

**Pastoral Counseling**  
**PC 105-3, Fall 2016**  
**T, Th 1:30-2:50**  
**Schlegel Hall 121** (rev. 9-28-16)

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**Description**

This course provides a foundational orientation to pastoral counseling as a practice of ministry and as a theological bridge discipline connecting ministry and marriage and family therapy. The class will: (1) examine and critique the historical and cultural contexts that formed pastoral counseling; (2) explore contemporary, multicultural expressions and practices of pastoral counseling; and (3) develop a beginning set of theological and counseling resources to guide practice and anchor a practical bridge between ministry and marriage and family therapy. The course attends to parish counseling and counseling by marriage and family therapist specialists.

Spiritual integration is the organizing theme of Kenneth Pargament’s book as the title suggests. Having been influenced by Pargament’s research, pastoral theologian and psychologist Carrie Doehring, emphasizes that life-giving, liberative spiritual integration is both the process and goal of pastoral care. Because both see the process of *spiritual integration* as central to the formation of spiritual caregivers, this course will incorporate that process in significant ways.

**Objectives**

<b><u>By the end of the semester, students will:</u></b>	<b><u>Student Learning Outcomes (SLO) &amp; MFT Competencies (MFTC:)</u></b>	<b><u>Assessment Signature Assignments</u></b>
Be able to discuss and critique pastoral counseling’s history and practices in the light of multicultural and inter-religious realities, and a multiversal approach to psychotherapy.	SLO 4: students will be able to use a multicultural approach to MFT that attends appropriately to religious, cultural, racial, economic, gender, and sexual orientation diversity in client systems, client-therapist systems, supervisory systems, and broader social systems.	-Paper #1 - Class participation and discussion
Develop a beginning understanding of empathy, therapeutic relationships, and pastoral presence and how to employ these in counseling practice and in other contexts of ministry.	SLO 1: students will be able to conduct multicultural, evidence-based therapy with individuals, couples, and families that meets entry-level professional standards MFTC: 4.3.2-Deliver interventions ...sensitive to needs of clients...	-Journal
Demonstrate beginning ability to use fundamental counseling skills of joining, assessing, and care planning.	SLO 1: Able to conduct multicultural, evidence-based MF from intake to termination... MFTC: 1.1.1-Understand systems concepts, theories and techniques... 1.3.1-Gather and review intake information.. 1.4.1-Evaluate case for appropriateness.. 2.1.4-Comprehend...assessment...appropriate to presenting problem... 2.2.3-Develop hypotheses regarding relationship patterns 2.3.3- Apply effective ...interviewing.. 2.3.8-Identify client strengths, resiliencies.. 2.3.9-Elucidate presenting problem...	-Paper # 3: Verbatim

	3.3.2-Prioritize treatment goals 3.4.3-Evaluate level of risk... 3.4.5-Monitor personal reactions... 4.4.2-Evaluate ability to deliver interventions... 4.4.4-Evaluate client reactions to intervention 4.5.1-Respect multiple perspectives	
Demonstrate a beginning understanding of how spirituality, religious faith, and resources of communities of faith can be integrated ethically and appropriately into counseling practice.	SLO5: students will be able to use a theologically informed and clinically appropriate framework to integrate religious and spiritual factors into the practice of MFT MFTC: 1.2.1- Recognize contextual and systemic dynamics... 4.5.1- Respect multiple perspectives... 2.3.8-Identify clients' strengths, resilience and resources. 4.3.2-Deliver interventions that are sensitive to special needs of clients.	-Papers #2 & 5
Be able to describe a beginning framework for theological and ethical reflection on their work in counseling.	SLO5: students will be able to use a theologically informed and clinically appropriate framework to integrate religious and spiritual factors into the practice of MFT MFTC: 1.2.1- Recognize contextual and systemic dynamics.	-Papers #4 & 5

## SEMINARY POLICIES (updated June 2016)

### 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.

### 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 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.

## **ADDITIONAL CLASS POLICIES:**

### ***Electronic devices in class***

Electronic devices, including phones, are not to be visible on desks or used during class without professor's permission. Computers may be used ONLY for note taking or other tasks directly related to attending to class material. Students in practicum should not make or accept calls from clients during class. Consult your supervisor if necessary. Students who disregard this policy may be asked to leave class.

### ***Attendance***

Learning is a complex activity that requires conceptual and experiential participation by those who wish to learn. Student attendance and participation is fundamental to the way the learning environment is structured for this course. Attendance and participation is required to earn a passing grade. While circumstances may require an adult learner to miss class occasionally, absence from more than 10% of the classroom experience will affect student learning and (consequently) the student's grade. Extreme circumstances, such as health problems, family concerns, etc. must be discussed with the professor **prior** to multiple missed classes. Students in practicum: Absence from class because you have a session scheduled for all or part of a class session is not an excused absence. These instances will be referred to the student's supervisor for follow-up. Students unable to attend class regularly are advised to drop the class prior to the registrar's WP deadline, or receive a failing grade.

### ***Late assignments***

Late assignments will lose ½ grade point per day without prior arrangement with professor. Papers are due in hard-copy in class on the assigned day.

**Incompletes** will be granted only for serious personal or family illness or crises and must be negotiated prior to the last day of classes.

## ***Grading Scale***

A	96.6-100
A-	93.6-96.5
B+	90.6-93.5
B	87.6-90.5
B-	85.6-87.5
C+	83.6-85.5
C	81.6-83.5
C-	79.6-81.5
D	70.6-79.5
F	Below 70.6

## **Primary texts (entire text to be read; on library reserve)**

Doehring, Carrie. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville, KY: Westminster John Knox Press., 2015.

Pargament, Kenneth I. *Spiritually Integrated Psychotherapy*. NY: Guilford Press, 2007.

## **The following readings are posted on CAMS (see course schedule for assignment dates)**

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.

LeNoir, Lawrence M. "The Nature and Function of Suffering." In *Understanding Pastoral Counseling*, edited by Elizabeth A. Maynard and Jill L. Snodgrass, 69-86. New York: Springer Publishing Company, 2015.

Nelson, Susan L. "Facing Evil: Evil's Many Faces: Five Paradigms for Understanding Evil." *Interpretation* 57:4 (2003): 398-413.

Pauw, Amy Plantinga. "Chapter 9: Suffering." In *Church in Ordinary Time: A Wisdom Ecclesiology*. (Grand Rapids: Eerdmans, forthcoming)

Townsend, Loren L. "Pastoral Counseling's History." In *Understanding Pastoral Counseling*, edited by Elizabeth A. Maynard and Jill L. Snodgrass, 17-37. New York: Springer Publishing Company, 2015.

## Assignments for evaluation

### Journal (15%)

**Write and reflect:** Start a spiritual practices, spiritual integration journal. Begin by identifying moments in the day when you experience peacefulness, beauty, calm, and love for others and oneself. What makes such moments good? Can these moments become a practice of self-care and a spiritual practice of connecting with goodness and beauty in yourself and others? The goal here is to identify what compassion feels like for you and what contributes to such feelings. You do not have to use explicit spiritual or religious language; this allows space for “sometimes idiosyncratic ways of connecting with goodness, perhaps unique to people’s stories. For example, moments of goodness may include pausing to watch a sunrise or sunset, singing in a choir, snuggling with a pet, gardening, having a meaningful conversation, or listening to music. Exploring what makes such moments good can provide an entrée into another’s existential world.” (Assignment adapted from Doehring, C. (2015). Resilience as the relational ability to spiritually integrate moral stress. *Pastoral Psychology*, 64(5), 635-649. doi: 10.1007/s11089-015-0643-7)

Ask yourself:

- What spiritual practices have helped you in the past?
- What practices are part of your routine?
- What practice might you want to experiment with?

Experiment with using these practices more intentionally.

### Paper #1 (5%)

Based on the Townsend reading, write a one page paper describing what you see as the key ingredients that will (at least initially) guide your understanding and practice of pastoral counseling. This is due hardcopy in class and will be submitted along with the index card you filled out on the first day of class.

Further instructions sent out by email on 9-12-16.

As the article indicates, what the term “pastoral counseling” means has been evolving over the decades. Up until a year ago LPTS explicitly encouraged our MFT students to identify as pastoral counselors and required them to be student members of AAPC (the American Association of Pastoral Counselors). That organization is currently in major transition and is probably in the process of dissolving yet the language of “pastoral counseling” remains with us. The question I am asking invites your perspective on what pastoral counselors have been trying to accomplish and preserve over the decades. In addition, I am wondering whether these aims and underlying values have something to offer the way you conceive of your counseling ministry – be that as marriage and family therapist, pastor, or other caregiver. If you see none, which may also be the case, please explain why.

**DUE: 9-13-16**

### Paper #2 (10%)

One page (can be single-spaced) summary outline of the key points in the assigned chapter from Pargament AND 2 discussion questions (for distribution in class)

PLUS

1 ½ -2 double-spaced pages articulating in what ways your understanding of this chapter in Pargament (or your understanding of the practice of intercultural spiritual or pastoral care and counseling in general) is expanded by the perspectives offered in the chapter(s) of your choice, taken from one of the books listed on p. 6 of syllabus.

**DUE:** on assigned Pargament chapter date

**Paper #3 (15%)**

3 page verbatim plus two sets of introductory comments (Doehring, p. 52)

A verbatim is a pastoral care and counseling learning tool in which caregivers reconstruct a care conversation from notes taken immediately afterward. (See Doehring, 2015, p. 37 footnote #1, and bottom of p. 51-top of 52 for further description of the assignment.)

See also Appendix B for further instructions.

**DUE:** 11/3/16

**Paper #4 (15%)**

2-3 page reflection paper describing your theology of suffering incorporating material from the course readings; additional resources are welcome.

**DUE:** 11/17/16

**Paper #5 (20%)**

Final integrative paper: 5-6 page reflection paper in response to the following questions:

Part 1: How does Pargament's approach to spirituality intersect with your understanding of counseling as ministry? What parts of his approach trouble you? Inspire you?

Part 2: Summarize your experience of engaging in Doehring's process of spiritual integration as reflected in your journal. What do you see as the strengths and limitations of this approach to pastoral care and counseling? How might her work influence your ministry of care and counseling?

**DUE:** no later than Thursday, Dec 15 at noon, hardcopy in my office, Schlegel 302

**Participation (20%)****Spiritual practice and journal (15%)****Choose a chapter to review from one of the following texts:**

Ali, C. A. Watkins. (1999). *Survival & Liberation: Pastoral Theology in African American Context*. St. Louis: Chalice Press.

Ashby, H. (2003). *Our Home is Over Jordan: A Black Pastoral Theology*. St. Louis: Chalice Press.

Butler Jr., L. H. (2000). *A Loving Home: Caring for African American Marriage and Families*. Cleveland: Pilgrim Press.

Ellison, Gregory C. II. (2013). *Cut Dead but Still Alive: Caring for African American Young Men*. Nashville: Abingdon Press.

Smith, A. Jr. (1982). *The Relational Self: Ethics and Therapy from a Black Church Perspective*. Nashville: Abingdon Press.

Smith, A. Jr. (1997). *Navigating the Deep River: Spirituality in African American Families*. Cleveland: United Church Press.

Wimberly, E. P. (1997). *Counseling African American Marriages and Families*. Louisville: WJKP.

Maynard, Elizabeth A. and Jill L. Snodgrass, eds. *Understanding Pastoral Counseling*. New York: Springer Publishing Company, 2015.

One chapter from Part V, Chapters 15-20.

Stevenson-Moessner, Jeanne and Teresa Snorton, eds. *Women Out of Order: Risking Change and Creating Care in a Multicultural World*. Minneapolis: Fortress Press, 2010.

One chapter from among the following: 3, 4, 6, 8, 9, 10, 12, 14, or 15



**October 17-21      RESEARCH AND STUDY WEEK**

**Week 6**

- T 10/25**      Hodge, “Assessing Spirituality and Religion ...” (CAMS)      Rosalie (P)
- Th 10/27**      Pargament, Chapters 12 & 13: Drawing on Spiritual Strivings, Knowledge, Experience, Practices, Relationships, and Coping Methods      Brittany (P)  
John K.

**Week 7**

- T 11/1**      Pargament Chapters 14 & 15: Addressing Spiritual Problems      John Russell (P)  
Megan
- Th 11/3**      Doehring, Chapter 2: Basic Ingredients of Caregiving Relationships  
DUE: Paper # 3 Verbatim      John K. (P)

**Week 8**

- T 11/8**      Doehring, Chapter 3: Embodied Listening      Megan (P)
- Th 11/10**      Doehring, Chapter 4: Establishing a Caregiving Relationship      David (P)

**Week 9**

- T 11/15**      Doehring, Chapter 5: Theological Themes and Reflexivity  
Nelson (CAMS)  
VIEW: “You Can Count on Me”      Norma (P)
- Th 11/17**      Chapter 5 continued  
Pauw: “Suffering” (CAMS)  
DUE: Paper #4      Nancye (P)

**Week 10**

- T 11/22**      **NO CLASS – AAR/SBL**
- Th 11/24**      **THANKSGIVING**



### **Week 11**

**T 11/29** Doehring, Chapter 6: Narrative Themes of Loss, Violence, and Coping Brandon (P)  
LeNoir: “The Nature and Function of Suffering” (CAMS)

**Th 12/1** Doehring, Chapter 7: Systemic Assessment Brenda (P)

### **Week 12**

**T 12/6** Doehring, Chapter 8: Planning Care: Liberative Spiritual Integration Ernie (P)

**Th 12/8** Wrap-up

**Paper #5 DUE no later than Thursday, December 15 at noon, hardcopy in my office, Schlegel 302**

## APPENDIX A

### Grading standard for reflection papers (double-spaced and in hardcopy)

Dimensions	Excellent/A-range	Competent/B-range	Developing/C-range	Unacceptable
<p><b>1. Explicit and analytical incorporation of material from assigned readings in response to specific question(s) asked</b> (75 points)</p> <p>Points granted for this dimension: ___</p>	<p>Provides clear, concise answers to the questions listed in the assignment; explicitly, accurately, and thoughtfully incorporates relevant material from the assigned readings; paper reflects comprehension of the reading material and genuine reflection on them.</p>	<p>Answers the specific questions asked; incorporates relevant material from the assigned readings.</p>	<p>Partially answers questions asked; includes minimal or tangential references to readings.</p>	<p>Fails to answer the question(s) asked; fails to include explicit reference to readings.</p>
<p><b>2. Clarity of student writing</b> (15 points)</p> <p>Points granted for this dimension: ___</p>	<p>Student uses clear paragraphs with topic sentences and supporting arguments. Student's descriptions and analysis follows a logical flow with statements and critique supported by effective quotations, propositions, and statements. Clear structure to the paper, including introduction, body of text that makes clear points, and effective summaries and points.</p>	<p>Student uses clear paragraphs with topic sentences and supporting arguments. Analysis shows logical flow, but may not be supported adequately by quotes, propositions, or statements. Introduction and conclusion may be unfocused or unclear.</p>	<p>Student has difficulty with clear paragraphs, or topic sentences may lack clarity. Supporting arguments are incomplete, lack coherence, or lack relevance. Analysis lacks logical flow and is not supported well with quotes, propositions, or statements. Introduction and/or conclusion are missing or not well formed.</p>	<p>Student shows difficulty constructing clear paragraphs representing clear ideas. Analysis is missing or unsupported; introduction and conclusion lack coherence or are missing.</p>
<p><b>3. Structure of student writing including: APA or Chicago/Turabian style, sentence construction, professional vocabulary, effective editing and proofreading.</b> (10 points)</p> <p>Points granted for this dimension: ___</p>	<p>Student carefully follows APA or Chicago/Turabian style guidelines, uses effective sentence construction and professional vocabulary. Shows evidence of careful editing and proofreading.</p>	<p>Student follows APA or Chicago/Turabian style, but demonstrates style errors. Sentences lack clarity or demonstrate grammatical problems (run-on, incomplete, misuse of subject/object, etc.). Professional vocabulary is present, but may be imprecise or occasionally misused. Editing and proofreading could be improved, but is functional.</p>	<p>Student shows moderate problems with APA or Chicago/Turabian style, sentence construction and use of language (incomplete or run-on sentences). Professional vocabulary is misused or only partially present. Serious problems in editing and proofreading (run-on sentences, incomplete sentences, poorly constructed paragraphs, misspelled words, etc.)</p>	<p>Student demonstrates a substantial problem with writing mechanics and style. Inappropriate or no use of professional vocabulary. Little evidence of editing or proof-reading.</p>

**Assignment: Class Participation**

**Directions:** Contribute to the learning of class members through prompt and regular class attendance, completion of reading and writing assignments on time, and thoughtful, appropriate participation in class discussions. Includes preparing a brief opening devotion based on a spiritual practice which you find meaningful.

Exceeds Expectations for level of training (9-10)	Expected (6-8)	Marginal (3-5)	UA (0-2)	Average score for category: _____
Regularly supports relevant and exceptionally well-formed statements in class discussion with examples from the readings, reflecting accurate comprehension of assigned readings. Exhibits openness to reflecting critically on implications and ideas discussed from readings and other course content. Exhibits attention to and ability to appropriately engage contributions of classmates in class discussion.	Regularly supports relevant statements in class discussion with examples from the readings, reflecting accurate comprehension of assigned readings. Exhibits openness to reflecting critically on implications and ideas discussed from readings and other course content. Exhibits attention to and ability to appropriately engage contributions of classmates in class discussion.	Supports some statements in class discussion with relevant examples from the readings. Exhibits some openness to critical reflection and engages contributions of classmates during discussions.		SLO: 1, 4 MFTC: 4.5.1  Score: _____
Maintains prompt and regular class attendance.  Refrains from inappropriate use of technology in the classroom.	Maintains prompt and regular class attendance.	Unexcused absence; pattern of tardiness.		SLO: NA MFTC: NA  Score: _____
Comes prepared to provide a devotional based on a spiritual practice that has personal meaning.				SLO: 1, 4 MFTC: 4.5.1, 5.4.2  Score: _____

**Grade:** \_\_\_\_

**Comments:**

## APPENDIX B

### Supplemental Verbatim Guidelines (Adapted from guidelines used at Union-PSCE)

The verbatim or case report is to be based on a **current** ministry experience (i.e., verbatim reports completed previously in a CPE group **will not** be accepted). It **must not** be based upon a conversation with a family member, personal friend or any member of the seminary community. The purpose of this exercise is to improve your listening skills and ability to recall what happens during a conversation. In order to preserve confidentiality, the specific names of people and places are to be changed. It is important that you be perceived by the other person(s) as someone preparing for ministry or as someone in a pastoral and/or counseling role.

Try not to take notes during the conversation. In order to remember accurately what happened you may want to write down key words and phrases in sequential order as best as you can immediately following the conversation. Remember, one of the purposes of this assignment is to improve your listening and communication skills. When referring to yourself in the conversation, please use the designation minister, pastor, counselor, or caregiver. Include in parentheses the relevant non-verbal communication, silences, laughter, etc. Number the responses. For example: Minister (1), Jim (1); Minister (2), Jim (2.) **Single space** except between new sections. In the report of the actual conversation it is best to single space each response and double space between the responses. (see Doehring examples in book, pp. 16-18)

*Minister (1):* (knocking on hospital room door) May I come in?

*Jim (1):* (looking away) I guess. (Long pause).

*Minister (2):* One of the nurses mentioned that you might like a visit. (Etc.)

It is best to report on highlights of the conversation, paying particular attention to the turning points in the conversation. Some material from the beginning, middle and end of the conversation should be included. When material is omitted, briefly summarize what happened in brackets. Indicate the length of the actual conversation (e.g., twenty minutes, an hour, etc.). This section should be a minimum of **3 pages** and maximum of **5 pages**. *Do not exceed page limit.* This means that only the most important parts of the conversation are to be included in your report. Summarize the portions which are omitted. The evaluation of the verbatim is not based on the success or failure of the ministry experience; rather, it will be based upon your ability to reflect theologically and psychologically on the experience as well as your ability to be appropriately self-aware.

Re. the format: the right-hand margin on **all pages** should be **2"** so that there is ample room for comments.