

Spiritual Integration in Clinical Practice II, Spring 2020
2nd year MAMFT (Theological) Reflection Group
SM 121-2
Thursdays, 10:00-11:20
Nelson Hall 119

Carol J. Cook, Professor
 Schlegel Hall 302
 895-3411, x379 or 992-9379
 Office hours by appt.

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Course Description

This two semester, experiential MFT course focuses on second-year MFT students' ability to critically engage a range of spiritual and theological resources in clinical practice. Students will gain skills in identifying and responding to clients' theological and spiritual concerns and learn to use at least one method for guiding interventions, evaluating outcomes, and attending to the therapist's own theological and spiritual commitments. This course will focus on critical case studies and selected readings to meet expected course outcomes. This course is graded Pass/Fail.

Expected Outcomes

<i>By the end of the semester, students will:</i>	<i>Student Learning Outcomes (SLO) & Competencies</i>	<i>Signature Assignment/Assessment</i>
Be able to describe a personal spiritual or theological self-location that informs clinical work and interaction with clients.	SLO 4 & 5 Competencies: LPTS 8.0.1	<ul style="list-style-type: none"> • Attendance • Case Study Prep and Presentation • Practicum 2 Case Study Theological and Spiritual Section
Demonstrate beginning ability to critically examine theories and interventions used in therapy from a theological and/or spiritual perspective that informs their personal spiritual self-location.	SLO 4 & 5 Competencies: LPTS 8.0.2	<ul style="list-style-type: none"> • Attendance • Case Study Prep Presentation • Practicum 2 Case Study Theological and Spiritual Section
Gain an appreciation for diverse spiritualities and their expression in therapy.	SLO 4 & 5 Competencies: LPTS 8.0.2	<ul style="list-style-type: none"> • Case Study Prep and Presentation
Be able to describe a beginning methodology that guides a thoughtful practice of spiritual, pastoral, or theological assessment in clinical cases.	SLO 4 & 5 Competencies: LPTS 8.0.2	<ul style="list-style-type: none"> • Attendance • Case Study Prep and Presentation • Practicum 2 Case Study Theological and Spiritual Section
Demonstrates a beginning ability to engage religious, spiritual and theological issues raised by clients in a way that respects both client and therapist location and is therapeutically, ethically and pastorally responsible.	SLO 4 & 5 Competencies: LPTS 8.0.2	<ul style="list-style-type: none"> • Attendance • Case Study Prep and Presentation • Practicum 2 Case Study Theological and Spiritual Section

Assignments and Evaluation

<u>Assignment</u>	<u>Evaluation</u>
1. <u>This is an experiential course.</u> Attendance and participation are critical to learning outcomes. Students are expected to attend all class sessions punctually and participated in group discussion.	<ul style="list-style-type: none"> • Attendance records • Professor's evaluation of group participation (Reflection Group rubric)
2. Each student will present one or more case studies during the year. <ul style="list-style-type: none"> • Preparation: Write a one page summary of the case using the case format distributed in class. • Presentation: Be prepared to discuss the case with group members as a clinical case review following guidelines distributed in class. 	<ul style="list-style-type: none"> • Reflection Group Rubric
3. Practicum 2 Case Write-up, Theological/Spiritual Reflection	<ul style="list-style-type: none"> • Practicum 2 Case Study Write-up rubric
4. Selected readings assigned from bibliography	<ul style="list-style-type: none"> • Professor's evaluation of use of reading material in case presentations (Reflection Group rubric)

Course Policies

Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

Citation Policy

Citations in your papers should follow the Seminary/MFT Program standard: American Psychological Association. Publication Manual of the American Psychological Association. 6th

ed. Washington, DC: American Psychological Association, 2010. Copies of this guide are available at the library and in the Academic Support Center.

Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Two or more absences may result in a failing grade in the course.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (bherrintonhodge@lpts.edu) during the first few days of the course and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructors.

Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

Policy on late work

All assignments are due the day they will be discussed in class, as indicated in the syllabus. Practicum 2 Case Study is due as described in the MFT Manual. Assignments submitted late will not be accepted.

Use of electronic devices in class

This is an experiential class. There will be no use of electronic devices in class except those required to present and respond to case studies.

Bibliographical resources

Aten, J. D., & Leach, M. M. (2008). *Spirituality and the Therapeutic Process: Comprehensive Resource from*

Intake to Termination. Washington, D.C.: American Psychological Association.

Fitchett, G. (1993). *Assessing spiritual needs: a guide for caregivers*. Minneapolis: Augsburg Fortress.

- Greider, Kathleen J. "Religious Location and Counseling: Engaging Diversity and Difference in Views of Religion." In *Understanding Pastoral Counseling*, edited by Elizabeth A. Maynard and Jill L. Snodgrass, 235-256. New York: Springer Publishing Company, 2015.
- Gubi, P. M., & Thorne, B. (2008). *Prayer in counselling and psychotherapy : exploring a hidden meaningful dimension*. London: Jessica Kingsley Publishers.
- Hodge, David R. "Assessing Spirituality and Religion in the Context of Counseling and Psychotherapy." In *APA Handbook of Psychology, Religion, and Spirituality*, Vol. 2, edited by Kenneth I. Pargament, 93-123. Washington, D.C.: American Psychological Association, 2013.
- Pargament, K. (2007). *Spiritually Integrated Psychotherapy*. NY: Guilford.
- Snodgrass, Jill L. and Konrad Noronha. "Responding to Explicit and Implicit Spiritual Content in Pastoral Counseling." In *Understanding Pastoral Counseling*, edited by Elizabeth A. Maynard and Jill L. Snodgrass, 139-160. New York: Springer Publishing Company, 2015.
- Sorajjakool, S., & Lamberton, H. (2004). *Spirituality, health, and wholeness: an introductory guide for health care professionals*. New York: Haworth Press.
- Sperry, L. (2001). *Spirituality in clinical practice*. Philadelphia: Brunner-Routledge.
- Swinton, J. (2001). *Spirituality and mental health care : rediscovering a "forgotten" dimension*. London; Philadelphia: J. Kingsley Publishers.
- Townsend, L. L. (2000). Spirituality and therapy: supervision at the intersection. In *Readings in family therapy supervision*. Washington, D.C.: The American Association for Marriage and Family Therapy.
- Townsend, L. L. (2006). Theological reflection and the formation of pastoral counselors. In Duane Bidwell & Joretta Marshall (Eds.), *The formation of pastoral counselors: challenges and opportunities*. Binghamton, NY: Haworth Pastoral Press.
- Townsend, L. L. (2009). *Introduction to Pastoral Counseling*. Nashville: Abingdon.
- Wimberly, E. P. (1982). *Pastoral Counseling and Spiritual Values: A Black Point of View*. Nashville: Abingdon Press.

Wimberly, E. P. (1990). *Prayer in Pastoral Counseling: Suffering, Healing, and Discernment*. Louisville: Westminster John Knox Press.

Wimberly, E. P. (1994). *Using Scripture in Pastoral Counseling*. Nashville: Abingdon Press.

Zappone, K. (1995). *The hope for wholeness : a spirituality for feminists*. Mystic, Conn.: Twenty-Third Publications.

MFT Reflection Group Evaluation Rubric (2nd Year Students)

Domain 8 (LPTS): Theological and Spiritual Reflection and Integration			
8.0.1	<p>Is able to describe a personal spiritual or theological self-location that informs clinical work and interaction with clients. Examples:</p> <ul style="list-style-type: none"> • Participates in group discussions related to self-location. • In case presentation attends to self-location and how this relates to approach to case and executive functioning in therapy. 	Meets Expectations	Does not meet Expectations
Narrative:			
8.0.2	<p>Demonstrates the ability to critically examine theories and interventions used in therapy from the theological and/or spiritual perspective that informs their personal spiritual self-location. Examples:</p> <ul style="list-style-type: none"> • In group engages in conversation with peers about how therapy models intersect with spiritual/theological issues and concerns. • In cases the student presents, demonstrates the ability to reflect critically about and discuss the intersection between client and therapist's observed spiritual/theological location. • In cases the student presents, demonstrates the ability to reflect critically about and discuss the intersection between intervention in therapy and spiritual/theological concerns. 	Meets Expectations	Does not meet Expectations
Narrative:			
8.0.3	<p>Is able to describe a methodology that guides a thoughtful practice of spiritual, pastoral, or theological assessment in clinical cases. Examples:</p> <ul style="list-style-type: none"> • In reflection groups the student can describe how they approach and observe spiritual and religious issues with clients, how they justify this approach, and what they expect to gain therapeutically by observing spiritual and religious issues in therapy. 	Meets Expectations	Does not meet Expectations

	<ul style="list-style-type: none"> In reflection groups the student can describe how information observed about the spiritual and religious life of clients informs their evaluation and executive decision-making about treatment. 		
Narrative:			
8.0.4	<p>Demonstrates the ability independently to engage religious, spiritual and theological issues raised by clients in a way that respects both client and therapist location and is therapeutically, ethically and pastorally responsible. Examples:</p> <ul style="list-style-type: none"> Case presentations in the group demonstrate a growing ability to consider and include spiritual, religious and theological material in therapist’s evaluation of their own position and action in therapy. Conversation about cases in the group demonstrates a growing ability to respect diverse spiritual, theological and religious locations. Conversations in the group demonstrate a growing awareness of ethical dimensions at the intersection of theology, spirituality, religion and therapy. 	Meets Expectations	Does not meet Expectations
Narrative:			

CLASS SCHEDULE
Thursdays 10-11:20 in NH 119

		<u>Opening</u>
1. Feb 6	Orientation	Carol
2. Feb 13	Discussion of Pargament reading, chaps 1& 2 (CAMS)	Carol
3. Feb 20	Discussion of Hodge on spiritual assessment (CAMS)	Ardath
4. Feb 27	Discussion of Greider on religious location; paper due answering the 3 reflection questions at the end of the chapter, pp. 254-5 (CAMS)	Jessica and Jordan
5. March 5	Gina and Landon present case	Landon
6. March 12	Jessica presents video using spiritual assessment	Andrea
7. March 26	Check-in by zoom brief session	
8. April 2	Discussion of Pargament, Chapter 10 on Implicit Spiritual Assessment Discussion of Snodgrass and Noronha, pp. 139-142; 151-157 (CAMS)	
9. April 16	Discussion of Pargament, Chapter 11 on Explicit Spiritual Assessment Discussion of Snodgrass and Noronha, pp. 142-151 (CAMS)	
10. April 23		
11. April 30		
12. May 7		