

Contextual Education Handbook

*(Information and Guidelines for Students,
Site Educators, Instructors, and Administrators)*



Emmanuel College
Toronto School of Theology
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(Handbook is subject to change when necessary)

Contact information:

Natalie Wigg-Stevenson

(Director of Contextual Education)

natalie.wigg@utoronto.ca

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INTRODUCTION

Contextual Education (CXE) equips students with the theological acumen, pastoral instincts, and personal/spiritual dispositions required for living their call in the flux of 21st century religious life. Questions of gifts, growing edges and vocational discernment are part of this reflective process. CXE intends both to reflect on and to re-imagine modes of religious practice that can contribute to healing for each other and creation.

Contextual Education (EMF3020) is a required course for students in the Master of Divinity (MDiv) program, and an option for students in the Master of Pastoral Studies (MPS) degree program (excluding MPS SCP students) who are not planning on taking an SPE Unit. Students must have successfully completed the core courses in level 1 of their program before beginning this two-semester course.

Students wanting to take EMF3020 in any given academic year must attend an information session in the prior January, and have their site placements set up by April of that year. For example, students who want to take CXE in the 2023/24 academic year will attend the information session in January, 2023 and complete their placement set-up by April, 2023. Failure to attend the information session or complete the site set-up on time will result in the student being refused admittance to the course in the fall.

This *Handbook* outlines the expectations for EMF3020. Because course learning is student led, changes may be made to this handbook throughout the year.

Course Expectations

Students are expected to:

- Meet all deadlines to set up their site placement
- Spend 8 hours per week in site or site related work for all 24 weeks when class is in session (for a total of 192 hours)
 - One of these hours each week must be spent in reflective practice with the Site Educator
 - Preparation for on-site work counts as part of the 8 hours; travel time to and from site does not
- Attend bi-weekly peer group meetings (see schedule at the end of handbook)
- Reading and writing assignments related to the peer group meetings

This makes a total commitment of 8-12 hours/week from September to April. Students should consider the heavy demands of the course before they commit to a site placement and/or register for the class.

Time away from the site placement or peer group meetings must be negotiated with the Site Educator and course instructor in advance. Unsatisfactory completion of reading and writing assignments will result in failure of this course.

COURSE OUTCOMES

Students successfully completing this course will be able to demonstrate the following learning outcomes:

	Learn how to articulate the theological questions that rise out of my pastoral practice	...and how to answer those questions using the resources of my theological education	...so that I can use the goods of my theological education to face the challenges of my pastoral work
<u>Religious Faith and Heritage</u>	<i>...in conversation with my religious tradition(s)' core questions</i>	<i>...engaged with the un/satisfactory ways my traditions have answered similar questions, throughout history</i>	<i>...so that, while I don't have all the answers, my attempts can still shape my faith and ministry practice</i>
<u>Culture and Context</u>	<i>...attending to contextual analysis of how my pastoral practice is shaped by and shapes the broader culture(s) that situate it</i>	<i>...to produce contextually appropriate answers to and ways of grappling with these questions interculturally</i>	<i>...in ways that help bring the wisdom of my traditions to bear on my context in ways that nurture its flourishing</i>
<u>Spiritual and Vocational Formation</u>	<i>...to cultivate theological imagination so I desire, rather than fear, engagement with the multiple challenges I will face with my call</i>	<i>...in ways that make my theological education bolster, rather than damage, my spiritual life</i>	<i>...so that, having developed skills and instincts (rather than simply answers), I can face the joys and challenges of my vocation</i>
<u>Practices of Leadership</u>	<i>...so that I can help the communities I'm called to serve cultivate a similar desire</i>	<i>...so that I can trust that those I serve will also benefit from questioning and seeking</i>	<i>...and so that I have a sense of how to lead others in doing the same.</i>

PROGRAM PARTICIPANTS

Student:

A “student” is defined as a person enrolled in a degree program at Emmanuel College. Students in CXE are responsible for integrating all the dimensions of their program into their own learning. To facilitate this integration, students are responsible for drawing intentionally on, and forging connections among:

- their personal and pastoral experiences;
- their in-site learning from and with their Site Educator;
- their reflective conversations with their peer group;
- the readings and writing they do in preparation for class time, and
- the rest of their coursework at Emmanuel College.

Because the peer group process is grounded in materials generated by students out of their pastoral/ministry experiences, on-time completion of all assignments is required of students.

Site Educator

While the term “Supervisor” is frequently used in Contextual or Theological Field Education programs, at Emmanuel we use the term “Site Educator” to emphasize the mutual project of educating and equipping pastoral leaders in which all the program’s participants are engaged.

Typically a student has one Site Educator who can do all the following tasks. In rare cases, though, they might have two Site Educators, one who oversees the on-site tasks and another who does the weekly reflective practice with the student.

In general, though, Site Educators support the student’s learning by:

- being sure to schedule and show up for their weekly one-on-one 1-hour long reflective practice meetings;
- working with the student to create appropriate learning outcomes using the resources provided in this Handbook;
- helping the student structure their duties at the site so they can work on their learning outcomes;
- submitting mid- and end-of year reports in collaboration with the student (see instructions in this Handbook, pg. 28-34);
- ensuring safe enough space that the student can take risks with their learning;
- seeking further resources from the program director as required to support their work.

Being a Site Educator requires, among other things, an awareness of self (both strengths and weaknesses), a commitment to mutuality in ministry, an ability to offer constructive feedback, an awareness of one’s own learning styles and expertise, and an ability to work

with learning outcomes. The CXE Program Director is always available for conversations as Site Educators work to navigate, reflect upon and learn from how they perform their roles in the program.

Contextual Education Director

The CXE Director is responsible for:

- the program's theological, curricular and pedagogical vision;
- overall course design;
- facilitating peer group sessions;
- consultation with students about their learning;
- administrative details and communications for site placements and Site Educators;
- organizing at least one orientation session for everyone to the program, usually to be held during the first class session;
- facilitating and/or providing resources for conflict resolution between any program participants should the need arise;
- final evaluation of whether a student has successfully passed the course.

With regards to students in the United Church of Canada candidacy process, the CXE Director will also:

- help students connect CXE with their candidacy process (where applicable);
- liaise with church representatives on students' behalf;
- advocate for students where appropriate;
- complete the "field education" portion of UCC candidates' annual reports*;
- write School Endorsements for UCC supervised ministry internships (with at least one month's notice for requests)*;
- where appropriate and/or necessary, review Supervised Ministry Internship reports.

** the Director will anonymize any comments she uses from CXE reports for these purposes*

Peer Groups

Each student will be part of a peer group that meets bi-weekly with the Director for the classroom portion of the course. Students generate assignments – including, but not limited to: incident reports, creative nonfiction stories, and verbatims – all of which serve as the foundations for peer group conversation. Peer groups allow students to offer support and reflective feedback to each other, and provide a location in which to deepen and expand theological engagement with pastoral practices.

The Director is always available for consultation and conversation with any program participant should the need arise. Please email her at natalie.wigg@utoronto.ca to schedule a time to talk.

SETTING UP YOUR PLACEMENT

In January of the academic year *before* a student wishes to enroll in Contextual Education, they must attend a mandatory information session, which begins the process of setting up their site placement. In Contextual Education, site placement agreements are arranged between the College and the site to facilitate student learning. Students will let the Director know which sites they are interested in pursuing, but only the Director is able to begin or terminate a site placement agreement. **Students should therefore not make any arrangements to begin or terminate a site placement agreement on their own.**

There are 4 steps involved in finalizing a site placement. Failure to complete these steps on time will result in you being unable to start your site placement in September 2023 and, thus, unable to take EMF 3020 Contextual Education that year. In some cases, this may delay the time to completion for your degree. It is the student's responsibility to ensure that all steps are completed by the deadlines *and* that all paperwork (including their Site Educator's) has been submitted on time.

Setting up Site Placement

#	Deadline	Step in Set-Up Process
1	January, 2025	Attend info session and discuss learning goals
2	February 10, 2025	Submit top 3 site choices to the Director
3	March 14, 2025	Meet with potential Site Educator
4	April 23, 2025	Submit all paperwork to Shawn Kazubowski-Houston 1. Police Check 2. WSIB forms 3. Site Agreement

Paperwork

1. Police Check

All students in Contextual Education are required to have a Vulnerable Sector Police Check completed. Most of you will have submitted this police check to Emmanuel College when you entered your first year. If yours is not up to date, you will need to submit a new one. **You will not be permitted to begin your placement until a completed police check is submitted to Emmanuel College.**

****Note for potential Site Educators on police checks and privacy:** It is the practice of Emmanuel College to request police checks from our Contextual Education students, however, privacy regulations prevent us from releasing any information contained in or pertaining to those reports. If a site requires a police check from a student, the responsibility lies with the site to request a copy of the police check directly from the student. Emmanuel College will not be able to supply the site with a copy

of a student's police check, or provide any information about the results of the police check. Students should be prepared to present your police check to your site if requested.

Obtaining a police check: Students who live in Toronto must complete a "Consent to Disclosure of Personal Information" form with an authorized signature from Emmanuel College (i.e. the Registrar or the Director of Contextual Education) before you can mail it in along with payment (money order or certified cheque payable to Toronto Police Service. The cost is \$20.00). These forms are available in the Main Office at Emmanuel College. Students who live outside of Toronto will need to contact your local police department to complete the process.

2. WSIB forms

Contextual Education students have health care coverage in the event of an accident or injury while working at their site, either via the Workplace Safety and Insurance Board (WSIB) or via private insurance through Victoria University in the University of Toronto (ACE INA). In all cases, the cost of this coverage is paid by the Ministry of Training, Colleges, and Universities, and *never by the placement site*.

The way in which we determine what type of coverage each student has depends on what type of coverage each site has for its *paid employees*:

- If the site has WSIB coverage for its *paid employees*, this coverage also extends to the Contextual Education student.
- If the site does not have WSIB coverage for its *paid employees*, the student is covered by the University of Toronto's private insurance (ACE INA).

In the event of an accident or injury, several forms need to be completed:

- A *Postsecondary Student Unpaid Work Placement Workplace Insurance Claim* form must be completed by the student, placement site, and College
- A *Letter of Authorization to Represent Employer* must be completed by the Site Educator or Site Representative
- A *Students on Unpaid Work Placements Incident and Accident Report* form must be completed by the Site Educator or Site Representative

A claim form only needs to be completed in the event of an accident or injury, but **you must pick up a WSIB package** from Shawn in the main office and sign a form indicating that you understand our policies and procedures

If you have an accident or are injured at your site, contact the College as soon as possible and we will work with you to complete the appropriate forms and file a claim.

3. Site Agreement: This form can be found in the [Contextual Education Handbook and on Emmanuel's website](#).

REFLECTIVE PRACTICE IN CONTEXTUAL EDUCATION

While most students in the CXE program identify as Christian (specifically UCC), they might also be enrolled in our MPS program's Muslim or Buddhist foci and/or identify with traditions and practices not formally represented at Emmanuel. Some might be studying a tradition they have practiced since birth or in which they have formal training or, even, with which they are newly (un)affiliated. Finding ways to do communal learning across these differences is no easy task!

Furthermore, students in this course need to reflect at personal and wider contextual levels, for example, engaging closely with:

1. their personal *and* vocational identity;
2. their ministry experience *and* the social context shaping and shaped by it;
3. their ministry experience *and* the theological traditions shaping and shaped by it.

On-Site Reflective Practice

Students tend to focus on #1 and the "ministry experience" part of #s 2&3 their Site Educators. This reflective practice is local, grounded, and focused on self-awareness, connecting the student's own spiritual practice to their developing leadership role.

Peer Group Reflective Practice

With their peer group, students tend to focus on the second half of #s 2&3: i.e., the social contexts and theological traditions that shape and are shaped by their ministry experiences. Here, students put what they have learned in their Emmanuel coursework and their ministry contexts into mutually critical and creative conversation.

Of course, these types of reflective practice will overlap. Engaging questions of faith and vocation, for example, always at least implicitly requires drawing on the theological traditions, just as we bring our 'selves' to even the most abstract forms of theological reflection. We outline this site/classroom distinction, though, because it keeps us from trying to do everything everywhere all at once! Ideally, as the student moves back and forth between site and classroom, they become better able to integrate practice with theory and, concurrently, come to embody their own pastoral or vocational identity in ways that form them as creative and adaptive leaders.

RESOURCES FOR REFLECTIVE PRACTICE

1. Suggestions for How to Structure On-Site Reflective Practice

Because site work is intense and busy, we've found that students and Site Educators find the following suggestions helpful for structuring their weekly one-on-ones:

- **Set an agenda:** Typically the student provides an agenda at an agreed upon time prior to the meeting. This recognizes the student's agency in shaping their learning process, while also enabling the Site Educator to prepare. It also helps everyone distinguish between planning conversations and reflective practice.
- **Mark your time together ritually:** Try opening and closing prayer, lighting a candle, using intentional silence, or moving to a different space to distinguish between planning conversations and reflective practice.
- **Meet in the same place and at the same time each week:** Having a designated spot for reflective practice helps us transition into it more quickly. And over time, the space can also begin to feel sacred. It will hold memories of prior conversations for participants at a visual and visceral level, facilitating deeper reflections as you go.
- **Focus reflective practice on something concrete and particular:** While it usually works best to focus reflective practice on a particular experience the student had in their ministry that week, this could also be a bible passage for study, a shared experience, a theological question that has arisen from the student's ministry practice, or something else entirely. Feel free to experiment to see what works for your particular relational dynamic.

2. Suggestions for How to Engage Student Experiences

The following outlines a process you might use to engage with a student's ministry experience. Across the years, Site Educators have shared how these different ways of engaging can feel for them, and we've included insights from those in italics throughout. These are also helpful guidelines to use in peer group conversations!

- **Clarify:**
Ask questions intended to enhance your understanding of what happened without interpreting it. Have your student describe the facts of the experience in concrete detail. This might include sensory description of the space where the event happened rather than just naming which room, or having the student recall the precise words people used rather than their impressions of those words. This is a chance to clarify your own understanding *and* to help the student find things in their story they might have missed.
- **Engage Emotionally:**
You might already be getting a sense of why this experience matters to your student. Try not to impose that yet but, rather, invite them to reflect on why they've chosen to share it. This stage will likely begin with talking about the student's emotional responses when the experience was happening. Sometimes it's helpful to ask them what they felt in their body rather than having them state

that they felt angry, happy, etc.. Once you have a sense of how they *felt*, you can move to ask them how they *feel now* (again, consider inviting them to explore their bodily sensations as they do this). As you begin to transition to the next areas for discussion, you'll probably have a lot on the table, and it's important to acknowledge that you won't be able to get to it all.

- *It can be helpful for educators to attend to ourselves for a moment here – usually just internally, but sometimes out loud. What are you feeling in your body? What did your feelings make you think? Is something being triggered for you? What do you need to do to handle that trigger so that you don't project it onto your student?*

- **Choose a Focus:**

There is no one right way to choose a focus, but it's almost always helpful to choose *something*. You can ask the student what they want to focus on or discern it together. It might be what seems most emotionally pressing for the student. It might be something that has sparked both of your curiosity. Sometimes picking something at random can generate insights you wouldn't have otherwise found. Naming the focus, though, will help keep you on track and respect each other's time limitations.

- *It can be helpful here to attend to the relational dynamic operating between you and your student – again, either just internally for yourself or out loud together. Try to do another self check-in before you go on to the next stage to ensure you're creating safe-enough space for your student to be able to take risks in learning.*

- **Analyze the story together:**

If the student describes themselves as acting intuitively, help them unpack why particular actions felt intuitive and why. If you can get to the 'why,' then you can help the student evaluate how they might choose to stick with this course of action or try something different at another time. You might also explore how their own social privilege or disadvantage played a role in the experience, or analyze it in light of the student's growing understanding of pastoral leadership.

- *Educators can get really excited at this point, as our expertise gives us lots of tools for analysis. Often, rather than direct analysis, though, it's more helpful for students for us to model analytic skills – drawing back a little bit more each time we do so to let them develop those skills for themselves. Sometimes they just need a well-timed interjection. Sometimes they need us to be quiet. It's important that, when we feel the excitement to engage analytically, that we try to pause and ask ourselves if what we're about to say is more for ourselves or for the student?*

- **Expand Imagination:**

Help your student reframe their experience in relation to personal, relational, sociological, literary, theological, pop cultural and other paradigms they might

not have already considered. Look for moments of connection and transformation in the student's self-understanding and articulate those for and with them. During this part of your reflection, you may consider incorporating liturgy, art, meditation, music, movement or other forms of creative exploration for imaginative theological engagement.

- *This is often when educators can have our own personal 'aha' moments too, and sometimes our students benefit from hearing those. But sometimes sharing our 'aha's' can block the student from finding theirs. It's important in this moment – if you feel a real 'aha' – to check if the connection is to your own life or to your student's. Then, if it's to your own, whether or not to share it. And then, if you do share, to ensure that you share it in dialogue with the student's own insights, rather than to impose it upon or replace theirs.*

- **Encourage Deeper Commitment:**

Discern and name together something new the student might try in light of engaging this experience. This doesn't have to be huge – just something that helps keep this learning on the radar in a practical way so that the student can keep integrating it into their ministry identity and practice. If the new thing is larger, though, you might consider outlining a brief action plan for implementing it. Consider praying or meditating together, or engaging a ritual together – using words and/or silence – to help the student focus their continued commitment.

3. Suggestions for How to Give and Receive Feedback

The learning in this course is highly relational, dependent upon the quality of relationships that develop across the year. And relational bonds grow stronger when we can be open and honest with each other and, in particular, give each other feedback – but only when we do so in ways that facilitate each other's capacity to receive it.

As we give each other feedback in this course, we must remember that CXE can be an intense experience for students, leaving them feeling vulnerable (even when they don't look like they are) – which can also make it difficult for them to hear and integrate feedback positively. It's also important for students to remember that Educators (Site Educators and 'The Director' (i.e., me, Natalie ☺)) are human, dealing with their own stuff, and often just trying to survive! We too can feel vulnerable (even when we don't look like we are) – which can make it difficult for us to hear and integrate feedback in a positive way. It's important to recognize, then, that feedback is easier to receive when it is:

- **Descriptive Rather than Judgmental:**

By describing your own reaction, you leave the other person free to use the feedback as they see fit. It can therefore be helpful to frame feedback using the following structure: "When you said/did...I felt.... And because I value...I would like..."

Rather than:

"You're not making time for our weekly one-on-ones and I'm going to get in trouble with Natalie if you don't start!!!" or, "I feel frustrated when you don't make time for me."

Try:

"When you cancelled our meeting last week, I felt frustrated. I really value our reflective times together and would love it if we could schedule a few in advance so we've got them on our calendars."

- **Specific Rather than General:**

Try to name what happened rather than your interpretation of it, and offer options to pursue, inviting feedback on those options. This structure can be helpful here, "When...I noticed that...I wonder if you/we might try....instead. What do you think...."

Rather than:

"You can be really dominating" or "you really dominated that conversation with your own opinions."

Try:

"When we were discussing the gospels in bible study last week, I noticed that you shared what you think about the cross, but didn't ask others what they think or feel about it. I wonder if we might try asking the group members what they think first next time? Do you think they'd get more from sharing before we give our thoughts or do you think they'd rather respond to an interpretation we set up?"

- **Appropriate:**

Feedback can be destructive when it serves only our own needs and fails to consider the needs of the receiver. What we offer needs to be supportive and responsible.

Rather than:

"Why can't you just facilitate the verbatim?" or "We just want you to facilitate the verbatim!"

Try:

"I know the course requirements state that verbatims should be student facilitated, and that you've got a lot on your plate too – but I personally would find it helpful if you modelled facilitation for us one more time...or, even, helped the next facilitator through the steps to ensure we're getting them right. I want to make sure we're all getting what we're supposed to get out of this activity."

- **Requested:**

Because the Learning Covenant has implicitly requested feedback on the learning outcomes, it's helpful for students when Site Educators relate feedback to those outcomes.

Example:

"In relation to your outcome to learn more about offering pastoral care, I noticed that when you responded to Chris in our Bible Study group, they seemed to withdraw. What do you think is going on there?"

If you have feedback to offer that the student hasn't already named as an area for learning, it is likely to be better received if you ask them if it's ok to share it first.

Example:

"I know you don't have a learning goal that's explicitly about pastoral care, but I noticed that Chris kind of withdrew in Bible study the other week, and wondered if you wanted to think through together why that might be?"

- **Timely:**

Feedback should be timed carefully. Feedback is most useful at the earliest opportunity, depending, of course, on the person's readiness to hear it and the availability of support from the giver/others.

Rather than:

"Wait, wait – you're going too fast! I need you to show me how to do that!" or "Well, I learned absolutely nothing from shadowing you through that service!"

Try:

"I realize I was shadowing you in today's service to try to learn the ropes, but I found I got lost a lot. I kept a list of where I got lost, and would love to discuss things while they're still fresh for me. I also totally get it if you're wiped from just having led worship, though. If that's the case, do you mind getting a time to debrief on our schedules before we forget?"

- **Clear:**

Check to ensure that you are communicating clearly. One way of doing this is to have the receiver try to rephrase the feedback to see if it corresponds to what the giver had in mind.

Example:

When one of you finds yourself asking, "does that make sense?" the other can try a response like, "can I try to rephrase what you just said to make sure I understand it?"

- **Accurate:**

Check for accuracy. When feedback is given in a group, both the giver and the receiver have an opportunity to check with others about the accuracy of the feedback for everyone involved.

Example:

"Meg just said that they'd rather I facilitate the verbatims. Can I get a show of hands of who else would prefer that I do the facilitating? And it would also be helpful for me to know why

you'd rather I do them, so we can figure out together if there's a better way to meet those needs."

4. On-Site Reflection Groups

In some contexts, in addition to the Site Educator's one-on-one time with their student, a communal form of support and learning might also be appropriate. This can particularly be the case for BIPOC students and students placed in racialized, Indigenous, and intentionally intercultural communities. While we ask that all students still have their one-on-one reflection times with their Site Educator, in situations where reflection groups are more culturally appropriate, please contact the Director if you would like support with arranging one and integrating it with the student's course of study.

5. Suggestions for Peer-Group Reflection Time

Approximately every other week, students meet for a facilitated peer group conversation, where they do various activities such as: group norm setting and monitoring, site-related check-ins, and engagement with their various written assignments. It is helpful (but not crucial) for students to have discussed some of the emotional, personal, contextual and vocational dimensions of these experiences with their Site Educators before they write them up for peer group, as this gives the peer group more time to focus on theological integration of the experience with the students' theological coursework.

Some thoughts about "theology": often, guidelines for theological reflection in Contextual and Field Education position the "theological" moment as distinct from and after the "description," "clarification," "analysis," etc. moments – thus implying both that any of these steps could happen in an *atheological* way AND that theology is something we tack on at the end of all the 'real stuff'. Bracketing theology in this way, however, replicates the types of emotion/intellect and sacred/secular binaries that typify Enlightenment rationalist approaches to knowledge production (with, of course, the former half of each binary being mistrusted and the latter half being over valued). In this course, we want to challenge these Enlightenment rationalist approaches because of: (1) their inherent Christian bias in relation to wider religious diversity; (2) their prioritization of Christianities shaped by the Western intellectual traditions over wider global Christianities and their conversant intellectual traditions, and (3) the harm that reifying such binaries can have on all Christian thought and practice.

Christian theologians are increasingly recognizing how religious (not to mention, all!) experience is always already constituted by and constitutive of theological beliefs and practices – which are always already embedded in and contributing to wider socio-cultural contexts too. This dynamism means that theological engagement with experience can only produce preliminary, rather than definitive, answers to life's pressing questions. It also means that we should keep seeking those preliminary answers, though, because they can guide our further journeys of Divine encounter. Below are tips and questions for how to help you keep making and unmaking these preliminary answers and questions.

1. Rather than *applying* theological concepts or sacred stories to your experience, as if the two are already distinct, try to surface the *implicit* theological concepts already *embedded* in your experience by asking:
 - What theological beliefs and commitments do I feel intuitively drawn to explore in this experience? When I seek to imagine what other people in this story experienced, what theological beliefs and commitments feel intuitively relevant?
 - Where is there agreement and disagreement, consistency and inconsistency, between my and others' implicit theological beliefs/commitments in this story?
2. Now that you've used to your intuition to start surfacing the implicit theologies of this experience, you can start to develop them. Too often we jump to entirely too large questions like, "where is God here?" though, when we try to take this step. But, the "where is God?" question can lead us to over-identify God with anything in the context that seemed to 'go right'. It doesn't necessarily help us deploy the wisdom of our traditions to guide our everyday living. Instead, try:
 - What language from my theological traditions have I learned in my coursework that *relates to* these implicit theologies? If I had to come up with three to five related terms, what would they be, and how do they relate?
 - What is at play in these intuitions and implicit theologies that remains beneath or beyond the language my theological education gives me to name it?
 - How does what I can and can't yet name with the resources I have from my theological education relate to each other?
3. Having mapped some of the theological dynamics operative in your experience, you can bring some socio-cultural analysis to the process. Remember, though, just as the theological was embedded in the experiential, the socio-cultural is intertwined with them both. None of these approaches is more or less 'true' or 'real' or more valuable than any other. They're all different angles on your story.
 - How have these theological dynamics in action been wielded as weapons in my traditions' history? By whom and against whom? Who did they advantage and how? Who have they liberated and how?
 - How are these theological dynamics being wielded as weapons in our contemporary context? By whom and against whom? Who have they advantaged and how? Who have they liberated and how?
 - Are these theological dynamics inherently oppressive and/or liberative? How might they be rehabilitated or redeployed?
4. Now keep going! Return to your story with these insights and see if you can keep using them to keep finding your way towards a deeper awareness of and connection with God in your life.

***Please note that because this course is primarily for MDiv students (and thus, primarily Christian and specifically UCC students), these tips relate more to Christian theology shaped by a UCC ethos. For students enrolled in this course to fulfill an elective in a non-Christian stream*

at Emmanuel College, we have additional resources for reflective practice created in collaboration with alum from those programs. These resources are available for any students who might find them helpful.

ASSIGNMENTS

1. Learning Covenant

Due: September 24th

A Learning Covenant helps students frame goals both for how their CXE experiences in particular, and their theological education in general will shape their future pastoral practices. It provides the student's peers, Site Educator, and CXE Director some guidance regarding the learning areas in which the student is seeking critical feedback. A good Learning Covenant is both specific and flexible. It provides criteria for articulating successes and growing edges in ways that can deepen learning.

The Learning Covenant consists of one or more 'big picture' goals for the course that students break down into four specific outcomes:

- One outcome for their spiritual life
- Two site-related outcomes
- One peer group outcome

NOTE: CXE offers a curricular opportunity for applicants and candidates for ministry in the United Church of Canada to align their in-course learning with feedback from their Candidacy Boards. Where possible, these students should use their Learning Covenant to develop and receive feedback on the skills their Board has named for them.

For each (a) **outcome** a student sets, they must also create an (b) **action plan** by which that outcome can be achieved, (c) **evaluation criteria** by which the outcome will be deemed as successfully completed and establish (d) specific **resources** that will assist them in achieving the outcome.

Sample Learning Covenant

Big Picture Goal: improve my ability to offer occasional/ad hoc pastoral care.

A. How to Set an Outcome

An outcome concretizes a big picture goal. It names a specific skill or disposition that you need to embody if you are to achieve your goal. Learning outcomes are most helpful when:

- they are concrete, specific and intentional
- they give us a framework for observing self and others
- they are realistic within the set timeframe
- they invite feedback.

See the 'outcomes verbiage' worksheet on Quercus for language to help you develop your outcomes.

To set an outcome, ask yourself:

1. What specific skill, ability or disposition do I want to learn, develop or come to embody through participation in the practices of this site if I am to accomplish my goal?

Outcome #1: I will develop confidence and ease in spontaneous conversations (site)

Outcome #2: I will develop internal spiritual resources that I can draw on in moments of stress (spirituality)

B. How to Create an Action Plan

An action plan outlines the specific methods, tasks and actions that you will need to perform in order to come to embody your desired outcome. They are best when they set parameters to attempt, experience and practice your outcomes.

To create an action plan, ask yourself:

1. What are some *specific* ways to work on this outcome?
2. What *specific* task(s) would best support my learning?
3. What *specific* actions do I need to initiate to make this happen?

Outcome #1: To develop confidence and ease in spontaneous conversations, I will...

1. ask my Site Educator if I can do at least 4 'cold-call' pastoral visits with congregants over the course of the year;
2. set aside at least 1 hour each week at the site's drop-in centre, and will try to have at least 3 spontaneous conversations in that hour;
3. make sure to write my first verbatim report on one of the cold-calls or drop-in centre conversations to get feedback from my peer group on it;
4. keep a 'body scan' journal, and record my physical and emotional responses to conversations within an hour of their occurrence.

Outcome #2: To develop internal spiritual resources that I can draw on in moments of stress, I will...

1. establish a morning prayer practice that includes yoga, breathwork and audio *lectio divina*;
2. take a moment to centre myself in moments of transition – to breathe and give God gratitude for something that happened in the past few hours and petition God for guidance with what's upcoming;
3. try to pause when I feel my nervous system's stress response and use these practices to settle it back down
4. reflect on what seems to be working and what isn't in my journal.

C. How to Evaluate an Outcome

Conscious, reflective engagement with one's ministerial practices in the midst of doing them is difficult. This task is greatly aided by establishing some preliminary (revisable) evaluative criteria to keep in view while the practice is being performed. Evaluative criteria are best when they are realistic (given the possibilities that the site offers) and when they can be observed in your actions by both you and others.

To establish evaluative criteria, ask yourself:

1. What does it look like to be successful/unsuccessful at this outcome?
2. What are the markers of this task done well? What markers can chart its improvement?
3. How will I know that I am learning, developing or coming to embody the outcome or disposition I have named?

Outcome #1: I will know I'm more comfortable in spontaneous conversation when:

- a) I feel eager to talk to people rather than afraid
- b) when my conversation partners and/or my Site Educator articulate enjoyment at speaking with me

To track this evaluation, I will:

- a) Track progress in my body-scan journal regarding my comfort levels
- b) Create benchmark moments with my Site Educator to check in about my progress

Outcome #2: I will know I've got spiritual resources for stressful moments when:

- a) I'm doing my morning prayer practice at least 4 days out of 7 per week
- b) I feel my body rest in moments of transition rather than pick up more speed
- c) I notice myself drawing on these resources in moments of stress in ways that actually settle my nervous system (rather than just giving up)
- d) I feel less depleted at the end of the day

To track this evaluation, I will:

- a) Jot notes at the end of any time spent in my site about how the day went
- b) Review my notes once per month with my Site Educator

D. How to Resource Your Outcome

Figuring out in advance what resources we need to achieve our outcomes helps us to find and engage those resources more efficiently. Resources can include readings, people, courses, etc., that can help you achieve your outcome.

To articulate resources, ask yourself:

1. What resources will I need to do the tasks required to achieve my outcomes?
2. What resources can help me evaluate my learning process?
3. How can I best engage these resources to achieve my outcomes?

Outcome #1: These resources will help me develop ease in spontaneous conversations:

- Resource: “Intro to Pastoral Care” textbook from “Intro to Counseling” course
 - I will memorize the questions on pg. 74 and use them in conversations until they feel natural
- Resource: Site Educator
 - I will debrief particularly stressful and/or successful conversations with my Site Educator

Outcome #2: These resources will help me develop spiritual practices:

- Resource: youtube videos from “Yoga Therapy Toronto”
 - I will pick one video to use in my morning practice per week to develop familiarity without getting bored
- Resource: ‘abiding way’ daily lectio prayer app
 - I will designate a quiet spot in my living room for daily lectio
- Resource: Peer group members
 - I will ask them to check in about how my spiritual practices are going

2. Incident Report/Creative NonFiction Story

DUE: TBD by peer group

This assignment gives students an opportunity to reflect on something significant that happened in their site during the two weeks leading up to them writing it. Each student writes one report/story during the first semester of the course that is approximately 3 single spaced pages long.

Recognizing that we all have different levels of skill and forms of engagement with our theological experiences, students can write either a report or a CNF story for this assignment. There are pros and cons to each option. For example, the report somewhat over-divides out the description of the incident and its social and theological analysis, but is much easier and clearer to write. The story, alternatively, runs the risk of collapsing these dynamics, but allows for more play with literary forms that can help avoid bifurcating the material and spiritual dimensions of reality. Whichever option students choose, they should use the resources on pg. 16-17 of this Handbook to guide their work.

Instructions for Incident Report

1. Describe the incident (~pg. 1): Describe, in as factually a detailed a way as possible, a recent pastoral/ministry experience that stands out for you. Attend to things like: verbal and non-verbal forms of communication, any emotions you perceived in yourself or others, how you feel about the incident now, triggers that arose for you and how you handled them, thoughts that arose for you and your responses to them, what you feel you did well and what you’d change.

Conclude with a single sentence naming one 'big picture' question that lingers for you on a personal/spiritual level in light of the incident.

2. Analyze the incident socially (~pg. 2): Describe and analyze the social forces or power dynamics that contributed to shaping this incident (family dynamics, dynamics of race, class, gender, sexuality, etc., colonial implications, historical or cultural issues, etc.). Go for depth rather than breadth, and focus attention on one 'force' or knot of intersecting forces to dig into *how* it shaped the incident. Try to analyze the event for the purpose of understanding it more fully.

Conclude with a single sentence naming one 'big picture' question that lingers for you about the social forces and/or power dynamics shaping this incident.

3. Analyze the incident theologically (~pg. 3): Students get tempted just to pick a Scripture passage or theological concept that resonates with their experience for this section and name it in a cursory way. Instead, try putting a narrative or concept *in conversation* with the incident, again going for depth rather than breadth (see pg. 16-17 for further guidance). How does this story/concept open up your understanding of the incident? And how do the particular dynamics of the incident open up or challenge your understanding of the story/concept?

Conclude with a single sentence naming one 'big picture' theological question that lingers for you after writing this report.

Instructions for Creative NonFiction Story

This version of the assignment presumes that the student has already done all the work entailed in the report version: that is, that you have recorded the facts of the incident and carefully considered the social and theological dynamics at play using the resources provided on pg. 16-17 of this handbook. It's important that you are crafting these components of the story with attentive, considered care, rather than in an ad hoc, intuitive way. This version of the assignment will take longer to do than the report. If you've got the time to pursue it, though, it is also likely to yield richer spiritual insight!

Facilitating Reports/Stories

During peer group meetings, students will facilitate discussion of these assignments. Reports are a little bit more straightforward to facilitate. When facilitating a story, students should be careful not to turn the conversation into a writing workshop.

Facilitators will be responsible for:

- *time-keeping;*
- *keeping the conversation moving & ensuring everyone has a chance to speak;*
- *handling conflict if it arises, and helping guide the group into deeper issues rather than avoiding them;*
- *ensuring ample time is spent discussing and expanding the report's or story's social and theological dynamics;*

- *gathering theological questions to bring back to the larger group debrief.*

With either type of assignment, the resource for engaging with student experiences on pg. 11-13 of this Handbook, “Suggestions for how to Engage Student Experiences,” should be consulted.

3. Verbatim

DUE: TBD by peer group

During the second term, each student has an opportunity to present a verbatim on something significant that happened in their site during the two weeks leading up to them writing it. Verbatims are commonly used in Clinical Pastoral Education (CPE) contexts to capture a snapshot of a pastoral interaction with the student's own subjective experience of that interaction minimized. Of course, we can never erase our subjective experiences, but the nature of the verbatim – literally, a 'word-by-word' reporting – keeps its author from choosing which aspects of the conversation to highlight and which to leave out. This means that verbatims are best written up immediately after the experience occurs or, at the latest, within the same day. It is best to avoid writing them up any later than this, as memory performs a further subjective distortion of the event with each hour that passes after it.

While our structure differs slightly from this one, you can check out a helpful example of a verbatim [here](#). The format for our verbatim is as follows:

A: Introduction

1. **Reason for Choice** – offer a brief explanation of why you chose this moment to present.
2. **Preparation for the Visit:** provide a brief description of what you knew before visiting about the person, their culture, their faith, their situation (use pseudonyms, letters or numerals to refer to people to protect confidentiality).
3. **You and Your Role:** briefly describe how you felt in advance of the visit. What role or relationship did you already have with the visitee? How did you prepare yourself? What was your outcome or plan for this visit?
4. **When, Where, Why:** Briefly say when, where and why the visit took place.
5. **Observations:**
 - a. **Observations of the Visitee** – briefly describe what you saw/observed about the person at the beginning, during and end of your exchange; note posture, mood, feelings expressed, feeling tone or affect, facial expressions, physical mannerisms...
 - b. **Observations of Yourself** – briefly describe what you were aware of at the beginning, during and end of your exchange; note posture, mood, feelings expressed, feeling, tone or affect, facial expressions, physical mannerisms, etc.
 - c. **Length and Pattern of the Visit** – approximately how long did this visit last? What portion of the conversation have you recorded? How is it related to what is not recorded?

B: Verbatim

1. **The Conversation** (*single space the transcript*): record, to the best of your memory, using the actual words spoken by you and the person that you visited, what you consider the most significant portion of the conversation. Offer summaries for any

missing parts. Note any non-verbal behaviour in parentheses where relevant. Don't tidy up the conversation to make it look better – be as honest and objective as you can.

C: Analysis and Evaluation

1. How do you interpret what happened? What's the difference between what you intended to happen and what did? How does that gap leave you feeling and/or what does it leave you thinking about? How do you think this interaction left others in it feeling/thinking?
2. Self-analysis: What does this interaction tell you about yourself as a pastoral presence and as a person who has their own "stuff" to work on? What makes you feel good about/proud of/hopeful for in yourself from the interaction? What would you change about your own behavior in the conversation, if anything? What goals/plans do you have for your next interaction with this person or with others in light of this experience?

D. Social and Theological Analysis

1. Using the instructions from the above Incident Report assignment, analyze the interaction socially.
2. Using the instructions from the above Incident Report assignment, analyze the interaction theologically.

Verbatim Role Play Facilitation:

In addition to the responsibilities the facilitator has with Incident Reports/Stories, verbatim facilitators also facilitate the role play.

The peer group members take on the following roles for the role play:

- Facilitator: The Role Play is always facilitated by next week's verbatim presenter
"Visitee": This week's presenter plays the role of their "visitee"
"Student": Facilitator assigns another group member to play the "student" role
Observer: The observer pays careful attention to the role play so that they can play a 'neutral' observer in the debrief

Role Play

The role play will take approx. 3-5 minutes. The "student" and "visitee" begin using the script provided (it is a good idea to have scripts printed ahead of time), but once it runs out they will continue to improvise until the facilitator calls 'time.'

Debrief (up to 15 minutes)

1. Facilitator asks the "student" and "visitee" to briefly summarize their experiences of playing their roles. Ask for emotional responses, surprises or insights they gained from the role play that weren't evident in just reading it, and any other relevant information.

2. Facilitator asks presenter to reflect on how the “student” and “visitee” experiences impact their recollection of the event itself.
3. Facilitator asks the “observer” to offer one or two key insights that they noticed during the role play. Observers can frequently have a lot to say, so be sure to keep comments to the most salient points only.

Following the debrief the facilitator connects what has thus far been articulated with the social and theological analysis from the written report, aiming to develop and deepen that analysis for further conversation. In the unlikely situation that you have time left over, do the role play again with different group members playing the roles, to see how your conversation has shaped your insight into it.

POLICIES

Contextual Education is a pass/fail course, which means that a student’s final grade will be either pass or fail, not a letter grade.

Students in Contextual Education are expected to observe all academic regulations found in the *Emmanuel College Basic Degree Handbook* and the *Toronto School of Theology Basic Degree Handbook*.

Late Policy

Assignments are written to guide peer group conversation. Therefore, they must be submitted on time. In cases where the assignment is not intended for use during classroom conversations, lateness may result in additional work being assigned. Consistent lateness may result in failure of the class.

Attendance Policy

Time away from the site placement or peer group meetings must be negotiated with the Site Educator and course instructor in advance. If a student fails to meet the requirements of the quarterly timesheets they might fail the course. If a student fails to meet the requirement of 192 hours over the course of the year and/or misses 3 peer group meetings, they will fail the course.

Accessibility

Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as> The sooner a student seeks accommodation, the quicker we can assist.

The course instructor also has accessibility requirements. Students supplying accessibility documentation do not need to consider the instructor’s needs when making requests covered by

their approved accommodations. Students who wish to strategize how to manage their needs in relation to their learning in a more holistic way are welcome to discuss further adjustments to course requirements with the instructor. In such cases, we will find a mutually agreed upon approach that takes into account both of our health needs. Students are also encouraged, but not required to share particular needs they might have with their colleagues during discussions of 'group norms'.

Plagiarism

Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges https://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/avoiding_plagiarism.html

Other Academic Offenses

TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Obligation To Check Email

At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email Communication with Course Instructor

The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in

non-conjoint programs should only use the email address they have provided to their college of registration.

STUDENT TIME SHEET

*(Please hand in at the end of each quarter)***

Student Name: _____

Quarter (1, 2, 3 or 4): _____

Site Educator Name: _____

Site Educator Signature: _____

WEEK OF:	HOURS	DESCRIPTION OF TASKS
Date:		
Date:		
Date:		
Date:		
Date:		
Date:		
Date:		
Date:		
		TOTAL HOURS:

***Hours worked outside of regularly scheduled classes must be approved in advance by the Director if you want to include it in your time sheet.*

EVALUATION REPORTS

Part 1: Cover Page

Students and Site Educators complete these reports independently and exchange them in time to be able to discuss them at their final meeting of each term. The Student and Site Educator's signature at the end of the package indicates that they have discussed the reports, not that they necessarily agree with what is written in them. If disagreement arises in discussion, no one should be asked to change what they have written. Rather, either party is encouraged to add an addendum to the report's submission.

It is the student's responsibility to ensure this process is completed so that their report can be submitted to the program director on time. Please gather all the signed reports into *one document* to submit via Quercus – please do not send by email.

Mid- and End-of-Year Evaluation reports both consist of 6 parts:

1. Cover Page
2. Learning Outcomes Evaluation
3. Narrative Evaluation – Site Educator
4. Narrative Evaluation – Student
5. Ministry Formation Questionnaire (to be completed by Site Educator)
6. Signatures

Student Name: _____

Site Educator Name: _____

Placement Site: _____

Date: _____

*Mid-Year reports are due December 10.
Year-End reports are due April 8.*

Part 2: Learning Outcomes

In this section, the student should insert their 4 outcomes, and the Site Educator can give feedback on the two site-related ones and, where applicable, the spiritual practice one. The student can give feedback on their spiritual practice outcome. The peer group will work together to give feedback on the peer group outcome.

Site Related Outcome #1:
Site Related Outcome #2:
Spiritual Practice Outcome:
Peer Group Outcome:

Parts 3&4: Site Educator and Student Narrative Evaluation Reports

Students must submit the mid-year report by December 10

Students must submit the year-end report by April 8

Mid-Year Site Educator Questions

1. How would you describe the experience of serving as a Site Educator in this program thus far? What have been the highlights/challenges? What was missing? What would you want to change for next term – either for yourself or for your student?
2. What learning outcome(s), if any, did you develop for yourself? How have you been able to work on it (them) thus far? What would you want to change for next term?
3. What tools for theological reflection/conversation have you and your student found useful in your time together? What would you want to do differently next term? Do you require any support from the Director in this work?
4. Were you able to attend the gathering of Site Educators during the first term? Do you have feedback about this gathering?
5. Other comments?

Mid-Year Student Questions

1. Describe your experience as a student in Contextual Education thus far. What have been the highlights/challenges? What was missing? What would you want to change for next term – either for yourself or in your relationship with your Site Educator?
2. What progress have you made on and/or what insights have emerged from your learning outcomes? What has been missing or needs further work? What kinds of changes do you make to your learning covenant for next term?
3. What tools for theological reflection/conversation have you and your site educator found useful in your time together? What would you want to do differently next term? Do you require any support from the Director in this work?
4. In what specific ways has your Site Educator supported your learning/self-understanding and what, if anything, could support your learning further?
5. How has your peer group time supported your learning/self-understanding and what, if anything, could support your learning further?
6. Other comments?

Year-End Site Educator Questions

1. How would you describe your and your community's experience of working with our Contextual Education program this year? How has theological reflection gone for you and your student?
2. What learning outcome(s) did you pursue for yourself this year, if any, and what will you carry forward for yourself in your ministry from this experience?

3. What recommendations, suggestions or challenges do you offer to the student at this point in their development? If the student is preparing for ordination please also comment about how ready you think they are for ordered ministry.
4. What tools for theological reflection/conversation have you and your student found useful in your time together? Can you think of any specific resources that would have been helpful for us to provide to you in your work with your student?
5. What is something you wish you'd realized sooner in the year about being a Site Educator in this program? What, if anything, would you do differently if you were to be a Site Educator again? Do you have any specific suggestions for how this Handbook might be revised to better support future Site Educators' work with students?
6. Other comments?

Year-End Student Questions

1. How would you describe this experience of Contextual Education this year?
2. In what ways have your learning outcomes facilitated your learning this year? What has emerged as *your* particular ministry skills? What have you discerned as your growing edges in your continued learning?
3. How has the time with your Site Educator contributed to your learning and sense of vocation? What else might have been helpful? What feedback might you want to give to your Site Educator for if they were to work with future students?
4. How have you incorporated theological reflection into your learning? Describe how and why this has been useful or challenging. How has this course helped (or not helped) you integrate your practical and coursework learning?
5. What is something you wish you'd realized sooner about this course? What advice would you give to future students taking this course to help get them started? Do you have any specific suggestions for how this Handbook might be revised to better support student learning?
6. How has this course contributed to your pastoral identity, your understanding of the practices of ministry leadership, and your sense of vocation? If you are seeking ordination please comment on your readiness for ministry at this point in your journey.
7. Other comments?

Part 5: Ministry Formation Questionnaire

Assess the student in the following areas of ministry formation, basing your responses on your direct observations and involvement with the student. Provide illustrative examples wherever possible. Mark the appropriate column with [✓].

Relationships		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Comfortably initiates relationships					
2.	Conveys acceptance and understanding					
3.	Works collegially and collaboratively with others					
4.	Maintains appropriate professional boundaries					
Comments:						
Communication		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Expresses self clearly and coherently in public					
2.	Demonstrates capacity for active listening					
3.	Able to give and receive feedback					
4.	Able to disagree and express opinions constructively					
5.	Comfortable in conversing about faith					
Comments:						
Organizational Ability		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Manages time in balanced manner					
2.	Punctual and well-prepared for meetings / events					
3.	Completes tasks and assignments on time					
4.	Delegates and shares responsibilities if appropriate					
Comments:						
Discernment		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Able to analyze contextual & interpersonal dynamics					

2.	Able to discern spiritual connections to issues					
3.	Seeks perspectives and expertise of others					
4.	Perceives and take risks in a helpful way					
5.	Recognizes ethical implications of encounters					
Comments:						
Leadership Development		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Willing to make decisions and be responsible for them					
2.	Able to work independently and be self-motivated					
3.	Able to work collaboratively in teams or groups					
4.	Encourages and equips others to lead/participate					
5.	Handles conflict in a gracious and constructive manner					
Comments:						
Perseverance		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Conscientiously completes what is undertaken					
2.	Begins again after failure or setbacks					
3.	Maintains humour and perspective in face of obstacles					
4.	Willing to serve without applause or recognition					
5.	Willing to work in uncomfortable/difficult situations					
Comments:						
Self-Awareness		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Aware of personal strengths and weakness					
2.	Able to critique his/her own ministry and practice					
3.	Sensitive to cultural issues and biases					
4.	Appropriating an identity as a ministering person					
5.	Able to deal with expectations of self and others					
Comments:						

Teachability		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Willing to learn from supervisor and other mentors					
2.	Faithful and committed to supervisory sessions					
3.	Actively seeks and incorporates feedback					
4.	Able to accept criticism as impetus for growth					
Comments:						
Spiritual Development		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Faithful in cultivating a personal devotional life					
2.	Comfortable in praying with others if appropriate					
3.	Sensitive to the Spirit's presence in daily life					
4.	Uses the experiences of life and ministry as a source of spiritual growth					
Comments:						
Theological Development		<i>Strong</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>	<i>Don't Know</i>
1.	Capacity to engage in theological reflection					
2.	Able to help others reflect from a faith perspective					
3.	Links theological knowledge to practice of ministry					
4.	Identifies the faith issues present in a particular event					
5.	Committed to deepening theological understandings					
Comments:						

Part 6: Signatures

By signing, we affirm that we have read and discussed these comments with one another.

***Students may attach an additional page outlining any disagreements they have with this document or comments they want to make on it.*

Student: _____

Date: _____

Site Educator: _____

Date: _____

WEEKLY SCHEDULE

<u>Date</u>	<u>Activities</u>	<u>Assignments</u>
Meeting #1 Sept 10	• Intro to course & each other (w/SEs) • Schedule for first semester • Group norms	
Meeting #2 Sept 24	• Check-ins • Finish group norms	• Learning Covenant due
Meeting #3 Oct 8	• Check-ins • Report/Story #1 & 2	• Report/stories to be distributed in advance
Meeting #4 Oct 22	• Short check-ins • Report/Story #3, 4 & 5	• Time sheet #1 due • Report/stories to be distributed in advance
Meeting #5 Nov 12	• Short check-ins • Report/Story #6, 7 & 8	• Report/stories to be distributed in advance
Meeting #6 Nov 26	• Mid-year check-ins • Recap and goal-setting • Schedule for second semester	
DEC 10	• No in-person meeting	• Time sheet #2 • Mid-year Report (Quercus)
Meeting #7 Jan 7	• Group norms & LC check-in (come prepared to comment on changes) • Discuss reading	• Read Scharen, "Learning Ministry Over Time" • Verbatim to be distributed in advance of meeting
Meeting #8 Jan 21	• Check-ins • Verbatim #1	• Revised Learning Covenant • Verbatims to be distributed in advance of meeting
Meeting #9 Feb 5	• Check-ins • Verbatim #2&3	• Time sheet #3 • Verbatims to be distributed in advance of meeting
Meeting #10 Feb 25	• Check-ins • Verbatim #4&5	• Verbatims to be distributed in advance of meeting
Meeting #11 Mar 11	• Check-ins • Verbatim #6	• Verbatims to be distributed in advance of meeting
Meeting #12 Mar 25	• Closing Evaluations • Site Educators invited for 9:10-10:30am	
APRIL 8	• Final paperwork due	• Time sheet #4 • Final evaluation report