project</li> <li>• 1 Year-end Integrative Assignment</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.

Phil Barnett, Winnipeg, MB	<a href="mailto:phil.barnett@mts.net">phil.barnett@mts.net</a> Home: 204-261-9713
Lynda Gow, Edmonton, AB	<a href="mailto:lngow@telusplanet.net">lngow@telusplanet.net</a> Home: 780-437-1272
Dorothy Naylor, Ottawa, ON	<a href="mailto:done07@sympatico.ca">done07@sympatico.ca</a> Home: 613-596-2819

## 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.



## Criteria for Theme Year Field Placement

The setting would provide an opportunity to engage directly in experiences related to the theme year.

- Time Commitment -The setting would be receptive to having a student working within the ministry or agency setting for a minimum of 12 hours a week September to April, (sometimes November to June for students taking the August LDM).
- Learning Goals -The setting would provide opportunities for learning in areas where the student has indicated through their learning goals a desire or need to learn and be stretched. It is assumed that the majority of learning goals will be related to ministry areas of the theme year.
- Specific Theme Year Requirements:
  - Educational Ministry Year - opportunity to preach at least twice;
  - Pastoral Care Ministry Year - involvement in funerals and grief work;
  - Social Ministry Year - involvement with a marginalized population outside student's own experience
- Learning Facilitator - someone who can reflect with the student on the practice of ministry (or issues related to work of the placement) and who is available on-site or close by to work with the student to provide support, direction and helpful feedback - for an equivalent of one hour per week.
- Openness to Student -The setting would have a commitment to sharing in education, and openness to having a ministry student offering leadership and an understanding that the student would be required to be away from the field occasionally during the year for school obligations.
- Local Committee -There are four or five people from the setting or community willing to meet regularly with the student to provide feedback and support.
- Diaconal/Vocational Mentor -There is someone in the area who is appropriate and available to act as a diaconal/vocational mentor with the student - meeting with the student for an equivalent of 8-9 times during the year.

## Process for Setting Up the Field Placement

In considering a field site, some students, because of geography and circumstances, will have a number of options for their field placements. Other students will be more limited in their opportunities. All students need to work with what is available and possible. We also need to stress that a field placement is intended to be a time of growth and reflection. Students will be asked to design field placements that will stretch them personally and professionally. (See section re: Learning Goals)

**When contemplating a potential theme year field site:** March-July, (*August & September for August LDM students*)

- A. Consult with CCS staff about ideas for potential field placements.
- B. Consider where you have least experience and/or where the work would represent a growing edge for you - especially in the theme year areas.
  - Consider a site that will be challenging and engaging for you. Clarify what kind of work the ministry/congregation/parish/agency does.
  - Check to see how they understand the role of a student in their midst (e.g. a valued resource, an unpaid person to fill in the blanks in the leadership...) **Please ensure that your conversations with people in potential field placement(s) convey that staff approval is required before any placement can be finalized, and that you are initially exploring possibilities. It is essential that the status of your conversations is clear.**
  - Check on the possibilities for and understanding of learning facilitation. Will there be need for an offsite Learning Facilitator?
  - Try to get a feel for the ethos of the place. How do they regard the people with whom they work? How do they understand the faith and represent it in the community? Will there be opportunities to participate in worship leadership?
  - Ask for literature that describes the agency/parish/congregation/ministry.
  - Consider how you will fit with the site and how the site will fit with you.
  - Consult again with CCS staff.
- C. Develop a proposal as you prepare to consult with your primary staff person, using form ***Proposal for Field Placement***. Be sure to include:
  - a description of the purpose and workings of this setting
  - how you see your learning goals being met working with this setting
  - what theological perspective is represented in this ministry
  - what options for a learning facilitator and mentor are available.
- D. Consult with your primary staff person, and share your proposal. Staff will contact potential facilitators and mentors.

### **When introducing yourself to the site:**

1. Negotiate with the potential placement:
  - what work you will be doing during your 12 hours a week, how you will start and how work will be negotiated
  - the weeks you will be away because of school commitments.
2. Try to meet those in the setting with whom you might be working. Share a bit of who you are and why you are present. Let people know what you hope to be doing and how long you expect to be with them.
3. Check out the norms in relation to:
  - pragmatic items such as office space and supplies, break and lunch practices
  - with whom is it wise to check if you want to suggest changes in the way things have been done
  - expectations about changing plans (arrival times, departure times, changing days when you will be present, etc.)
  - confidentiality
  - negotiating the possibility for covenanting with the placement setting.

## Proposal for Field Placement

Please submit this form to CCS staff:

- Theme Year and Reflection Year students by **May 15**.
- June Leadership Development Module students by **June 30**.
- August Leadership Development Module students by **September 15**.

### Theme Year:

Please complete (in full) and forward (by fax, mail or electronically) the following form outlining your field placement proposal to CCS staff. Prior to a final decision on a placement, staff will have a discussion with the potential facilitator and diaconal/vocational mentor. **Please ensure that your conversations with people in potential field placement(s) convey that staff approval is required before any placement can be finalized and that you are initially exploring possibilities. It is essential that the status of your conversations is clear.**

Please see the *Process for Setting Up the Field Placement* (in Field Kit) for further details.

### Student

Name

Address

City:

Province:

Postal Code

Phone: (W)

(H)

Fax:

e-mail

### Potential Theme Year Field Site

Name:

Street Address:

City:

Province:

Postal Code:

Phone: (W)

Fax:

e-mail

### Potential Learning Facilitator

Name:

Address:

City:

Province:

Postal Code:

Phone: (W)

(H)

Fax:

e-mail

### Potential Diaconal/Vocational Mentor

Name:

Address:

City:

Province:

Postal Code:

Phone: (W)

(H)

Fax:

e-mail

**Profile of the Potential Field Placement**

Briefly describe the site, including what people participate in this ministry setting as staff and key volunteers.

Briefly describe any previous relationship with this ministry setting or type of ministry setting.

Attach your *learning plan* draft. Identify how this potential field placement connects to your goals for this theme year and supports your learning plan?

Outline the possible learning opportunities and roles that you might assume in this placement and indicate how they relate to your learning goals/plan.

Describe how you have assessed this possible placement (With whom have you spoken? What kind of response has there been?).

How are you feeling about the potential learning facilitator and diaconal/vocational mentor?

Are there any concerns that should be noted now?

Is this the only field placement you explored? Are there other options?

Have you been able to identify potential members of a Local Committee?

-----

Approved by: \_\_\_\_\_  
(Primary staff person)

\_\_\_\_\_  
(Date)



## **Covenant Agreement for Field Placement:**

*This form is to be filled out by the student, the Learning Facilitator and the Diaconal/Vocational Mentor in the first weeks of the field placement. Students are to submit this form to the CCS Program Administrator - **by first day of Fall Learning Circle** (or by November 15 for August LDM students). **Please retain a photocopy of the signed document for your records.***

### **Theme Year:**

#### **Student**

Name:

Street Address:

City:

Province:

Postal Code:

Phone: (W)  
(H)

Fax:

e-mail

#### **Theme Year Field Site**

Name:

Street Address:

City:

Province:

Postal Code:

Phone: (W)  
(H)

Fax:

e-mail

#### **Learning Facilitator**

Name:

Address:

City: Province:

Postal Code:

Phone: (W)  
(H)

Fax:

e-mail

#### **Diaconal/Vocational Mentor**

Name:

Address:

City: Province:

Postal Code:

Phone: (W)  
(H)

Fax:

e-mail

### **Learning Goals of the Student (please attach final draft of theme year Learning Plan)**

From theme year Learning Plan, please isolate the major learning goals related to the field placement:

**Learning Opportunities and tasks in the field placement**

Please list the learning opportunities and tasks envisioned in this field placement:

**Learning Facilitation**

When will the Learning Facilitator and student meet?

What does the Learning Facilitator expect from the student? (record keeping, communication, written materials, etc.)

What does the student expect from the Learning Facilitator? (feedback, regular meetings, etc.)

Will there be a service of covenanting/formal recognition of the student’s presence with the ministry/agency setting? What will that be? When will that happen?

We understand and appreciate the responsibilities of entering into covenant agreement in these field placement relationships.

**Student:** \_\_\_\_\_ **Date:** \_\_\_\_\_  
(signature)

**Learning Facilitator:** \_\_\_\_\_ **Date:** \_\_\_\_\_  
(signature)

**Chair/Representative  
from Vestry/Board/Council:** \_\_\_\_\_ **Date:** \_\_\_\_\_  
(signature)

Entered into Database: \_\_\_\_\_  
(Date)

**Contact information:**

**Local Committee:**

Name:

Street Address:

City:

Phone:

Province:

Fax:

Postal Code:

e-mail

Name:

Street Address:

City:

Phone:

Province:

Fax:

Postal Code:

e-mail

Name:

Street Address:

City:

Phone:

Province:

Fax:

Postal Code:

e-mail

Name:

Street Address:

City:

Phone:

Province:

Fax:

Postal Code:

e-mail

Entered into Database: \_\_\_\_\_

(Date)

## Acknowledgement of CCS Harassment Policy and Procedures Form

After reviewing the excerpts of the CCS Harassment Policy and Procedures document, (the full document is located on the CCS website at [www.ccsonline.ca](http://www.ccsonline.ca)), sign and return a copy of this form to the CCS Program Administrator by the first day of the Fall Learning Circle (or November 15 for August LDM students).

Name of Student: \_\_\_\_\_

Name of Diaconal/Vocational Mentor: \_\_\_\_\_

Name of Learning Facilitator: \_\_\_\_\_

We understand and appreciate the responsibilities of entering into a learning relationship. We have reviewed together the Harassment Policy of the Centre for Christian Studies and we understand that it is to govern our behaviour and relationship.

Student: \_\_\_\_\_ Date: \_\_\_\_\_  
(signature)

Diaconal/Vocational Mentor: \_\_\_\_\_ Date: \_\_\_\_\_  
(signature)

Learning Facilitator: \_\_\_\_\_ Date: \_\_\_\_\_  
(signature)

***This signed document has an important legal status regarding the Harassment Policy and must be on file at CCS. (When this form is signed and completed copies should be retained by the student, Learning Facilitator and Vocational Mentor; and copies sent to the Local Committee and Program Administrator.)***

Entered into Database: \_\_\_\_\_  
(Date)

## Field Orientation Session

Each fall, orientation sessions are arranged for the field placement settings across the country.

### Purpose

To provide an opportunity for Learning Facilitators, Diaconal/Vocational Mentors, representatives of Local Committee and students:

- to become familiar with CCS's program
- to clarify theme year requirements

### Goals

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

### Participants

The orientation is designed for:

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

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

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

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

### Location and Timing

CCS staff ask for patience as the timing and location of the orientation sessions are being planned. Many dynamics need to be considered in scheduling for the requirements of volunteers, students and staff. Every attempt is made to be consultative in the coordination of the orientation sessions. Information about exact times and locations is shared as it becomes available. Students are strongly encouraged to share details with all participants as soon as possible.

Sessions will generally be scheduled for five hours (e.g. 9:00 am - 2:00 pm or 3:30 pm - 8:30 pm). Participation in the entire session is anticipated and strongly encouraged; early departures and late arrivals are disruptive of group dynamics and education process. **Students are expected to participate in the entire session.**

## Preparation for the Orientation Session

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

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

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

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

- distribute, in advance, field kits (or relevant sections) to the facilitator, mentor, local committee members and any other participants who may be in attendance at the orientation
- ask participants to bring the kits (or relevant parts) to the orientation
- ensure that all participants are clear about the date, time and place of the orientation (in previous years participants have appreciated lots of notice for these dates!).
- consult with and confirm with CCS leadership about arrangements

### **2. Make local arrangements:**

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

### **3. Share learning goals:**

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

### **4. Model theological reflection method:**

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

*It is the student's responsibility to invite all participants to the orientation, make local arrangements, bring learning goals related to the field placement, convey an experience as the focus of a spiral reflection.  
Please communicate with CCS leadership confirming all arrangements for the orientation.*

## **Expectations for Primary Staff**

### **Role of the Staff in the Field Placement**

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

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

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

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

### **Confidentiality**

Staff are committed to:

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

Within these principles we will:

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

## **Confidentiality: Some Guidelines for Students**

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

## Expectations of the Learning Facilitator

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

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

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

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

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

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

### **The work of facilitation includes**

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

- consider having their own learning goals to work on over the year
- reflecting theologically.

**The timing and format of facilitation will**

- be the equivalent of one hour per week, either on a weekly or bi-weekly basis
- begin in September (November for August LDM students) and run for the duration of the field April (June for August LDM students)
- include agenda items that the student brings from her/his experience in the work (concerns, experiences, dilemmas, questions)
- include agenda items brought by the facilitator in terms of pressing for depth or analysis as well as in terms of observations or feedback on the student's work
- include theological reflection.

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

*It is the student's responsibility to:*

- *consult with CCS staff re: appropriate Learning Facilitators*
- *contact potential Learning Facilitators*
  - *indicate time commitment, goals, requirements for field, dates of learning circle commitments and orientation session*
- *communicate with CCS staff re: these contacts*
- *submit Proposal for Field Placement form to CCS staff :*
  - *Theme Year and Reflection Year Students by **May 15.***
  - *June Leadership Development Module students by **June 30.***
  - *August Leadership Development Module students by **September 15.***
- *Complete the Learning Covenant Form with Learning Facilitator and share copies with CCS staff, Local Committee and Diaconal/Vocational Mentor by **first day of Fall Learning Circle** (November 15 for August LDM students)*

## The Learning Facilitation Process

### Building relationship and trust

The student and the learning facilitator will need to find ways to get to know each other and to develop trust in the relationship. We suggest that each person share:

- expectations and hopes for the learning facilitation process
- your history and experience in the ministry focus of the theme year
- your experience in the church
- your theological perspective.

You will also need to determine how you plan to work together by clarifying:

- your expectations about time - when, where, and how often you will meet
- the kind of atmosphere and format that best meets your needs
- your perspectives on power and mutuality in the relationship
- areas where there might be conflict

### Components of Learning Facilitation

1. Reflecting on specific experiences
  - a. a general check in on how the week has been for each of you. This might include: checking in with each other; workload; issues or concerns related to the field.
  - b. determining the content of the work to be done during this session. This would include the sharing of experiences that the student would like to reflect on in some depth and any information that may be pertinent to the areas identified.
  - c. responding to the experiences shared with agreed upon questions for reflection.  
What happened to you as a result of the “event?”  
What did you feel at the time?  
How did you handle the situation?  
How do you feel now?  
What did you learn?  
What might you do another time?

Each session should include both elements of hearing the story/event and reflecting on the student's response to the story/event.

2. Reflecting on work in general  
This is an opportunity for general reflection on the student's experience of the placement. We suggest that the following questions serve as a guideline for your conversation:
  - What kind of response are you getting from others?
  - How are you feeling about your field placement? What learning goals are you working on?
  - What have you learned about the theme year ministry area in this setting?
  - What issues in ministry are arising for you?
3. Opportunity for evaluation - of both the situation and the student
  - What gifts and skills do you bring to this situation?
  - What skills have you developed?
  - What skills and capacities do you want to develop further?

Not all three elements may be present at every session. This will depend on the amount and the nature of the work the student brings to the session but all aspects should be worked on regularly.

## ONLINE RESOURCES

Other tools that will aid in the role of learning facilitator are located on our website. Please visit [www.ccsonline.ca](http://www.ccsonline.ca) and follow the links:

1. For Students
2. Field Placement Kit
3. Section for Learning Facilitators

The following additional resources are available there:

- Other Elements of Facilitation
- Notes for Evaluation of Learning Facilitation

# **Expectations for Diaconal/Vocational Mentor**

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

to assist with diaconal identity formation for the student as related to educational ministry

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

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

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

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

- clarity about diaconal/vocational identity (role, style, perspective)
- graduate from a diaconal preparation program or familiar with and supportive of diaconal ministry
- willingness to work collaboratively with the Centre for Christian Studies
- good listening skills
- ability to challenge appropriately and also to offer support and affirmation
- ability to engage in theological reflection and in deepening the spiritual life of the student and the spiritual dimensions of the mentoring relationship
- hopeful about ministry without denying negative experiences
- able to facilitate identification of learnings from experience

# Introductory Session for Mentors and Students Working Together for the First Time

## Introduction to the Mentoring Process

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

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

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

Please visit [www.ccsonline.ca](http://www.ccsonline.ca) and follow the links:

1. For Students
2. Field Placement Kit
3. Section for Diaconal Mentors

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

There will be a different process for each year of mentoring - recognizing that for those entering their first year of theme studies or beginning with a new mentor, there will need to be some initial time to build trust with each other. This kit includes an introductory session for those people entering into a new relationship with their mentor. As indicated above, it is not our intent that you necessarily cover each of the suggested sessions or cover them in the proposed order; they are here as resources only. It may be important to focus on a particular theme at a particular time in response to an issue that has surfaced in the field placement. You may want to combine two of the themes. Use your own discernment about what approaches will work most effectively in your context.

## Session 1: Getting Acquainted

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

the focus for your next meeting. Set up an agreement or covenant that will guide your work.

3. What does the word “mentor” mean to each of you? How does your past experience influence the expectations that you bring to the role?
4. Discuss what you mean by the word “reflection.” What do you understand “theological reflection” to mean to each of you? How are these words related?

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

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

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

Questions could include:

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



## Expectations of the Local Committee

### Introduction

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

### Criteria for Committee Members

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

- have interest and experience in the particular focus of the theme year
- value ministry in the church and the world
- are interested in their own learning and growing
- are reflective about experiences
- are willing to discuss issues of theology
- bring a mutual approach to learning together
- are able to offer feedback in a manner that is constructive and non-judgmental
- are representative of different ages, genders, races, cultures
- are available for team meetings and follow up

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

### Recruitment of the Committee:

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

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

### Responsibilities of the Committee:

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

## Local Committee Meetings

### Possible Outlines

#### Initial Meeting

##### **Purpose**

- to orient members of the Local Committee to the CCS program and their role in the field placement

##### **Goals**

- to review the CCS program
- to clarify the role of the Local Committee in the field placement; share other insights or information from the CCS staff-led orientation session
- to share the student's learning goals for the field placement
- to discuss and decide how meetings will be convened and facilitated and the focus of the meetings

##### **Roles**

- it is the student's responsibility to initiate and facilitate the first meeting

##### **Agenda**

- welcome and agenda review
- introductions and check-in
- worship/prayer
- review of CCS program
- purpose and role of the Local Committee
- sharing and discussion of the student's learning goals
- discussion of meeting format, facilitation, focus and dates of future meetings
- update on student's goals and work in the field placement
- identify learnings from the meeting
- evaluation of meeting
- closing prayer

#### Meeting re: Personal Journeys

##### **Purpose**

- to build community and connection between and amongst the Local Committee members and the student

##### **Goals**

- to create an atmosphere that is respectful and as comfortable as possible
- learn about one another's stories and from the insights that arise out of these experiences
- to acknowledge the privilege and honour, blessing and responsibility it is to hear another's story
- to begin to discuss our understandings of the focus of the theme year (i.e. Educational Ministry (including Liturgical Ministry), Pastoral Care, and Social Ministry)

##### **Roles**

- ensure the responsibility to initiate and facilitate this meeting is in place
- time-keeping might be an important aspect of this session of story-telling

##### **Agenda**

- welcome and agenda review
- introductions and check-in
- worship/prayer
- each person takes a turn (5-10 minutes) sharing, as much as she/he is willing and seems appropriate, their life experience in relation to the focus of the theme year:  
e.g
  - Educational Ministry Year
    - ▶ struggles with the educational system, love of reading and research
  - Pastoral Care Year
    - ▶ grief experiences, visiting institutional settings, health concerns
  - Social Ministry Year
    - ▶ stories of social location, prejudice and stereotyping, personal economic situation
- discuss the theological themes that have arisen from the story-telling
- update on student's goals and work in the field placement
- identify learnings from the meeting
- evaluation of meeting
- date and leadership roles for next meeting
- closing prayer

### **Meeting re: Feedback**

#### ***Purpose***

- to discuss and practise feedback as part of the student's preparation for ministry

#### ***Goals***

- to share experiences of giving and receiving feedback
- to review the principles of giving feedback
- to practise a model for giving feedback

#### ***Roles***

- someone from the Local Committee will facilitate the meeting
- the student will be responsible for reviewing the principles of giving feedback and the feedback model and preparing ways for the Local Committee to practice the model

#### ***Agenda***

- welcome and agenda review
- check-in
- worship and prayer
- sharing of positive and negative experiences of giving and receiving feedback
- review of principles of giving feedback
- review of feedback model
- update on student's goals and work in the field placement
- practise using the model, including giving feedback on incidents or issues from the student's field work
- identify learnings from the meeting
- evaluation of meeting
- date and leadership roles for next meeting
- closing prayers

## Ongoing Meetings

Each meeting needs to include: check-in for all of the team members; time for the student to describe some of the work in which she/he has been involved; reflection on the work; and feedback to the student. It will also be important to allow time for dealing with any problems or concerns that arise, for theological reflection, and for determining any special focus for the next meeting.

The list of questions that follows suggests possible areas of conversation for the meetings.

- What have been the primary activities in which you have been engaged during the past month?
- What are the items you would like to talk about today?
- What are some of the things about which you feel good?
- What have been some of the hardest aspects of the placement for you?
- In what ways have you been able to work on your learning goals?
- What insights have you had about the diaconal ministry of worship and education?
- What are your hopes and plans for the coming month?
- How are your regular sessions with your learning facilitator and diaconal/vocational mentor going?
- Are there pieces of work we might do together? (e.g. planning and facilitating a special event, looking at ways of getting feedback from the people with whom you are working)
- Observations about your work within the ministry setting.

Before the end of each session, we encourage you to evaluate the meeting and to decide/remind people of the date and location of the next meeting.

## Meeting Prior to Mid-term Review

At the meeting just prior to the mid-year review in January, in addition to the regular agenda items (welcome and agenda review, check-in, worship and prayer, student description of the work, reflection, feedback, identifying learnings, evaluation of the meeting and closing prayers) please spend some time reflecting on the questions for the review. This will enable representative(s) of the Local Committee to speak for the whole team rather than just her/himself.

## Final Meeting of the Local Committee

At the last meeting of the Local Committee, in addition to the regular agenda items, please reflect together on the questions for the student's final assessment. It will also be important to talk about your work together as a Local Committee with the student.

- What things have you appreciated about your time together this past year?
- What might you like to see done differently another year?
- What have been some of your learnings this past year in terms of educational ministry?

❖ ***Reminder: This committee is to meet six times during the course of the year.***

## RESOURCES FOR REFLECTION

The resources in this section act as examples of the kind of tools that can be used to aid reflective learning on experience. Models included are:

- Critical Incident Report
- Preaching Response Form
- Spiral Model for Theological Reflection

In the field placement setting, the reflection resources can be employed during sessions with:

- Learning Facilitators
- Diaconal/Vocational Mentors
- Local Committees.

They provide concrete methods for:

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

Other resources are available on line:

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

Go to [www.ccsonline.ca](http://www.ccsonline.ca) and follow the links:

- For students
- Field Placement Kit
- Resources for Reflection

## Critical Incident Report

*A critical incident can be a personal involvement that may have caused increased anxiety in you. On the other hand, it may be an incident that was exceptionally heartwarming and gratifying. In any case, it should be something that can be marked as a “high point” or the “low point” of the week in your field work.*

Developing a critical incident report is a helpful way of identifying your learnings from the situation. Sharing the report with your Learning Facilitator (or Local Committee) is often a helpful way to explore the incident in a focused way and to receive concrete feedback on your involvement in the situation.

1. Describe the incident, happening or involvement as best you can.
2. Attempt to describe any emotions you perceived in others.
3. Describe your own personal feelings about the situation.
4. If the incident is a “low point”, attempt to state the problem as you see it. If the incident is a “high point”, attempt to see why. In other words, attempt to unpack your assumptions and expectations related to the incident.
5. Record all verbal interchanges in verbatim form.
6. Record all observations of nonverbal communication (i.e. facial expressions, gestures, movement of hands, posture, anything).
7. If it was a “low point”, list all of the other ways your might have handled it. If it was a “highpoint” state any new insights or growth you perceive in the situation.

Attempt to cover as many of the above areas as you can.

## Preaching Response Form

*During the course of the Field Placement, students may have opportunities to share in worship leadership and to preach. This form might be circulated to some members of the congregation and/or local committee. It is intended to be a tool that deepens the feedback by offering occasion for conversation about the meaning and purpose of preaching while identifying the student's areas of strength and further work in this aspect of ministry.*

Preacher \_\_\_\_\_ Comment-er \_\_\_\_\_

What did you understand as the essential message of the sermon?

### **Theology**

Comment on the theology:

(For example: the relationship between theology and scripture; was the theology expressed: comforting? challenging? hopeful? liberative? pertinent social analysis? relevant to the context? invitational? and so on.....)

### **Presentation**

Comment on the presentation:

(For example: were the voice and gestures appropriate to the message? did the preacher seem confident? comfortable? animated? sincere? prepared? and so on.....)

### **Writing**

Comment on the composition:

(for example: was there an appropriate use of humour? story? movement? biblical reference?; did the language and images aid the hearer in understanding? was there appropriate application to the context of the hearers, and so on.....)

### **Structure**

Comment on the structure:

(for example: was the style/genre appropriate to the message?; did the sermon flow and provide for movement?; was the length appropriate? and so on .....

### **General Comments**

# Spiral Model of Theological Reflection

## Action/Reflection Learning Model in Theological Education

### Concrete Experience (C. E.)

#### DESCRIBE AN EXPERIENCE

- meaningful
- impactful (+ or -)
- an “aha” (insight)
- one specific activity
- one concept

### Active Experimentation (A.E.)

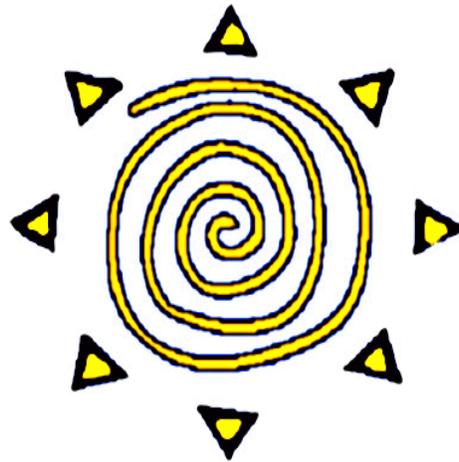
#### HOW CAN I ACT?

- In what situations can I test this understanding/insight /awareness?
- Are there follow-up actions I need to take in terms of relationships (e.g. addressing conflict)?
- How would I adapt/modify my behaviour or actions in the future?
- What blocks and supports are there to action?
- What alternative strategies are there for action?
- What are the implications (for me/others) in not taking action?
- What reading/research/resources can I discover for more depth and understanding?
- What skills/knowledge/values do I need to acquire?

### Reflective Observation (R. O.)

#### EXPLORE EMOTIONS AND SENSES

- My feelings/behaviour/ leadership
- What did I see and hear in the environment of the setting?
- How I saw/see others in this experience?
- How do I perceive others see themselves?
- What are the tensions in me/others/the situation?
- How does this experience affirm my prior assumptions /ideas/skills/experience /knowledge?
- How does this experience unsettle and challenge my prior assumptions/beliefs/ experiences/skills/ knowledge?



### Abstract Conceptualization (A. C.)

#### NAMING IDEAS, PATTERNS AND CONNECTIONS

- What does this experience mean/say to me?
  - personally/professionally
  - explore:
    - theoretical readings, articles, scholarship/research
    - biblical connections, stories, images, teachings
    - theological reflections... sin, grace, presence of God, hope & resurrection, incarnation, mission, ecclesiology, etc.
- social analysis questions: who is benefiting, who is missing, etc.
- ministry implications... boundaries, mutuality, role power

## Field Placement Learning Log

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

There are two parts to this assignment.

- Part A is a time log where students record and track their time and any work/activities/meetings related to their field placements.
- Part B is a learning log where students record 4 - 5 learnings they can identify from their field placement experiences in the period covered by the log. (Students can refer to the Guidelines for Readiness. Learnings can include what you have learned or what you want to learn more about) *There is no form supplied for this.*

Logs are to be handed in six times throughout the theme year, choosing six of the following deadlines: **September 30; November 15; December 15; January 15; February 15; March 15; April 15**, (and for August LDM students **May 15, June 15**). (Students chose six of these due dates).

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



## 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:*    **J Education in the Faith Community and M Liturgical Ministry**  
*Social Ministry Year:*        **K Social Ministry**  
*Pastoral Care Year:*           **L 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) (**J,M,K,L**) 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) (**J,M,K,L**) 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.

#### **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



## Mid Term Review Process - Theme Year Field Placement

### Purpose

To review the field experience to date in order to assess:

- the direction of work
- the quality of the working relationships
- the sense of satisfaction for all concerned.

### Goals

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

### Participants

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

### Roles

- the student is to make arrangements for this review to happen and the report submitted by **February 1**.
- the Diaconal/Vocational Mentor is to facilitate the review
- either the Learning Facilitator or one of the representatives from the Local Committee is asked to act as recorder

### Time Commitment

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

### Preparation

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

1. What have been the major areas of new learning in the past four months?
2. In what ways has there been work in relation to identified learning goals?
3. How would you describe the comfort level of working in this situation?
4. What are areas where it would be helpful to have more experience, practice and/or work?
5. What have been some new learnings in the areas related to the Theme Year?
6. Where and how is theological reflection happening?
7. Are there changes in the placement that might be helpful with regard to
  - areas and/or levels of responsibility?
  - learning goals?
  - support, feedback and direction from facilitator?
  - from mentor?
  - from the local committee?

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

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

## **Mid Term Review Form Theme Year Field Placement**

*(This form is to be completed and returned to CCS Staff by **February 1.**)*

**Student:**

**Placement:**

**Theme Year:**

**Date:**

1. What have been the major areas of new learning in the past four months?

Student Comments:

Review Team Comments:

2. What work has been related to identified learning goals?

Student Comments:

Review Team Comments:

3. How would you describe the comfort level of working in this situation?

Student Comments:

Review Team Comments:

4. In what areas would be helpful to have more experience, practice and/or work?

Student Comments:

Review Team Comments:

5. What have been some new learnings in the areas related to the Theme Year?

Student Comments:

Review Team Comments:

6. Where and how is theological reflection happening?

Student Comments:

Review Team Comments:

7. Are there changes in the placement that might be helpful with regard to:

Student Comments

Review Team Comments

- areas and/or levels of responsibility?
  
- learning goals?
  
- support, feedback and direction from facilitator?
  
- from mentor?
  
  
- from local committee?

**Name**

**Signature**

**Date**

**Student:** \_\_\_\_\_

**Recorder:** \_\_\_\_\_

# Year End Review and Final Assessment Theme Year

## Purpose

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

## Goals

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

## Participants

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

## Roles

- the student is to make arrangements for this review to happen and the report submitted by **April 30** (June 30 for August LDM students)
- the Diaconal/Vocational Mentor is to facilitate the review
- either the Learning Facilitator or one of the representatives from the Local Committee is asked to act as recorder

## Time Commitment

- the session is to last approximately two and ½ hours
- the review is to be completed and the report submitted to CCS staff by **April 30**. (June 30 for August LDM students)

## Preparation

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

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

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

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

1. What have been the major learnings over the course of this field experience?

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

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

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

**Final Review and Assessment Form**  
**Theme Year Field Placement**

*(This form is to be completed and returned to CCS Staff by **April 30** (by June 30 for August LDM students))*

**Student:**  
**Placement:**  
**Theme Year:**  
**Date:**

1. What have been the major learnings over the course of this field experience?

A. about self?

*Student Comments:*

*Review Team Comments:*

B. about others?

*Student Comments:*

*Review Team Comments:*

C. about diaconal ministry?

*Student Comments:*

*Review Team Comments:*

2. What have been the major accomplishments over the course of this field placement?  
(Please list all accomplishments)

*Student comments:*

*Review Team Comments:*

3. In what ways were learning goals met?

*Student Comments:*

*Review Team Comments:*

4. In what ways has learning been enhanced in the areas related to the Theme Year?

*Student Comments:*

*Review Team Comments:*

5. What areas can be identified for future work and preparation for ministry?  
personally?

*Student Comments:*

*Review Team Comments:*

theologically?

*Student Comments:*

*Review Team Comments:*

theoretically?

*Student Comments:*

*Review Team Comments:*

D. in another theme year or Integrating, or Reflection Years of the CCS program?

*Student Comments:*

*Review Team Comments:*

**We recommend that the Centre for Christian Studies staff give**

- \_\_\_\_\_,'
- credit**
  - no credit**
  - credit with the following conditions:**

**for her/his Theme Year Field Placement at \_\_\_\_\_,**  
**Sept to April of \_\_\_\_\_ (year).**

This report fairly and accurately represents the conversation we had at the final review and assessment of my Theme Year field placement.

**Name                      Signature                      Date**

**Student:** \_\_\_\_\_ **Recorder:** \_\_\_\_\_



*(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.

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# Giving Feedback

## A Model for Giving Feedback

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

1. Introduce the Conversation  
e.g. "I would like to give you some feedback about your leadership in the grief support group last night. Is now a good time for that?"
2. Describe the Behaviour and Context  
"I noticed that you were able to listen to each of us and to remember specific things about what we had said, even when you barely know us. I also appreciated the fact that you were able to share some of your own story so we knew you really did understand what it's like but your experience didn't dominate the group."
3. Share Impact of the Behaviour  
"That helped me to feel re-assured and to be more willing to share my own grief more fully. I knew that you would take me seriously and not judge me for still taking Joe's death so hard. I know I can really trust you to understand and accept my feelings."

## 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 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 offered respectfully 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

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## 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.

### Suggested Process

1. Check Out the Comments
  - repeat back the feedback and your understanding of the 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 and affirmation
  - 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

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