

THE JOHN LELAND CENTER FOR THEOLOGICAL STUDIES
1301 N. Hartford Street · Arlington, VA 22201 · 703.812.4757
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COURSE SYLLABUS

Course Number: MS-455 Spring 2012

Course Title: Pastoral Care and Counseling

Instructor: Rev. Mark Westebbe, AAPC Fellow

Meeting times and dates: Thursdays, 6:00 to 8:50 p.m., 1/26/12 to 5/10/12

Location: Linden Heights Baptist Church, Staunton, Virginia

Consultation hours: By appointment.

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Overview

Course Description

Pastoral Care and Pastoral Counseling (and Spiritual Guidance) are overlapping terms of art used in different ways and with different emphasis by various academic and ecclesial communities. This course will offer exposure to and engagement with the domains indicated by these terms, with an expectation that the student will grow in self knowledge, experience and competence as a leader and pastoral care provider who is called to respond to individual and community needs across the lifespan while maintaining fidelity to the movements of God's spirit.

Course Objectives

It is hoped and expected that the student will apply themselves to the opportunity provided by this course and:

1. Experience authentic engagement with the practices and premises of the student's own faith tradition and experiential journey; develop their biblical and theological understandings and perspectives and grow in their pastoral identity;
2. Learn biological, sociological and psychological information about individual and group dynamics and behaviors over the lifespan, especially involving human development and change;
3. Gain facility in integrating and applying psychosocial information, theological understanding, spiritual awareness and their individual identity towards the care, counseling and spiritual guidance of individuals and groups;
4. Learn to listen more accurately and effectively;
5. Gain proficiency and comfort with group and individual disciplines that cultivate self awareness, offer accountability and contribute to personal balance and professional development;
6. Demonstrate an ability to assess the pastoral needs of a situation, determine their own level of comfort and competency and plan an appropriate pastoral response;
7. Explore a range of literature and employ diverse ecclesial practices that offer spiritual, physical, social and psychological insight, health and healing;
8. Grow in awareness of and trust in the internal, interpersonal and communal manifestations of the Holy Spirit working in, among and through us.

Course Structure and Learning Methods:

Note: *Students must sign up for some of these activities. Class size will impact the number of meditations and overall presentation schedule.*

Class Routines *(To be adapted to individual and class circumstances)*

6:00	Gather and Silence
6:10	Meditation
6:20	From last week?
6:30	Discussion
7:30	Break
7:40	Discussion
8:00	Learning Activity: (Case Study, Reflection Project)

Spiritual Autobiography: *(Due second class; 2 pages.)* Write a paper tracing the course of your personal and spiritual journey. Reflect on communities, persons, congregations and events which have been formative in shaping your identity as a person and as a Christian. Are there ways these have been less than helpful to your faith, self understanding and personal growth? Consider how you have grown in faith and in how your spirituality has changed over the years. What assists you now in your relationship with God? What spiritual disciplines hold value for you? In what ways has your love of and understanding of God grown and changed? Where is your walk with God leading? How will this course fit your journey? Are there concerns or considerations that will help or hinder your ability to fully participate in this course? What are you expecting or needing from this course? [Complete the “Circle Exercise” to lay a foundation for future growth.]

Meditation: *(Sign up for two.)* Each student will be expected to share a short meditation to begin two class sessions. The student is free to share anything they find meaningful (hopefully arising out of the course curriculum), including music, readings, scripture, poetry etc. Journal entries can be particularly fertile sources of subject matter.

Reading Journal: *(Weekly; 1 page)* Students will be expected to read the assigned readings before each class, including those assigned for the first meeting. Students should not read assignments while rushed or tired or preoccupied. A key discipline will be to regularly set aside time and a place to comfortably concentrate, digest, feel and think and respond to what is being read.

The readings offer distillations and condensations of a huge body of information and knowledge. As such, it will be important for the student to engage these materials thoughtfully and deeply. The student will be expected to write a “Reading Journal” entry for each reading. The instructor will not read your Journal, but you will be asked to certify at the end of the term that you completed this Journal (at least one typewritten page per week).

The Reading Journal must be appropriate to the individual student’s learning style. For example, if the student underlines key phrases in the text, it might be useful to keep a running log while reading, note the page number, why the item was underlined and include any thoughts. The student could read a section, stop, reflect, write, and go to another section. The student could also read the whole assignment and then write a summary of and reflection on what was read.

Matters to be considered in the Reading Journal include:

- Did you agree or disagree with something? What? Why?
- Did any particular events or experiences come to mind as you read? What? Why? How will you process these or follow up?
- Are you curious or want more information about something?
- Did you remember another reading or scripture that bears upon what you are reading? How will you develop and explore the connection?

- e. What scriptures, spiritual or theological issues or questions came to mind? Write about them. Where do they lead? What do you want to do to follow up?
- f. Was there something that made no sense or you did not understand?
- g. What did the author intend? What did they present? Did they do it effectively? What is missing? How should they have presented?
- h. What can you discern about the author's experiences, biases, gifts, deficits?
- i. Do you agree or disagree with the author's express or implied theological premises? Develop your own position.
- j. What stayed with you after you finished or came to mind later? What do you want to add to or develop regarding your Journal entry?
- k. What do you need to follow up?
- l. What will you bring back to class to discuss?

The Reading Journal is important and useful on at least four levels:

1. It will help ensure that you have read and digested the assigned readings.
2. It will be very important to you and to the class for you to share your unique reactions and insights with the class. The journal will be a tool to facilitate this.
3. It will be useful to you to go back, read and reflect upon your entries and what they show you about your thinking patterns and styles. You may find yourself wrestling with certain themes or issues that deserve more attention. You may find yourself becoming more aware of how your brain (and other brains) function.
4. The Journal will offer a private, safe place for conversation, dialogue, exploration, prayer, devotion. Journaling can become an essential tool for a caregiver to maintain inner balance and perspective. The Journal offers a forum for integrating doing with being; identifying and addressing hidden dynamics of self and others; hearing one's own head and heart more clearly. It offers a place to parse and reconcile one's thinking, feeling and doing; to integrate experience with insight, spiritual truths with 'facts.' Journaling may be the most important 'work' you are challenged to do in the course.

Case studies: (*Sign up for two.*) The student will be expected to be providing pastoral support to others during this course. Case studies offer an opportunity to write up a real-life encounter for the student and for the class to reflect upon, to learn from and through each other and to gain competence in the basic activities of a pastoral caregiver. We will discuss how to prepare and present a case study during the second class meeting. The essence of the exercise is to receive affirmation and insight and share learning with your peers. Please contact the instructor if you have any questions or concerns about your circumstances.

Reflection Projects: (*Sign up for two.*) Each project will have two components, a Reflection Paper and accompanying Ecclesial Practice. The two should compliment each other to form a comprehensive pastoral engagement with a particular need or situation. Ideally the project would compliment and expand a case study. You are encouraged to be creative and to integrate your real world experiences into these projects; alternative formats are welcomed with prior approval of the instructor.

A. Reflection Papers: (*2 pages.*) Select a topic from *Constructing your Theology or Philosophy or Spirituality* (or another pre-approved topic), initial it on the class list to avoid duplication, and write a reflection paper. Most of the topics have reserve books or articles that provide useful information and context. These reserve materials are available for the student to borrow. Resources consulted should be properly referenced. The student will initiate a class discussion of each topic the same day they present their Ecclesial Practice.

Some suggestions for your Reflection Paper:

- a. Define the topic and address your understanding of and experiences with this topic.
- b. Identify situations where this topic has arisen or is likely to arise. (A written case study would be an ideal source but is not necessary.)
- c. Explore resources you will bring to bear when dealing with this topic, such as church practice, biblical authority, personal and community values, personal experiences and perspectives, clinical information, etc.
- d. Reach some kind of resolution about this exploration of the topic, including your personal frame of reference, practical goals of care, and recommendations for further learning or investigation.
- e. Identify a practice that can address some concern raised by the topic (see Ecclesial Practice below).

B. Ecclesial practice: The student will be expected to lead the class in a 'meaning making' practice selected from their own faith tradition, suggestions in the readings or selected from liturgical manuals that are available for loan. This practice should form part of their pastoral response to the Reflection Paper topic, (The student may select an ecclesial practice independent of the Reflection paper topic after prior consultation with the instructor.) Practices include; Guided imagery, a topical liturgy, foot washing, anointing, laying on of hands, communion, various forms of prayer, love feast, wedding, funeral, healing ceremony, music, lectio divina, visio divina (Icons), vestments, use of objects such as crosses, candles, clothing, sacred books, painting, photos (vine and branches), etc.

Integration Papers: These two papers synthesize the readings, course activities and the students' personal calling and life experiences. Include a discussion of individual ministry style and explore the interplay between thinking, believing and practice. Consider areas of change and movement. Consider areas and skills which offer 'growing edges' that need attention. What steps will the student take next?

A. Pastoral Theology Statement; *Due 3/22/12; 3-5 pages.* What is the same and what is different in offering care as a Christian minister vs. a 'counselor' or secular caregiver? What is the spiritual basis of your faith and practice? What scriptures articulate this? How do you approach and comprehend your role as minister in relation to God, Jesus and the Holy Spirit? Are there personal experiences that animate and ground you? Are there boundaries or limits to who you are called to be? How does your faith tradition and church community see and understand (and participate in) your role and calling as a minister?

B. Pastoral Identity and Authority Statement; *Due 5/10/12; 3-5 pages.* Situations will arise where the student will find themselves asking "How did I get into the middle of this?" "What should I do?" "What do "they" expect me to do?" "Why me?" "What if ...?" Assess your awareness of your self, your internal dynamics and interpersonal relationships. What does this role mean to you, to others? How did it evolve? Explore your capacity for flexible and effective relatedness to others, your ability to receive oversight and accountability, your sense of calling and the meaning and purpose this calling gives you. Describe your ability to claim personal and professional authority as a pastoral caregiver.

Learning Covenant and Class participation

Class attendance and participation is an essential element of the learning process. A Learning Covenant (sample attached) will be entered into by all class members. We will discuss the covenant at our first meeting.

Evaluation

Attendance

Content and learning methodologies are relational and put a premium on disciplines of preparation and participation. Attendance is behavior that speaks to a student's integrity, respect for others, commitment to the learning process and alignment with the spiritual dynamics that arise whenever two or more are gathered. Advance notice should be given to the instructor if a class is to be missed. The student is responsible for content and assignments missed. Any student missing more than 25% of classes cannot expect to pass the course.

Examinations

No formal examinations are planned for this course.

Grading: See "Student Activities Record" sheet for scoring of learning activities.

A. Class participation: Evaluation will focus on the student's authentic participation in class and demonstrated engagement with course objectives and the Learning Covenant. Class participation includes Discussion, Meditation and Reflection Project presentations. Allowance will be made for individual gifts and personalities as learning goals are defined.

B. Writing assignments: Evaluation will focus on student's following the Leland style manual, completing assignments on time, responding to the questions posed and providing evidence of self application towards the course objectives and the Learning Covenant. Unexcused late papers will have 5 points deducted. Writing assignments include: Spiritual Autobiography; 2 Reflection Papers; 2 Case Studies; Pastoral Theology Paper, Pastoral Identity Paper and the Reading Journal.

Grading Scale

A+	98-100	(4.3)	The student has demonstrated outstanding mastery of the material and its application.
A	95-97	(4.0)	
A-	93-94	(3.7)	
B+	90-92	(3.3)	The student has demonstrated above average mastery of the material and its application.
B	87-89	(3.0)	
B-	85-86	(2.7)	
C+	82-84	(2.3)	The student has demonstrated the required mastery of the material and its application.
C	79-81	(2.0)	
C-	77-78	(1.7)	
D+	74-76	(1.3)	The student has demonstrated below average mastery of the material and its application.
D	71-73	(1.0)	
D-	69-70	(0.7)	
F	68-below	(0.0)	The student has failed to master the material and its application.

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Student Activities Record

Student Name:

<u>Activity</u>	<u>Date</u>	<u>Score</u>	<u>Comments</u>
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Spiritual Autobiography (5 points)

Meditations (2 points each = 4)

- 1.
- 2.

Case Studies (8 points each = 16)

- 1.
- 2.

Reflection Projects (15 points each = 30)
 (Reflection Paper and Ecclesial Practice)

- 1.
- 2.

Integration papers

- Pastoral Theology Statement (15 points)
- Pastoral Identity/Authority (15 points)

Class Participation (15 points)

- 1/26.....
- 2/2.....
- 2/9.....
- 2/16.....
- 2/23.....
- 3/1.....
- 3/8.....
- 3/15.....
- 3/22.....
- 3/29.....
- 4/5 Break
- 4/12.....
- 4/19.....
- 4/26.....
- 5/3.....
- 5/10.....

“I have completed the required 15 Reading Journal entries described in the syllabus.” (Subtract 15 points from overall grade if not completed and certified.)

Student printed name	Student signature and date
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Learning Covenant

I. Group Learning Covenant: Participants in this course covenant to support and respect the group process and each individual participating in the group. *All that is said and heard during class is held confidential.* Essential elements of interactional learning include: tact; discretion; tolerance for individual personalities, opinions, values and beliefs; acceptance of one's own and others' weaknesses and strengths; willingness to speak authentically, honestly, take risks, listen deeply, be accountable, be open to the spirit's motions...

II. Individual Learning Covenant: We learn and grow in various dimensions:

Pastoral Reflection: Whether experienced or inexperienced, one can reflect on one's self as a person and a minister in relation to the group process, members of the group, the materials presented and one's experiences and activities as a pastoral caregiver and spiritual being.

Pastoral Formation: Includes assessing and developing understanding of one's self and how one functions as a person and minister in a clinical or other environment. What "pastoral authority" is becoming incarnate within you? What personal and pastoral identity is being shaped within you and among your relationships? What dimensions of your spirituality are being challenged, nurtured and/or revealed?

Pastoral Competence: Involves pastoral function, skills, theological and behavioral knowledge and understanding, self awareness and authenticity, competence in relating to individuals and groups. How do you use and understand scripture and theological premises in your care? What are your strengths and weaknesses? What skills are you developing? What do you need to learn? How does this course challenge and/or affirm you?

III. Written Learning Covenant (Optional, no impact on your grade): Participants may consider entering into a written Learning Covenant and more formally engage in clinical learning methods. (See <http://www.acpe.edu/NewPDF/2010%20Manuals/2010%20Standards.pdf> for standards used by professional chaplains, copy available from the instructor.) Effective covenants should be: realistic; specific; time limited; clinically or pastorally oriented; measurable.

- a. **Goals:** What are your personal or professional learning goals or 'growing edges'? What do you want to learn or achieve?
- b. **Methods:** How will you approach these goals? What are you willing/able to do? What resources, support, input do you need?
- c. **Evaluation:** How will you evaluate progress towards these goals? Will others know you have made progress?
- d. **Learning Activities:** Written and/or oral case presentations; share a meditation; present a book report; participate in role play; lead a group session; present a topic, chapter or research paper; other appropriate activities as agreed to.

IV. Individual Consultation and Supervision: Individual Consultation and/or Supervision may be useful to supplement and compliment your growth and learning. You may meet with the course facilitator on a limited basis or make arrangements for outside supervision and support.

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Texts and Readings

- 1. Required Text:** Kornfeld, Margaret. 1998. *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities*. New York: Continuum International Publishing Group.
- 2. Suggested Text:** Ramsay, Nancy J. 1998. *Pastoral Diagnosis: A Resource for Ministries of Care and Counseling*. Minneapolis: Fortress Press.
Alternative readings are encouraged with permission of instructor
- 3. Handouts:** A variety of articles and book excerpts are included in the reading schedule. Copies will be distributed on the first day of class.
- 4. Reserve Books:** The instructor will bring books and denominational manuals from his personal library for students to borrow to use in their Reflection Projects. The student will complete an entry on the Reserve Book Sign Out Sheet for each book borrowed and note the date it is returned. Students will be liable for the cost of replacing any books they do not return.

Reading Assignments

- 1/26**
- a. Introductions; Discuss texts, care-giving locations; course logistics; Covenant
 - b. Genesis 1-3:24
 - c. Handout “Common Ground”
 - d. First case
 - e. Circle Exercise/Autobiography
- 2/2**
- a. Kornfeld, Margaret. 1998; “Support Change, Be a Gardener,” 1-14.
 - b. *Spiritual Autobiography due*
 - c. Case Study Format
- 2/9**
- a. Kornfeld, Margaret. 1998. “The Ground of Community,” 15-44.
 - b. Fitchett, George. 1995. “The 7x7 Model for Spiritual Assessment,” Schaumburg, Illinois: Association of Professional Chaplains, Inc., Care Cassettes.
- 2/16**
- a. Kornfeld, Margaret. 1998. Chapter 3, “Caregiver, Counselor: Yourself as a Gardener,” 45-66.
 - b. Fowler, James W. 1987. Stages in Selfhood and Faith. In *Faith Development and Pastoral Care*, 53-77. Philadelphia: Fortress Press.
- 2/23**
- a. Kornfeld, Margaret. 1998. Chapters 4 & 5, “A Guide to Facilitating Change,” and “Preparing for Community Care, Counseling and Referral,” 69-113.
 - b. Virginia Code selections
 - c. Lebacqz, Karen and Joseph Driskill. 2000. Ethics for Clergy. In *Ethics and Spiritual Care; A Guide for Pastors, Chaplains and Spiritual Directors*, 37-55. Nashville: Abingdon Press.

- 3/1** **a.** Kornfeld, Margaret. 1998. Chapter 6 “Change Supported by the Solution Focused Method,” 114-144.
b. Jennings, Bruce. 2009. Ethical Aspects of Cultural Diversity. In *Diversity and End of Life Care*, eds. Doka, Kenneth J. and Amy S. Tucci, 21-32. Washington DC: Hospice Foundation of America.
- 3/8** **a.** Kornfeld, Margaret. 1998. Chapter 7, “Care and Counseling at Life’s Many Beginnings,” 147-187.
- 3/15** **a.** Kornfeld, Margaret. 1998. Chapter 8, “Care and Counseling at Life’s Many Endings,” 188-229.
b. Cohen, Cynthia B. 2005. Religious, Spiritual and Ideological Perspectives on Ethics at the End of Life. In *Ethical Dilemmas at the End of Life*, eds. Doka, Kenneth J., and Bruce Jennings & Charlene A.Corr, 19-39. Washington DC; Hospice Foundation of America.
- 3/22** **a.** Kornfeld, Margaret. 1998. Chapter 9, “Care and Counseling in Life’s Daily Round,” 230-277.
b. Cozolino, Louis. 2010. The Anxious and Fearful Brain. In *The Neuroscience of Psychotherapy; Healing the Social Brain*, Second Edition, 239-261. New York: W.W. Norton & Co.
- 3/29** **a.** *Integration Paper Due: “Pastoral Theology Statement”*
b. Judy, Dwight H. 2003. Rediscovering Christ the Healer. In *Modern Psychology and Ancient Wisdom; Psychological Healing Practices from the World’s Religious Traditions*, ed. Mijares, Sharon G., 44-69. New York: The Haworth Press.
- 4/5** **Break**
- 4/12** **a.** Kornfeld, Margaret. 1998. Chapter 10, “Tending Yourself.” 281-305.
b. Ramsay, Nancy J.1998. Chapters 1 & 2, “Diagnosis: Defining the Terms and Issues,” and “Pastoral Diagnosis, Defining the Issues,” 1-74.
- 4/19** **a.** [Ramsay, Nancy J.1998. Chapter 3, “Pastoral Identity: A Resource for Diagnosis,” 75-107.]
b. Rice, Howard. 1998. Spiritual Direction as a Metaphor for Ministry. In *The Pastor as Spiritual Guide*, 59-74. Nashville: Upper Room Books.
- 4/26** **a.**[Ramsay, Nancy J.1998. Chapters 4 & 5, “Pastoral Authority: Images of Strength in Behalf of Empowerment” and “Pastoral Authority: Structural and Symbolic Dimensions,” 109-143.]
- 5/3** **a.** [Ramsay, Nancy J.1998. Chapters 6 & 7, “A Story of Freedom’s Corruption: Sin as a Response to the Human Condition” and “Freedom for Love: A Relational Ethic,” 145-197.]
- 5/10** **a.** [Ramsay, Nancy J.1998. Chapter 8, “Pastoral Diagnosis: Powerful Knowledge,” 199-204.]
b. *Integration paper due: “Pastoral Identity and Authority Statement”*