

Report to the Committee on Theological Education for Ministry
from the Centre for Christian Studies

March 4, 1988

This report comes to CTEM in response to the request to CCS at CTEM's September, 1987 meeting:

that in response to the current need for diaconal ministry education in western Canada, CCS be asked, in cooperation with St. Stephen's College:

to undertake such a programme for one class in a five-year field-based model, involving people in presbytery accountable ministries (e.g. Staff Associates), and

to prepare a detailed proposal for CTEM's next meeting outlining plans and taking into account concerns expressed by the Diaconal Ministry Committee [see Appendix 1], CCS's own concerns, and other factors and realities in Western Canada etc., and

that CTEM make available up to \$2,000 to cover costs incurred in the development of such a detailed proposal.

CCS Criteria for a Decision to Offer a Western-based Diploma Program:

The Central Council of CCS authorized a proposal to CTEM following an in depth process through staff and committees (see Appendix 1). This proposal for a five year decentralized diploma program in the west, in cooperation with St. Stephen's College, Edmonton, would be approved by CCS if:

1) there is no commitment at this time to a continuing western program, but also openness to assessing the possibility of decentralized programming following this project;

2) CCS has the freedom to admit those who are not diaconal candidates (affirming the commitment of the United Church to lay as well as ordered ministry);

3) we are assured that the integrity of the CCS diploma is maintained;

4) Anglicans are admitted to the program only if there is sufficient Anglican support and that Anglican students would receive grounding in Anglican tradition and current practice;

5) there is a sufficient number of students so that the learning in community, so basic to CCS education, is ensured throughout the program;

6) there is sufficient new funding to provide the program without further straining our current staff and financial resources;

7) a new "track" is recognized and that while there are some aspects of "Track A", the components of "Track B" are included; [As we worked further, we changed the design so that it became more of a field based model, but that the concern in the United Church for candidates having a variety of field experiences is also met -- the draft proposal for a new candidacy process states as its first assumption about the United Church, "By nature, the United Church of Canada is a national Church, embracing a variety of ministries. It, consequently, regards a breadth of experience in different settings as an important factor in preparation for ministry"]

8) potential students are consulted in the development of the project proposal and the design is perceived to be feasible by them (see description of potential students - Appendix 3)

The Program Design:

In designing a field based, decentralized program, the academic staff in consultation with the Professional Study and Action Committee began with the Centre's current diploma program and the guidelines for beginning professional ministry (see Appendix 4). Requirements of each piece of that program were examined and new possibilities for meeting of those requirements explored.

We propose that the basic structure of the program be as follows (all of this being contingent on approval by CTEM, in consultation with the Committee on Diaconal Ministry, and by the MPE executive):

3 residential modules per year for four years, with a final 3 week module in June of the fifth year:

-3 weeks in June

-8-9 days in November) (hopefully arranged to coincide

-8-9 days in February) with some reading weeks for those doing on site academics, and so that only one Sunday "on the job" would be missed)

8 semester credits of academic studies (Biblical Studies {4}, Church History {1}, Theology and Ethics {total of 3}) completed through other theological schools or religious studies departments, on site or by correspondence -- to be done in each of 8 semesters of the 4 academic years between the first and last June modules

5 semester credits of academic studies (Denominational Studies {2}, Education and Pastoral Care {2}, Integrating

Theology (1)) with group time in the modules, reading and assignments during the academic year, and practice in the field.

2 years of "field based" action/reflection in the congregation of the "presbytery accountable ministry", and 2 years in another setting, focussing on social ministry. Written reflections on this experience, as well as projects.

Core themes and field seminars during the modules, with 2 Core/Field projects per year (providing "case studies" for learning during modules).

Each student to have a "lay support committee" or "ministry base group" in the home congregation, and to have a learning partner or partners from the group.

Program Components:

Academic Studies: For the requirement of the 8 semester credits not offered directly by CCS, we have contacted all theological schools and university departments of religious studies in the four western provinces, as well as universities in Ontario and Quebec offering correspondence courses. Our concern has been that all students have access to the required academics as well as flexibility in terms of location of courses.

To assure access for all students, we are exploring with the University of Waterloo (noted across Canada for its correspondence courses) the possibility of a correspondence program that would include all our required academic courses. The Department of Religious Studies at the University of Waterloo now offers most of what we would require and we could offer to cooperate with them in the development of courses that are not now in place. If undergraduate students wished, they could register in the B.A. program there. The University of Waterloo welcomes transfer credits from other universities and students who were close enough to western universities offering required subjects could transfer those credits to the University of Waterloo if the student were working on a degree there. We are making the same enquiry of Huntington University.

Graduate students who are geographically accessible to St. Andrew's and VST could, we assume, register there as special students. From information received so far, the University of Lethbridge seems to have all the credits we would require; others have only some of the required courses -- these could be combined with correspondence courses, as above.

We would work with each student to develop a program plan for the required "non-CCS academics" that would fit the location, admission qualifications, interest and timing of each.

There would be integration and reflection on these academic studies during the modules and in the ministry and integrating theology papers written during each of the years.

In the CCS academic courses, there would be a combined focus on Denominational Studies and Integrating Theology throughout the whole course, rather than separate courses as in our residential program. Education and Pastoral Care would be integrated with the Core/Field segments, with both group time and reading during the fall/winters used for theoretical content, then being grounded in experience and applied in the field.

Field Education: In Field, the first two years would be an intentional field education experience in the setting in which the student is employed. The supervisor would be a diaconal minister, from outside of the congregation (but with a focus on congregational education/outreach/pastoral care). Where the supervisor is at a distance from the student, new methods of supervision would need to be created, using tapes, telephone, meeting midway for in person consultation etc. The field projects could be considered part of the job where the congregation agrees, but may need to be done as an extra learning project: We need to take seriously the experience which each student brings to the diploma program and to help each to see their current employment as a setting for new learning. This will require supervisors with particular skill in working with such students, as they are worker/learners in their congregations.

The second two years would be in a social ministry placement with a supervisor either in the placement or again a diaconal minister with a focus on social ministry. This could require the student to reduce the number of hours worked in the presbytery accountable ministry.

Core: To meet the requirements of what is currently in Core I and II, there would also be more of a blending than in the present residential program, both with Field and with Education and Pastoral Care, with themes currently dealt with in Core I being the focus in the first three June modules and first four November/February modules, and the themes in Core II being the focus of the last two June modules and last four November/February modules.

To supplement the modules, we would explore which of the St. Stephen's short courses (week long programs etc.) could be included, with the reflections and papers currently in place for degree students there. One such course could be the Christian Education Institute, currently offered jointly by CCS and St. Steve's. (Potential students have asked about this June, 1988 Institute in Edmonton -- we would like to suggest that it be an option for students thinking about the program, with those who

would register later for the diploma program being able to attend the Institute another year in another place.)

Staffing:

We suggest that there be a western diploma program coordinator who is a current member of academic staff. The coordinator would supervise the whole program and

- staff/lead all modules;
- be responsible for finding and training supervisors (in consultation with St. Stephen's and conference staff and possibly be part of St. Stephen's Ministry of Supervision program leadership if this is an effective way to train the supervisors).
- be responsible for finding resource persons (in consultation with St. Stephen's);
- coordinate each student's total program;
- keep in contact with each student, supervisor, lay support committee, professors of non-CCS academic courses, with relevant staff at Stephen's, and with other CCS academic staff.

Another member of academic staff (the specific person varying with the content of the module) to be staff colleague in each June module.

The November and February modules to include team leadership with a St. Stephen's staff member or a diaconal minister in the west.

All academic staff to read reflections/ministry papers etc. related to their own area.

Contract staff to be employed for areas of work now covered by academic staff (including the principal) which could no longer be covered.

St. Stephen's faculty would be involved in relation to specific courses/programs taken by individual students as with other St. Stephen's students in those programs.

CCS and St. Stephen's administrative and secretarial staff would provide administrative support, depending on the location of the particular piece of the program or contact.

The amount of staff time required cannot be accurately at this stage, but this program, outside of the requirement of development of new course designs (both for non-CCS academics where needed, and revision of current components to meet new requirements and opportunities), would be equivalent to at least one fifth of our current diploma program. Currently we have four academic staff as well as contract staff (cost amounting to approximately \$10,000 outside of extended study leave replacement) working directly with the diploma program.

(Coordination is now done by the Principal and Registrar, and some CSA work is done by other academic staff). The estimate of time required, therefore, is the equivalent of a full time academic staff member, each year for five years.

Cooperation with St. Stephen's College: In the conversations with St. Stephen's, it has been clear that the program is a CCS program, with St. Stephen's offering whatever assistance is needed and possible. Details of this have not been worked out in detail, but some of the possibilities are:

--accommodation for modules held in Edmonton could be at the St. Stephen's Guest House, with the hope of a special financial arrangement for students and staff (Some modules might be held elsewhere - e.g. in Calgary - and hopefully at least one November /February one at CCS to meet with other diaconal students.);

--access to library facilities;

--St. Stephen's staff acting as resource persons where appropriate and consultation concerning other resource persons, supervisors, other program resources;

--continuing education programs where credit could be given with additional work focussed on professional educational, pastoral and social ministry;

--academic courses where applicable;

--academic credit for eligible students towards St. Stephen's degree requirements;

Budget: It is difficult to estimate costs for each of the five years, especially in relation to cost increases between now and 1993, but the following is offered for discussion as a base and average in 1989, to be increased by cost of living each year.

CCS academic staff	\$42,000
St. Stephen's academic staff or contract staff	2,500
Honoraria for resource persons	2,000
Program materials and supplies	1,000
Telephone and other means of communication	1,000
Staff travel and accommodation	5,000
Supervisor travel and accommodation	2,500
Administration:	
CCS	5,000
St. Stephen's	2,000
 Total	 \$63,000

Student tuition could be \$8,000 to \$10,000, depending on the number of participants and the amount of tuition needed for other academic courses and fees paid direct to St. Stephen's. They would also be responsible for their travel and accommodation

during modules and for meetings with supervisors etc. One suggestion is that a shared cost for accommodation be agreed upon whether the module is in the student's home community or not (and depending, in Edmonton, whether all are asked to live in or the agreement we can make with St. Stephen's.). There would need to be extra student aid made available for these students as CCS is already at its limit in demands for current student aid and bursary funds.

Proposal: The Centre for Christian Studies presents this proposal to CTEM as a way of meeting the current needs in the church related to diaconal ministry educational preparation for persons in the west who are unable to take advantage of the current programs in Toronto. While there would be much more to develop, we trust that the "what if" thinking and consultation we have done thus far will enable CTEM and the MPE Executive to make a decision.

Appendix 1

Concerns/questions of the Committee on Diaconal Ministry:

The concerns/questions of the Committee on Diaconal Ministry, as outlined in the September CTEM minutes related to:

- relationship of CTEM, the Committee on Diaconal Ministry and the Division as a whole in relation to the proposed program
- the meaning of "partnership"
- the provision for evaluation/revision during the project-
- the long term implications of the project
- the budget implications if a second project is approved
- the timing of the project and size of the group

In response to these issues, it is CCS's understanding or suggestion that:

-this is a one-time only program, with the possibility of another program developing in another part of the country only when a similar number of interested persons are evident. Any further development beyond this one time program would need to go through a similar process of decision making, based strongly on this experience. Nothing further would begin at least until after June, 1993.

-the timing of the project would be from early June, 1989 to late June, 1993, with time spent during 1988-89 in the admissions process, specific educational planning, and the opportunity for students to take some non-CCS academic studies, if desired, to lighten the load once the formal program begins.

-the size of the group would need to be between 10 and 12.

-the role of St. Stephen's would be a cooperative one, in terms of facilities (accommodation, library, meeting space etc.) and some educational consultation (more specifics need to be determined following CTEM's response). The program would be the responsibility of CCS and the diploma given in recognition of successful completion of the program would be the CCS diploma.

-there would be ongoing evaluation and revision as the program evolves (as there is constantly in the CCS residential diploma program).

-there would be a similar accountability to CTEM as with other aspects of the CCS program, with ongoing consultation with the Committee on Diaconal Ministry as well. It is hoped that there will be special interest in the new program, if it is approved, with regular reports.

-in relation to long term implications, it is hoped that we would learn from the project in terms of changes to our residential program, that more will be learned about field based theological education in general and specifically for diaconal candidates in various parts of Canada, and that specific needs for program and program options in the west will be clarified.

Appendix 2Process at CCS from September 1987 to February 1988:

Before deciding whether CCS could respond to the request to design a field based diaconal ministry educational preparation program, there were several consultations and preliminary draft designs:

In preparation for the September CTEM, a consultation was held with four prospective students and two diaconal ministers in Edmonton about possibilities and feasibility; a further consultation was held with the principal of St. Stephen's College. The understanding from the beginning was that the program would be a CCS diploma program, but that St. Stephen's would be willing to cooperate in whatever ways CCS would find helpful.

In November, CCS's Professional Study and Action (PSA) Committee discussed issues and implications for CCS in preparing a program design and agreed that, while there were some concerns, CCS academic staff prepare a first draft of a design. After further consultation with staff at St. Stephen's in late November, the academic staff developed a design which was shared with the PSA Committee in early January. On January 14th, the Central Council approved the criteria within which the CCS would be prepared to respond to CTEM's invitation to present a detailed proposal. The design was revised substantially and was shared in Edmonton with eleven potential students on February 4th. The design with further revisions was then shared with the PSA Committee on February 25th, at which time it was agreed that the design in this report be shared with CTEM.

Appendix 3

Potential Students:

Although no program has yet been recommended by CTEM to the MPE Executive, considerable interest in the program is evident. Some of this has been present since the original decentralized diploma program proposal was being prepared for CTEM in 1985. (Following the 1983 CTEM sponsored national consultation on diaconal ministry educational preparation, CCS was asked by CTEM to prepare a proposal for a decentralized DMEP program. In consultation with the Committee on Diaconal Ministry, as part of that process, a feasibility study was undertaken of those from the four western provinces who had requested information from either CCS or the Committee on Diaconal Ministry about professional preparation for diaconal ministry. Of 44 persons contacted, 10 (from Winnipeg to Dawson Creek) responded with interest. These have not been contacted again, but one is now preparing for ordination at VST, and two are in the current group.) There has been no information about the proposed program distributed by CCS, but CCS has responded to requests for information. Word has spread through conference staff, other interested potential students, and diaconal ministers, including members of the Committee on Diaconal Ministry. Some asked for CCS application forms to indicate the seriousness of their interest in the proposed program.

Currently, CCS has received applications from 8 United Church women and 1 Anglican woman involved in congregational ministry, either paid or volunteer. 4 others participated in the February 4th consultation in Edmonton and regrets were received from 3 others. Enquiries have been received from an additional three. (All are women.) Of the 15 United Church women who have expressed definite interest, 2 come from Saskatchewan Conference (Saskatoon and Prince Albert Presbyteries) and the remaining 13 come from Alberta/Northwest Conference. 6 of these 13 are from Edmonton, 4 from Calgary, 2 from southern Alberta and 1 from the northwest. Of the 15 UC women:

- 5 have at least a bachelor's degree (2 have second degrees)
- 2 have other post secondary education
- 3 have secondary school or equivalent
- 5 are still unknown

9 are employed as staff associates in either congregational or presbytery appointments (ranging from one-quarter to full time)

1 is in lay supply ministry and

1 has applied for lay supply ministry (currently involved in "field" and volunteer ministry in her own congregation)

3 are active volunteers in their congregations

1 is not yet known

3 are currently taking the CTh program at St. Stephen's.

Appendix 4

1987-88 DIPLOMA PROGRAM DESIGN FOR FULL TIME STUDIES

YEAR I CORE I - Two three hour sessions plus planning time, reflections etc

e.g. Communication	Pastoral Care
Leadership and Group Process	Sexuality
Worship, Prayer, Spirituality	Ministry
Christian Education	Social Ministry

DENOMINATIONAL STUDIES (including Worship and Preaching) (CCS Course) (2)

NEW TESTAMENT (U of T, TST) (2)

The writing of a MINISTRY REFLECTION PAPER

YEAR II FIELD I - Twelve hours per week plus Field Seminars, reflections etc
Christian education within a congregation/parish

EDUCATION AND PASTORAL CARE (CCS course) (2)

OLD TESTAMENT (U of T, TST) (2)

CHURCH HISTORY/THEOLOGY (U of T, TST) (2)

The writing of a MINISTRY REFLECTION PAPER

YEAR III CORE FIELD II

CORE - One three hour session plus planning time, reflection

e.g. Mission
Social Analysis
Social Ministry

FIELD - Ten-twelve hours per week

Social Ministry, with pastoral care and
education - in the community
An Educational Project - in a congregation/parish setting

Core: Field Reflections Theological Reflection
Implications for Ministry

INTEGRATING THEOLOGY (CCS course) (1)

ETHICS/THEOLOGY (U of T, TST) (2)

The writing of TWO MINISTRY REFLECTION PAPERS

CENTRE FOR CHRISTIAN STUDIES
GUIDELINES FOR READINESS FOR BEGINNING PROFESSIONAL MINISTRY

INTRODUCTION

The following guidelines were written to answer the question: How can it be established that learners at C.C.S. are ready to begin ministry?

Since C.C.S. operates to a large extent without grades, using an anecdotal approach to comment on the learning, it seems wise to set out what is looked for in such learning. Eleven categories constitute the subject areas in which learning is expected to be taking place. The response to each will depend somewhat on the individual program for the learner. For instance, some categories are directly part of the Core and Field programs, others are found in academic courses; but most categories touch on all three departments of the C.C.S. program.

Within each category there is a listing -- some are quite long! -- which describe qualities and competencies that are of vital importance for ministry. When these specific qualities and competencies are shaped into questions and applied to individuals, they became indicators of learning. They can be used to demonstrate the learning that has taken place and to give direction for further learning.

It is important to note that perfection is not assumed! In other words, a person does not have to have a rate satisfactory in all indicators before being recommended. But if there are large gaps, or if a person is at a beginning level in many of the indicators, it would be understood that the person is operating at a student level, rather than a professional level.

These guidelines are useful, then, as an indicator for readiness, but, more, the intention and hope of these guidelines is to offer help to students and staff in setting learning goals, in **discovering** further areas for development, and in affirming the learning that has been accomplished.

GUIDELINES FOR READINESS FOR BEGINNING MINISTRY

I. SENSE OF PERSONAL, VOCATIONAL AND PROFESSIONAL SELF

A. Spirituality and Theology

1. Can articulate the theological base of one's spirituality and can critique it with ongoing experience.
2. Sees self with others as co-creator with God.
3. Understands one's vocation as related to the whole church.
4. Is able to maintain a sense of vision in a variety of situations, even in a hostile environment, and to practise this in an enabling manner.

B. Attitude to Self

1. Is struggling to integrate working, playing and praying.
2. Is able to deal with one's own emotional and physical needs.
3. Has an understanding of sexuality and how that shapes ministry.
4. Is able to acknowledge diversity of gifts in ministry.
5. Is able to work on one's own and recognizes how to nurture/ challenge oneself.

C. Self in Relationship to others

1. Can identify one's own power and powerlessness and is able to integrate the personal and political in one's life and ministry.
2. Values and is able to function in a participatory (mutual, interdependent, non-elitist) style in personal and professional relationships.
3. Is able to deal with differences of sex, age, race, class, culture and religion.
4. Has developed interpersonal skills for ministry.

II. THEOLOGY, FAITH AND CHURCH TRADITION

1. Values and understands the history and diversity of the Christian tradition both denominationally and ecumenically.
2. Has identified one's own theological and cultural roots in the tradition.
3. Understands how theology informs one's faith and addresses the world.
4. Has skills of basic theological disciplines (biblical, historical, theological etc.) and is able to utilize these in one's ministry and living.
5. Has a theological sensitivity which confronts sexism, agism, class exploitation, racism, militarism and religious and cultural discrimination.
6. Has skills in critical analysis of the church and of its place in world structures.
7. Understands the ethos of one's own denomination and is able to function within church structures and act towards changing them.

III. LEARNING

1. Sees learning (making meaning) as a way of being in the world and struggles with the implications of this stance.
2. Approaches the world as a teacher/learner.
3. Has an awareness of one's own learning style, its strengths and areas needing strengthening and has a discipline of learning which includes intentionality, reflection and action with others.
4. Values and is able to learn as a self-directed learner in a non-hierarchical community.
5. Is able to integrate theory and experience for growth/change in ministry.
6. Is able to use reason, emotions and imagination in learning.
7. Is able to evaluate one's growth and performance.
8. Is able to seek and use support for learning.
9. Is able to learn from positive/critical feedback.

IV. COMMUNICATION

1. Can give appropriately and facilitate both the giving and receiving of feedback.
2. Has an ability to deal with conflict creatively and to enable others to engage in conflict.
3. Knows when not to make interventions.
4. Is able to speak with confidence in small and large groups.
5. Is able to use various modes of communication.

V. LEADERSHIP AND GROUP PROCESS

1. Has an understanding of self as leader/facilitator of learning.
2. Is aware of how one's needs and behaviour affect a group's functioning, as leader and participant.
3. Has skills for analysing situations and facilitating change to help groups function more effectively and is able to diversify leadership style.
4. Has skills to envision, initiate, design, plan, implement, evaluate.
5. Is able to minister in groups by enabling/empowering others in their participation.

VI. EDUCATION IN THE FAITH COMMUNITY (CHRISTIAN EDUCATION)

1. Had educational theory and skills grounded in a theological and educational stance in ministry.
2. Is able to critique and apply a variety of educational theories in different situations.
3. Is able to plan learning experiences in relation to life issues and the global context, and knows how/where to look for/adopt/create resources and curriculum.
4. Is able to nurture the faith of others (all ages, learning styles, class, culture, race, sex) and to facilitate their learning.
5. Has developed a sensitivity to the potential for ministry in others and has the ability to encourage that potential.
6. Is able to enable others to deal with differences within a context of faith.
7. Has professional commitment to educational ministry as an essential part of the whole ministry of the faith community.

VII. SOCIAL SERVICE AND SOCIAL CHANGE

1. Is able to identify the place of social ministry in larger ministry as the church in the world.
2. Has historical and contemporary understanding of mission of the church in the context of justice.
3. Is able to use different models of doing social analysis.
4. Has an understanding of structures and how they impinge on human lives (eg. patriarchy, economic class), and has ability to function in a variety of institutional structures.
5. Has an understanding of how socialization and ideological perspectives shape world views, perceptions of injustice/justice, systems, social change, theology.
6. Has an analysis of and can make connections between sexism, racism, ageism, cultural and class exploitation and militarism.
7. Is able to see the common base and to distinguish between social service and social change.
8. Values and is able to stand with others in solidarity.
9. Has developed skills to enable others to do social and systems analysis and to enable people to own their limits and their potential in the change process (consciousness raising).
10. Has developed skills of strategizing for change and using community and church **networks**.

VIII. PASTORAL CARE

1. Has an awareness and acceptance of oneself as a pastoral minister and recognizes the importance of presence and pastoral care.
2. Perceives pastoral ministry as an educational and empowering process for all involved.
3. Is grounded in theory/theology of pastoral care and is able to apply it.
4. Is able to empathize with persons in a variety of situations by making the connections with own and others' reality.
5. Is willing to work in pastoral situations and tasks that are stressful and/or unpleasant for the individual.
6. Has an analysis of sex, race, class and culture and their impact on the pastoral situation and is able to utilize this understanding to enable others to analyse and change situations and themselves.

IX. LITURGICAL MINISTRY

1. Values one's sense of identity within liturgical leadership, and is sensitive to power and powerlessness in liturgical ministry.
2. Perceives education and consciousness raising as a dimension of liturgical ministry.
3. Understands the impact of sex, age, race, culture and class on the practice of liturgical ministry.
4. Is able to enable others to analyse structures which affect liturgical ministry.
5. Is able to find, adapt and develop liturgies with others to meet different needs.

X. ORGANIZATIONAL AND ADMINISTRATIVE SKILLS

1. Values administration as an aspect of ministry.
2. Is able to plan, organize, set priorities, manage time.
3. Has a knowledge of and skills in administrative functions such as supervision, budgeting, meetings, staff/volunteer/ leadership/ student relationships.

XI. INTEGRATING UNDERSTANDING OF MINISTRY

1. Is able to integrate one's knowledge, understanding, attitudes, skills and self-awareness and acceptance in the practice of professional ministry.
2. Has an interdisciplinary base between theories and theology and is able to minister from it.
3. Perceives educational, service/social, pastoral, liturgical and administrative ministry as all parts of an integrated whole.
4. Is able to see oneself and relate to others within the role of minister.