

WORKING REPORT ON

FORMATION
OF PRIESTS, DEACONS
& LOCAL COLLABORATIVE MINISTRY TEAMS

IN THE DIOCESE OF RUPERT'S LAND

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INTRODUCTION

The ongoing formation of leaders for ministry in the Diocese of Rupert's Land is critical for the vitality of the church. Yet, the formation of leaders in our Diocese to serve as priests, deacons and ministry support teams in local collaborative ministry parishes has increased in complexity over the past decade. The institutions for training Christian leaders in our Diocese are diverse and present a plethora of relevant learning avenues for formation. Those presenting themselves to be priests, deacons or members of ministry support teams in local collaborative ministry parishes are also diverse in age, educational backgrounds and life circumstances. Thirdly, the types of contexts for ministry have become quite varied. For this increased complexity to be an asset rather than a challenge for the Diocese, the institutional structures and processes of the Diocese need some thoughtful reformation. We are proposing:

- Section 1 A set of competencies for all those serving in authorized ministry in the Diocese. Their use in different ministry contexts (for priests, deacons and local collaborative ministry support teams) is also considered. Note: We use the phrase “authorized ministry” rather than “ordained ministry” to include local collaborative ministry support teams which include ordained people, but which as a whole team are commissioned.
- Section 2 A modest restructuring of the Diocesan Discernment Group on Ordained Ministry (DDGOM) is the focus of Section 2.
- Section 3 Reviews the relevant learning avenues for formation and makes proposals for the coordination and development of leaders for our Diocesan context. Outlines of the programs of the Centre for Christian Studies, Providence University College and Theological Seminary, Canadian Mennonite University, the United Centre for Theological Studies, as well as spirituality programs, pastoral care learning opportunities, and Wycliffe College extension courses offered through the Ecclesial University Project of the Parish of St. Margaret are contained in Appendix B. In addition, there are a variety of undergraduate and graduate courses offered through educational institutions in Manitoba that are relevant for the formation of authorized ministry but which are not reviewed in this document.
- Section 4 A summary of the recommendations for the ongoing formation of authorized ministry in the Diocese and a review of the recommendations of section 2 of the 2015 Theological Education Commission's report are presented in section 4 and complete the work of this Committee.

This report has been prepared to enhance the focus and coordination of diocesan work to form priests, deacons and local collaborative ministry support teams. It is a working document. Its success will be judged by the kind of conversations it generates in the Diocese and by the care and creativity it mobilizes for the formation of gifted, inspired leaders for our church.

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SECTION 1: COMPETENCIES FOR THOSE IN AUTHORIZED MINISTRY

We have developed a listing of core competencies for all those in authorized ministry in the Diocese of Rupert's Land. This includes priests, deacons and the ministry support teams of local collaborative ministry parishes. We recommend that the Diocese adopt a competency approach to articulating its expectations of those in authorized ministry. Secondly, we recommend that the Diocese accept the listing of core competencies developed by this committee as a working document to be refined, expanded upon and/or simplified in its use in different contexts.

2012 Anglican Church of Canada's "Competencies for Ordination to the Priesthood in the Anglican Church of Canada", is a *foundational proficiency*. Competencies are open-ended or developmental. A competency is formed over a life time. Different personalities and contexts for ministry will mean that different people will develop their competencies differently and to different degrees or depths. The listing developed identifies only the scope of expected competencies of those in authorized ministry. Different standards for assessing a competency are needed for different ministry contexts, different stages in ministry development and experience, and different competencies. A listing of competencies is neither a standard nor a curriculum. Yet this listing of core competencies is proposed to articulate a cohesive, systematic, transparent set of expectations for those in authorized ministry across the Diocese. An overview of the proposed competencies is found on pages 4; and the full listing is found on pages 8 to 15.

Different dimensions of a competency have also been identified. For each competency knowledge [k], skill [s] and being [b] dimensions have been outlined. What we have called the being dimension refers to a disposition of the heart, a commitment or value. These develop differently than knowledge or skill dimensions, and clearly are not assessed in the same way. Although some on the committee felt that this dimension should be separated from the more conventional knowledge and skill dimensions, others on the committee felt that they were part of our shared expectations for those in authorized ministry in the Diocese. The usefulness of the identification of these different dimensions of a competency will be determined by how they are utilized.

Although the listing of competencies can be somewhat daunting, authorized ministry in our Diocese is very broad. The development and formation of competencies is the topic of Section 3 of this report, but in this context it's important to note that a competency model respects the different needs and backgrounds of adult learners, and the different learning styles of people called into authorized ministry in the Diocese. There are multiple paths to becoming proficient in ministry. Also as noted in the 2012 Anglican Church of Canada's "Competencies for Ordination to the Priesthood in the Anglican Church of Canada," competency alone is not enough. Passion in ministry is an essential ingredient. Charism, call and character are the foundation, and need to be brought into dialogue with what is offered here in the Competencies. While competency without passion, character and call is ineffective, passion without competence can be destructive. These two parts of ministerial formation are intended to be brought together in every step in the life of ministry.

The proposed listing of competencies for the Diocese of Rupert's Land is an expansion of that

proposed in the 2012 ACC document. It does reference aspects of character and call, particularly in the 'being' dimensions and in section 1.1 on Sense of Vocation. But a competency listing does not reference passion in ministry or charism. With this limit in mind, we propose this listing of core competencies as a tool for discernment for those beginning their journey into authorized ministry, as a guide for self-reflection for continued growth, formation and education for those in authorized ministry, and as a map for the ongoing development of “excellence and health in ministry” for the Diocese.

1.1 Competency Overview

Competency #1 Personal & Spiritual Formation

A person in authorized ministry is one who has a personal faith and spiritual life that is adequate to lead others.

- 1.1 Sense of Vocation
- 1.2 Healthy Self Awareness
- 1.3 Prayer and Spirituality
- 1.4 Commitment to Christian community
- 1.5 Healthy Relationships
- 1.6 Ethical Conduct
- 1.7 Commitment to ongoing personal learning and development

Competency #2 Christian Tradition and Anglican Identity

A person in authorized ministry is one who understands who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family.

- 2.1 Scripture
- 2.2 Theology
- 2.3 History
- 2.4 Liturgy

Competency #3 Context and Mission

A person in authorized ministry is one who is able to translate the rich tradition of Christian and Anglican thought into the life of the communities and contexts where we minister.

- 3.1 Context
- 3.2 Mission & Evangelism
- 3.3 Local Mission and Community Development

Competency #4 Leadership

A person in authorized ministry is one who has the capacities to provide effective leadership in the communities in which the person is called to serve.

- 4.1 Shared Leadership – team
- 4.2 Congregational Development
- 4.3 Mediation and Conflict Resolution
- 4.4 Stewardship and Administration
- 4.5 Ecclesial Structures, Policies and Procedures

Competency #5 Teaching, Learning

A person in authorized ministry is able to teach, mentor and support the development of the ministry of the whole people of God as disciples of Jesus Christ.

Competency #6 Pastoral Care

A person in authorized ministry is able to spiritually accompany people who are suffering, ill, and/or going through life's major transitions [birth, death, marriage, divorce]

1.2 Using these Competencies

The Competencies in the context of Priestly Ministry

The Competency document is a fairly comprehensive listing of competencies for ministry in the Diocese of Rupert's Land. It includes not only areas of knowledge and skill, but personal qualities deemed essential for the exercise of ministry that will build up and nurture the Body of Christ. These competencies will be demonstrated in a variety of ways and to different degrees by candidates for ministry. There is more work that needs to be done to determine how competencies will be assessed in candidates for ministry, and to arrive at an agreed-upon threshold of competency for ordination or commissioning.

The primary function of a priest is to preside within the community of faith as it gathers for worship, learning and spiritual formation. In the “traditional” parish model of ministry, the priest is also seen as the leader who empowers others in their ministry, although it is actually the Holy Spirit who gives the gifts of ministry to the entire community. The person in paid accountable ministry is seen as one who has a major role in setting the tone and direction of the community's life, worship, work and witness, as well as being responsible for seeing that administrative functions are fulfilled. Therefore, most of the competencies listed are applicable to the daily life and work of a parish priest.

Some of the competencies are identified as belonging specifically to the work of a deacon or a Local Collaborative Ministry team. It is important for priests to be aware of the uniqueness of these ministries, so that the priest is equipped to work collaboratively and supportively with deacons and/or in a LCM context, without taking away or taking on the ministries that belong to them.

Applying the Competencies to the Diaconate

The diaconate has long been considered an inferior, and largely transitional, office in the life of the Church, and at best, has been understood primarily in an “assistant” relationship of support to the priesthood. In spite of the widespread movement in Anglicanism and wider ecumenical circles to restore the diaconate as a distinctive order with its own integrity, there is still an inclination to subsume the identity and functions of the diaconate into an all-encompassing view of priestly ministry.

The restoration of the distinctive diaconate is meant to bring about the recovery of *diakonia* as an essential mark of the Church – the serving aspect of baptized life whereby Christians act as agents and witnesses of God's mercy and justice to one another and in the world. This life of service is as essential to the Church and for every disciple as is our priestly life of worship, prayer, and thanksgiving. Therefore, we can speak of the “*diakonia* of all believers”, just as we speak of “the priesthood of all believers.”

All Christians at baptism are called to *diakonia* – to serve, to proclaim the gospel in their daily lives, to recognize and respond to injustice and need, to bring the needs and hopes of the

community and the world to the attention of the faithful for nurture, advocacy, and healing. Some are called, equipped, and ordained to embody *diakonia* as deacons, to exemplify to the faithful what it is “to serve all people, especially the poor, the weak, the sick, and the lonely”, to “interpret to the Church the needs, hopes and concerns of the world”, and “to assist in public worship.” As such, they serve as icons of Christ who came “to proclaim good news to the poor”, inviting and encouraging the faithful into proclamation and service of the Gospel for the sake of the world.

By implication, certain competencies apply specifically to the distinctive ministry of deacons, a ministry that is both sacramental and practical. These competencies relate to a person’s ability to build community, to include and not neglect those in special need or at risk, to interpret for prayer and action the “needs, hopes, and concerns” of the world beyond the gathered community, to read, study, and proclaim Scripture through the lens of service and prophetic witness, to exercise with care and intention certain functions of liturgy and the daily office so that they can train, support and stand in for others in these roles.

Within a Local Collaborative Ministry team, these diaconal functions need to be present and developed alongside priestly functions, and be exemplified in a particular way by those who are called by their local community to the diaconate.

To identify certain competencies as diaconal does not mean that they apply exclusively to deacons, anymore than priestly competencies apply exclusively to presbyters. It does mean that they are expected to be emphatically present in diaconal candidates and deacons, who will undertake to grow and develop in those areas in an intentional way.

A full listing of competencies intended to apply emphatically and explicitly to the diaconate are given in Appendix A.

Applying the Competencies in an LCM Context

The competency listing is a useful benchmark for Local Collaborative Ministry (LCM) Ministry Support Teams (MST). However, there are several distinctive features of an LCM context that affect the use of the competency document:

1. It is a team that provides leadership and supports the ministry of a parish. Formation and ongoing development happens as a team, rather than individually as in traditional forms of the ministry of priests and deacons. The priests and deacons on a Ministry Support Team are formed with the team. This implies that it is the team that is expected to have the competencies outlined, not any one individual on the team.
2. This fundamental difference in the LCM model of ministry has implications for formation, assessment and ongoing expectations for continued development.
 - a) Formation happens as a team which implies no expectation of formal academic learning; it's not precluded, just not expected. Learning is in context; often experiential; coordinated by a seminary trained ministry developer and/or mentor; and happens in

- workshop, retreat, or defined short conferences over years.
- b) Assessment of competencies is done for a team, rather than individually. A portfolio of material about the parish and team is prepared ahead of time and the readiness of the congregations and MST itself is assessed over 2 to 3 days by a team of assessors from the DLCMG. This assessment identifies areas of strength and dimensions in which continued development is required.
 - c) The team is expected to be constantly developing its competencies to support the ministry in their parish[es]. Each individual on the team and the team as a whole is expected to have an educational covenant that outlines personal and team growing edges. The competency document will be useful review/benchmark tool. This is facilitated by a seminary trained ministry developer and/or mentor. After 3 to 5 years, it is expected that members will have left and will join the team. The formation of a 2nd or 3rd generation MST is not expected to follow similar formation processes. Each process is determined by the needs of the team relative to the competencies outlined.
3. The priests and deacons on an MST are required to attend a LCM – ACPO. Like the national ACPO process, this event involves in depth interviews with each candidate. Unlike the national ACPO process, the intent of these interviews is not to consider the call of the candidate and its fit within the national church. Each candidate has been called by their local parish(es). The validity/appropriateness of the local parish to discern their leadership is assumed. What is assessed is the readiness of the candidate to accept the call and the appropriateness of their understanding of that call within the context of a MST. Ordinations of priest and deacons are within the context of a commissioning of the whole MST for each particular LCM parish or parish grouping.

Given these differences in application, the competency document applies to MST – their formation and ongoing development.

1.3 Detailed Competencies for Authorized Ministry in the Diocese

Competency #1 Personal & Spiritual Formation

A person in authorized ministry is one who has a personal faith and spiritual life that is adequate to lead others. He or she:

1.1 Sense of Vocation

- Understands concept of call [K]
- Discerns God's presence and activity in her or his own life and in lives of others [S]
- Relates his or her sense of call to the office of deacon, priest or member of a local collaborative ministry support team [S]
- Appreciates God's gifts for his or her ministry [B]
- Is responding to God's call [B]
- Appreciates the ministry of all the baptized [B]
- Has the heart of a servant and is content to share leadership with others [B]

1.2 Healthy Self Awareness

- Is continuing to develop psychological and spiritual self-consciousness about his or her own attitudes, values, biases, assumptions, limitations, personality type and social location [K]
- Communicates boundaries and practices healthy self-care [S]
- Can write a spiritual autobiography [S]
- Attends to his or her own well-being [B]
- Cultivates resources for personal stability [B]

1.3 Prayer and Spirituality

- Understands different traditions and types of prayer [K]
- Is comfortable praying corporately and with individuals [S]
- Has facility using a variety of contemplative approaches; eg. Lectio divina, journaling, centering prayer, Christian meditation, Ignatian exercises [S]
- Cultivates a disciplined personal life of prayer [B]
- Develops and maintains a sense of contemplative presence [B]

1.4 Commitment to Christian community

- Understands the communal dimension of a life of faith [K]
- Practices loving service to all in a congregation [S]
- Facilitates the movement of others within and outside the church community from isolation to connection, inclusion, and support [S]
- Is a faithful participant in a Christian community [B]
- Is committed to live his or her Christian faith within the Anglican Church of Canada [B]

1.5 Healthy Relationships

- Understands ministry implications of differences of class, age, sexual orientation, gender, culture, language, abilities, power and religion [K]

- Knows basic relationship practices: listening, sharing, accountability, forgiveness, patience [K]
- Builds and maintains healthy relationships with family, friends and a diversity of folk [S]
- Demonstrates cultural literacy appropriate to ministry contexts, e.g. people living in poverty, facing homelessness, incarcerated, Indigenous communities, affluent, suburban and rural contexts[S]
- Can negotiate healthy changes in relationships [S]
- Maintains and develops relationships of respect, positive regard and compassion with a diversity of people [B]
- Connects with broader collegial networks at denominational, ecumenical, and international level [B]

1.6 Ethical Conduct

- Has a sense of shared ethical principles of action and reflection [K]
- Has a moral code that values truth, integrity, fairness and justice in relationships [S]
- Nurtures compassion and empathy through a variety of contemplative practices [S]
- Appreciates God's mercy and compassion [B]
- Conducts oneself with integrity and godliness [B]
- Is committed to bringing greater justice, compassion, and healing to our world [B]

1.7 Commitment to personal ongoing learning and development

- Knows personal learning needs and growing edges [K]
- Maintains an active learning covenant for his or her ministry [S]
- is committed to learning as a life-long process [B]
- Is actively engaged in a reflective process to deepen spiritual growth e.g. spiritual direction [B]
- Shows a commitment to embrace the resources available to support life-long learning in ministry [B]

Competency #2

Christian Heritage and Anglican Identity

A person in authorized ministry is one who understands who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family. He or she:

2.1 Scripture

- Understands the Bible's structure, genres, themes and interpretative perspectives and traditions [K]
- Identifies diaconal themes in scripture: prophecy, justice and mercy, poverty, leadership from the margins, hospitality, God's dream of shalom. [K]
- Understands how the constituent parts of the Biblical narrative contribute to an overarching whole [K]
- Uses digital and print biblical and preaching resources effectively [S]
- Leads Bible Study in a diversity of ways appropriate to the age and stage of faith formation [S]

- Interprets scripture in the context of the ancient Church and its creeds [S]
- Is able to exegete texts from the Bible asking appropriate textual, historical, literary, critical, theological, and typological/spiritual questions [S]
- Uses scripture appropriately for preaching, and teaching, and in various liturgical and pastoral settings [S]
- Articulates an Anglican understanding of the authority of Scripture [S]
- Demonstrates an ability to interpret scripture within the community in an engaging way for the community's growth in Christian discipleship. [S]
- Is committed to regular personal devotional engagement with scripture [B]
- Is aware of the role of his or her personal and communal contexts in the interpretive process [B].

2.2Theology

- Knows core Christian doctrines, their history and appropriation in the Anglican tradition [K]
- Demonstrates an understanding of the origin, role, and function of the ecumenical creeds and their significance to the contemporary church; especially those articulated and defended in the Patristic era [K]
- Is familiar with the writings of a variety of major theologians [K]
- Understands “diaconal Christology”, i.e. how Christ speaks of and lives out diakonia [K]
- Can identify theologies from the perspective of marginalized voices – feminist, liberationist, land-based, gender-based, etc. [K]
- Understands the history and relevance of the social and political teaching of the Christian Church, especially as these have been received and applied within Anglicanism [K]
- Understands the significance of relationship between the Christian faith and its Jewish origins, as well as the history of Jewish-Christian relations [K]
- Is able to articulate and defend core Christian doctrines and how these have been interpreted in Anglicanism [K]
- Engages in theological reflection in relation to personal life, vocation, church, society, and creation [S]
- Is able to teach Christian theology principles to congregants [S]
- Reflects on God's presence and action in daily life [B]
- Is committed to the ongoing development of personal theological understanding [B]

2.3History

- Understands the development of the Christian tradition over time [patristic, medieval, Reformation and modern times] and in its present-day diversity of expressions [K]
- Understands the development and current state of the Anglican Communion [K]
- Knows about emergence of the diaconate, priesthood, and episcopacy in their development from biblical and early church times to now [K]
- Can outline key moments in the Church's history, such as the conversion of Constantine, the Christianization of Anglo-Saxon territories, the Crusades, the Reformation, the Great Awakening, the 19th century missionary movement, and liberation theology [K]
- Understands the significance of philosophy and science in the development, defence and critique of the Christian faith. [K]

- Understands the history and culture of the Anglican Church—both globally and in Canada [K]
- Appreciates the processes to maintain, challenge and evolve the tradition faithfully [B]
- Appreciates the diversity of Christianity, historically and globally [B]

2.4Liturgy

- Shows an understanding of liturgy and spirituality and their central role in shaping Christian doctrine, ethics, and identity [K]
- Knows the authorized liturgical texts and resources of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada and their role and importance in Anglican identity and self-understanding [K]
- Situates various liturgical and church practices in their historical contexts [K]
- Knows the liturgical roles of bishops, priests, deacons and laity as outlined in the Book of Common Prayer and Book of Alternative Services [K]
- Shows ability to preach the gospel faithfully as part of liturgical proclamation, giving due attention to the community's needs and context, to theology and to biblical studies [S]
- Provides liturgical leadership that demonstrates thoughtful and theological preparation, and a gracious and effective presence [S]
- Teaches and supports faith-filled lay participation in liturgy [S]
- Performs all liturgical functions of his or her particular ministry and in relation to the ministries of bishops, priests, deacons, and lay leaders [S]
- Receives regular spiritual nourishment from liturgical participation [B]

Competency #3

Context and Mission

A person in authorized ministry is one who is able to translate the rich tradition of Christian and Anglican thought into the life of the communities and contexts where we minister. She or he:

3.1Context

- Is aware of and attentive to challenges faced by the indigenous peoples in Canada, eg. ongoing colonialism, the aftermath of residential schools and the complicity of the church in these events [K]
- In the of Rupert's Land, celebrates the Métis Nation and Treaties One/Two/Three and understands the contribution of its peoples to the theology, worship and mission of the local church [K]
- Demonstrates an awareness of ecological issues [K]
- Understands the global character of the church and the relationship between the Canadian Church and the wider global communion [K]
- Understands the structure, canons and accountability processes of the Anglican Church of Canada [K]
- Analyzes uses and abuses of power in systems where ministry takes place [S]
- Is aware of the teachings and the practices of other faiths, particularly those that are encountered in the Canadian context [K]
- Interprets to the church the concerns, needs, and hopes of the world [S]

- Describes and analyzes the impact of factors such as culture, race, class, gender and colonialism on theology and ministry [S]
- Is aware of the challenge and promise of living as a Christian in a pluralistic and secular society [B]

3.2 Mission and Evangelism

- Knows the Anglican Church of Canada's "five marks of mission" [K]
- Is aware of contemporary issues of social, economic and ecological justice with reference to the positions of the Anglican Church of Canada and the wider ecumenical and global church on these issues [K]
- Is familiar with key concepts in the writings about the missional church
- Reflects critically on relationship between gospel message and trends of contemporary society [S]
- Exercises creativity, imagination and good judgment to enable groups and communities to adapt in the face of changing contexts and demands [S]
- Uses appropriate methods of advocacy, outreach, and community organizing to address unjust, unsustainable, violent or hurtful aspects of the local context [S]
- Uses scriptural resources, theology, tradition and personal experience appropriately to identify and oppose racism and injustice [S]
- Bears witness to his or her experience of God's love and inspires others to share their faith through word and action [S]
- Uses various media and technologies in proclaiming the gospel in current contexts and social milieus [S]
- Uses a variety of evangelical approaches in response to cultural and generational differences [S]
- Differentiates between evangelism and church growth strategies [S]
- Seeks to discern God's mission in the world and to participate actively in it [B]
- Is committed to the transformation of unjust structures of society, to safeguarding the integrity of creation and to sustaining and renewing the face of the earth [B]

3.3 Local Mission and Community Development

- Knows and attends to the pains and stresses in one's own community and the spiritual and ethical issues that are raised [or repressed] by them [K]
- Is familiar with other ecumenical and faith communities in local context [K]
- Demonstrates an awareness of the cultural, social, economic and political factors that affect local parishes and parishioners [K]
- Knows principles of local mission and different models of community ministry to include social analyses of power relationships, methods of advocacy from different perspectives and leverage of financial resources for community development [K]
- Knows a variety of approaches to planning, visioning and community development [K]
- Analyzes and reflects critically on how the ministry of a congregation is shaped by the community it serves [S]
- Develops patterns of ministry appropriate to local community including: understanding the local community's story; networking with other agencies and churches; engaging local politicians and authorities [S]

- Sees the gifts and holiness of the local community [B]

Competency # 4 Leadership

A person in authorized ministry is one who has the capacities to provide effective leadership in the communities in which the person is called to serve. In order to exercise this ministry effectively and faithfully, he or she:

4.1 Shared Leadership

- Understands different personality types and styles of leadership [K]
- Differentiates ministry roles and responsibilities [K]
- Differentiates appropriately among roles and responsibilities of different orders of ministry [K]
- Develops and maintains effective communication, collaboration, collegiality [S]
- Demonstrates the capacity for effective collaborative leadership and an ability to work in teams in a range of settings, including ecumenical [S]
- Is able to work within the structures of accountability and authority [S]
- Is open to being held accountable to ministry covenants [B]
- Sustains a commitment for team work [B]
- Is able to accept others' leadership [B]
- Is willing to consent to the promises and affirmations in the ordinal and commissioning service [B]

4.2 Congregational Development

- Understands the complexities and challenges of change in the life of a community [K]
- Understands the implications of size and structure of parishes and ministry settings for style of leadership [K]
- Understands and can explain Local Collaborative Ministry model of ministry [K]
- Discerns the gifts of others and equips them to lead and serve [S]
- Facilitates processes to vision, plan, and implement future directions and mission [S]
- Has the capacity to implement change collaboratively [S]
- Develops and maintains effective congregational communication vehicles; e.g. Newsletters, websites etc. [S]
- Notices and reaches out to inactive, isolated and vulnerable people [S]
- Loves the congregation [B]
- Is open to relationship, surprise, growth and the movement of the Spirit within the congregation [B]

4.3 Mediation & Conflict Resolution

- Understands types, causes and effects of conflict and approaches to conflict resolution [K]
- Understands the dynamics of confession, repentance, forgiveness and restitution and reconciliation [K].
- Demonstrates effective conflict resolution skills [S]
- Identifies appropriate community resources for mediation and conflict resolution [S]

- Is able to be a non-anxious presence in the midst of diversity, difference and dissension [B]

4.4 Stewardship and administration

- Knows different stewardship approaches [K]
- Develops and maintains reasonable scheduling, follow-up and time management skills [S]
- Creates and follows accountability structures [S]
- Appropriately recruits, equips, supports and appreciates volunteers [S]
- Can read basic financial budgets and accounts [S]
- Chairs meetings effectively [S]
- Cultivates personal practices of generosity [B]
- Is honest and transparent in financial and time management matters [B]

4.5 Ecclesial Structures, Policies and Procedures

- Understands diocesan, provincial, and national church structures [K]
- Is familiar with diocesan, provincial, and national Canons [K]
- Is familiar with diocesan protocols and legal requirements regarding sexual misconduct [K]
- Is familiar with requirements for financial audits and maintenance of charitable tax status [K]
- Understands roles and responsibilities of the Rector, Wardens, Vestry/Parish Council and AGM [K]
- Follows diocesan protocols for completion of annual forms, parish registers, etc. [K]
- Works effectively with Corporation and Vestry/Parish Council [S]
- Uses appropriate communication processes to address potential problems in parish life [S]
- Takes one's place in the councils of the wider Church [B]
- Respects the need for structure, policies, and procedures in community life [B]

Competency # 5 Teaching and Learning

A person in authorized ministry is able to teach, mentor and support the development of the ministry of the whole people of God as disciples of Jesus Christ. He or she:

- Knows and respects different ways people learn eg. formal and informal learning experiences; different learning styles
- [K] Knows stages of faith development for: children, adults and older adults; newcomers, etc. [K]
- Applies principles and theories of education to oneself and others [S]
- Responds appropriately to a variety of learning styles in others [S]
- Plans and leads meaningful learning experiences; identifies learning needs of potential learners; and involves learners in the design, and evaluation of learning experiences [S]
- Uses appropriate resources and methods to achieve desired outcomes [S]
- Monitors and evaluates group learning experiences and helps others to evaluate their

- learning [S]
- Communicates effectively to a broad audience using written and oral forms and social media [S]
- Understands and accepts one's own preferred learning styles and approaches [B]
- Is committed to sharing the gospel appropriately and respectfully with young and old [B]

Competency # 6 Pastoral Care

Is able to be a spiritual presence with those who are suffering, ill, and/or going through life's major transitions (birth, death, marriage, divorce)

- Relates the spiritual needs of human developmental stages across the life cycle with reference to life crises and significant life events [K]
- Identifies basic principles of pastoral care, Christian pastoral theology and a theology of healing [K]
- Differentiates between pastoral care, counseling, and other helping strategies [K]
- Understands the significance of offering care as a representative of the Church [K]
- Understands key issues in attachment, loss and trauma recovery [K]
- Uses self-disclosure appropriately when developing pastoral relationships [S]
- Demonstrates good listening skills; to include: validating emotional and spiritual experiences of others, reading and responding to non-verbal and para-verbal communication; open-ended questioning [S]
- Assesses for emotional and spiritual content of communication [S]
- Understands intercultural, inter-faith and power dynamics [S]
- Shows awareness of and sensitivity to his or her own feelings and those of others [S]
- Demonstrates good working practices re: referrals, confidentiality, boundaries, supervision, and personal reflection [S]
- Equips lay pastoral visitors and/or teams [S]
- Provides appropriate pastoral liturgical support for occasions of death, marriage, birth, and illness [S]
- Works as part of a team to provide pastoral care and nurture for members of the community [S]
- Works within the limitations of one's knowledge and skill [B]
- Maintains a personal code of ethics [B]
- Sustain an empathetic and compassionate heart [B]
- Values the place of healing and reconciliation in the Christian tradition [B]

SECTION 2: PROPOSAL FOR THE WORK OF THE DIOCESAN DISCERNMENT GROUP ON ORDAINED MINISTRY

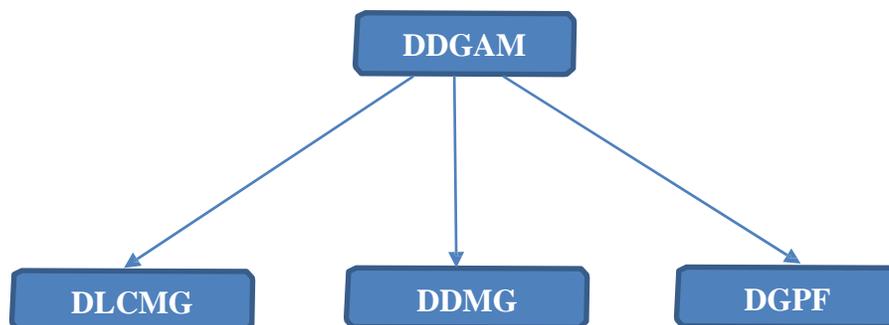
The Diocesan Discernment Group on Ordained Ministry (DDGOM) plays a significant role in overseeing the discernment and affirmation (or not) of a call to authorized ministry and then the formation of priests, deacons and, indirectly, Local Collaborative Ministry support teams. With the significant expansion of the diversity of forms of ministry, ministry contexts, people interested in ministry leadership, and avenues for formation, the tasks of DDGOM have become significantly more complex over the past decade. We propose a modest change in the structure of DDGOM that reflects the complexities of this new context and a process change for DDGOM's engagement with those coming forward for authorized ministry in the Diocese.

2.1 DDGOM Structure

Over the past decade the Diocese has established two new committees: the Diocesan Diaconal Ministry Group (DDMG) and secondly the Diocesan Local Collaborative Ministry Group (DLCMG). We recommend that the Diocese create an analogous committee to oversee the discernment and formation of priests (Diocesan Group for Priestly Formation-DGPF). Each of these three committees would report to a newly mandated DDGAM (Diocesan Discernment Group on Authorized Ministry). Each committee would screen and oversee the formation of people preparing for each ministry and make recommendations to DDGAM for ACPO and ordination and/or commissioning services.

DDGAM's role would become the oversight of discernment and formation processes, the planning for the relevant ACPO's and annual learning circles (see section 3), maintaining open lines of communication with various educational institutions and programs, and the regular review and updating of the Diocesan competency document. DDGAM would then become the site for oversight, coordination and planning for those in authorized ministry in the Diocese.

This change enables the individual committees to be equivalent (priests, deacons and local collaborative ministry support teams; the DGPF and DLCMG would not simply be add-ons). The focus of each committee could then suitably focus on the candidates and discernment and preparation for their form of ministry. The evaluation of candidates (and/or assessment of LCM parishes and their teams) would be a matter for the individual committees; DDGAM would create the diocesan calendar and timelines as well as coordinate with the province and national church. Representatives of each of the committees would need to be part of DDGAM to ensure smooth, open communication.



2.2 DDGAM Assessment Process

We recommend that each person or Ministry Support Team interested in authorized ministry in the Diocese be asked prepare and maintain a personal portfolio of materials to document their formation of competencies for ministry. This portfolio would be the basis for their assessment interviews. The contents of these portfolios would be outlined by the relevant committees, but include things like: resumes, spiritual autobiographies, prior learning assessments, transcripts, critical reflection essays on ministry placements, recommendations and reports of ministry supervisors and mentors, and other relevant material offered by the candidate, as they relate to the core competencies for authorized ministry in the Diocese. These portfolios would be the basis for the interviews and annual creation and/or updating of personal educational covenants.

The person and/or ministry support team is responsible for keeping their portfolios up to date and presenting their learning relative to ministry competency development goals. In this way, the person and/or ministry support team is not simply reactive to DDGAM's requirements but can become a more active participant in the process and direction of their formation. Rather than trying to standardize a process, this portfolio concept accommodates the diversity of life circumstances of the people entering authorized ministry formation and the diversity of educational opportunities available to them. A combination of the competency listing, portfolio development and educational covenants will hopefully also make the process of formation transparent and flexible.

SECTION 3: LEARNING AVENUES FOR FORMATION

3.1 Educational Institutions

The committee has reviewed the outlines of learning opportunities and educational programs available in Appendix B of this report. We concur with Karl Koop's summary statement (slightly edited):

Through its various theological schools (CCS, Providence, UCTS, CMU) Manitoba is well positioned to offer programs and courses that cover a wide range of competencies for the Anglican and for other churches. The individual schools will have their strengths and weaknesses, but together they have much to offer. There are also significant resources within the Diocese itself – potential teaching and mentoring faculty that could play a central role in the formation of priest, deacons, Ministry Support Teams and laity. There are good reasons to be optimistic about the resources in the region.

Lissa Wray Beal echoes Karl's comments:

As I've worked through this exercise, and thought about the various institutions within Winnipeg (such as Providence, CMU, CCS, etc.) that can work together to meet the needs of the Diocese, I am hopeful for the future education of our ministers. We have excellent theological education that is readily accessible and that can easily be paired with particular foci that meet the distinctive needs for Anglican ministry (such as Anglican history, or liturgics).

If the Diocese is prepared to accept a competency approach to the formation of its priests, deacons and ministry support teams, all the rich educational resources in our region can become useful avenues to develop competencies for ministry here in our Diocese. To make the most of these resources it would be important to have a formal educational adviser (or small committee) to 1) guide those in a formation process; and 2) work with the institutions to create directed reading, field study and/or small seminar courses as needed.

3.2 Anglican Formation

a) Learning Circles

This approach to formation for authorized ministry in our Diocese is a change from the past. A residential Anglican seminary experience is not available in this region. In addition, the Diocese does not have enough students at any one time to sustain a set of specifically Anglican oriented courses. One way to rectify this issue is through i) directed reading and field study courses; and ii) field study courses. These learning avenues can compensate somewhat for this deficiency. However, training for leadership within a church cannot simply be an individualist process. Therefore, this committee is recommending i) an annual communal learning experience organized by the Diocese with

local educational facilitators be held; and ii) a minimum of three 5-7 day learning circles be required for everyone in formation for authorized ministry in the Diocese. These learning circles would focus on Anglican identity, worship, and local contextual issues. They would be an important time to develop the ethos of the Diocese of Rupert's Land. This recommendation re-iterates recommendation 6 in section 2 of the 2015 Theological Educational Commission Report.

b) Field Placements to Field Studies

A second recommended initiative to strengthen Anglican formation is to develop a critical reflection process for the required parish placements. Adding this dimension enhances an action/reflection model of learning that would serve well in all parish work. In conversation with the relevant educational institution(s), 2 to 3 critical reflection processes could form the basis of academic credits. We affirm recommendation 5 in section 2 of the 2015 Theological Educational Commission Report:

...that all field education/ministry placements include a critical theological reflection paper (or presentation) for every placement (in addition to the typical supervisor's feedback/evaluation process). Negotiated with the relevant educational institutions, these papers accumulated over 3 placements could count for course credit e.g. i) contextual analysis; ii) pastoral and/or liturgical practice; and iii) leadership and/or congregational development.

The Centre for Christian Studies has considerable experience in this approach to formal education, as does CMU through its Supervised Ministry Experience practicum required for all students in the MA in Christian Ministry program. Capitalizing on these experiences could be beneficial.

3.3 Post Ordination/Commissioning

This committee recommends the Diocese give serious consideration to extending the time of formation post ordination/commissioning. The first 3 to 5 years of authorized ministry is a time of significant challenge and learning. With the loss of formalized curacy programs for priests and without a formal mentorship program for deacons, the post ordination/commissioning learning can be haphazard. Many dioceses provide a required continuing education program for the newly ordained/commissioned. These programs enhance and capitalize on the formation that happens post ordination/commissioning. The Diocese of Rupert's Land would be well served to learn from these programs.

Establishing this Diocesan learning process would be a first step towards meeting recommendation 2 in section 2 of the 2015 Theological Educational Commission Report “that a process of educational covenants be established for all postulants and active clergy. We recommend that reviews (of these covenants) take place every year during postulancy and during the first three years of ordained (commissioned) ministry and every five years subsequently.” This is a standard part of local collaborative ministry support team process.

SECTION 4: SUMMARY OF COMMITTEE RECOMMENDATIONS

Section One Competencies for Those in Authorized Ministry

1. We recommend that the Diocese adopt a competency approach to articulating its expectations of those in authorized ministry.
2. Secondly we recommend that the Diocese accept the listing of core competencies developed by this committee as a working document to be refined, expanded upon and/or simplified in its use in different contexts.

Section Two Proposals for the Work of the DDGOM

3. In addition to the newly created Diocesan Diaconal Ministry Group (DDMG) and the Diocesan Local Collaborative Ministry Group (DLCMG), we recommend that the Diocese create an analogous committee to oversee the discernment and formation of priests (Diocesan Group for Priestly Formation). Each of these 3 committees would report to a newly mandated DDGAM (Diocesan Discernment Group on Authorized Ministry).
4. We recommend that each person (or Ministry Support Team) interested in authorized ministry in the Diocese be asked to prepare and maintain a personal portfolio of materials to document their formation of competencies for ministry. This portfolio would be the basis for their assessment interviews.

Section Three Learning Avenues for Formation

5. This committee is recommending i) an annual communal learning experience organized by the Diocese with local educational facilitators be held; and ii) a minimum of three 5-7 day learning circles be required for all in formation for authorized ministry in the Diocese. This is a reiteration of recommendation 6 in section 2 of the 2015 Theological Educational Commission Report.
6. We recommend that the current field placement program be developed into a field study program in consultation with willing educational institutions. This is a reaffirmation of recommendation 5 in section 2 of the 2015 Theological Educational Commission Report: “that all ministry field placements include a critical theological reflection paper (or presentation) for every placement (in addition to the typical supervisor's feedback/evaluation process).”
7. We affirm recommendation 2 in section 2 of the 2015 Theological Educational Commission Report: “that a process of educational covenants be established for all postulants and active clergy. We recommend that reviews [of these covenants] take place every year during postulancy and during the first three years of ordained (commissioned) ministry and every five years subsequently.”

Theological Education Commission Report

The committee also reviewed and affirms the recommendation in the TEC report that:

8. All people in formation and in authorized ministry in the Diocese be in an intentional process of spiritual direction; and
9. Resources for ongoing ministry formation among active authorized ministers in the Diocese are maintained; for example, funding for continuing education and sabbaticals, a library program for clergy, or an annual clergy residential program.

Finally, the committee reviewed the recommendation that a position of Formation Mentor and/or Formation Program Coordinator be established. The committee agrees with the TEC report that the program of formation of priests, deacons and ministry support teams cannot be accomplished solely with volunteers.

However, this committee felt that a combination of contract projects and staff positions with honoraria might be a better solution to the variety of work that is recommended. For example, the development and implementation of the annual learning circles might be managed with a contract with a person and/or institution. Just as there is a mentor/coordinator for the formation of deacons (an honorarium position), the committee recommends the Diocese create a similar honorarium position for the formation of priests.

The ministry developers/mentors of ministry support teams already exist and are compensated by the parish(es). Financial reimbursement for directed reading, seminar, and/or field study programs needs to be negotiated with the relevant institutions which would credit that work. Whether this negotiation falls under a newly mandated DDGOM or the Council for Theological Education recommended in the TEC report [2015] needs to be determined.

Although the simplicity of a single Formation Program Coordinator/Mentor position for the Diocese is appealing, the long term sustainability and flexibility of a combination of program contracts and honorarium positions is recommended by this committee. However, the committee is clear that successful development and implementation of the recommended changes requires concerted planning, coordination and oversight.

Next steps:

1. A process for the review and acceptance of a competency approach to authorized ministry in the Diocese needs to be created which includes all the relevant Diocesan committees, but also the priests, deacons and ministry support teams.
2. An implementation plan be created with the appropriate ongoing Diocesan committees in regard to the necessary positions, contracts and academic institutional negotiations; and a person or small committee be mandated to create that plan.

Appendix A

Detailed Competencies for Deacons

Competency #1 Personal & Spiritual Formation

A person in authorized ministry is one who has a personal faith and spiritual life that is adequate to lead others. In particular as a deacon, he or she:

1.1 Sense of Vocation

- Relates his or her sense of call to the office of deacon,
- Has the heart of a servant and is content to share leadership with others

1.2 Healthy Self-Awareness

- Can identify and articulate his or her social location in relation to others
- Is aware of the impact on others of his or her passions, worldviews, limitations and biases

1.3 Prayer and Spirituality

- Practises intercessory prayer in personal devotions

1.4 Commitment to Christian community

- Facilitates the movement of others within and outside the church community from isolation to connection, inclusion, and support
- Connects with broader diaconal networks at the diocesan, denominational, ecumenical and international level

1.5 Healthy Relationships

- Knows about the ministry implications of differences of class, sexual orientation, gender, culture, language, abilities, and religion
- Engages in social analysis of power relationships
- Demonstrates cultural literacy appropriate to people in marginal communities, e.g. people living in poverty, Indigenous people, people in situations of incarceration, homelessness, etc.

1.6 Ethical Conduct

- Applies at least two methods or ways of thinking about contemporary ethical concerns.

Competency #2 Christian Heritage and Anglican Identity

A person in authorized ministry understands who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family. In particular as a deacon, he or she:

2.1 Scripture

- Knows about diaconal themes in scripture: prophecy, justice and mercy, poverty, leadership from the margins, hospitality, God's dream of shalom.
- Can use diaconal themes appropriately in scripture for preaching, and teaching in various liturgical and pastoral settings

2.2Theology

- Articulates “diaconal Christology”, i.e. how Christ speaks of and lives out diakonia.
- Studies and identifies theologies from the perspective of marginalized voices – feminist, liberationist, land-based, gender-based, etc.
- Describes one’s experience with theological reflection, including individual work and group leadership.

2.3History

- Knows about emergence of the diaconate in relation to other orders of ministry from biblical and early church times to now

2.4Liturgy

- Knows rubrics relating to the role of deacon in the Book of Common Prayer and the Book of Alternative Services
- Knows how to perform all liturgical functions of the deacon in relation to bishops, presbyters, and other baptized Christians
- Can describe their experience of different liturgies suitable for congregations, community settings or events, other than Sunday worship in one’s own congregation.
- Composes and leads intercessory prayer for peace and justice in public worship
- Is able to learn the deacon’s part in the liturgy in a language (other than English) of the local culture.

Competency #3 Context and Mission

A person in authorized ministry is able to translate the tradition of Christian and Anglican thought into the life of communities and contexts where we minister. In particular, a deacon is commissioned to “interpret to the church the needs, hopes and concerns of the world.” She or he:

3.1Context

- Describes and analyzes the impact of factors such as culture, race, class, gender and colonialism on theology and ministry
- Analyzes uses and abuses of power in systems where ministry takes place

3.2Mission and Evangelism

- Describes how sharing the love of Christ makes a difference in his or her life.
- Uses appropriate methods of advocacy, outreach and community organizing to address unjust, unsustainable, violent or hurtful aspects of the local context
- Seeks to discern God’s mission in the world and actively participate in it.
- Shows commitment to transform unjust structures of society, safeguard the integrity of creation and sustain and renew the face of the earth

3.3Local Mission and Community Development

- Knows and applies principles of local mission and different models of community ministry
- Uses approaches to advocacy from different perspectives

- Is able to leverage financial resources for community development
- Knows principles of local mission and different models of community ministry
- Knows a variety of approaches to planning, visioning and community development

Competency # 4 Leadership

A person in authorized ministry provides effective leadership in the communities in which she or he is called to serve. In particular as a deacon, he or she:

4.1 Shared Leadership

- Differentiates appropriately among roles and responsibilities of different orders of ministry
- Demonstrates skill in juggling multiple accountabilities in church work and in the wider community
- Is able to accept others' leadership

4.2 Congregational Development

- Discerns the gifts of others and equips them to lead and serve
- Notices and reaches out to inactive, isolated and vulnerable people

4.3 Mediation & Conflict Resolution

- Identifies appropriate community resources for mediation and conflict resolution

4.4 Stewardship and administration

- Appropriately recruits, equips, supports and appreciates volunteers

Competency # 5 Teaching and Learning

A person in authorized ministry is able to teach, mentor and support the development of the ministry of the whole people of God as disciples of Jesus Christ. In particular as a deacon, he or she:

- Knows about how people learn eg. formal and informal learning experiences; different learning styles
- Is able to lead Bible study in an informed manner for a variety of stages and ages
- Facilitates dialogue among those who differ on values and issues, including their use of theology and scripture

Competency # 6 Pastoral Care

A person in authorized ministry is able to accompany people who are suffering, ill, in transition or at risk. In particular, a deacon is commissioned to serve all people, “especially the poor, the weak, the sick and the lonely.” He or she:

- Can identify basic principles of pastoral care, Christian pastoral theology and a theology of healing
- Differentiates between pastoral care, counselling, and other helping strategies
- Understands the significance of offering care as a representative of the Church

- Respects intercultural, inter-faith and power dynamics
- Equips lay pastoral visitors and/or teams.

Appendix B

Learning Opportunities in the Diocese of Rupert's Land

B.1	Centre for Christian Studies	p. 28
B.2	Canadian Mennonite University	p. 33
B.3	Ecclesial University Project	p. 37
B.4	Pastoral Care Learning Opportunities	p. 39
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B.6	Providence Theological Seminary	p. 42
B.7	University of Winnipeg	p. 46
B.8	United Centre for Theological Studies	p. 46

B.1 CENTRE FOR CHRISTIAN STUDIES

The Centre for Christian Studies offers a range of programs and courses that would help learners meet Rupert's Land competencies for priestly and diaconal ministry. Courses are available in Leadership Development, Pastoral Care, Social Ministry, and Educational & Liturgical Ministry. *Ministering by Word and Example* is a course focusing on the diaconate and delivered over six one-day sessions (9 AM to 4 PM with a one-hour lunch break) from September to March. In 2016, CCS will undertake an in-depth review and redesign of our program with a view to making it more accessible to different denominations and ministries. A curriculum for diaconal mentors and M. Div. level courses in theology and scripture are being explored.

The following are programs of study that would help learners meet RL competencies:

- *Learning on Purpose* and Certificates – applied theory and practical skills in Leadership, Education, Worship, Pastoral Care or Social Ministry for priests and deacons
- *Ministering by Word and Example* - an overview of diaconal ministry for deacons
- *Diploma in Diaconal Ministries and Transformational Studies* – theology and ministry training suitable for individuals preparing for Anglican ministry and diaconal and Local Collaborative Ministry Team mentors.

METHODOLOGY – The learning experience at CCS combines principles of adult education with action and reflection and peer feedback in a learning circle where participants and instructors are co-learners and co-teachers together, and where learning takes place in small groups. This methodology underlies all aspects of our program, whether full or part time certificates and diplomas or short term retreats and workshops.

PROGRAM DESCRIPTIONS

Ministering by Word and Example –experiential learning and theoretical development that includes action/reflection, guest presenters, film, and student-led presentations. Topics covered:

- Introduction to *diakonia*
- Social Theology in the 20th Century
- Ministering through Service
- Looking for Christ in All Others
- Making Christ Known
- Assisting in Public Worship

Learning on Purpose – an intensive twelve-day program for people who are discerning a call to Christian ministry, especially diaconal ministry, for people who want to improve their skills for leadership in the church and community, or for those who have been leading for a while but want to be more intentional, confident, or inspired. The module is offered out of a theological perspective of justice, liberation, and compassion.

The course includes community building and learning in a context that allows for creativity and fun as well as for significant sharing and growth. Participants explore personality inventories, learning style models, and different approaches to leadership.

Participants receive a basic introduction to adult education topics -- learning theories, active learning, planning skills, goal setting, giving and receiving feedback and evaluation. They spend time in planning groups and leadership teams to apply these learnings. Setting learning goals and developing the practice of reflecting upon experience and action is part of the course.

In the first week, students form leadership teams that present on the assigned texts in Pastoral Care, Education, Social Ministry and Theology. In the second week, the teams prepare and lead workshops in Group Dynamics and Facilitation, Power and Empowerment, Conflict in Groups, Visioning and Making Change. This part of the program helps participants understand the planning process, practise group facilitation, communication, and leadership, together with understanding how to deal with differences as a part of the life of groups.

Theology topics covered during the course are: Authority and Interpretation of Scripture, Basic Theological Questions, Schools of Biblical Interpretation, Schools of Theological Interpretation, Perspectives in Ministry and Diaconal Ministry.

Written assignments during the module include journaling, reflecting using the spiral action/reflection model, and preparation of a case study. Students must submit two written assignments within two months of the course: a theological reflection paper and a research paper on a subject of interest.

Prayer, singing, worship and Bible study are a regular part of community life. Students and staff share in the planning and leadership of daily worship. Theological reflection and spiritual development are integrated into the learning process. Time is designated for one-on-one staff/student interviews, and for optional orientation sessions to the diaconal studies program at CCS.

CERTIFICATES, DIPLOMA AND DEGREES - CCS students may earn:

- a Certificate of completion of Learning on Purpose, and in Pastoral Care, Social Ministry, or Educational & Liturgical Ministry for each theme year;
- a Diploma in Diaconal Ministries and Transformational Studies upon completion of three theme years and the integrating year, plus eight accredited courses in Theology, Hebrew and Christian Scriptures, Church History, and Ethics;
- a Bachelor's or Master's in Theology through a joint program agreement with the United Centre for Theological Studies at the University of Winnipeg and St. Stephen's College in Edmonton.

Theme Years in the Diploma for Diaconal Ministries and Transformational Action - Any one of these years may be taken as a stand-alone course. Students meet together in the Fall and Spring for two sixteen day Learning Circles in a communal setting. Evaluation is based on self-directed review of learning, peer assessment, pre-readings, planning team participation, and post-learning circle assignments. *Learning on Purpose* (formerly the Leadership Development Module) is a pre-requisite.

1. Pastoral Care Year

Fall Learning Circle – Students are introduced to the ministry of pastoral presence. Sessions focus on listening skills, prayer, pastoral identity, counseling, grief and loss, end of life issues, professional boundaries, sexual abuse policies, chronic illness and chronic pain, self-esteem/shame, stress, family and partnership models, pastoral role of worship, pastoral care with children, youth, and seniors. History and Biblical work centres on Job, Lamentations, Psalms and the restoration history of *diakonia*. Theology sessions include work on sin and evil, grace, forgiveness, and repentance and eternal life.

Spring Learning Circle - Students deepen their sensitivity, skills and understanding of the ministry of pastoral presence. Sessions focus on pastoral ethics, advocacy in pastoral care, HIV/AIDS, dementia, disabilities, sexual orientation, anger, sexuality, violence and abuse, addictions, end of relationships, suicide, mental health, corrections, funerals, weddings, pastoral preaching, race and ethnicity. History and biblical work centres on Jesus and the healing stories, and the modern history of *diakonia*. Theology sessions include work on justification, sanctification, salvation and humanity.

2. Social Ministry Year

Fall Learning Circle - Students explore the gospel imperative for justice and compassion. Sessions cover social analysis, marginalization, advocacy, history and theology of mission, racism, residential schools, environment, restorative justice, militarism and peace-making, uprooted people, and poverty. Field trips to various community ministries/agencies involve hands-on exposure to social ministry. Theology topics include creation, reign of God, liberation and justice. Biblical work focuses on Exodus, Jubilee and prophetic witness. Historical work highlights the work of the women's missionary societies. An overview of the Canadian Council of Churches, KAIROS, and the World Council of Churches is offered.

Spring Learning Circle - Students deepen their understanding of the gospel imperative for justice and compassion. Sessions cover solidarity, ideology, gender justice, the role of worship in social ministry, economic globalization, violence, stewardship, human rights, food, water, media, social gospel, change processes, HIV/AIDS. Theology topics include spirituality, ministry, and hope. Biblical work focuses on Revelation, Acts and the prophetic ministry of Jesus. An overview of the work of international diaconal organizations is offered.

3. Educational and Liturgical Ministry

Fall Learning Circle - Students explore spirituality and faith formation. The Christian Education component includes sessions related to approaches and theorists, curriculum, theology of education, children, youth, bible study and lay leadership. The worship component includes sessions on prayers and order of service, preaching, theology of worship, intergenerational worship, worship committees, lectionary resources. Opportunities for interdenominational dialogue enhance appreciation for ecumenical diversity. History and biblical work centres on the early church history of *diakonia* and history books of the Hebrew scripture. Theology sessions include work on revelation, nature of God, Trinity.

Spring Learning Circle - Students deepen their understanding of spirituality and faith formation. The Christian Education component includes sessions related to the Arts – Storytelling, Fabric Arts, Drama, Music, Drawing, Dance, Writing – and Congregational Models. The Worship component includes sessions on children’s time in worship, the Church Year, preaching, Baptism, Confirmation, Communion. Opportunities for interfaith dialogue enhance appreciation for diversity. History and biblical work centres on the medieval history of *diakonia* and history books of the Christian scripture. Theology sessions include work on Christology, Incarnation, Atonement, Resurrection, Introduction to Sacrament, Sophia, Spirit, Church.

- 4. Integrating Year** - provides an opportunity to consolidate learning from the theme years and enhance knowledge and skill in specific areas of ministry preparation. It comprises two ten day learning circles, a learning plan based on the equivalent of 10-12 hours per week, and integrative assignments in theology, diaconal formation, and global perspectives. The focus areas of the learning circles include: integrative theology; church polity, policies, and ethos; ministry transitions; changing church context; the Bible in ministry; organizational change; diaconal formation; global perspectives in ministry; planning for lifelong learning; developing support systems; church administration; record-keeping and archives. Students are expected to provide significant leadership and to form and sustain an intentional learning community. Evaluation is based on self-directed review of learning, peer assessment, reading reflection, team work, leadership, and assignments.

CCS and DRAFT COMPETENCIES FOR THE DIOCESE OF RUPERT’S LAND

Competency #1 Personal and Spiritual Formation:

CCS places a strong emphasis on personal development in relation to self, others, and community in all parts of the program.

Competency #2 Christian Tradition and Anglican identity:

Content related to Biblical and theological tradition is integrated throughout the diploma program. In-depth learning in Scripture, Theology, History and Ethics is expected to be covered by external courses taken at an accredited theological school. Anglican and United Church polity is integrated throughout the program with particular emphasis in the final year. Eucharist in the Anglican tradition is celebrated as part of each Learning Circle.

Competency #3 Context and Mission:

Particular attention is given to context and mission during the Social Ministry Year. Students are also required to organize and participate in a Global Perspectives Experience before their final year – a cross-cultural exposure trip that takes them out of their comfort zone and exposes them to contextual challenges that stretch their social and theological assumptions.

Competency #4, 5, 6 Leadership, Teaching and Learning, Pastoral Care:

CCS students are introduced to concrete leadership skills during the *Learning on Purpose* intensive through self-awareness, personal goal-setting, working in team, group facilitation, and empowering the gifts and leadership of others. The focus of leadership skills varies in

each theme year: on analysis, advocacy, and prophetic witness during the Social Ministry Year, on care of self and others through listening, preaching, and congregational ministry during the Pastoral Care Year, and on learning, education, and leadership in worship during the Educational & Liturgical Ministry Year.

Prepared by Maylanne Maybee
Principal, Centre for Christian Studies

B.2 CANADIAN MENNONITE UNIVERSITY

Introduction

Canadian Mennonite University (CMU) is an Anabaptist Christian university, located in Winnipeg, Manitoba. Chartered by the Province of Manitoba in 1998, CMU builds on a foundation of over sixty years of Mennonite higher education in the province, combining the resources of three previously independent colleges: Canadian Mennonite Bible College, Concord College, and Menno Simons College. In 2008, CMU was granted membership in the Association of Universities and Colleges of Canada (AUCC) which is now referred to as Universities Canada. CMU offers a variety of academic programs and a choice of educational settings which include the Shaftesbury Campus, Menno Simons College (on the campus of The University of Winnipeg), and the Outtown School of Discipleship – an eight-month program of cross-cultural study, service, and faith formation. Canadian Mennonite University is funded by its supporting church constituencies, private donors from across Canada, the Government of Manitoba, and student tuitions and fees.

In the Graduate School of Theology and Ministry some 50 active students are enrolled, of which approximately 60% self-identify as Mennonite. The rest come from a variety of traditions—Anglican, Baptist, Lutheran, Pentecostal, United Church of Canada, nondenominational, and so on. Most of the theological students are in part-time studies. Many are preparing for ordained ministry or some form of church or service work. Several students are already ordained. Some students have come to CMU to prepare for advanced degree programs (PhD, DMin, etc.)

Beginning this year, CMU is offering a new graduate program in Peacebuilding and Collaborative Development which has the potential to strengthen the existing theology and ministry programs (See Graduate Calendar, pp. 17ff).

Currently CMU has about 45 to 50 full-time faculty teaching in a wide range of programs in the Humanities, Social Sciences and Sciences. This year 8 full-time faculty and 4 part-time faculty teach specifically in the area of theology and ministry. A number of sessional teaching staff and guest instructors are also invited each year to teach in a variety of areas to ensure a full-compliment of courses. Most faculty members teaching in theology and ministry have experience in pastoral ministry or some form of service work either at home or abroad. All have PhD/ThD degrees (caveat: one faculty currently completing PhD at the Vrije Universiteit Amsterdam). Faculty members have received their degrees from top tier universities across the continent (the University of Toronto, the University of St. Michael's College in the University of Toronto, Princeton Theological Seminary, Duke University, University of Montreal, Union Theological Seminary, Vanderbilt Seminary, and McMaster University). Faculty members are expected to be engaged in scholarship and publication for both the academy and for the church.

CMU is a school rooted in the Anabaptist tradition; at the same time it is a university that is ecumenically open and interested in engaging diversity and difference. In the classroom and in the hallways students coming from various traditions are encouraged (in some cases required in their courses) to deepen their understandings of their own tradition with the assumption that they have something to contribute to the broader discussion.

CMU is committed to fostering partnerships. CMU has been a part of the Winnipeg Theological Consortium (now United Centre for Theological Studies) since its inception in the mid-1980s

and continues to be committed to ecumenical conversation and cooperation in the context of the academy and the church. CMU has fostered partnerships with other schools such as Anabaptist Mennonite Biblical Seminary in Elkhart Indiana. The Graduate School has an affiliation agreement with Mennonite Brethren Biblical Seminary Canada, which means that Mennonite Brethren students take specific courses related to their own denominational interests as a way of fulfilling ordination or church-leadership requirements. Students are encouraged to take courses at Providence Seminary or the United Centre for Theological Studies when CMU's course offerings do not cover a particular student's learning objectives. In the last few years, CMU has likewise developed a cooperative relationship with the Ecclesial University at St. Margaret's Anglican Church.

CMU is committed to extended education for church leaders and laity. To this end the University offers a variety of programs and workshops each year. For example:

- Pastor's Seminar – A monthly lecture-seminar for pastors focusing issues related to theology and leadership
- Renew – a two-day conference of workshops and plenary sessions resourcing pastors for ministry
- Worship and Imagination – a two day conference of workshops and plenary sessions equipping leaders and lay persons (now offered only occasionally)
- Xplore +55 – an 8-week program for laity focusing on issues at the intersection of faith and life.
- Canadian School of Peacebuilding – 5-day courses, credit/non-credit focusing on peacebuilding, justice, reconciliation, conflict resolution and development

Graduate Programs in Outline

Through its Graduate School of Theology and Ministry, CMU offers a two-year Master of Arts with concentrations in Theological Studies and Christian Ministry. A one-year Graduate Certificate is also available. The Biblical Theological Studies Department is currently working at developing a congregational-and church-based MDiv program. Students not quite ready for graduate-level education are encouraged to pursue our undergraduate programs in Biblical and Theological Studies.

Most of the courses in the Graduate School are delivered in the fall and winter semesters. During February as well as the spring-summer semester, one- and two-week intensive courses are offered. Online courses (synchronous and asynchronous) are also beginning to be offered.

Each year the Graduate School of Theology and Ministry delivers between 20 and 25 courses. A complete listing of the kinds of courses that are offered can be found in our Graduate Calendar (see attachment, especially pp. 9-12). In addition, each year several topics courses are offered that are not listed in the Calendar.

For the degree programs, students have a number of area requirements which are covered on an annual or bi-annual basis: Bible, church history, theology, ethics, spirituality, peace studies, worship, preaching, counseling, mission, and supervised ministry experience. Students,

interested in chaplaincy or clinical pastoral education, are encouraged to register in the supervised education programs offered through the United Centre for Theological Studies. Students needing to strengthen their competencies in counseling are encouraged to take courses at Providence Seminary.

Relationship to the Draft Competencies as Summarized by the thus far

CMU is well positioned to cover a number of competencies and categories identified by the Anglican Diocese.

Competency #1 Personal & Spiritual Formation:

This is a core priority for the Master of Arts in Christian Ministry. While it is assumed that all courses address personal and spiritual formation in some way, there are certain courses that give this area special attention. In this program all students are required to take at least 3 to 4 courses specifically in formation. Courses such as “Foundations for Ministry Experience,” “Spiritual Formation,” together with “Supervised Ministry Experience” address competencies related to sense of vocation, self-awareness, prayer and spirituality, commitment to Christian community, healthy relationships, ethical conduct and commitment to ongoing personal learning and development. These matters are also addressed specifically through the Ministry Discernment Process that takes place prior to graduation (see description of this process in the Graduate Calendar p. 8). Occasionally, topics courses are offered to augment the area of personal and spiritual formation. For example, last year, we offered a course on prayer.

Competency #2 Christian Tradition and Anglican Identity:

It should be clear from the Calendar that we have a wide range of courses in the area of Scripture, Theology, History, and Worship. Our program does not, however, focus at length on Anglican theology, history, hermeneutics or liturgy. Courses such as “Reading Christian Classics,” or “Systematics” would address Anglican perspectives, but obviously not from an “insider” standpoint. From time to time we offer a topics course called “Sixteenth Century Reformations,” which again would not give an “insider’s” view in comprehensive fashion. This past semester, the course on George Herbert (taught by an insider) drew attention to Anglican spirituality and theology, but clearly not intended to cover the entire waterfront in any sort of comprehensive fashion.

Competency #3 Context and Mission:

All of our theology courses deal with matters having to do with context and mission, but CMU also offers a number of “topics” courses in this area which do not appear in the Calendar. Last year, for instance, there was a study tour to the UK that gave attention to issues around “Christianity on the Margins.” This year, we are offering a course called “missions and evangelism” (it was also offered last year) and another course entitled “New Christendom.” Next year we will be offering a course on Christianity in the Global South. In addition, from time to time, the Canadian School of Peacebuilding offers courses dealing with issues around context, such as food security, poverty, peacebuilding, and aboriginal issues, etc. For example, this coming spring, Niigaanwewidam James Sinclair will be teaching a course called “Reconciling Our Future: Stories of Kanata and Canada.” Finally, it is important to note that a number of contextual issues are addressed in the Peace and Collaborative Development program. Courses from this program may be taken by Ministry students by special permission.

Competency #4 Leadership:

A number of our courses under the “personal & spiritual formation category described above, give attention to leadership issues. Occasionally specific leadership courses are taught as topics courses by guest lecturers. So, for example, last year in February, we had a guest lecturer teach an intensive course called “Visioning, Strategic Planning and Organizational Leadership.” This kind of course is offered from time to time, based on availability of instructors and student demand.

Competency #5 Teaching, Learning:

In years past, CMU taught course in Christian education. This is an area that has not been covered well in recent years. Perhaps the topics course entitled “Reading Scripture in the Church,”--which we offered last year and will likely be offered again next year--comes closest to thinking about teaching and learning in the context of the congregation.

Competency #6 Pastoral Care:

We teach a course called “Pastoral Care” which covers the terrain as outlined in the Anglican “Harmonized Competencies Draft.” In addition, pastoral care is covered by sessional instructors. For example, this February, Rod Buxton of Providence Seminary is teaching an intensive called “Developing a Response to Dying, Grief, and Loss.

An Additional Word

Through its various theological schools (Providence, UCTS, CMU), Manitoba is well positioned to offer programs and courses that cover a wide range of competencies for the Anglican Diocese and for other churches. The individual schools will have their strengths and weaknesses, but together they have much to offer. There are also significant resources within the Diocese itself—potential teaching and mentoring faculty that could play a central role in the formation of priests, deacons and laity. There are good reasons to be optimistic about the resources in the region.

Prepared by Karl Koop,

Director of the Graduate School of Theology and Ministry, Canadian Mennonite University

B.3 ECCLESIAL UNIVERSITY PROJECT

The Ecclesial University Project is in its third year of operation. This year completes the pilot project phase of this endeavor. The Ecclesial University Project has offered six credit courses in partnership with Wycliffe College and St. Johns' College at the University of Manitoba.

The Project is now under review to determine its viability as a long-term endeavour. We are not offering a Winter Course this term but we do have plans to offer a course in fall of 2016. There are no firm plans past this point.

The Ecclesial University Project was designed to meet the following purpose:

If the parish church is the primary location of theology then theology ought to be done in connection with the practices of the Church in its preaching, sacramental life, and the vocational discernment of its members. Academic theology risks losing relevance when divorced from the practices of the Church; ecclesial practices are weakened when divorced from vigorous theological reflection. Therefore, in an effort to supplement and support the work of seminary education and theological teaching, our purpose is to offer robust education within the context of parish life, attending to the way theological thinking is embodied in the praxis of the visible Church.

We aim to offer theological education that will:

- Deepen the intellectual life of the Church beginning from the parish level and rooted in worship
- Prepare young leaders for a theologically robust seminary experience by offering an opportunity for theological reflection in the midst of on-going practical parish experience
- Be an integrated part of the spiritual formation of all those seeking to discover their Christian vocation whether in ministry in the Church or in the world.

Our Method is the following

- The project offers Theological courses in partnership with Wycliffe College and St. John's College from which the public could benefit and by which students could obtain credit towards basic or advanced degrees at the college.
- Offer one course per term. Ideally a student in a three-year preparatory period, working with a parish, could complete 6 courses plus 2 credits for a practicum placement at the parish.

Target Audience

1. Potential seminary and theological students with a commitment to working in the intersection between scholarly theology and the practices of the Church.
2. Parishioners in a formation process aimed at their development as leaders in the Church and in the world.
3. The public in need of robust Christian formation and theological knowledge.

Evaluation:

Strengths:

- We have had up to 9 credit students at one time in class and several students have taken more than one course offering. 4 students have gone on to commit to seminary education at Trinity College or at Wycliffe College. Many of the credit students come from beyond the parish membership.
- Along with credit students we have had up to 20 Auditors attend class. For several of the classes the number of auditors from outside the parish membership has been equal to parish participants.
- Public Lectures have been well attended and have drawn crowds from the Diocese and other denominations. Numbers at Public Lectures range from 40 to 115.
- The courses offered through the project have had a strong grounding in Anglican Theology and students are exposed to a wide range of theological perspectives.
- When credit students are learning with auditors in a parish education setting, students are exposed to the insights, questions, and struggles of the kind of real church members they will one day serve as ordained clergy.
- There is a powerful community element to the classes that deepens the learning.

Weaknesses:

- Although there is a financial saving when instructors are already on a parish payroll and for-credit students are participating in an ongoing parish education program, administrative costs and the drain on parish resources are significant. It is difficult to match the rhythm and resources of a parish with the requirements and constraints of an academic institution.
- Advertising and student recruitment also takes enormous amounts of energy and if it is not done properly the program quickly begins to suffer in numbers.
- There are limits to the courses that can be offered because of the small teaching resource base yet, because we are drawing from a small pool of students, new courses have to be created all the time to meet the needs of individual students as they progress toward their degree.
- The dual requirement to meet both parish education needs and to offer academically accredited courses is difficult to achieve on a consistent basis.
- Although the student is in constant contact with parish life, the focused community of learning available in a residential seminary program is missing, as is contact with the wider community of scholars.
- We have found that the identity of Wycliffe College as both an Anglican and a general Canadian Protestant seminary has sometimes been in tension with our parish identity as catholic and evangelical.

A new principal at Wycliffe College, decisions taken at St. John's College, the Theological Commission's Report, and the limited parish resources available to the Ecclesial University Project will determine what future, if any, it will have.

Prepared by David Widdicombe, Parish Priest, St. Margaret's Anglican Church

B.4 PASTORAL CARE LEARNING OPPORTUNITIES

- Academic courses in pastoral theology and pastoral counselling. Most theological schools will require a minimum number of courses in this area as part of a degree program. Other individuals might wish to audit a course or take one credit as a special student.
- Courses/guided reading in family systems, individual and family life cycle stages, stages of faith development
- Courses/guided reading in areas of pastoral concern including heart attack/stroke, mental health, dementia care, end of life care, families with differently-abled members
- Workshops offered by local universities/colleges and the MB region of the Canadian Association for Spiritual Care (CASC). These groups could also be approached to design and offer workshops on specific topics needed for pastoral formation.
- Utilize local expertise to offer workshops, especially for LCM teams, on topics such as listening skills, pastoral visiting, knowing when to refer for more expert help, etc.
- “Field trips” to learn about community resources, e.g. Aurora Family Therapy Centre, Addictions Foundation of MB, mental health self-help and family support programs, women’s shelters
- Clinical Pastoral Education (CPE). An experiential, integrative, adult learning approach to developing pastoral identity and skills. Unfortunately at a low ebb in Manitoba at the moment due to a variety of factors including current and pending retirements of Teaching Supervisors. The Spiritual Care educators in the province have embarked on a process of discerning alternative ways to offer this education.

Priestly Ministry Pastoral Care Learning Opportunities

I assume this category is meant to cover the need for specific Anglican input into priestly acts such as presiding at the Eucharist, baptism, weddings, anointing of the sick, funerals, hearing confessions and so on. Postulants who are able to attend an Anglican seminary that is accredited or part of an accredited cluster will receive this kind of training as part of their M.Div. However, these individuals are a minority of candidates for ordination. Postulants are required to complete field placements as part of their formation, and this in reality will be the avenue for developing skills in priestly ministry. Those who are identified as proceeding to ordination as a priest in a LCM team will need to work with a mentor on-site to learn these skills. The proposed Diocesan learning circles may also help fill this need. In addition, all postulants should include at least one course in sacramental theology and/or principles of worship in their educational program.

Prepared by Mary Holmen

B.5 PROGRAMS IN SPIRITUALITY

Spiritual Formation and Direction Programs

Jubilee Program (<http://prairiejubilee.ca/course-outline/>)

The Prairie Jubilee Program is a two year training program in spiritual formation and Spiritual Direction. It follows a mentorship model with home-based practicum requirements.

- Intake date every two years (next intake date is September 2016)
- Up to 6 credits can be transferred into the United College for Theological Studies at University of Winnipeg. Students seeking credit would also need to meet U of W academic prerequisites

Shekinah Program (<http://centre.stbens.ca/services/spiritual-director>)

A two year Formation Program in Spiritual Direction

- Intake date every two years (next intake date is September 2017)

Retreat Centres

1. St. Benedict's Retreat and Conference Centre, Winnipeg

Website: <http://centre.stbens.ca/upcoming-events>

Regularly scheduled retreats and programs:

- Centering Prayer
- Benedictine Spirituality Series
- Intermission Contemplative Pause for Those in Ministry
- Fermata Retreats

There are a variety of other retreats/workshops on various topics, with various speakers. Check current brochure/website for offerings

2. St. Charles Retreat Centre – Chemin Neuf Community, Winnipeg

Website: <http://www.chemin-neuf.ca/vie-spirituelle-en/exercices-spirituels-de-saint-ignace/the-7-day-retreat>

Offers a 7-day silent retreat on the Spiritual Exercises of St. Ignatius

3. St. John's Abbey, Collegeville, Minnesota

Website: <http://www.saintjohnsabbey.org/index.php?cID=135>

Offers a variety of retreats and programs – check website for offerings

4. Inscapes, 47 Bronstone Blvd. Winnipeg

Website: <http://www.inscapescanada.ca/workshops/>

Offers a variety of workshops and retreats related to the Enneagram and spiritual formation

Websites offering courses in developing spirituality either free or on a fee basis:

1. Abbey of the Arts

Website: <http://abbeyofthearts.com/>

Offers on-line classes, retreats, reflections and resources which integrate contemplative spiritual practice and creative expression with monastic spirituality.

2. Contemplative Outreach

Website: <http://www.contemplativeoutreach.org/online-courses>

Contemplative Outreach is a spiritual network of individuals and small faith communities committed to living the contemplative dimension of the Gospel. Offers a variety of resources on Centering Prayer and spirituality, including print resources and on-line courses.

Books offering reflection and study resources:

The following books offer reflection questions which would lend themselves well to individual or group study:

Open the Door: A Journey to the True Self. Joyce Rupp (2008). Ave Maria Press, Inc., Notre Dame, Indiana

Sleeping with Bread: Holding What Gives You Life. Dennis Linn, Sheila Fabricant Linn, Matthew Linn (1995) Paulist Press, Mahwah, NJ (based on Ignatian exercises)

The Cup of Our Life: A Guide for Spiritual Growth. Joyce Rupp (1997). Ave Maria Press, Inc., Notre Dame, Indiana.

Water, Wind, Earth and Fire: The Christian Practice of Praying with the Elements. Christine Valters Paintner (2010). Sorin books, Notre Dame, Indiana

Prepared by Nancy Phillips

B.6 PROVIDENCE THEOLOGICAL SEMINARY

Introduction

Providence Theological Seminary is an interdenominational seminary that exists to serve the church in the accomplishment of its mission by preparing and nurturing leaders, developing resources, and facilitating theological reflection. We stand in the line of the historic orthodox traditions of the church as exemplified in the major creeds of Christendom. We are committed to continual growth in our understanding of God and of our responsibility in His world.

The seminary's roots go back to 1925 and Winnipeg Bible Training Institution. The seminary was founded in 1972, and stands on a beautiful rural campus a short distance south of Winnipeg. It shares the campus with the Manitoba-chartered Providence University College, and the Mile-II discipleship training school. Providence University College and Seminary offers graduate-level theological education, and university college liberal arts training to Manitobans, Canadians, and students from around the world.

Chartered to grant degrees by the Province of Manitoba, since 1992 the seminary has been fully accredited by the Association of Theological Schools in the United States and Canada. All Master of Arts, Master of Divinity and Doctor of Ministry programs are approved. ATS is the standard accreditor of all theological education in North America. Our full membership demonstrates that the quality of our theological education is on par with the major theological training institutions in the world.

As a seminary, we prepare and nurture leaders for the local and universal church. To people who desire to prepare for ministry, we give tools and experiences necessary to serve. For those already in ministry, we give opportunities to increase their knowledge and sharpen their skills.

Providence Seminary currently has 180 students, studying in full and part-time capacity. Students come from across the denominational perspective: Mennonite, Baptist, Lutheran, Pentecostal, Anglican, non-denominational, and more. The interdenominational mix makes for engaging class discussion that fosters respect, and enables students to form their own vocational and denominational identity.

Our graduates have served the church in pastoral and parachurch ministries. Many of our graduates have taken further (doctoral) training at some of the premier institutions throughout the world. These include Marquette, Edinburgh, McGill, Toronto, Sheffield, Aberdeen, Westminster, McMaster and Otago.

Members of the Providence Seminary faculty are highly trained men and women. They have received terminal professional and academic degrees from recognized schools around the world. All possess ministry experience in the pastorate, mission field, or counselling agency. Many are published authors of books and periodical articles. Many have outstanding preaching, teaching, and seminar ministries in local churches and cross cultural ministry outside of their work at the Seminary.

Degrees and Programs at Providence Theological Seminary

Classes are offered in a variety of formats during the Fall and Winter semesters. Semestral, hybrid, and one-week modules (in October, November, January, and March), together with a

cluster of one-week modules in May provide high accessibility. The MDiv program is particularly designed so that a student can complete the program while in ministry.

While the seminary offers degrees (particularly the MA in Counselling and Counselling Psychology) that address several of the competency clusters, the programs noted below have particular resonance with the competency clusters under review. The courses within these programs are in the areas of biblical, theological, and ethical studies; pastoral studies including homiletics and supervised ministry placement; and spiritual formation.

Attached with this summary is the current 2015-16 Providence Theological Seminary Catalogue. The courses on offer can be viewed on pp. 69-76 (Bible/Theology/Ethics), 77-79 (Pastoral Studies), and 85-89 (Counselling Studies). Courses currently on offer in distance formats are found on pp. 90-93. Additionally, annual visiting lectureships further broaden the available offerings.

The Master of Divinity is the normative degree prerequisite for ordained pastoral ministry in the church. It is also the degree that serves as a prerequisite for doctoral-level theological education. Additionally, students may find the degree effective training for a variety of para-church ministries and vocations outside the local church. The purpose of the Master of Divinity program at Providence is to provide students with a strong biblical-theological foundation, to foster a love for the Word of God, to foster a love for the church and a commitment to enhancing its well-being, to develop students' people-helping skills, to develop and sharpen the particular spiritual gifts of each student, and to provide a foundational grasp of all aspects of training necessary to pastoral ministry. It includes a strong component of supervised ministry in one pastoral setting that is selected by the student in consultation with the MDiv supervisor. The supervised ministry runs concurrently with the student's whole program.

The MA (Theological Studies) is the premiere research degree at Providence Theological Seminary. It serves the church by forming evangelical leaders who can thoughtfully and competently engage their disciplines on behalf of the church. These graduates could serve the church by teaching in ecclesial or academic settings. Ideally, this program graduates students who then pursue further doctoral-level degrees to then serve the church by teaching in ecclesial or academic settings. During and after their studies, these students serve as resources within their ecclesial communities.

The MA Christian Studies serves the church by forming leaders who serve the church in ecclesial or parachurch ministries. These students are also formed to be thoughtful Christian engaging their culture in secular vocations. Given the flexible nature of this program, students can craft a course of studies that most suits their interests, gifts, and vocational goals.

Graduate-level Certificates in Biblical or Theological Studies, Cross-cultural Discipleship Training, Applied Counselling, Church Ministries, and Christian Spirituality serve the church by forming lay leaders who serve in non-clerical vocations and who have completed a baccalaureate degree. Aimed at individuals who desire graduate level theological education, it is a one-year degree that is highly assessible through various distance options.

Degrees and Programs at Providence Theological Seminary and Competencies

Competency #1 Personal and Spiritual Formation:

This is a competency in which Providence Seminary can partner well with diocesan concerns. Providence Seminary is committed to forming Christian character, vocational identity, and spiritual practice. As an ATS accredited seminary, it is held to standards that require our courses include components that aim to shape students in these realities.

Beyond the integration of these concerns into classroom settings through discussion, modeled spirituality, and assignments to facilitate this competency, several courses in the core curricula address it. Courses such as *Theology and Practice of Christian Spirituality and Formation*, *Pastoral Theology*, *Christian Ethics*, *Applied Focus: Personal Ministry Formation*, and the summative *Integrative Seminar* are directly related to this competency. Further, students can elect an MDiv study concentration that includes 18 hours of counselling courses to complete an MDiv: Pastoral Counselling Track.

Other courses that may be offered as electives specifically address this competency, such as *The Art of Spiritual Direction: Theory and Practice*, *Spiritual Pilgrimage*, and *Integration of Psychology and Theology*. Students may also elect to take any of the many offerings in our counselling department, either here or in our Calgary extension site.

Finally, Providence students are invited to weekly worship services, days set aside for prayer, retreats, and are able to access the resources of spiritual directors and certified counselors who teach and minister in the seminary.

Competency #2 Christian Tradition and Anglican Identity:

Providence can offer a strong curriculum to meet this competency in the areas of Bible and Theology, while providing much more modest course work in the area of liturgics. Students have access to a rotating schedule of courses covering both Testaments from professors in both Anglican and free church traditions. Our theological offerings include courses on all the major areas of systematic theology and, while not from a specifically Anglican perspective, deal well with patristic, reformation, and modern scholars. Students take a Survey of Church History; further competency can be gained through the numerous courses in historical theology on offer. Beyond these offerings, core courses that meet this competency include Hermeneutics, Homiletics I & II, Birth of the New Testament, and Reading the Church's Bible.

The modest offering in the area of liturgics is found in two elective courses that are offered from time to time: History of Liturgy and Worship, and Biblical Theology of Worship.

Competency #3 Context and Mission:

Certainly all of our Bible and Theology courses speak to the realities of hearing the biblical text within our cultural context and, as Providence attracts many international students, this is an ongoing discussion in all these classes. Additionally, some core courses are Worldview and Culture, Applied Focus: Communication for Impact and Interaction, and Applied Focus: Leadership for the Church in a Changing Environment.

Currently, our Global Studies professor teaches electives such as Cross Cultural Discipleship, Biblical Theology of Mission, A Critique of Secular Culture, and World Religions.

Competency #4 Leadership:

Our MDiv program is strong in meeting this competency, both through the courses that are included in the core program and through the extensive mentoring component by which the student is mentored within a ministry context for the duration of their studies. This is a significant component of the program by which we meet several of the program competencies required by our accrediting body. For this reason, the mentoring is much more than “free labour in the church” but involves the student and mentor in thoughtful reflection and meaningful ministry.

Core courses that address this competency include those within the biblical and theological offerings. Within the MDiv program courses such as *Applied Focus: Stewardship on Congregational Life*, *Applied Focus: Leadership for the Church in a Changing Environment*, and *Pastoral Theology* work well within this competency. Additionally, MDiv students can focus their studies to include tracks in Youth Ministry. Within the DMin program, a specific module of study focuses on *Leadership*. Finally, elective courses include offerings such as *Conflict Management and Resolution* and *Church Planting and Growth*.

Competency #5 Teaching, Learning:

Providence does not provide strong offerings in this area, although a Christian Education program can be taken, with many of the offerings given by directed study format. Courses such as *History and Philosophy of Education* and *Principles of Teaching and Learning* are more frequently offered, while courses such as *The Art of Discipleship*, and *Teaching in a Cross Cultural Setting* have not recently been offered.

Competency #6 Pastoral Care:

Providence is strong in this competency. Many of the offerings noted for Competency #1 also meet this competency. *Pastoral Theology* is a core course in the MDiv program, and the four *Applied Focus* courses would meet many of the competencies. Additionally, the MDiv director, Dr. Al Thiessen, regularly brings pastors and practitioners to connect with and teach the students in areas of pastoral care. Again, the many offerings within the counselling department such as *Integration of Psychology and Theology*, *Addictions and Codependency*, *Crisis and Trauma Counselling* (among many others!) directly meet this competency.

As I’ve worked through this exercise, and thought about the various institutions within Winnipeg (such as Providence, CMU, CCS etc) that can work together to meet the needs of the Diocese, I am hopeful for the future education of our ministers. We have excellent theological education that is readily accessible and that can easily be paired with particular foci that meet the distinctive needed for Anglican ministry (such as Anglican history, or liturgics).

Prepared by Lissa Wray Beal,
Professor of Old Testament, Bible and Theology Department Chair
Providence Theological Seminary

B.7 UNIVERSITY OF WINNIPEG

Undergrad courses in the Indigenous Studies and Religious Studies programs may help students develop competencies for ministry in the Diocese.

B.8 THE UNITED CENTRE FOR THEOLOGICAL STUDIES, University of Winnipeg

Background

The United Centre for Theological Studies is the most recent expression of the study of the theological disciplines at The University of Winnipeg.

Theology's roots are deep in the founding colleges, Manitoba College in 1871, and Wesley in 1888, coming to full flower in United College between 1938 and 1967, and as a founding discipline within The University of Winnipeg, maturing into an ecumenical and plural centre for theological studies in the 21st century.

Within the broad mandate of The University of Winnipeg, *“The United Centre for Theological Studies (UCTS) is committed to excellence in theological education within a liberal arts University. We welcome all those who wish to study theology and we seek to empower leaders for religious and social service by providing a safe and respectful environment for critical reflection that is contextual and global in scope and values social and ecological justice. We are shaped by the historic contributions of the United Church of Canada and its commitment to the social gospel movement, liberation theology, and whole world ecumenism.”* (UCTS Mission Statement)

Our students are from multiple traditions, faith groups and walks of life. They are seeking leadership preparation in traditional and non-traditional faith communities. UCTS is breaking new ground in eco-spirituality, Christian-Indigenous spiritual encounter, and the emerging dialogue between and among Christian theology, world religions and other disciplines for the sake of *tikkun olam*, the Hebrew term, “mending of the world .

Through the Faculty of Graduate Studies, the United Centre offers two graduate degrees: MA(Theology) Bible and Culture (2 years) and M.Div. Degree (3 years). We also offer a Diploma in Indigenous Spiritual and Pastoral Care (2 years).

Relationship to the Draft Competencies as Summarized by the Diocese

Competency #1 Personal and Spiritual Formation:

This is a core priority and undergirds all of the courses in the Master of Divinity Program. All students in the M.Div. program will be required to participate in a Community Learning Seminar that will include worship experiences, guest lectures in areas of ministry and spiritual development and as well as group reflection time. A Capstone course three components of the theological education: the practice of ministry, the theological disciplines and spiritual formation is required for the program's successful completion. The Centre has a long history of partnership with the Canadian Association for Spiritual Care. Through CASC, Supervised Pastoral

Education offers the students an approach to learning that integrates academics, practice and self awareness. This program is a key component in the development of competencies in the practice of ministry.

Through our partnerships with the Shekinah program and with Prairie Jubilee, our students can seek training in Spiritual Direction in conjunction with the Master of Divinity degree.

Competency #2 Christian Tradition and Anglican identity:

Our program includes a range of courses in the area of Scripture Theology, History and Hermeneutics. While our program does not focus specifically on the Anglican tradition, there is included in our calendar a course entitled “History and Faith of a Selected Church or Religious Tradition,” When needed, contract faculty will be engaged to teach this course from the perspective of the Anglican tradition. This has been done in the past with success when we have had Anglican students. Additionally we offer courses in Christianity and World Religions and the Church in North America.

Competency #3 Context and Mission:

As part of the the University of Winnipeg, the United Centre for Theological Studies engages the Indigenous context of our local community, and the world. A course entitled “Indigenous Christian Encounter” is a introduction to the encounter between Christianity and the religious traditions of Indigenous peoples of Turtle Island. The course constructs a contextual theology that serves as a resource for the mutual healing of all our relations. Additionally we offer a suite of courses in Dialogue Theology bringing Christianity into conversation with other faith traditions as well as popular culture.

As mentioned previously, the Centre offers a two-year diploma Program in Indigenous Spiritual and Pastoral Care.

Competency #4 Leadership:

Although the offerings are not extensive, the Centre offers a Church Leadership course. The Capstone course also covers leadership issues within the church. In the proposed revision for the Master of Divinity students will be able to enroll in courses in the Master of Development program at the University of Winnipeg. These courses have leadership components within them.

Competency #5 Teaching, Learning:

In the past we have offered courses in Christian Education but that has not been an area of strength in recent times.

Competency #6 Pastoral Care:

Courses in Spiritual Care have been offered both on a introductory basis and as special topics ie: “Ministry to the Dying”. Supervised Pastoral Care and Spiritual Diversity are courses offered by our partners that cover Spiritual/Pastoral Care competencies, as well.

An item of note:

After the Faculty of Theology ceased to exist and the Centre was developed in its stead, the Association of theological Schools (ATS) placed the Centre on probation in July, 2013. The

Centre is currently addressing the Notations assessed by ATS.

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