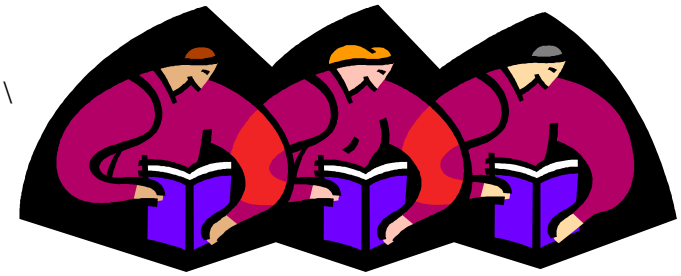
Educational Ministry Year
2010-11

STUDENT KIT:

Resources for
Learning Circles and Assignments



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Resources on the CCS Website

The following resources can be found in the Student section at www.ccsonline.ca. (If you are reading this on line, clicking on any of these items will open the document.)

Biblical Exegesis ..... Biblical Interpretation Work Sheet
Biblical Interpretation Reading Profile ..... Questions for Theological Reflection

LEARNING PLAN AND LEARNING GOALS

Introduction

The CCS Educational Stance states...

> 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.

Setting learning goals and developing a learning plan is a process that requires:

- mature intentionality
- commitment to personal growth and professional development
- the motivation and abilities related to self-directed learning
- openness and willingness to receive feedback.

Overview of Stages for Goal Setting

1) Self-Assessment
   In this beginning period one is invited to:
   - reflectively take stock
   - identify one's strengths and weaknesses
   - articulate areas to work on
   - focus on places for improvement

   It requires self-awareness and self-discipline. *(see "Stage 1: Self Assessment")*

2) Consultation
   It is possible to misjudge one's own talents or to fool oneself about ability and failings, therefore we need to:
   - check with others
   - review expectations and guidelines
   - examine professional statements re: competencies and outcomes.

   (see "Stage 2: Consultation")

3) Articulation
   After these steps, one puts the goals into words. This part of the process encourages:
   - focused thinking
   - careful articulation
   - clear communication (*see "Stage 3: Writing Learning Goals")*

4) Creative Options
   Once the goals are identified, the next stage allows for:
   - brainstorming possibilities
   - imagining strategies
   - generating ideas

   which address your goals. *(see "Stage 4: Creative Options")*

5) Organize a Plan
From these options, one develops a plan. The plan needs to be:
   - Concrete
   - Specific
   - Do-able

There is a certain art to setting small, short term limits with times and dates (e.g. frequency, deadlines, ending period, specific tasks and areas of engagement).
(see "Stage 5: Organizing a Plan")

6) Evaluation
One's progress toward achieving goals needs to be assessed. As one works on accomplishing the goals, plans should be put in place to answer such questions such as:
   - What will I notice in myself related to each goal?
   - What will others notice in me related to each goal?
   - What will I be able to "show and tell"?
   - What proof will I have?
   - How will I report?
   - How will I be accountable?
   - How will I get supported?

(see "Stage 6: Evaluation")

Conclusion
CCS students are required to develop a learning plan for each theme year.
The model that follows in the subsequent pages is intended to help in the development of learning goals and areas of work for:

- the field placement
- the learning circles
- external courses
- personal or spiritual exploration
- assignments.

Students are to work on their goals prior to the theme Year and before approaching potential field placements. Consultation with CCS staff is encouraged throughout the process.

Learning Plan
STAGE 1: SELF ASSESSMENT

Step 1 Long Range Goals

- What vision do you have for yourself in ministry?
- Where and what would you like to be at a given time in the future?
  examples:
    - working in a congregational setting sharing the responsibilities for education and worship with lay people;
    - educating church members about social justice issues;
    - working in a presbytery/conference/diocesan position

Step 2 Present Gifts and Skills

- Identify the gifts, qualities, skills and knowledge you are aware you have now.

examples:

- good communication and educational skills;
- passionate about others' exploration of spirituality;
- some experience with social justice networks

Step 3 Areas for Development

- List the gifts, qualities, skills, knowledge you need to develop which at this time seem crucial for your journey.

examples:

- deepening an understanding of youth ministry;
- investigating various models for developing lay visiting teams;
- learning how to engage middle class church members, congregations and courts of the church with social justice issues

Step 4 Blocks

- List the fears and difficulties that you might block you from achieving your goals.

examples:

- fear that youth will not relate to someone older;
- personal lack of experience with pastoral visiting;
- resistance or indifference within a middle class church to prophetic witness

Step 5 Gathering Goal Areas

- After you have worked through these steps, record your:
    - areas of strong interest
    - gaps in knowledge, skill, or experience
    - sections that feel scary or challenging
- save these notes for Stage #3

Learning Plan

STAGE 2: CONSULTATION

Step 1: Check with Others

Enlist the support of people you trust. Ask them about their impressions of you:

- What do they think you do well?
- What gifts and skills for ministry do they see in you?
- What areas do they feel you need to work on?

Step 2: Review Expectations and Guidelines

Read the following documents in the CCS field placement kit *or* on the CCS website:

- "Theme Year Curriculum"
- "Guidelines for Readiness"
- "CCS Statements and Stances on Faith, Theology, Education and Justice"

Step 3: Identify Areas for Exploration

After you have consulted with others (step #1) and reviewed the documents (step #2), record your:

- areas of strong interest
- gaps in knowledge, skill, or experience
- sections that feel scary or challenging

Remember these for Stage #3.

Learning Plan

STAGE 3: WRITING LEARNING GOALS

In this stage, you start with:

- areas of strong interest
- gaps in knowledge, skill, or experience
- sections that feel scary or challenging

identified in Stages 1: Step # 5 and Stage 2: Step #3.
Use the following guidelines to write 4 or 5 learning goals for your year in the CCS program.

- **Structure of a Learning Goal**
  Although questions are helpful in the focusing goals, questions are not goals. A few words that describe a theme or a subject or a topic area are not goals. Goals:
  - ➢ begin with "to",
  - ➢ are followed by a carefully selected verb and,
  - ➢ end with the naming of what you want to learn/accomplish.
    Examples:
    - to integrate my passion for justice into my preaching in an appropriate and accessible way
    - to grow in my ability to listen in situations of grief and loss
    - to enhance my skill in theological reflection and knowledge

- **Verb Choice**
  The verb is crucial in stating a learning goal. Verbs such as 'understand', 'realise' and 'be aware of' should be avoided since they describe behaviour which is not observable. Vague or ambiguous verbs should also be avoided; substitute more precise words.
  Examples of verbs to use:
  - ➢ in enhancing knowledge:
    -recall, define, repeat, list, name, restate, recognize, identify, report
  - ➢ in doing analysis:
    -distinguish, differentiate, analyze, calculate, compare, contrast, criticize, relate
  - ➢ in tackling synthesis:
    -compose, propose, design, formulate, construct, organize
  - ➢ in applying theory:
    -interpret, apply, employ, demonstrate, interpret, illustrate
  - ➢ in developing skills
    -demonstrate, perform, determine, use, point out, practice
  - ➢ in working on attitudes
    -show consideration, appreciate/respect, express point of view

- **Focus**
  Each goal should be concise.
  - ➢ Keep to one learning goal per statement. This makes for clearer statements.
  - ➢ Aim for a goal that it is possible to achieve and where the results are observable.
  - ➢ The touchstone is clarity. The goal must be intelligible to those with whom you are communicating.

(Adapted from www.tedi.uq.edu.au/teaching/assessment/learningGoals.html)

Learning Plan
STAGE 4: CREATIVE OPTIONS

Once the goals are identified, stage 4 allows for your imagination to create possibilities which address your goals. This stage provides the opportunity to broaden your thinking and dream about the many options.

1) Where?

Consider the following areas as places to concentrate on your learning for the year:

- field placement
- learning circles
- external courses
- personal or spiritual work
- assignments.

2) Who?

Imagine the people with whom you might work:

- learning facilitators
- diaconal/vocational mentors
- local committees
- CCS staff
- learning partners
- student colleagues
- members of the congregation/parish/agency
- larger church participants (e.g. Presbytery, Diocese)

3) What?

Brainstorm possible activities and events to be involved in, such as:

- one-to-one connections
- interviews and surveys
- group discussions
- study groups
- community development
- capacity building
- training sessions
- educational workshop
- retreats
- research and reading
- curriculum writing
- worship leadership
- designated journaling
- spiritual disciples

4) When?

Think about several ways to organize your time commitments or focus on an activity or learning goal. Examples:

- daily
- weekly
- monthly
- seasonally
- in series for a limited period
- one time only

Learning Plan

STAGE 5: ORGANIZING A PLAN

In this stage you will narrow your learning plan by developing a shape and schedule for the year. You will need to prioritize, choosing amongst the many options and opportunities generated in Stage 4. You will also need to be consultative. Examples:

- Ask your proposed learning facilitator and local committee what is do-able in your field placement.
- Check out your assignment schedule (Student Kit page ___) to see what CCS projects might be an appropriate match for your learning goals.
- Invite your proposed diaconal/vocational mentor to help you be specific and concrete.

A. Learning Plan Chart
Then develop a chart like the one below:

Goals *(from stage 3)*	Specific Tasks or Activities which will help you to work on your learning goals *(choosing from the options generated in stage 4)*				Evaluation *(to be completed in stage 6)*
	Where?	Who	What?	When?	
(example) 1. to integrate my passion for justice into my preaching in an appropriate and accessible way	a. Assignment	-primary staff person -learning partner	-focus research and reading on homiletics scholars who write from and justice perspective	-fall research assignment due November 30	
	b. Field Placement	-learning facilitator -local committee	-preach in field placement and distribute feedback forms	-once in Advent -once in Epiphany season -once in Lent	
	c. Learning Circle	-staff and student colleagues	-focus sermon on justice perspective	-March learning circle requirement	

Goals (from stage 3)	Specific Tasks or Activities which will help you to work on your learning goals (choosing from the options generated in stage 4)				Evaluation
	Where?	Who	What?	When?	
1.	a.				
	b.				
	c.				
2.	a.				
	b.				
	c.				
3.	a.				
	b.				
	c.				

Goals (from stage 3)	Specific Tasks or Activities which will help you to work on your learning goals (choosing from the options generated in stage 4)				Evaluation
	Where?	Who	What?	When?	
4.	a.				
	b.				
	c.				
5.	a.				
	b.				
	c.				

Learning Plan

STAGE 6: EVALUATION

This stage involves the principles of accountability. You are being asked to develop the habit of reporting on your progress and soliciting response from others in relation to your preparation for ministry. As an institution of theological education, CCS hopes that evaluation becomes a normative practice characterized by:

- Openness
- Commitment to one's own and other's growth
- Nurturing and supportive approaches
- Willingness to challenge and "speak the truth in love."

Several formal evaluative processes are structured into the CCS program every year:

- Fall Learning Circle Student Led Session
- Fall Learning Circle Review of Learnings
- Comments from Primary Staff on Assignments
- Comments from Learning Partner on Assignments
- Field Placement Mid Term Review
- Spring Learning Circle Student Led Session
- Spring Learning Circle Review of Learnings
- Field Placement Final Review.

As well as these formal venues for feedback, other possibilities are available such as:

- Learning Facilitation sessions
- Mentoring sessions
- Local Committee sessions
- Learning Circle small groups (e.g. case study groups)

For this stage of the learning plan you are to intentionally identify your feedback plan.

- Who will give you feedback?
- What kind of feedback will you invite?
- How will that feedback be collected or received?
- Where?
- When?

Go back to the chart in Stage 5 and fill in the column re: Evaluation.

Learning Plan
DISTRIBUTION

A. Submit to Staff

1. Send a draft version of your learning plan to your CCS primary staff person for comment and consultation.
   - *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.***

2. After revisions and refinements, submit a final draft with to your primary staff person,
   - *By **September 1** (**October 1** for August LDM students)*

B. Specific Versions of the Chart
   Then, take this chart and re-work it, twice.
   - Field Placement
     - Make a new, but similar, chart focusing on the field placement aspects of your plan.
     - Identify the Goals and Specific Tasks and Activities related *only* to the field placement.
     - Bring copies of this chart to the Field Placement Orientation *(see Field Kit).*
     - Use this chart in the early weeks of the Field Placement as you and your learning facilitator refine your plan for the year and as you develop your Field Placement Learning Covenant *(see Field Kit).*
     - Review this chart regularly with your
       - Learning Facilitator
       - Diaconal/Vocational Mentor
       - your Local Committee .
     - Bring this chart to your Mid-Term Review, for any necessary adjustments.
     - Bring this chart to your Final Review, for assessment and evaluation.

   - Learning Circle
     - Make a new, but similar, chart focusing on the learning circle aspects of your plan.
     - Identify the Goals and Specific Tasks and Activities related *only* to the learning circle.
     - Make 5-6 copies of this chart and bring it to the Learning Circle.
     - Share this chart with your student colleagues who are in your Review of Learnings group.
     - Share this chart with your learning partner and your primary staff person.

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 (October and March)
- 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 Educational Ministry 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	• Introduction to Christian Education
	• Approaches and Theorists in Religious Education
	• Curriculum
	• Intergenerational Education
	• Bible Study
	• Ministry with Children
	• Youth Ministry
	• Spiritual Formation
	• Empowering Lay Leadership
		• Study Documents
		• 3 Case Studies
		• 2 Learning Circle Assignments
		• 2 Theme Assignments
		  ‣ Educational Theory
		  ‣ Study Documents
		• 2 Spiral Reflection Assignments
		• 2 Verbatim Reports
		• 1 Community Project
		  ‣ Interfaith Connections
		• Field Placement Mapping Project
			• Arts Festival - Storytelling, Fabric Arts, Drama, Music, Drawing, Clowning, Dance, Writing
			• Congregational Models

Bible	• Education in Scripture
	• Worship in Scripture
	• History Books of the Hebrew Scriptures
			• History Books of the Christian Scriptures
			  ‣ geography, chronology, characters
			  ‣ conflict, community and conversion

Theology	• Revelation • Nature of God • Trinity • Theology of Education • Theology of Worship		• Christology • Incarnation • Atonement • Resurrection • Introduction to Sacrament • Sophia • Spirit • Church
Polity	• Worship Committees		• Membership
Diaconal Formation	• Biblical and Early Church History • Diaconal Perspectives on Worship and Preaching		• History of the diaconate 700 - 1500
Worship	• Introduction to Worship • Prayers and Order of Service • Introduction to Preaching	• sermon text • liturgy • children's time	• Children's Time in Worship • The Church Year - Advent & Christmas, Lent & Easter, Pentecost & Epiphany • Preaching • Baptism

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THEMES	FALL LEARNING CIRCLE	ASSIGNMENTS	SPRING LEARNING CIRCLE
	• Worship Workshops - music, prayer writing, worship committees • Preaching Workshops ‣ preparation, storytelling, inclusivity • Intergenerational Worship		• Confirmation • Communion
Diversity	• Ecumenical Visits	• Interfaith	• Interfaith Visits
Integration	• Case Studies	• Case Studies	• Case Studies

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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.

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

Introduction

The Centre for Christian Studies uses the "Guidelines for Readiness for Continuing in the Program" as a means of determining whether a student is developing increased competence in each of the areas identified as essential for functioning effectively in ministries of education, pastoral care, and social justice. These guidelines are used by student colleagues and Program Staff in the Review of Learnings/Assessment process at the end of the Leadership Development Module and during each of the Learning Circles in the theme years. They are also used by Program Staff in the year end review at the conclusion of each of the theme years. We believe that an acceptable degree of competence is essential in each category of the guidelines in order for a student to continue in the program and we believe that every person always has more to learn.

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

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

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

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

2. Throughout the Integrating Year, the "Guidelines for Readiness for Completing the Program" document will be used for assessment.
3. In determining whether or not a student is granted a *certificate* for a particular theme year, parts of both documents ("Guidelines for Readiness for Continuing in the Program" and **"**Guidelines

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

Guidelines

A Theology

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

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.

Tip Sheet

This is a very demanding program, so these pearls of wisdom are shared from previous students. Everyone is different and unique so these insights and suggestions may not work in every case. Nevertheless, these recommendations are shared with the intention of offering learning and guidance from those who “have gone before.” It is also a document in process. We invite input for the next version.

Remember this is a full-time program! Several graduates advised that if not working outside the home is a possibility, … “go for it.” Many recommended that working more than half time is very hard and energy zapping. People can make the mistake thinking that you're only away 2 weeks at a time but with field placements, pre-reading and assignments the stress can build.

Part of the learning is a theology of “saying no.” Limit your outside commitments. Always ask yourself “is what I’m saying yes to a life-giving opportunity.” With a theology of abundance we can accept that other opportunities will arise. The demand on students can be quite overwhelming and time consuming. So...

- Make time for recreational & family activities.
- Invest in an “anytime/any day” or “evening/weekend” long distance phone plan.
- Develop trusted networks within the circle.
- Hang a 4-month at a glance wall calendar in a prominent spot. It is a helpful “time management tool” and it also provides a visual image for you and for partner and/or family members of when busy/congested times will be.
- Be patient with yourself, and your loved ones… this is a transformational, more-than-book learning experience not only for yourself but for everyone who loves and supports you.
- Use email, chat rooms, etc. to check in with other students

BEFORE THE LEARNING CIRCLE

List Serve and Email

Read the communications that are sent to you, noting or marking any "to do's." Know what is expected of you. Consult with other students and staff if you are confused or overwhelmed.

Student Led Sessions

- Prepare for your student led session:
  - Start researching your topic.
  - Gather resources and watch videos related to the topic.
  - Brainstorm ideas for your session -- like music, movies, scripture, etc.
  - Be in contact with others on your planning team.
  - Ask others for input into your topic (learning facilitator, mentor, local committee, etc.)

- For each student led session topic, develop learning goals.

Readings

The best time to begin to prepare for Learning Circles is 1-2 weeks after returning from last circle. BUT, a reasonable time to begin is 6 weeks before. It is possible to do it in 3 weeks, but only if you don't have much else going on in your life or are an exceptionally fast reader, writer and generally creative individual!

- Do the readings! It is not just a requirement of the program. Your learnings will be deeper and the circle less stressful if the readings are completed before arriving. In a community learning program, if you do not do the readings you are cheating others as well as yourself.
- Many find it helpful to first prepare the readings with the reading list in front of them.
- Write the topic in the top corner (in case you lay the article down under your bed and forget about it for 2 weeks, and wonder where it came from when it is re-discovered).
- Some suggest putting all the readings for one topic in a single, multipage, plastic sleeve (Avery 50-page sleeves are tough. One student re-used the same ones for 3 years without even one tearing!)
- Check to make sure you have all the readings listed.
- Plan ahead! It is estimated that completing the readings before the learning circle takes about 80 hours but many students need more time. Make a schedule!
- One popular technique is to sort your readings into 2 piles: the "still to do" pile and the "done" pile. The visual of one pile getting smaller and the other growing is helpful to many.
- Another popular system: figure out the number of readings per day that you need to do to be finished before the Learning Circle. That way you'll know when you are getting behind or when you can afford a day off
- Some simply check off their readings on the reading list as they are completed

Consider the possibility of forming an online study group

- One group divided the reading topics amongst themselves and created a schedule for discussing the topics in an online conference (available through Yahoo). Each person was responsible for preparing summaries for their assigned readings and distributing them to others before the scheduled discussion time. (The discussion was scheduled for the same time each week.) This helped some of the students get through the readings during very busy and stressful times. It worked best when all involved were able to commit to and honour the arranged schedule.
- A scaled down version with a learning partner is another version

Before reading a whole article, focus on the big picture.

- Read the first and last paragraphs to discern the direction and main arguments of the author.
- Flip through the pages to see if you can ascertain the structure of the article. Having an outline in mind when you are reading can help maintain focus and attention.
- After reading an article, make notes on your reading. These notes can be written on the front or back of the article or on a separate piece of paper which you can attach to

the article.

- Note the main point.
- Summarize the structure of the article.
- Write down a quote or two that affected you.
- Indicate your critique and analysis of the author's position.

After reading the articles for one whole section, write down what the general "points" were about the topic.

- Suggest questions that remain for you (possible assignment topics!)
- State what you want to learn as this topic is discussed in the circle.

DURING THE LEARNING CIRCLE

- Go into the learning circle prepared and rested as much as possible… do as much ahead of time as possible
- Laugh. A lot.
- Be intentional about welcoming, connecting & getting to know students who were not with you at your Leadership Development Module
  - This is an opportunity to be in ministry by offering hospitality
  - This is an opportunity to broaden your perspective and experience
  - This will keep you from being overly influenced by one group.
- Be open to view everything that happens in circle time and community living time as 'preparation for ministry'.
  - View the circle as a learning lab
  - See the circle as a place to test out new ideas, new skills, and stretch beyond your comfort zone
- Practise self-care. Take every opportunity to get extra sleep during the learning circle. Be conscious of eating well.
- Get some exercise if this is a possibility for you. Try to take a break at some time each day - get some fresh air.
- Be open to feedback as much as you can. Remember everyone in the circle is a co-learner!
- Endeavour to live or participate in community outside of "class time." The opportunity to digest and integrate the day's learnings in conversation as you go along can be helpful.
- Attempt to balance group time with individual time.
- Keep notes during the Learning Circle - record AHA's, Further Work, as they happen and find some way to make these "leap out" as you flip through your journal. (e.g. stars in the margins, or mark AHA!). It helps with Review of Learnings, assignment ideas, and the Integrating Paper at the end of the year.
- It also helps to keep a section of your journal available for notes on others in your Review of Learning group. Good feedback involves specifics and it is hard to remember all the incidents during an intense learning circle without making notes.

AFTER THE LEARNING CIRCLE

Know that the transition back to life at home after the intensity of a learning circle may be rocky.

Things that can help:

- If possible, build in a couple days of "down time" upon returning from learning circles. Avoid booking meetings, appointments, and work for the days immediately following the circle.
- Let colleagues, family, and friends know ahead of time (before you leave) that you will need some transition time when you return.
- Some find that transition is easier if they keep in closer touch with family or friends while away. Others find the circles easier, however, if they don't have much contact with home and could focus just on school for a couple of weeks. Find what works best for you and your significant relationships.
- Be prepared to hear "you are different when you come back." It may scare those who share your life. They may need some reassurance that they are still important and interesting to you, too.

Deadlines serve students well, providing structure and external motivation. Deadlines serve staff well, enabling them to set schedules of work and self-care. Out of an ethic of respect it is hoped that every attempt will be made to adhere to deadlines for assignments and submitting necessary documents.

- Understand that when assignments are sent in late, someone else's workload is affected -both for staff and learning partners.
- Do not request extensions unless absolutely necessary… bottle necking of assignments is very stressful.
- Return documents like the Field Placement reviews and Review of Learnings forms, on time. It is easier to do it right away and know that you have submitted it. It also saves the CCS staff from having to chase down the paper work.

Take the opportunity to be involved in the diaconal community, when possible.

- Find out if there are organizational meetings for diaconal ministry in your area.
- Check out ecumenical diaconal connections.
- Develop strong and trusting relationships with learning partners. Being intentional about nurturing the relationship, and learning to be open with each other provides support beyond simple feedback on assignments. Learning partners can be helpful when reviewing readings, re-entry at home, when new awakenings start to confuse or upset. Put effort into online or telephone conversations. Nurturing the partnership has longstanding relationship rewards. This relationship has the potential to offer tremendous support and stretching in ministry.

FINANCIAL

- Investigate all possibilities for financial support, grants, bursaries. There is money out there.
- Talk to everyone you know about getting financial aid. Some bursaries are not advertised -check out the Eastern Star organization, Church Women's groups,

Candidacy, and Education and Students committees

- Also, ask the university where you take your externals if there are bursaries available to you. One student relates that simply asking resulted in the tuition for two courses being completely paid.

COMMUNICATION

Because we are a community based program, we are scattered across the country. We need to be intentional about communication.

- We depend on email and list-serve communication.
- Please check with the Program Administrator to ensure that you are correctly registered with the CCS Administration Yahoo group so you will receive all necessary information sent be email by CCS.
- You may want to participate as well in the CCS Student Group through Yahoo. Please check with the Moderator of that group to ensure that you are registered correctly.
- If any aspect of your address or contact information changes please forward that to CCS. We need to know how we can be in touch.

  - Please make an effort to read and respond to your email and the list-serves on a regular basis.

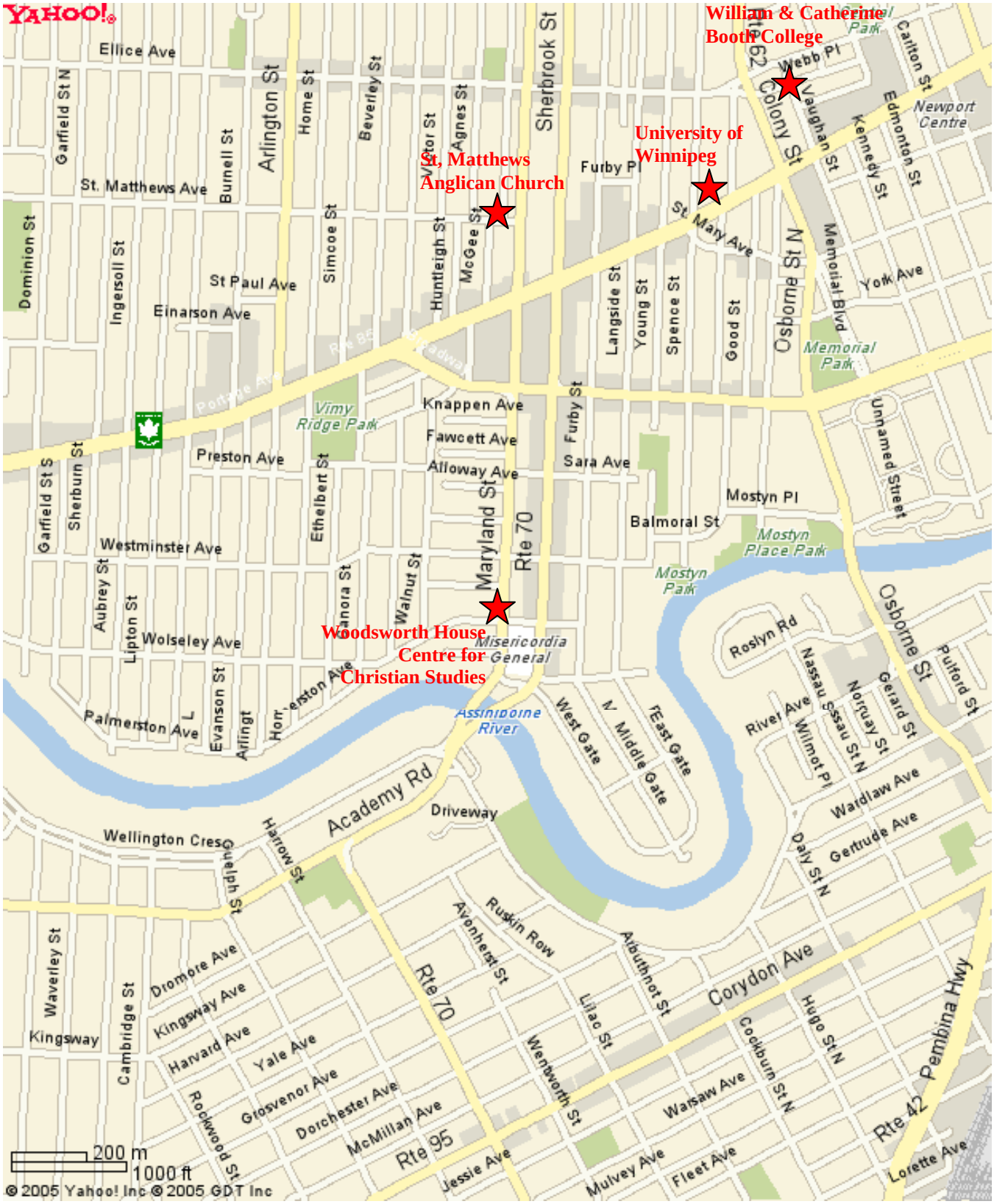
  - It is courteous to send a reply to email so that the sender knows that the information has been read and received (often a clicking on the “reply” icon and typing a simple “thanks” is enough).

  - Please check the address(es) to which you are sending a response to ensure that what you intended to be a personal note is not read by an entire group because you accidently pressed “Reply All” or because the addresses for the whole group were included in the Reply function.

  -Remember when you reply to the list serve everyone on the list serve reads the message

OCT	**Educational Ministry Year** **October 14-28, 2010** Draft effective February 9, 2010			Thursday 14	Friday 15	Saturday 16	Sunday 17
AM 9:00 – 12:30				Community Building	Revelation Curriculum	Educational Theorists Church	Ecumenical Visits
After 2:00 – 5:00				Introduction to Educational Ministry	Nature of God Case Studies	Trinity Community Consultation and Preparation for Ecumenical Visits	
Eve					Case Studies		
	Monday 18	Tuesday 19	Wednesday 20	Thursday 21	Friday 22	Saturday 23	Sunday 24
AM 9:00 – 12:30		Introduction to Worship and Orders of Service and Prayers	Introduction to Preaching	History Books of the Hebrew Scriptures	Diaconal Formation	Theology of Education Theology of Worship	
After 2:00 – 5:00	Debrief from Ecumenical Visits Student Forum	Worship Workshops -intergenrational -committees -prayer writing -resources	Preaching Workshops -preparation -structure -delivery -sermons people want to hear	Planning	Planning	Planning	
Eve			Interviews	Interviews	Interviews		
	Monday 25	Tuesday 26	Wednesday 27	Thursday 28			
AM	Student Led: Ministry with Children	Student Led: Congregational Systems	Student Led: Empowering Lay Leadership	Review of Learnings			
After	Student Led: Youth Ministry	Student Led: Bible Study	Student Led: Spiritual Formation	Review of Learnings			
Eve				Closure			

	Educational Ministry Year **Spring Learning Circle** **March 31– April 14, 2011** Draft effective February 9, 2010			**Thursday 31**	**Friday 1**	**Saturday 2**	**Sunday 3**
Morn 9:00 – 12:30				Community Building	Preaching	Arts Festival	OFF
After 2:00 – 5:00				Diaconal Formation	Christian Scriptures	Arts Festival	
				Case Studies	Community Consultation		
Eve				Case Studies			
	Monday 4	**Tuesday 5**	**Wednesday 6**	**Thursday 7**	**Friday 8**	**Saturday 9**	**Sunday 10**
Morn 9:00 – 12:30	Interfaith Visits	Debriefing from Interfaith Visits	Community Mapping	Church	Christology	Church Year	OFF
		Spirit	Sophia	Sacraments			
After 2:00 – 5:00	Interfaith Visits	Planning	Planning	Planning	Christology	Church Year	
Eve	Interfaith Visits	Interviews	Interviews	Interviews			
	Monday 11	**Tuesday 12**	**Wednesday 13**	**Thursday 14**			
Morn 9:00 – 12:30	Student Led: Baptism	Student Led: Communion	Student Led: Evangelism	Review of Learnings			
After 2:00 – 5:00	Student Led: Confirmation	Student Led: Christian Practices	Student Led: Congregational Motivation and Planning	Review of Learnings			
Eve				6:30 – Closure			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University of Winnipeg
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Woodsworth House Centre for Christian Studies
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St. Matthews Ave
St Paul Ave
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Preston Ave
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Palmerston Ave
Wellington Cres
Kingsway
Knappen Ave
Fawcett Ave
Alloway Ave
Furby Pl
Furby St
Sara Ave
Balmoral St
Mostyn Pl
Mostyn Place Park
Mostyn Park
Vimy Ridge Park
Memorial Park
Newport Centre
Misericordia General
Assiniboine River
Academy Rd
Driveway
Corydon Ave
Pembina Hwy
Rte 70
Rte 95
Rte 42
Maryland St
Sherbrook St
Arlington St
Colony St
Osborne St N
Osborne St
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Broadway
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Unnamed Street
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Nassau St N
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Gerard St
Pulford St
River Ave
Wardlaw Ave
Gertrude Ave
Daly St N
Ruskin Row
Avenhurst St
Albuthnot St
Lilac St
Wentworth St
Cockburn St N
Hugo St N
Warsaw Ave
Mulvey Ave
Fleet Ave
Lorette Ave
Jessie Ave
McMillan Ave
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Beverley St
Victor St
Agnes St
Huntleigh St
McGee St
Simcoe St
Ingersoll St
Dominion St
Langside St
Young St
Spence St
Good St
West Gate
N Middle Gate
East Gate
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Norms

IN THIS COMMUNITY WE MAKE A COMMITMENT TO TREAT ONE ANOTHER WITH CARE AND RESPECT.

We work intentionally, attempting to be:

a community of learning,

- Taking responsibility for our own learning
- Making a commitment to the learning of other members of the circle.
- Participating with care in the learning journeys of other members of the community.
- Sharing our questions, concerns, insights and opinions as openly and honestly as possible, acknowledging that respectful challenge can lead to learning and growth.
- Receiving from others in a spirit of openness and gratitude, acknowledging that this is not always easy.
- Coming to sessions with the readings for those sessions having been done.
- Being responsible for the work of all sessions and being accountable to staff for all work or sessions missed.

a safe community,

- Ensuring that any gatherings of the community and any events that are open to all members of the community are alcohol free.
- Limiting the use of scented products (personal care products, candles, etc.) recognizing that they can be harmful to others and be willing to identify specifically which products are irritants.
- Providing a nut free environment.

a compassionate community,

- Acknowledging and respecting the diversity of experience, styles, and needs in the group.
- Regarding all personal information shared as confidential and to be held in trust within this group.
- Taking responsibility for meeting our personal needs, taking into consideration our accountability to the community and the importance of supporting one another
- Taking shared responsibility for expressing special needs and for responding sensitively and appropriately
- Agreeing to challenge and being open to challenge concerning homophobia and heterosexism.

a considerate and consultative community,

- Being conscious and careful of the language we use, recognizing the potential impact it may have.
- Starting and ending all sessions on time.
- Including regular times of evaluation.
- Providing intentional “check-out” times.

We are called to live with respect in Creation. During learning circles, as individuals and as a community, we will practise making environmentally responsible choices.

We are committed to using language that is inclusive, respectful and expansive, and ensures that all are included and none are excluded.

Centre for Christian Studies
A Planning Process for Planning Teams

The planning teams at the Learning Circles are an essential part of the Centre for Christian Studies program. The process asks participants to work on two levels simultaneously.

Task -Students are being asked to lead a session to facilitate others' learning in a specific subject area. There is expectation that group members demonstrate a grasp of the material and also present the content in a competent and educational fashion.

Process -There is also expectation that the planning team be conscious of group dynamics and leadership issues. Participants will be asked to offer feedback and insight into the style and gifts of their colleagues for diaconal ministry.

Preparation before the Learning Circle

- Before the planning team meets, become familiar with the theme:
  - Start researching your topic.
  - Gather resources and watch videos related to the topic.
  - Brainstorm ideas for your session -- like music, movies, scripture, etc.
  - Be in contact with others on your planning team.
  - Ask others for input into your topic (learning facilitator, mentor, local committee, etc.)
- Think about what you want to learn:
  - about theme content
  - from planning these sessions
  - -from leading these sessions for the rest of the community
- For each student led session topic, develop learning goals.
  - These will be collected during the learning circle and
  - Distributed to each planning team so they can design based on the group's hopes and expectations

Planning Sessions
Roles

- Name a person to be the facilitator for the team's meeting.
  This person assists the team to make progress, move past blocks, ensure all participate, reach decisions.
  Some groups have had success taking turns for half the planning session; then using the time of transition for evaluation and check-in.
- Name a person to be the team's memory for the next time
  This person acts as recorder, keeper of newsprint and materials.
  Decide if you want to rotate the role of recorder amongst the team members.

Team building Who are we? (Team)

-Briefly check-in with one another.
-Talk about the feelings and biases you bring to the topic.
-Acknowledge what you bring (experiences, knowledge, gifts) that may be useful for this topic.
-Share your learning goals for this topic and for planning/leading.
-Agree with one another to give the support/challenge/accountability you each need.
-Discuss your observations about, and learnings from, the readings for this session.

Constituency Who are we planning for? (Group)

-Discuss the expectation the group brings to this topic

-Look at the group learning goals
-Think about the learning styles in the group and how these effect what you will do
-Anticipate the potential response to the topic (openness, fear, boredom).

Purpose **Why?**
-Write a purpose statement to answer the question: Why are we studying this...
-Why this is an important subject for us (in ministry)?
-What need will these sessions answer?

Goals **What?**
-Write several goal statements to answer the questions:
-What do we want people to know, to have experienced, to learn?
-What do we hope to do in these sessions?
-What does the purpose statement suggest we do?

Program Design **How?**
-Share research you have done
-Brainstorm possible ways to engage the group in learning
-How will you go about meeting the goals?
-Make a realistic estimate of ideas and resources you have shared
-Decide what you will do. Does the design match the constituency, the purpose, and the goals (the who, the why and the what)?
-Assign responsibilities for leadership and preparation of materials
-What if? Think about possible problems which might arise.
-How will you meet these?
-Where can you build in flexibility?
-Alternate process?

Program Event **It happens!**

Evaluation **Looking back and looking ahead**
It is expected that some time will be devoted to evaluation during the actual session; giving student colleagues an opportunity to share affirmations and feedback (usually involving some evaluation in written form). As well an evaluation meeting involving staff and the planning team, is usually scheduled for immediately following the session.
The process for this evaluation session usually follows a standard format:
1) Centering
-a time of silence or prayer
2) Check-in with Students re: Session
-students are asked, in turn, to share their assessment of the session
-How well did the session meet the purpose and goals?
-To what extent did you meet your own personal learning goals for planning and leading? What further work is necessary?
-What was effective or not...in the processes used, in the leadership, in the group learning?
-What might you do differently next time? What do you need to do/learn in order to do it differently?
3) Check-in with Students re Teaming and Planning Process
-students are then asked, to comment on the teaming and planning process
-What dynamics were present on the planning team? in the planning process?
4) Check-in with Students re: Feedback for Colleagues
-students are then asked, to comment on the gifts and areas for further work they see in their teammates

-What affirmations and encouragements do you have for individual team mates?

5) Feedback from Staff

-staff offer observations on the session and leadership

6) Centering

-a time of silence or prayer

7) Review of Written Evaluations from Colleagues

-written evaluations from student colleagues are circulated at this point amongst the planning team, initialed, and eventually forwarded to staff

Time Line

There are three planning sessions designated for this preparation. It is a suggestion that:

-by the end of the first session, groups will have worked on community building issues and had an initial attempt to articulate purpose and goals

-by the end of the second meeting, groups will have a rough sketch of the process design

-during the third session, groups will work on the details and further preparation

It may not be possible to complete all the work in three meetings. Individuals or teams may need to work on specific segments of the process at other times.

Job Description - Learning Partner

Primary Function: To facilitate learning together by reflecting with another student on learning goals and experiences in the Theme Year.

Responsibilities:

- Spend time getting to know each other, developing trust. It may be helpful to share parts of your faith journey with each other as you begin the partnership.

- Decide how the learning partnership will function, e.g. how you will communicate, expectations for type and timing of responses to reflections, confidentiality, etc.

- Share learning plan for the Theme Year.

- Share and review each other's assignments. Respond with affirmations, questions, and reflective feedback. Responses to Learning Partner Assignments do not need to be shared with Primary Staff.

- Throughout the year and at Learning Circles,
  - share learning (new ideas and/or experiences that brought insight) with each other
  - work together to explore new ideas in a way that is mutual
  - acknowledge, accept and work with different working styles
  - share and encourage spiritual growth
  - articulate affirmations and encouragements for each other.

Qualifications:

A commitment

- to learn
- to empathetic and active listening
- to give feedback
- to ask for feedback
- to offer encouragement and challenge
- to be intentional in monitoring learning goals
- to make connections between learnings and ministry, goals, growth, and an openness to having this job description changed as required

Qualities that enhance learning partnerships:

Intentionality
Ability to raise questions
Clarity about boundaries
Ability to affirm differences and diversity
Ability and willing to deal with feelings
Flexibility
Organization and structure
Pastoral sensitivity
Strength in abstract conceptualization
Insight in theological reflection
Skill in making connections with biblical themes/images/motifs
Ability to challenge and deal with conflict forthrightly
Ability to offer affirmation and support
Ability to deal with stress
Consistency

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Learning Partnership Preferences Form- Confidential

Your Name:

*In order to assist staff in the process of matching learning partners, please complete the following form and return it to staff during the Fall learning circle (**by noon of the second Friday**). Partnerships will be "announced" no later than the following Monday.*

Once matched, we encourage you to make intentional connections with your learning partners during the remainder of the learning circle. This could be a chance to share information and preferred approaches to partnership.

1. Please review the Learning Partner Job Description. Indicate two or three qualities that are especially important to you in being assigned a learning partner. (i.e. what are the qualities in a learning partner that would enhance your learning?).

2. Please indicate what your hopes or expectations are regarding ongoing contact (frequency and timing of responding, mode of communication, style of comments and responses, confidentiality, etc.).

3. List the names of three or four people you would be interested in as your learning partner for the Theme Year.

4. List the names of any persons you feel would impede your learning as a learning partner.

5. Given the understanding that it is challenging to satisfy everyone's needs in terms of matching learning partners, is there anything that staff need to know about your preferences or needs?

living a theology of justice

Centre for Christian Studies
Interview Process with Program Staff at Learning Circles

Purpose
-to provide an opportunity for program staff to check in with students in an intentional and focussed one-to-one time

Goals
-to review the student's experience of the learning circle (i.e. community relationships, planning team, pre-readings selection)
-to discuss the situation and relationships in the field placement (i.e. learning goals, facilitator, mentor, facilitation team)
-to examine the student's progress in external courses (i.e. approval of courses, strategizing for future courses)
-to consult about the strength of the student's learning partnership
-to confer about the implications of the CCS programme for other aspects of the student's life
-to offer the chance for the student to express feedback about the program and leadership to the staff
-to enable an occasion for staff to converse with individual students about their preparation and readiness for ministry

Suggested Process

Preparation
- -students are asked to prepare for the interview by reflecting on the questions provided on the interview form
- -we envision that this preparation will facilitate the conversation and allow students to prioritize the issues that are most urgent, in their mind, to discuss in a limited period of time
- -students are asked to leave their preparation notes with staff as an informal record of the information covered in the conversation

Centering (1 or 2 minutes)
- -student is asked if there is anything they need before getting started (eg. silence, water)

Priority-setting (2 or 3 minutes)
- -student is asked to identify the issues that it are most pertinent to discuss in this interview
- -staff would indicate any areas that they want to discuss

Discussion (15 or 20 minutes)
- -student shares perceptions and concerns about the issues identified as primary
- -staff asks questions and discusses the situations with the student

Review (5 or 10 minutes)
- -student quickly shares information about the other issues (not identified earlier as primary)

Closure (2 or 3 minutes)
- -student is asked if there is anything they need to say before closing the interview

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Student:
Staff:
Date and Time:

Preparation for Interview with Program Staff Form
FALL LEARNING CIRCLE

In preparation for the interview with staff time, students are asked to reflect on and record responses to these questions.

Priorities
Because the formal time for interview with staff is limited, it would be helpful if you could identify:
What are the areas of priority to discuss in this interview?

Learning in Community
How are things going for you in this Learning Circle?

To what extent were you able to prepare adequately for the Learning Circle (e.g. completing readings, finding resources for student led sessions, setting goals)? If preparation is a difficult issue for you, what resources might you draw on to strengthen this aspect of your involvement in the program? How might your learning partner offer support?

How are you feeling about your relationship with the community?

How is the experience of your planning team going?

Learning Plan
How is it going with your learning plan? Challenges? Celebrations?

Field Placement:
How is your experience in your field placement this year?

How are things going with your:

Learning Facilitator?

Mentor?

Local Committee?

Guidelines for Readiness

When considering the Guidelines for Readiness, what areas of the guidelines are you making progress on this year? What are your areas of strength? What are your areas for further growth?

External Courses

What courses have you already taken/been give credit for? (check against transcript)

What courses are you taking currently?

What courses are you planning to take in the foreseeable future?

Are there any required courses you are having difficulty in finding a suitable arrangement?

Learning Partners

What are your considerations for a learning partner this year?

Impact of the CCS program on other aspects of your life

Are there any sensitive areas about which the staff need to be aware in order to work effectively with you and to offer appropriate support?

Feedback to Staff

What feedback would you offer to staff about their leadership and involvement with your learning in the program?

Student:
Staff:
Date and Time:

Preparation for Interview with Program Staff Form
SPRING LEARNING CIRCLE

In preparation for the interview with staff time, students are asked to reflect on and record responses to these questions.

Priorities

Because the formal time for interview with staff is limited, it would be helpful if you could identify:
What are the areas of priority to discuss in this interview?

Learning in Community

How are things going for you in this Learning Circle?

To what extent were you able to prepare adequately for the Learning Circle (e.g. completing readings, finding resources for student led sessions, setting goals)? If preparation is a difficult issue for you, what resources might you draw on to strengthen this aspect of your involvement in the program? How might your learning partner offer support?

How are you feeling about your relationship with the community?

How is the experience of your planning team going?

Learning Plan

What has been your experience of working with your learning plan this year? Challenges? Celebrations?

Field Placement:

How is your experience in your field placement this year?

How do you feel about the upcoming final review?

What will you need to do by way of closure with the field?

How are things going with your:

Learning Facilitator?

Mentor?

Local Committee?

Guidelines for Readiness

When considering the Guidelines for Readiness, what areas of the guidelines did you make progress on this year? What are your areas of strength? What are your areas for further growth?

External Courses

What courses have you already taken/been give credit for? (check against transcript)

What courses are you taking currently?

What courses are you planning to take in the foreseeable future?

Are there any required courses you are having difficulty in finding a suitable arrangement?

Learning Partners

How are things going with your learning partner (staff will have read the Learning Partner report).

What are your plans for next year?

Impact of the CCS program on other aspects of your life

Are there any sensitive areas about which the staff need to be aware in order to work effectively with you and to offer appropriate support?

Feedback to Staff

What feedback would you offer to staff about their leadership and involvement with your learning in the program?

Review of Learnings Preparation

Purpose:
The purpose of the Review of Learnings/Peer Assessment component of the program is to provide an opportunity for each student to:

- identify some of their key learnings from the course
- identify areas for further work in order to enhance effectiveness in ministry
- offer feedback to other students on gifts and skills for ministry within the framework of the Guidelines for Readiness for Continuing in the Diploma Program
- offer encouragement to other students to pursue particular areas of work that will enhance their effectiveness in ministry
- develop a plan for acting on the feedback that has been received with particular emphasis on areas for further work

To Prepare for the Review of Learnings sessions, each student will complete the following:
Preparation - see **Review of Learnings - Self Assessment Form**

- review your learning goals for this Learning Circle specifically, and from your Learning Plan generally
- review your journal notes from this learning circle that identify learnings and/or areas of work/learning you wish to pursue
- review any feedback you have received (formally or informally) from other students, resource people, staff

2. Identify Major Learnings

- identify four or five areas for further work for yourself
- print these on the same newsprint sheet as above

3. Areas for further work

- identify two or three areas for further work for yourself
- print these on the same newsprint sheet as above

4. Guidelines

- review the "Guidelines for Readiness for Continuing in the Diploma Program"
- note on the newsprint
  a) 2 or 3 areas of significant growth
  b) 2 or 3 areas in which you want to do further work

5. Feedback for each student in your Review of Learnings Group

- for each of the students in your Review of Learnings Group
  - review the "Guidelines for Readiness for Continuing in the Diploma Program"
  - note three or four gifts and skills for ministry that you observe in this person
  - note one area of work that you encourage this person to consider seriously in order to enhance their effectiveness in ministry
- Focus on being as clear and specific as possible. Be prepared to offer examples to ensure clarity. Keep in mind the principles for giving feedback. Consider carefully the group context in which the feedback is being offered (some feedback is more appropriately offered one-to-one).
- Write this feedback on the **Review of Learnings Feedback Form** that is included in the Student Kit. Please make your writing as legible as possible; this feedback in incorporated into the official documentation for each student.

Review of Learnings Process
Agenda

Review of Learnings Process/Agenda
The review of learnings groups will meet on the last day of the Learning Circle, with four or five students and one staff person in each of the groups. The time allocated for each student will be approximately 30 minutes.

Part A - Group Sharing
Time Keeping and Facilitating of this part of the Review of Learnings Process will be shared on a rotational basis by the group members.

- ***Time of Centering (2 mins)***

The facilitator will offer the person whose review/assessment it is to begin with a prayer or a reading or a time of silent centering.

- ***Sharing - Key Learning and Areas of Growth (15-20 mins)***

The person whose review of learnings/assessment time it is will:

- share the key learnings from the Learning Circle and areas identified for further work (from the newsprint sheets)
- be prepared to respond to questions and comments
- share areas of growth and areas for further work from the "Guidelines for Readiness for Continuing in the Diploma Program"

- ***Time of Feedback and Response (5 - 10 mins)***

The person whose review of learnings/assessment time it is will

- receive feedback (gifts/skills and encouragement for further attention to a particular area) from the group within the framework of the "Guidelines for Readiness for Continuing in the Diploma Program"
- respond to any of the feedback (if desired); acknowledge feedback with thanks.

- ***Closing (2 mins)***

The person whose review of learning/assessment will choose a verse of a hymn/reading (if desired) to conclude their session.

- ***End of Group Sharing - Hand In Documentation***

Students are to hand in their Review of Learnings documentation (self assessment form and feedback forms from their Review of Learning Group) to their Primary Staff person at the end of the Review of Learnings Process. Students may wish to make photocopies of this documentation first in order to complete the Post Review of Learnings Assignment.

Part B - Post Review of Learnings Assignment (due 2 weeks after learning circle)
After reflecting on their key learnings and areas of growth, and on the encouragements and feedback received from their review of learnings student group, students are to outline how they plan to continue to work on their key learnings and areas of growth, how they will address and/or integrate both the encouragements and the affirmations into their ongoing learning journey and where this work will take place (ie. Field placement, next theme year, in learning facilitation time, personal work, with learning partner, in a particular assignment, etc). This Action plan is to be 1 - 2 pages, double spaced. The Action Plan is considered an addendum to your theme year Learning Plan.

REVIEW OF LEARNINGS - SELF ASSESSMENT
FALL LEARNING CIRCLE
Identification of Learnings and Areas for Further Work

Your name:_____

In preparation for the Review of Learnings/Assessment sessions, each person will (for her/himself) complete the following work:

For yourself:

Preparation

- Review your learning goals for this Learning Circle, journal notes where you have identified learnings or areas of work/learning to pursue, and feedback you have received (formally or informally) from other students, resource people, staff.
- You do not need to make notes in each of the areas. Please focus on the areas that seem most relevant for you at this time.

2. Learnings

- identify four or five major learnings from the course
- print your learnings on this sheet
- as well, either make copies of this sheet *or* write your learnings on flip chart paper for sharing with your review of learnings group.

3. **Areas for Further Work**
   - identify two or three areas for further work for yourself
   - print these areas for further on this sheet
   - as well, either make copies of this sheet *or* write your areas for further work on flip chart paper for sharing with your review of learnings group.

4. **Guidelines**
   - review the excerpts from the "Guidelines for Readiness for Continuing in the Diploma Program"
   - note on this sheet:
     a) 2 or 3 areas of significant growth
     b) 2 or 3 areas in which you want to do further work
   - as well, either make copies of this sheet *or* write your 2 or 3 areas of significant growth on flip chart paper for sharing with your review of learnings group.

a) 2 or 3 areas of significant growth

b) 2 or 3 areas in which you want to do further work

Centre for Christian Studies
Educational Ministry Year 2010-2011
Fall Learning Circle

Review of Learnings Feedback Form

(Copies of this form are included for each person in your group)

Name of person to whom feedback is being offered:

Your name:_____

Based on my experience of you, these are some of the gifts and skills for ministry that I observe:
(In each case please cite:

- specific examples to illustrate your observation and
- the statement from the "Guidelines for Readiness for Continuing in the Diploma Program" to which you connect your comment)

1.

2.

3.

4.

One or two areas of work that I would encourage you to consider seriously for further attention:
(In each case please cite:

- specific examples to illustrate your observation and
- the statement from the "Guidelines for Readiness for Continuing in the Diploma Program" to which you connect your comment)

REVIEW OF LEARNINGS - SELF ASSESSMENT
FALL LEARNING CIRCLE
Identification of Learnings and Areas for Further Work

Your name:_____

In preparation for the Review of Learnings/Assessment sessions, each person will (for her/himself) complete the following work:

For yourself:

Preparation

- Review your learning goals for this Learning Circle, journal notes where you have identified learnings or areas of work/learning to pursue, and feedback you have received (formally or informally) from other students, resource people, staff.
- You do not need to make notes in each of the areas. Please focus on the areas that seem most relevant for you at this time.

2. Learnings

- identify four or five major learnings from the course
- print your learnings on this sheet
- as well, either make copies of this sheet *or* write your learnings on flip chart paper for sharing with your review of learnings group.

3. **Areas for Further Work**
   - identify two or three areas for further work for yourself
   - print these areas for further on this sheet
   - as well, either make copies of this sheet *or* write your areas for further work on flip chart paper for sharing with your review of learnings group.

4. **Guidelines**
   - review the excerpts from the "Guidelines for Readiness for Continuing in the Diploma Program"
   - note on this sheet:
     a) 2 or 3 areas of significant growth
     b) 2 or 3 areas in which you want to do further work
   - as well, either make copies of this sheet *or* write your 2 or 3 areas of significant growth on flip chart paper for sharing with your review of learnings group.

a) 2 or 3 areas of significant growth

b) 2 or 3 areas in which you want to do further work

Centre for Christian Studies
Educational Ministry Year 2010-2011
Spring Learning Circle

Review of Learnings Feedback Form

(Copies of this form are included for each person in your group)

Name of person to whom feedback is being offered:

Your name:_____

Based on my experience of you, these are some of the gifts and skills for ministry that I observe:
(In each case please cite:

- specific examples to illustrate your observation and
- the statement from the "Guidelines for Readiness for Continuing in the Diploma Program" to which you connect your comment)

1.

2.

3.

4.

One or two areas of work that I would encourage you to consider seriously for further attention:
(In each case please cite:

- specific examples to illustrate your observation and
- the statement from the "Guidelines for Readiness for Continuing in the Diploma Program" to which you connect your comment)

Schedule of Theme Year Assignments 2010-2011
all assignments are located in the Student Kit unless otherwise indicated

	May 15 *(for theme and reflection year students)* June 30 *(for June LDM students)* September 15 *(for August LDM students)*	Draft version of Theme Year Learning Plan
	September 1 *(for theme, reflection year and June LDM students)* October 1 *(for August LDM students)*	Final draft of Theme Year Learning Plan
	September 30	Field Placement Learning Log *(pg. 55 in Field Kit)*
	October 14 - Thurs. October 28	**Fall Learning Circle**
	October 14 *(for theme, reflection year and June LDM students)* November 15 *(for August LDM students)*	Field Placement Covenant *(pg.31 in Field Kit)*
	October 14	Learning Goals for the Learning Circle *(see distribution page in Learning Plan)*
	October 14	Case Study #1 for Learning Circle *(pg. ??)*
	October 21	Learning Goals for the Student Led Sessions *(pg. ??)*
	November 15	Field Placement Learning Log *(pg. 55 in Field Kit)*
	November 15	Verbatim Report #1 *(pg.??)*
	November 30	Fall Research Assignment *(pg. ??)*
	December 15	Field Placement Learning Log *(pg. 55 in Field Kit)*
	December 15	Theme Assignment 1: Educational Theorists *(pg ???)*
	January 15	Field Placement Learning Log *(pg. 55 in Field Kit)*
	January 15	Spiral Reflection #1 *(pg. ??)*
	February 1	Mid-Year Field Placement Review Report *(pg. 65-68 in Field Kit)*
	by February 1	Phone contact with Primary Staff Person *(pg. ??)*
	February 15	Field Placement Learning Log *(pg. 55 in Field Kit)*
	February 15	Theme Assignment 2: Denominational Study *(pg. ??)*
	March 1	Community Project *(pg. ??)*
	March 30	Field Placement Learning Log *(pg. 55 in Field Kit)*
	Thursday March 31 – April 14, 2011	**Spring Learning Circle**
	March 31	Case Study #2 for learning circle *(pg. ??)*
	March 31	Learning Partner Report
	April 5	Learning Goals for the Student Led Sessions *(pg. ??)*

	April 7	Field Placement Mapping Exercise *(pg. ??)*
	April 15	Field Placement Learning Log *(pg. 55 in Field Kit)*
	April 30	Spiral Reflection #2 *(pg. ??)*
	By April 30 *(for theme, reflection year and June LDM students)* June 30 *(for August LDM students)*	Year-End Field Placement Assessment *(pg. 69-74 in Field Kit)*
	May 15	Spring Research Assignment *(pg. ??)*
	May 15 *(for those entering theme year in the fall)*	First draft of Learning Plan
	May 15 *(for those entering theme year in the fall)*	Field Placement Proposal *(found in Pastoral Care year Field Kit –available March, 2011)*
	May 15 *(for August LDM students)*	Field Placement Learning Log *(pg. 55 in Field Kit)*
	May 30	Integrative Assignment *(pg. ??)*
	June 1 *(for those entering the Integrating Year)*	Integrating Year Learning Plan
	June 15 *(for August LDM students)*	Field Placement Learning Log *(pg. 55 in Field Kit)*
	August 15 *(for those entering the Reflection Year)*	Learning Goals *(found in Reflection year Expectations document –available March, 2011)*

Expectations re: Deadlines

Students are expected to honour deadlines. Deadlines serve students well, providing structure and external motivation. Deadlines serve staff well, enabling them to set schedules of work and self-care. Out of an ethic of respect it is hoped that every attempt will be made to adhere to deadlines for assignments and submitting necessary documents. Staff are also well aware of the demands and pressures of life, school, field placement and external courses. There is room for some flexibility. However, negotiation is required. Students are to be in touch with staff well prior to a due date to communicate any anticipated delays and to consult about changes. Changes will be made on individual circumstances and contextual basis without setting precedent.

- requests for extensions will normally be made at least seventy-two hours prior to deadlines
- extensions during the year will not normally extend past the due date for the next assignment
- the number of extensions granted to a student during a year will be limited
- students with a pattern of lateness will be placed on probationary/conditional status
- negotiations for extensions are a matter between staff and individual students; it is requested that approval or denial of extensions is not a topic for general conversation with others in the CCS community.

It needs to be clear that:

- students will not be accepted into their next year of the program if they have not completed all assignments of the previous year;
- when a pattern of lateness persists, a year may be deemed incomplete;
- the final deadline of the year is the least flexible date because of staff holidays and time pressure to communicate status re: continuing in the next year;
- students who are on conditional status which includes conditions regarding deadlines will not be allowed to deviate from the deadlines of the assignment schedule;
- requirements of cross listed courses and external institutions may reduce the ability for flexibility around deadlines;
- in the Integrating Year - if students are candidates for denominational recognition, these external deadlines will need to be taken into consideration;
- learning partners are encouraged to contract for support and accountability related to assignment deadlines;
- a late fee ($50) for each assignment that is received past the last deadline of the year will be assessed;
- a contract grader/marker will to respond to any late assignments at the end of the year.

It would be appreciated if each student would endeavour to do her/his best to honour deadlines.

Plagiarism Policy

Policy:
Students are not permitted to submit work that includes material taken from other sources without acknowledgement of the source. Any student discovered to have plagiarized work will be sanctioned.

Description:
Plagiarism comes from the Latin plagiarius, "kidnapper."[1] Work submitted that includes material taken from other sources without acknowledgment, whether intended or not, is a serious matter. To use ideas, information or words of someone else and make the claim that it is one's own demonstrates a lack of respect both for the writers of the resource and for the reader of the work. Students are responsible to know and meet the academic requirements of the institution for which the assignment is being written. Students are responsible for what they submit as their own work.

In order to avoid plagiarism one "must not incorporate material from another source directly into your work without proper citation and quotation marks"[2]. Using footnotes or endnotes and a bibliography allow for acknowledgment of the original sources of the material. Putting ideas into one's own words by paraphrasing allows material to be incorporated but it still has to be footnoted. Summarizing is another helpful way to capture the thoughts of the source, but again, it must be footnoted. Material that is "common knowledge" like the dates of major world events, names of persons, etc. are not required to be footnoted because these facts are attainable from any number of places.

When in doubt, give credit. Do not hope that the reader will not be able to identify the plagiarized material. Most readers know the nuances of the writer. Do not press ahead because of lack of time, in the end it will cost more time and maybe academic credibility. When in doubt consult a style manual for writing academic papers. Most academic institutions have adopted a style manual that they recommend to their students. Be wise, find out which one(s) is recommended. It is the student's responsibility to become familiar with the requirements.

CCS is accepting of different styles of preparing footnotes, endnotes and bibliographies if there is consistency throughout the paper and sufficient information is provided for another person to find the resource being cited. It is recommended that a student choose one of the more common styles and use it consistently in CCS papers thus gaining familiarity and ease with citation. Three of the most well used are: Kate L. Turabian, Chicago and MLA. It makes sense for every student to have their own copy of the style manual they are using, but if not, references to many of the commonly used styles are on the Internet.

Students having difficulty with writing papers are encouraged to seek out a course on paper writing. There will likely be such a course available, perhaps through a community college or university with local access. Students may be asked to rewrite a paper to correct a problem but errors in the format of your footnotes, endnotes or bibliography do not constitute plagiarism. Plagiarism is failing to give credit.

Procedures

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[1] Joseph Gilbaldi, *MLA Style Manual and Guide to Scholarly Publishing*. 2nd Ed. (New York: MLE, 1998) p 151.

[2] Mount Saint Vincent University, *Plagiarism*, Revised, R. Warne, December 2002.

When a case of plagiarism is suspected or discovered, the program staff/principal involved may follow any of the following procedures:

-seek explanations from the student,
-consult with another program staff or principal,
-determine appropriate action, always with another program staff or principal.

Plagiarism is a serious breach of integrity both for the individual and the institution, and it requires serious sanctions.[3]

Sanctions will be determined depending on the severity of the situation. These may include, but are not limited to:

(a) meeting the program requirement in some other way during the year in which the infraction took place. For example, but not limited to, rewriting the paper in question or writing another paper on a different topic;

(b) designation as a student on Conditional Status;

(c) an assigned reflection year to address issues of a breach of integrity;

(d) deeming the module/theme year incomplete;

(e) suspension from studies at CCS for an appropriate period.

Where sanctions b, c, d and e are involved, the appropriate denominational body will be informed by writing and a written explanation entered into the student file. In the case of a student registered in a joint degree program, the other participating institution will be informed. Staff may inform the theological school(s) where the student is doing External courses.

Students have a right to appeal both the verdict of plagiarism and/or the severity of the sanction using the "Policy and Procedures for Appeal from decisions relating to readiness for continuing or completing the program". In their appeal, students must clearly specify whether they are appealing the judgement that plagiarism has occurred or the severity of the sanction or both.

[3] Atlantic School of Theology, *Plagiarism Policy*, Approved September 22, 1993.

WRITING EXPECTATIONS

Purpose

- to provide information for CCS students about writing assignments with consistent and appropriate citation
- to offer resources for inclusive language

Citation

It is important to document appropriately other people's work. There are a variety of methods for formatting assignments and citations (footnotes, notes and bibliographies). The staff at CCS would prefer the Chicago/Turabian school but what is most important is consistency in your style and format.

Check out these the website information from the two institutions with which CCS has joint degree programs:

University of Winnipeg
http://libguides.uwinnipeg.ca/content.php?pid=5963&sid=40836
"Citing/References/ Bibliographies"

St. Stephen's College, University of Alberta
http://www.ualberta.ca/ST.STEPHENS/resources/documents/term_paper.html
"Term Paper Guidelines"

Both of these sites give examples of how to format your assignments. They both offer options for citing methods.

Language

The CCS Justice Stance states:

> *We confront language or behaviour that disrespects groups or individuals based on any real or perceived status: people who are young, old, ill, poor, disabled, indigenous, gays, lesbians, bisexuals, trans-gender, refugees, victims of violence, and those who experience racism.*

Because language is not value free or neutral it is important to be conscious of how we use it. Language can portray and shape perceptions and attitudes. Words have the power to exclude and devalue. At CCS, we aim to promote the practice of using language in an inclusive way, language which demonstrates sensitivity and shows respect for others.

Check out the following website information:
from the University of Huddersfield, UK
http://www.hud.ac.uk/hhs/general/equal_opps/language.htm

Developing a Case Study

"We are committed to case study, for our students and for our own ministries, because it helps us see clearly the reflective component of ministry. Ministry is about faithful response to God, the communities with which we work and worship, and the women and men who make them up. To respond faithfully requires a theological process that illuminates: ourselves and what we bring to the ministry situation, the context in which the situation exists, and the ways that God's people have sought to understand and do the will of the Holy One. The practice of ministry simply cannot be separated from the practice of reflection."

Jeffrey H. Mahan, Barbara B. Troxell, Carol J. Allen. Shared Wisdom: A Guide to Case Study Reflection in Ministry (Nashville, Abingdon, 1993), page 105.

Consider a critical incident with which you are still struggling that relates to a situation/dilemma in your field placement. Remember the purpose of a case study is to have colleagues reflect with you about an incident with which you are still working.

Please choose an incident about which:

- *you have not already done a previous reflection assignment*
- *you have a willingness to go deeply theologically*
- *you have a desire to explore the implications for ministry*

Concisely describe the incident including:

(a) your role in the situation
(b) others who were involved
(c) your feelings about what happened
(d) what you were hoping would happen
(e) the questions with which you are now left

Write up an account of the incident. Provide enough detail to give a good sense of what is going on, between half and a full page, typewritten. While focus on brevity is in part a concern for the limitations of time, it also encourages the discipline of focus which is valuable in and of itself. To write a case study requires editing experience and reflection in order to share with others the information that is most important and the questions that are central to our practice of ministry.

Remember the purpose of a case study is to have others reflect with you about an incident/situation/dynamic with which you are still working - either continuing actively in the situation or trying to discern how you might handle a similar situation differently another time. The process is future-oriented.

The case study model assumes a consultative style of ministry that turns to colleagues to test perceptions and deepen understanding. Case reflection is less about advice giving (although suggestions sometimes are helpful in broadening options) and more about clarifying our values, theology and appreciation of ministry. Theological reflection is a crucial aspect of the process through scriptural connections and wrestling with important questions of the nature of God, the Church's role in the world, and vocational identity.

Case reflection makes accessible, and thus vulnerable, not only the presenter but those persons in the case. This demands the disciplines of confidentiality be practised. In the writing of the case study, presenters are asked to disguise names, mark the document as confidential, to collect the documents and destroy them at the end. These actions do not guarantee that others in the case conversation won't recognize someone, but they serve as reminders about the importance of confidentiality.

Process for Sharing the Case Study

In preparation for the sharing of the case studies, you are asked to read the case studies of the other students in your group prior to the sessions and make notes re: any questions, observations or insights.

Introduction (5 minutes)

- (Optional)- brief time for prayer, silence, singing, candle-lighting, etc.
- Participants review the case study and ensure everyone understands the situation, including questions of clarification to the case study author.

Group Discusses (10 minutes)

The presenting person remains silent and listens while the rest of the group considers the case using the following questions. This may feel awkward; it is not intended that this be an act of exclusion or isolation. It is intended that this be a discipline of listening where the presenter hears how others respond and see the situation from another perspective. The presenter is invited to take notes during the conversation and will have opportunity to respond later.

- What is happening here personally? What feelings and emotions do you observe in this situation?
- What ministry skills did you see being used? What ministry skills might need to be strengthened?
- What are the ministry issues in this scenario?
- What are the social/political dynamics? Who has power? Who is vulnerable?
- What are the theological implications in this case study? What biblical themes/images are relevant in this situation?
- What was accomplished or learned in this interaction? What might have been other options? What might be some of the things to do differently another time? or research to do?

Presenter Responds (5 minutes)

The presenter responds while the reminder of the group keep silent.

- What other information can be shared that would be helpful to understand more fully?
- What insights were discovered during the conversation?
- What might you do differently another time?

Implications for Ministry (5 minutes)

- As a whole group identify and summarize the issues/themes/implications/skills for ministry evident in this scenario. Share any insights or questions that arise from this case.

Moving on (2 minutes)

- Check that everyone is ready to leave the case behind for now and move on; perhaps saying a prayer or singing a verse of a hymn.

Verbatim Report

Purpose

• to provide an opportunity for reflecting on specific interpersonal incidents
• to provide an opportunity to gain insights with learning partners and staff

Content

• a word-for-word (as close as possible) reporting of an important conversation in the field placement (eg. a conversation with someone in a program such as a bible study or church school teachers meeting, a discussion with a staff person or volunteer at the placement about something significant that happened, etc.)
• noting non-verbal environment, describing the situation
• maintaining confidentiality of those involved

Process

• Choose a conversation/encounter from the field placement.
• From memory, jot down as promptly as possible after the occasion all you can recall about a specific interaction with an individual or a group. Even if you do not have time immediately after the call or contact to do the full write-up, it helps to jot down on paper whatever you can. It is also beneficial that your full recollection be done the same day of the call or conversation. It is helpful to develop an outline of the conversation before writing the final report of the conversation.
• When writing the actual report, include *Preliminary Data*, *Plans/Hopes for the conversation*, *Impressions*, *Actual Conversation* and *Summary*..

Preliminary Data includes the history of your relationship with the person or family/group, and the nature of the situation out of which the specific contact arose. Do this in a way that a reader of the report knows as much as possible about the person/group at the moment the conversation begins.

Plans/Hopes for the Conversation outlines what your hopes or plans were for the conversation (if any).

Impressions is a description of the environment prior to the conversation including your initial reactions and those of the other person.

Actual Conversation - presenting what took place

Summary - give your own evaluation of the conversation. To what extent did you succeed in accomplishing your goals in the conversation? On reflection, do you see discrepancies between your intent and your performance, or between your theory and your practice? Were you changed or affected by the encounter? If so, how did you minister to the person's needs? What theological themes or images occur to you as you look back over your own work?
• Give names (fictitious names for the other person will do) before each section of conversation, rather than mere initials.
• Indent the actual conversation.
• Number the statement as 18, Les: "..." When explanation beyond verbatim statements is needed, as when someone grimaced, laughed, etc., put those statements in parenthesis as 19, Terry (in an apologetic tone): "..."

The following outline is suggested for the written report:

1. Preliminary Data
2. Plans/hopes for the conversation
3. Impressions

    This paragraph should be a description of the person and her/his environment as observed at the beginning of each conversation. Describe your initial reactions and what seemed to be those of the person toward you and toward her/his situation in general.

4. Actual conversation (the dialogue as you remember it)

    It is possible to focus on one part of a longer conversation (as long as it is clear what Preceded and followed).

5. Summary

    a)Analysis
    b)Self-critique
    c)Ministry Opportunities
    d)Theological Reflection

The verbatim report does not have to be lengthy. Three to four pages is an average length.

Sample format for an excerpt of an “Actual Conversation” in a Verbatim Report (Step 4)

Sample Verbatim Report

Sample format for an excerpt of an “Actual Conversation” in a Verbatim Report (Step 4)

1. Les: Hi. You new here?

1. Terry: Yes, I am. My name is Terry, and this is only the second time I’ve been to this bible study.

2L: I’m Les. I live around the corner. You new on staff here?

2T: Well, in a way. I’m not a staff person, and I don’t get paid to work here, but it’s part of my program as a ministry student. It’s what they call a field placement - working here in this congregation for twelve hours a week. So... you live right near here, on the next street?

3L: Right, I don’t always make it to bible study. I have lots on my plate right now and I can’t commit to coming every week.

3T: I bet that everyone is glad to see you when you can get here. You have lots on your plate right now...?

4L: Yeah. My kids are a handful and my mom is sick and I work causal hours so I never know when I am going to be called in. Right now I am getting lots of hours, which is good in a way. .

4T: You are juggling a lot.

5L: Yeah. But I like being able to come to bible study. I like the connection with others and I feel like I learn so much.

5T: It has been a good group for you then?

6L: The group is great. We all share about our lives and the people are very kind. We all listen to one another’s stories. Sometimes we don’t get very far in the study.

6T: I think the sharing and being supportive can be very important.

7L: It is but I feel sometimes we get off track and I want to learn as much as I can. There is so much to know and it is so interesting. I get frustrated when the mutual support is the only focus.

7T: It is hard to reach the right balance. *(Others enter)*

Research Assignment Expectations
(Fall and Spring)

During learning circles, we explore a number of topics related to theology and the practice of ministry. For each of the learning circles you will be asked to choose one of the areas covered and identify a question, concern or issue that interests or intrigues you, and develop a paper using the following outline.

Concrete Experience
Identify what sparks your interest in this topic and what makes it an important issue in ministry. *2-3 paragraphs*

Reflective Observation
Reflect on the topic you have chosen. What are some of the feelings and emotions associated with this topic? What images come to mind when you think about this topic? *3-4 paragraphs*

Abstract Conceptualization
Scholarship
Use outside sources to investigate the topic. A good place to start is with the Learning Circle readings related to your topic; often bibliographies or citations will guide to other authors of interest. Research at least two authors (at least one contemporary one) and analyze their approach.

- what do you know about the social location of the authors?
- what perspectives and world views do the authors hold? Compare these to your own positions.
- from what perspective do each of the authors write? (e.g. liberative, conservative, liberal...)
- comment on the social analysis inherent in these readings (whose experience is used to develop the theory/theology? whose voices are missing in these sources? who has power? who is vulnerable?, etc.)
- summarize the key points made by these authors
- with which key points do you agree and why? with which key points do you disagree and why? *3-4 pages*

Theological and Doctrinal Issues
Investigate theological and doctrinal issues.
Refer to:

- the creeds
- official doctrinal statements
- theological stances related to policy statements of your denomination
- ecumenical statements.

Compare and contrast the doctrinal writings and the operative theology of your denomination and your own theology related to this topic. *2-4 pages*

Scriptural Witness
Investigate biblical sources.

- what are some of the biblical connections with your topic (stories/themes/motifs, etc.)?
- using resources like biblical dictionaries and commentaries, explore 1 or 2 stories, images, or themes
- what insights or resources do these sources offer? *2-4 pages*

Integrative Statement

- based on the research, analysis, and reflection you have done, how would you state your own key convictions about this topic and its implications for ministry?
- What questions/concerns remain for you? *1-2 paragraphs*

Active Experimentation

How will you integrate and share your learnings/convictions about this topic in a ministry context? (e.g. develop an educational design for a workshop, a bible study, or a committee meeting, design a liturgy such as a sermon or worship service, create an artistic response in dance, fabric or images) Include a description of your constituency, purpose and goal statements, and an analysis of your choices.

OR

Describe how you would integrate your learnings in a practical way in your field placement.

2-3 pages

total 11-18 pages

Deadlines: November 30, 2010
May 15, 2011

The assignments will be returned with comments from your primary staff person and marked either complete or with a request for further work.

Credit for the course and continuing in the diploma program cannot be granted until the papers are satisfactorily completed.

What we are looking for in the assignment is:

- indication of a good grasp of the content
- an ability to research, investigate, comprehend and critically assess outside readings and scholarship
- an ability to discern the theological and doctrinal implications of your topic
- an ability to do biblical exegetical investigation
- indication of ability to integrate theory with practice
- indication of openness to new learnings and personal risk
- legibility, cohesion and comprehension
- ability to synthesize

Theme Assignment One
Educational Theories

due: December 15, 2010

Purpose:

- To familiarize students with educational theories.

Goals:

- To survey and become familiar with a variety of educational theories.
- To enhance research and synthesis skills.
- To integrate learning in a creative method.

Part One:

From the following list of educational theorists, research and create an annotated bibliography of ten theorists. Research can include a journal article (can be electronic), chapter of a book or a whole text. Students are expected to broaden their search beyond the assigned articles for the learning circle.
(*Information on what is an annotated bibliography can be found at www.utoronto.ca/writing/annotatebib.html)

Erik Erikson
James W. Fowler
Paulo Freire
Carol Gilligan
Thomas Groome
Maria Harris
bell hooks
Gabriel Moran
Elizabeth Caldwell
Greer Ann Wehn-In Ng
John H. Westerhoff
Jane Regan
Parker Palmer
Walter Wink
Charles Foster
Jeff Astley
Martin Brokenleg
Dorothy Bass
Craig Dykstra
James Michael Lee
Mary Elizabeth Mullino Moore
Jack Mezirow
Donald Schon and Chris Argyris
Stephen Brookfield
David Boud, Rosemary Keogh and David Walker
Philip Candy
Patricia Cranton
Laurent Daloz
Sandra Park Daloz
Dorothy MacKeracher
Sharan B. Merriam and Rosemary S. Caffarella
Daniel Pratt
Margaret Wheatley
Sybil Wolin
Donald E. Miller
David Ng
Jean Piaget
Daniel S. Schipani
Jack L. Seymour
Kenneth Stokes
Karen Tye

Part Two:

Incorporating insights from the above research and your own experience, demonstrate in one of the
following ways your understanding of the purpose and approach of education in the church -

- draw a picture, scheme or diagram
- design a workshop for curriculum selection
- write a play for Church School kick-off Sunday
- plan a weekend youth retreat
- write a song

Spiral Reflection

Using the spiral reflection model can help to deepen learning emotionally, analytically, theologically, spiritually, and can lead to insight about how you might respond more effectively to a similar situation another time.

Choose an incident from your field placement from which you would like to learn more through the use of the spiral reflection method. This incident needs to be one that you have not already used for a case study or verbatim report that you have written to meet one of the assignment requirements.

The spiral reflection method is included on the following page as a guideline for writing the assignment. The experience you choose for reflection becomes the Concrete Experience. The suggested questions in each area become starting points for reflection in each section of the model. You do not need to respond to all of the questions in each section nor do you need to be limited by these questions.

There is no prescribed length for a spiral reflection. It is intended to help you deepen your learning. **Five or six pages is normally sufficient**. Some people will need to write more; some may use the model effectively in fewer pages.

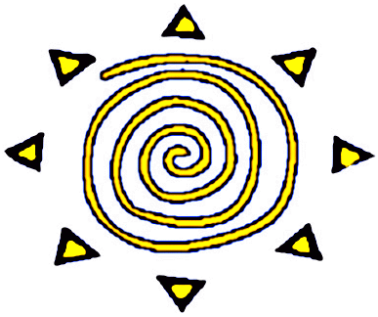
Deadlines: January 15, 2011
April 30, 2011

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?
-What images express my feelings/observations?

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

adapted from the work of David Kolb and Roger Fry, 1975

Centre for Christian Studies
Telephone Interview Process with Program Staff
January

Purpose
- to provide an opportunity for program staff to check in with students in an intentional and focussed one-to-one time

Goals
- to discuss the situation and relationships in the field placement (i.e. learning goals, facilitator, mentor, facilitation team)
- to examine the student's progress in external courses (i.e. approval of courses, strategizing for future courses)
- to consult about the strength of the student's learning partnership
- to discuss any concerns about assignments
- to confer about the implications of the CCS programme for other aspects of the student's life
- to offer the chance for the student to express feedback about the program and leadership to the staff
- to enable an occasion for staff to converse with individual students about their preparation and readiness for ministry

Suggested Process
Preparation
- students are asked to prepare for the interview by reflecting on the questions provided on the interview form that follows
- we envision that this preparation will facilitate the conversation and allow students to prioritize the issues that are most urgent, in their mind, to discuss in a limited period of time
- **students are asked to email their preparation notes to staff as an informal record of the information covered in the conversation**

Centering (1 or 2 minutes)
- student is asked if there is anything they need before getting started (eg. silence, water)

Priority-setting (2 or 3 minutes)
- student is asked to identify the issues that it are most pertinent to discuss in this interview
- staff would indicate any areas that they want to discuss

Discussion (20-30 minutes)
- student shares perceptions and concerns about the issues identified as primary
- staff asks questions and discusses the situations with the student

Closure (2 or 3 minutes)
- student is asked if there is anything they need to say before closing the interview

Centre for Christian Studies
Phone Check-in

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Student:

Telephone Interview with Program Staff
Preparation Form

In preparation for the check-in with staff time, students are asked to reflect on and record responses to these questions, and submit form to Primary Staff prior to telephone interview.

Priorities

Because the formal time for check-in with staff is limited, it would be helpful if you could identify:
What are the areas of priority to discuss in this interview?

Learning Plan:
How is it going with your learning plan? Challenges? Celebrations?

Field Placement:
How is your field placement going?

How did/do you feel about the mid-term review?

How are your relationships with:
Learning Facilitator?

Mentor?

Local Committee?

External Courses
What courses have you already taken/been give credit for? (check against transcript)

What courses are you taking currently?

What courses are you planning to take in the foreseeable future?

Are there any required courses you are having difficulty in finding a suitable arrangement?

Learning Partners
How are things going with your learning partner? How are you contributing to each other's learning?

Implications of the CCS program for other aspects of your life
Are there any sensitive areas about which the staff need to be aware in order to work effectively with you and to offer appropriate support?

Feedback to Staff
What feedback would you offer to staff about their leadership and involvement with your learning in the program?

Theme Assignment Two
Denominational Study Documents

Deadline: February 15, 2011

Purpose

- To familiarize students with study documents of the United and/or Anglican Churches of Canada (or those of their own denomination).

Goals

- To research the various study documents from the United and/or Anglican Churches of Canada or your own denomination, or study documents from ecumenical partners, Canadian Council of Churches, World Council of Churches, Women's Interchurch Council, etc.
- To research and explore the broader social and ecclesial context of the study documents.
- To integrate learnings, and find ways to share learnings, in a creative way.

Part One

Choose a study document/report from the Anglican or United Church of Canada or your own denomination:

Examples of study document/reports from the ACC include:

• *Dream the Church: Vision 2019*
• *Niigaanibatowaad: FrontRunners*
• *A Resource Guide for Discussions on Human Sexuality*
• *The Windsor Report*

Examples of study document/reports from the UCC include:

• *Toward Justice and Right Relationships with First Nations Peoples*
• *Emerging Spirit campaign*
• *Song of Faith*

In a five page paper, discuss the study document/report of your choice. Research and include five references (i.e. journal articles, chapters from books, etc.) that place the study document/report in a broader social context and ecclesial context (i.e. what was going on in society and in the church at the time the study document was created? What was the purpose or reason for the study document? How did the study document impact the social/ecclesial contexts?).

Part Two:

Using the Planning Sheets used for Student Led Sessions, design a workshop or educational process of the study document of your choice for a church group. You will need to include the following -

• define your audience - ie. ACW, UCW, Vestry, Council meeting, Worship Committee
• purpose and goals
• time frame of workshop/educational process
• details of the educational methods and design you will use

Community Project for the Educational Ministry Year

Deadline: March 1, 2011

Purpose
• to increase your knowledge and understanding of interfaith and ecumenical diversity

Goals
• to become familiar with 2 or 3 Christian denominations other than your own
• to become familiar with 2 or 3 faith traditions outside of the Christian family of churches
• to stretch beyond understandings and experiences of faith expression that are familiar and comfortable
• to identify implications for future ministry and learning

Expectations
Time Commitment
• the research phase of the project would be done in about 30 hours
Preparation
• include reading and reflection on the principles of interfaith and ecumenical dialogue (hint: a good place to start would be the readings from the learning circles)
• also include research on each of the faith traditions you will be experiencing (e.g. reading, library searches, internet)
Connections and Conversation
• face-to-face, hands-on interviews or field trips are to be set up where you will have time in worship services (where appropriate), one-to-one conversation and/or networking (e.g. ministerial meetings, dialogue groups)
Report
• written component of the project will total to be 10-12 pages in length and include a brief description of your research and your learnings about each of the communities examined (approximately 1-1½ pages per community):
• What, in your mind, are the essential elements of belief and practice for this community?
• What are the gifts and strengths of this faith tradition?
• What are the important issues facing this faith tradition?
• What are the attitudes toward interfaith and ecumenical dialogue?
• Also include a reflection upon your experience (approximately 4-6 pages) with sections addressing:
• social analysis: e.g. reflection on privilege, marginalization, power and vulnerability issues within ecumenical and interfaith dialogue and the broader social context
• theological reflection: e.g. biblical connections, consideration of the nature of truth, articulation of how your understanding of spirituality was affected by these experiences
• implications for ministry: e.g. missiology, ecclesiology, inclusion, hospitality
• reflective understanding of ecumenical and interfaith dialogue identifying important values and principles for these conversations

Learning Partnership Report Form

Deadline: Spring Learning Circle

Purpose:
- This form is intended to provide the opportunity for students to reflect on and share with staff on the status and strength of their learning partnerships.

Goals:
- to enable a forum for reflective assessment on the learning partnership
- to share celebrations and concerns with staff

Your name:

Name of Learning Partner:

Theme Year:

Mode of Contact
How have you and your learning partner been in touch with each other during this year? (e.g. e-mail, telephone, in person)

Frequency of Contact
How often have you and your learning partner been in touch?

Learning Circle Contact
How was the connection between you and your Learning Partner maintained at the learning circles? (e.g. periodic check-ins, shared meal times, conversation about readings sessions)

Depth of Contact
How have you offered and received a depth of connection to and from your Learning Partner? (e.g. comments on spiral reflection, sharing assignments, consulting about field placements, personal support)

How is your Learning Partner enhancing your learning in the program and in the Theme Year, in particular?

How are you trying to enhance the learning of your Learning Partner in the program and in the Theme Year, in particular?

What joys and frustrations do you have with this relationship? How has it changed over the course of the year?

What plans do you need to put in place to bring closure to this relationship at the end of the Theme Year?

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Field Placement Mapping Exercise

Deadline: During the Spring Learning Circle

(with acknowledgment to GATT-Fly's AH-HAH process)

This is a diagrammatic approach to doing analysis of a particular context, in this case, your field placement. While it involves using images and symbols, the focus is not on the quality of the images or symbols drawn; they are simply the focus for helping to 'see the larger picture' and to move into analysis and discussion.

Process:

1) Using a sheet of flipchart-size paper, use a symbol to represent your **field placement site** (something like the name or initials of the organization or a simple line drawing will be fine). If you have a split field, choose one site.

2) Then think about the **people** whom the ministry/agency serves. Where do they come from? Place them (e.g. as stick figures) in a place on the sheet that could represent where they come from in relation to the ministry/agency. Think of the relationship they have to the inistry/agency. Do they simply come in and out for the programs ? Are they involved in operating programs (perhaps as volunteers)? Represent this with lines or arrows.

3) Next think of who is responsible for running the organization. Who staffs it? Are they accountable to a board and/or to more senior levels of management? Who ultimately has **responsibility for the operation and decision-making**? Add organizational management to the picture, using a symbol or name to draw in these bodies. (Are any of the guests/residents/clients involved at this level? Are staff represented? How?)

4) Are there others partners involved (e.g. churches, ministries, community agencies, government bodies?) Are there other agencies in the community that refer people there? Are there other agencies doing similar work? Is there any formal or informal connection among the various organizations in the community (e.g. an inter-agency group, inner city outreach workers group, etc.) ?
Include any partners/collaborators/groups doing similar work on your map.

5) Think about where the **financial resources come from** for this ministry or work. Who pays? Who contributes to the funders? Who benefits from the work? Add to the picture.

6) Are there other "services" used by people who are part of your field placement (e.g. grocery or convenience stores, credit union/bank/cheque-cashing companies, schools, community centres)? Is your placement accessible by public transportation? Add symbols for these services to your map.

After you have drawn in symbols for the different bodies, connect them as you think appropriate with lines or arrows. (If there is no real connection, don't draw a line/arrow.) Are there other organizations/churches in the area that are unconnected? Place them on sheet in a different way (e.g. different colour of marker, or circled with a dotted line).

Reflect on the map you have created. What analysis can you/we derive from it? What do you observe about where the power lies and who influences decisions? What troubles you as you analyze your map? Where do you see possibilities for change?

Note: This map or diagram that you've created will be the starting point for your sharing with a small group at the learning circle. You might want to add to it as a result of discussion within your group.

Integrative Paper for the Educational Ministry Year

Deadline: May 30, 2011

Purpose:
• to name and reflect on the convictions, commitments, visions, and hopes we bring to educational ministry

Goals:
• to demonstrate an integration of theory, theology, biblical connections, and personal experience related to our identity in educational ministry
• to provide an opportunity to incorporate learnings from field placements with learnings from readings, assignments, external courses, and learning circles

Requirements:
• this is neither a research paper nor a reflection paper but combines elements of both
• all sources need to be acknowledged appropriately and footnoted where appropriate
• the assignment needs to refer to at least four of the authors whose work has been included in the readings for the learning circles this year - not necessarily direct quotes but clear connection with their theory/theology
• the assignment needs to make reference to insights gained through field placement experience, and engagement in the learning circles
• the assignment is structured in two parts:
    1) a statement of identity in educational ministry
    which can be in point form in the framework of "I believe...", or
    "For me, educational ministry is..." (to be not longer than one page); and
    2) a commentary/narrative reflection on the statement (to be between 8 and 10 pages long)
• the commentary/narrative needs to respond to the following questions, not necessarily in the following order!

Questions:
• What images of educational ministry are most important for you?
• What images of worship ministry are most important for you?
• What biblical themes/stories/images/motifs most strongly influence your sense of identity in these ministries?
• What theological themes/issues are most significant to you with regard to these ministries?
• What insights from theory are significant in your understanding of these ministries? (quotes/ideas/etc.)
• What experiences this year (field placement, learning circle, readings, assignments, employment, etc.) have contributed meaningfully to shaping your understanding of these ministries?
• What are the differences and similarities, in your mind, amongst education, development, nurture, teaching, and training? Christian, faith, spiritual and religious education?
• What are the differences and similarities, in your mind, amongst worship, liturgy, prayer, praise, lamentation, celebration and spirituality? preaching, sermons, homilies, meditations and reflections?
• To what forms of power and vulnerability do you need to be attentive in educational and worship ministry?
• How has the exposure to ecumenical and interfaith diversity during this Educational Ministry year affected your understanding of your ministry?
• In what areas of education and worship ministries do you want to do further work?