



Course Outline for Spring Term 2016 (rev 3-29-16)

Pastoral Counseling and Ministry in a Multi-Faith Context

Professors: S. Wesley Ariarajah, Carol J. Cook, and Clifton Kirkpatrick

Course Description: This course will focus on the practice of ministry and pastoral counseling in a multi-faith context, which is increasingly our context in the U.S.A. The course will introduce students to the diversity of the Christian community and of the inter-religious context, the biblical, theological, and social psychology foundations for interfaith relations, and the practical skills necessary to engage in ministry, pastoral care, dialogue, and cooperation with other Christians and people of other faith traditions. Special foci of this course include a section on the contribution of behavioral science and pastoral care to multi-faith dialogue and cooperation and the use of case studies and actual dialogues with other faith communities to develop competency for ministry in a multi-faith world.

Student Learning Outcomes

The learning goals for this course will enable students more fully to accomplish three SLOs for the MAMFT program and the three learning outcomes identified with Doors to Dialogue (QEP SLOs) in the M.Div. program at the seminary. At the conclusion of the class students should be better able to:

<u>By the end of the semester, students will be able to:</u>	<u>Student Learning Outcomes (SLO) & MFT Competencies (MFTC:)</u>	<u>Assessment</u> <u>Signature Assignments:</u>
describe and articulate important characteristics of the history, traditions, practices, and perspectives of religious tradition(s) other than Christianity and Christian ecclesial traditions other than their own (QEPSLO 1) and recognize how these multicultural contexts influence pastoral practice and counseling	<p>SLO 4: use a multicultural approach to Marriage and Family Therapy that attends appropriately to religious, cultural, racial, economic, gender, and sexual orientation diversity in client systems...</p> <p>MFTC: 1.2.1 recognize contextual and systemic dynamics (e.g. gender, age, socioeconomic status, culture/race/ethnicity, sexual orientation, spirituality, religion, larger systems, social context).</p> <p>1.2.3 recognize issues that might suggest referral for specialized evaluation, assessment, or care.</p> <p>2.2.3 develop hypotheses regarding relationship patterns, their bearing on the presenting problem, and the influence of extra-therapeutic factors on client systems.</p> <p>4.5.1...respect multiple perspectives...</p>	<p><i>Preparation and Participation</i></p> <p><i>Short Reflection Papers</i></p>

<p>articulate, orally and in writing, their own theological perspective, including a theology of ministry, mindful of their distinctive ecclesial tradition and the global, multicultural, multi-religious context of contemporary ministry (QEP SLO 2) and comprehend how that perspective relates to spiritual/religious competencies and assessment</p>	<p>SLO 5: use a theologically informed and clinically appropriate framework to integrate religious and spiritual factors into the practice of Marriage and Family Therapy.</p> <p>MFTC: 2.1.4 comprehend individual, marital, couple, and family assessment instruments appropriate to presenting problem, practice setting, and cultural context.</p> <p>2.2.3 Develop hypotheses regarding relationship patterns, their bearing on the presenting problem, and the influence of extra-therapeutic factors on client systems.</p> <p>2.3.6 Assess family history and dynamics using a genogram or other assessment instruments.</p> <p>2.3.8 Identify clients' strengths, resilience, and resources.</p> <p>2.4.1 Evaluate assessment methods for relevance to clients' needs.</p> <p>4.5.1...respect multiple perspectives...</p>	<p><i>Short Reflection Papers</i></p> <p><i>Preparation and Participation</i></p> <p><i>Oral Exam</i></p>
<p>participate in intra-Christian and interreligious dialogue constructively, with appreciation and respect, as evidenced by a demonstrated ability to articulate the views of their dialogue partners and to identify similarities and differences with their own (QEP SLO 3), including in pastoral care and counseling situations</p>	<p>SLO 1: conduct multicultural, evidence-based therapy with individuals, couples and families that meets entry-level professional standards</p> <p>MFTC: 3.3.7 work collaboratively with other stakeholders, including family members, other significant persons, and professionals not present.</p> <p>3.5.1 advocate with clients in obtaining quality care, appropriate resources, and services in their community.</p> <p>4.3.1 match treatment modalities and techniques to clients' needs, goals, and values.</p> <p>4.5.1...respect multiple perspectives...</p> <p>6.3.2 use current MFT and other research to inform clinical practice.</p>	<p><i>Preparation and Participation</i></p> <p><i>Oral Exam</i></p>

Multicultural Therapy Definition: Multicultural Therapy, according to D. W. Sue and Torino (2005, p 3) “..can be defined as both a helping role and process that uses modalities and defines goals consistent with the life experiences and cultural values of clients, recognizes client identities to include individual, group, and universal dimensions, advocates the use of universal and culture-specific strategies and roles in the healing process, and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems.” Multicultural competence as a therapist includes: (1) therapist awareness of personal assumptions, values and biases, (2) understanding the worldview of diverse clients, and (3) facility with appropriate strategies and interventions consistent with the life experiences and values of culturally different clients. (Sue & Sue 2008)

Evidence-based Practice Definition: EBP is a “...practice-friendly approach to using research to enhance family therapy” (Gehart, 2010, 133). This approach looks to research to help clinicians make decisions in therapy about care for individual clients, couples and families. Evidence-based practice will (1) look to research for information about what treatments are most effective for specific problems, (2) critically examine that research for its validity and applicability to specific cases, and (3) evaluate how effective a selected method is for specific clients, couples and families (for example, using the ORS/SRS).

Assignments and Requirements

- (1) *Preparation and Participation:* Students are expected to be regular in class attendance, to complete all assigned readings, to actively participate in discussion both in plenary sessions and in smaller groups and to prepare written assignments for various class sessions. In addition, a major dimension of this course is engaging in actual dialogue with other faith communities and through case studies. One-third of each student’s grade will be based on their active preparation and articulate participation in class discussions, interfaith dialogues and case studies.
- (2) *Short Reflection Papers:* Over the course of the semester students will be assigned four topics which are central to the course on which they will be asked to prepare a brief (two page) paper. These short papers collectively will count for another one-third of each student’s grade in the course.
- (3) *Oral Exam:* This course is organized around six Student Learning Objectives (SLOs), which are found in the chart above. Each student will participate in an oral exam with the instructors relative to how well they have achieved these learning objectives. This oral exam will count for the final one-third of each student’s course grade.

Segments of the Course

- February: America’s religious diversity and its impact on the church and ministry
- March: Pastoral care and counseling in an interfaith context
- April: Exploration of specific ministry issues in an interfaith context (prayer, pastoral care and counseling, gender concerns, marriage and family, community engagement, inter-religious tensions and conflicts, etc.)
- Late April – Early May: Engaging in an actual interfaith dialogue

Basic Course Texts

- Ariarajah, Wesley, *Not Without My Neighbor – Issues in Interfaith Relations*. World Council of Churches, 1999. ISBN: 2825413089
- Eck, Dianna, Pluralism Project at Harvard University (online resources). <http://pluralism.org/>
- Grefe, Dagmar, *Encounters for Change*, Eugene, OR: Wipf and Stock, 2011.
- Prothero, Stephen, *God is Not One*. New York, NY: HarperOne, 2011. ISBN: 0061571288

Supplemental reading not posted on CAMS:

2/16

Jacobs, Martha R. "Creating a Personal Theology to Do [Intercultural] Spiritual/Pastoral Care." In *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook*, edited by Rabbi Stephen B. Roberts, 3-11. Woodstock, VT: Skylight Paths Publishing, 2012.

Bibliography of readings posted on CAMS

2/9

Wuthnow, Robert. *America and the Challenges of Religious Diversity*, 37-74. Princeton University Press, 2005.

2/11

Wuthnow, Robert. *America and the Challenges of Religious Diversity*, 244-258. Princeton University Press, 2005.

2/16

March, W. Eugene. *The Wide, Wide Circle of Divine Love: A Biblical Case for Religious Diversity*, 3-12, 23-32, and 130-139. Louisville: WJKP, 2005.

WCC, Vatican, and World Evangelical Fellowship, "Christian Witness in a Multi-Religious World: Recommendations for Conduct"

2/18

Granberg-Michaelson, *Migration of Faith*.

3/8

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.

3/10

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.

3/31

Doehring, Carrie. "An Applied Integrative Approach to Exploring How Religion and Spirituality Contribute to or Counteract Prejudice and Discrimination." In *APA Handbook of Psychology, Religion, and Spirituality*, Vol. 2, edited by Kenneth I. Pargament, 389-403. Washington, D.C.: American Psychological Association, 2013.

4/5

Miller-McLemore, Bonnie and Melinda McGarrah Sharp. "Are There Limits to Multicultural Inclusion? Difficult Questions for Feminist Pastoral Theology." In *Women Out of Order: Risking Change and Creating Care in a Multicultural World*, edited by Jeanne Stevenson-Moessner and Teresa Snorton, 314-330; 402-406. Minneapolis: Fortress Press, 2010.

4/7

Walsh, Froma (2013). "Religion and Spirituality: A Family Systems Perspective in Clinical Practice." In *APA Handbook of Psychology, Religion, and Spirituality*, Vol. 2, edited by Kenneth I. Pargament, 189-205. Washington, D.C.: American Psychological Association, 2013.

4/12

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.

4/26

Largen, Kristin Johnston. *Interreligious Learning and Teaching: A Christian Rationale for a Transformative Praxis*, 89-90. Nashville: Fortress Press, 2014.

5/5

Response from the Archbishop of Canterbury to a Common Word

Themes for the classes, which will be conducted in plenary lectures, in discussion sessions, in small groups, and through interaction around case studies and student reports:

PART 1 – THE CHANGING RELIGIOUS CONTEXT

Thurs. Introduction to the course, to one another, and to the promise of interfaith dialogue

2/4 Viewing and Discussion of two TED talks:

- The Five Major World Religions by John Bellainey
- My Wish: The Charter of Compassion by Karen Armstrong

Beginning exploration of why connecting ministry/pastoral care to interfaith relations is so important – and so difficult

Tues. Introduction to the changing religious landscape in America

2/9 Readings:

- Wuthnow, *America and the Challenges of Religious Diversity*, Chapter 2, “The New Diversity,” pp. 37-74 (on CAMS)
- Browse through the website of The Pluralism Project, <http://pluralism.org/>
- Read specifically “From Diversity to Pluralism” by Diana Eck at <http://pluralism.org/encounter/challenges>
- Read the section on religious diversity in Louisville, <http://pluralism.org/landscape/louisville>

Dialogue on Religious Diversity for the Common Good in Louisville with Chris Wooten

Thurs. Implications of Religious Plurality for Pastoral Care and the Practice of Ministry

2/11 Vignettes/Role Plays:

- Spiritual Space at an Urban Hospital (Grefe, pp. 2-3)
- Meditation as Healing Ministry in a New England Congregation
- Religious Diversity in a Family Wedding

Readings:

- Grefe, “I See Your Mosque from my Church Steeple,” Introduction and Chapter 1 in *Encounters for Change*, pp. xvii-22.
- Wuthnow, *America and the Challenges of Religious Diversity*, Chapter 8, “How Congregations Manage Diversity,” pp. 244-258 (on CAMS)

PART 2 – THE MAJOR FAITH COMMUNITIES OF AMERICAN RELIGIOUS DIVERSITY

Tues. Christian Theologies for Religious Plurality

2/16 Readings:

- Grefe, “Why Engage Religious Diversity?” pp. 175-198
- Jacobs, “Creating a Personal Theology ... “ pp. 3-11
- March, *The Wide, Wide Circle of Divine Love*, pp. 3-12, 23-32, and 130-139. (on CAMS)

(Small groups study, present, debate 3 models: Replacement, Fulfillment, Mutuality)

- Prothero, *God is Not One*, Introduction, pp. 1-24
- WCC, Vatican, and World Evangelical Fellowship, "Christian Witness in a Multi-Religious World: Recommendations for Conduct" (on CAMS)

Thurs. The Changing Landscape of Christianity in America – the Emergence of Pentecostal, Independent, and Immigrant Churches

2/18 Video: "American Christians," <http://pluralism.org/religion/christianity>

Readings:

- Prothero, Chapter 2, "Christianity," pp. 65-99.
- Granberg-Michaelson, *Migration of Faith*. (on CAMS)

Tues. Judaism: The Way of Exile and Return

2/23 Video: "American Jews," <http://pluralism.org/religion/judaism>

Reading: Prothero, Chapter 7, "Judaism," pp. 243-278

An Issue of Contemporary Practice/Understanding: Is a Christian Seder Appropriate?

Thur. Islam: The Religion of Greatest Influence in Today's World

2/25 Video: "American Muslims," <http://pluralism.org/religion/islam>

Reading: Prothero, Chapter 1, "Islam," pp.25-63

An Issue of Contemporary Practice/Understanding: The Qu'ran and the Bible

Preparation for Class Visit to Louisville Islamic Center

Fri. Visit to Louisville Islamic Center on River Road

2/26 Participate (as appropriate) in Jummah Prayers (2:00 pm)

Islam 101 course taught by Iman Wasif, followed by Q and A

Tues. Buddhism: The Way of Awakening

3/1 Video: "American Buddhists" <http://pluralism.org/religion/buddhism>

Reading: Prothero, Chapter 5, "Buddhism," pp. 169-201.

An Issue of Contemporary Practice/Understanding: Should Christians Practice Buddhist Meditation/Mindfulness?

Preparation for visit with the Tibetan monks at the Drepung Gomang Center for Engaging Compassion

Wed. Visit to Drepung Gomang Center for Engaging Compassion

3/2 Meditation and Chanting Service, preceded by conversation with the Tibetan monks and members of the Center (6:00 pm)

Thurs. Hinduism: The Way of Devotion

3/3 Video: "American Hindus" <http://pluralism.org/religion/hinduism>

Reading: Prothero, Chapter 4, "Hinduism" pp. 131-168

An Issue of Contemporary Practice/Understanding: Yoga – Physical Exercise or Religious Practice?

PART 3 – CONTRIBUTION OF SOCIAL PSYCHOLOGY TO DIALOGUE AND RECONCILIATION FOR RELIGIOUS COMMUNITIES

Tues. What Keeps Us Apart from Religious Others?

3/8 Readings:

- Grefe, pp. 23-47
- Greider, pp. 235-256 (on CAMS)

Thurs. Interreligious Pastoral and Spiritual Care, Competencies, and Assessment

3/10 Readings:

- Grefe, pp. 121-134
- Hodge, pp. 93-123 (on CAMS)

RESEARCH AND STUDY WEEK

Tues. Interreligious Issues in Chaplaincy, Counseling, and Supervision

3/22 Reading: Grefe, pp. 146-174

Thurs. EASTER

3/24

Tues. Using Intergroup Relations Theory to Build Patterns of Cooperation and Transformation between Religious Persons and Communities

3/29 Reading: Grefe, pp. 48-97

Thurs. Learning from Models of Interfaith Cooperation and Spiritual Practices that Work: What Brings us Together?

3/31 Readings:

- Grefe, 98-120
- Doehring, pp. 389-403 (on CAMS)
- Explore the websites for the Festival of Faiths, Interfaith Paths for Peace, Religions for Peace, the Compassionate Schools Project, and Interfaith Youth Core.

PART 4 –CHALLENGING ISSUES IN INTERFAITH DIALOGUE AND IN THE PRACTICE OF MINISTRY IN AN MULTI-FAITH CONTEXT

Tues. The Case for Dialogue: In the Bible and for Peace and Justice in our World

- Ariarajah, *Not Without My Neighbor*, pp. 1-10; 73-84
- Ariarajah, *The Bible and People of Other Faiths*, pp. ix-38

The Bible and People of Other Faiths is available online at the web site of the Pacific Region of the World Student Christian Federation. It can be accessed at

<http://www.ibiblio.org/ahkitj/wscfap/arms1974/Book%20Series/TheBible&POOF/contents.htm>.

When you get to the site, there is a listing of chapters in a box on the left side of the page. Click on each chapter listing, and the full content of that chapter will then come up on the screen.

Optional:

- Ariarajah, *Interpreting John 14* (on CAMS)

Thurs. Towards a Theology of Dialogue: Can the Tension between Dialogue or Mission be Resolved?

4/7 Readings:

- Ariarajah, *The Bible and People of Other Faiths*, pp. 39-71
- Ariarajah, *Not Without My Neighbor*, pp. 100-130

Tues. Dialogue and Conflict: Are There Limits to Dialogue? What about Gender Justice?

4/12 Readings:

- Ariarajah, *Not Without My Neighbor*, pp. 11-25; 59-72

Optional:

- Miller-McLemore and McGarrah Sharp, pp. 314-330; 402-406 (on CAMS)

Thurs. Dealing with Differing Religious Perspectives in Interfaith Marriage and Family Systems

4/14 Readings:

- Ariarajah, and 85-99

Optional:

- Walsh, pp. 189-205 (on CAMS)

Tues. Summary Session for the Course on Ministry Issues and Pastoral Care in a Multi-Faith Context, to be done as a workshop for the National Workshop on Christian Unity at the Galt House.

4/19 Students to share learnings and be in dialogue with participants in the National Workshop. See <http://nwcu.org/> for more information about the National Workshop.

Thurs. Worship, Prayer, and Spiritual Practices across Religions Lines

4/21 Readings:

- Ariarajah, pp. 26-58
- Grefe, pp. 135-143

Optional:

- Snodgrass and Noronha, pp. 139-160 (on CAMS)

PART 5 – ENGAGING IN ECUMENICAL AND INTERFAITH DIALOGUE

Tues. Presentation/Discussion of Case Studies I

4/26 In small groups students will prepare one of the five case studies on pages of 89-90 of *Interreligious Learning and Teaching* to present and discuss with the class as an introduction to this section of the course.

Thurs. The Challenge and Complexity of Interfaith Dialogue

4/28 Dialogue with a panel made up of Brad Bowman, Melanie Prejean Sullivan, and interfaith students from Bellarmine and the University of Louisville

Tues. Presentation/Discussion of Case Studies II

5/3 In small groups students will prepare one of the five case studies on pages of 89-90 of *Interreligious Learning and Teaching* to present and discuss with the class as an introduction to this section of the course.

Thur. Engaging in dialogue in small groups around “A Common Word” – the invitation from the global Islamic community for dialogue based on the common ground of love of God and Neighbor.

5/5 Readings:

- “A Common Word Between Us and You (Summary and Abridgment),”
<http://www.acommonword.com/the-acw-document>
- Response from the Archbishop of Canterbury to A Common Word, (on CAMS)

Debriefing of the Course and Discussion of the Importance of Dialogue for reconciliation between religious communities. Summation, Wrap Up, and Evaluation of the Course.

APPENDIX A: further instructions re. short reflection papers assignment, rev. 3-29-16

Four 2-page reflection papers are due throughout the semester on the following dates:

DUE in class on Tuesday, 2/16/16.

Following the model of the Jacobs reading for this day, begin articulating your “personal theology to do intercultural spiritual/pastoral care.” Specifically, how do you both respect the religion of others while retaining your own religious integrity?

Following the visit to either the Islamic Center on 2/26 or the Drepung Gomang Center for Engaging Compassion on 3/2, reflect on what you learned from this encounter about both the other religious tradition and describe how those learnings relate to, challenge, or impact your understanding of Christianity.

If you unable to participate in both of these off-campus events, you will need to consult with the instructors and find a way to attend either a Jewish or Hindu temple sometime during the end of February, beginning of March. The reflection papers on these outings are

DUE no later than Tuesday, March 8.

You need to choose 2 of the following 5 dates and write a reflection paper responding to the prompts below that explicitly incorporates the readings; the paper is DUE the date on which the readings will be discussed in class.

Tues, 3/8

From your perspective, informed by the course readings, “what keeps us apart from religious others?”

Thurs, 3/31

From your perspective, informed by the course readings, “what can help bring those of us from other religions together?”

Thurs, 4/7

In what ways do you imagine that the tension between dialogue and mission in the Bible can be resolved?

Tues, 4/12

Describe ways to pastorally respond to an issue of gender justice. What, if any, are the limits to dialogue in such a circumstance?

Thurs, 4/14

Describe some of the challenges and benefits of ministering to/counseling with interfaith marriage and family systems.

Please submit your papers in hard copy to Carol and by email to Cliff.

Appendix B: Policies of LPTS

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. For more information, see: <http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>

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.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester (or before the semester begins) 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 instructor.

Citation Policy

Citations in your papers should follow Seminary standards, which are based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides 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. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.