

STMM 553: PASTORAL CARE SKILLS
School of Theology and Ministry
Seattle University
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FACULTY:

Rev. Catherine Fransson, M.Ed., M.Div.

Office: Seattle First Baptist Church
1111 Harvard
Seattle, WA 98122
Phone: (206) 325-6051, Ext. 35
Website: www.seattlefirstbaptist.org
E-mail: cfransson@sprynet.com

Office hours by appointment

Gretchen Gundrum, Ph.D.

Office: 1902 E. Aloha
Seattle, WA 98112
Phone: (206) 322-1366
Website: <http://gretchen.gundrum.googlepages.com>
E-mail: gundrum@comcast.net

Office hours by appointment

COURSE DESCRIPTION AND GOALS

This course considers both the personal qualities and the interpersonal skills that help create a welcoming and compassionate presence for those in need. It includes attention to personal reflection and experiential practice. We will address two fundamentals:

- Awareness and growth in the personal qualities of compassion
- Practice in the learned art/skill of interpersonal communication.

Goal 1: To foster an “as-if” pastoral intimacy in groups of threes (triads) where listening skills can be practiced, observed and critiqued.

1. Where mutual respect in a prayerful attitude enhances one listener to hear the other
2. Where feedback can be heard in an open and nonjudgmental way
3. Where appropriate personal boundaries are set and upheld in safety

Goal 2. To provide opportunities to learn the principles of empathic listening in a pastoral theological context and thus continue developing these competencies:

1. Extending Christ’s presence in the human community: “You must be compassionate as your God is compassionate.” [Lk. 6:38]
2. Utilizing a stance of the heart as well as interpersonal skills
3. Having a basic self-knowledge of gifts, limitations, and personal background
4. Having awareness of Christian scripture and anthropology
5. Being ready to deepen already inherent skills in communicating, attending and being present to others
6. Knowing pastoral care theology and typical pastoral settings
7. Recognizing and using the following pastoral care skills
 - a. Empathic listening

- b. Clear verbal expression
 - c. Naming one's feelings
 - d. Reflecting the other's content and underlying feelings
 - e. Disclosing self appropriately
 - f. Giving and receiving feedback
 - g. Being present to others without "fixing" and accepting their pain and joy
 - h. Affirming the other appropriately
 - i. Naming and claiming one's own issues
8. Recognizing personal patterns of handling conflict and learning a variety of such conflict resolution strategies in interpersonal relationships
 9. Dealing with inner conflict and finding resources to manage or resolve it
 10. Knowing when to refer the other to therapy
 11. Being sensitive to personal boundaries
 12. Knowing oneself through one or more personal inventories such as the *Myers-Briggs Type Indicator (MBTI)* and the *Enneagram*
 13. Respecting difference in others as revealed in listening, learning, and experience, especially as related to culture, ethnicity, religious perspective, gender, ability, and other factors
 14. Knowing the introductory levels of family systems theory and its practical, personal implications
 15. Being able to assess personal strengths and growth areas; growing into self-initiating life-long learners

These competencies address these MAPS Learning Outcomes, Required Courses and Formation Elements of the School of Theology and Ministry:

1. Ability to discern and nurture spiritual experience in relation to self and others;
2. Ability to articulate and live from an understanding of self as human, minister and leader;
3. Ability to be a responsive, discerning listener who can enter another's worldview.

REQUIRED TEXTS

- Bolton, Robert. *People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts*. NY: Simon & Schuster, 1979.
- Chittister, Joan. *Scarred by Struggle, Transformed by Hope*. Ottawa: Erdmans/Novalis, 2003.
- Ferder, Fran. *Words Made Flesh: Scripture, Psychology and Human Communication*. Notre Dame: Ave Maria Press, 1986.
- Troyka, Lynn Quitman and Douglas Hesse. *Handbook for Writers (9th edition)*. NY: Simon & Schuster, 2009.
- Whitehead, James and Evelyn. *Shadows of the Heart: A Spirituality of the Negative Emotions*. NY: Crossroads, 1994.

RECOMMENDED READING

- Daniels, David and Virginia Price. *The Essential Enneagram: The Definitive Personality Test and Self-Discovery Guide*. San Francisco: Harper, 2000.
- Kottler, Jeffrey. *Beyond Blame*. San Francisco: Jossey Bass, 1994.
- Kritek, Phyllis. *Negotiating at an Uneven Table*. San Francisco: Jossey Bass, 1994.
- Lartey, Emanuel. *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd Ed. Philadelphia: Jessica Kingsley Publishers, 2003.

COURSE EXPECTATIONS

Students will be evaluated on their ability to demonstrate the basic skills of clear speaking and empathic listening. These will be observed, reviewed, and assessed by the faculty in both the **laboratory and classroom settings**. Demonstration of these skills takes precedence over the student's applied energy ("I tried very hard"), demonstration of significant improvement from their baseline position ("I came so far"), and extenuating circumstances which tend to explain away the necessity of learning the skills ("I don't really have to do this in my ministry").

The student's self-evaluation will influence but not determine the faculty's assessment of demonstrated mastery of skills.

COURSE STRUCTURE

PASTORAL CARE SKILLS uses a lecture/discussion format for the first half of each week's class, followed by laboratory exercises. Students will be recorded on DVDs in a secure laboratory, working together on assigned exercises in groups of three (triads). Both students and faculty will review the DVDs weekly to assess the demonstration of targeted pastoral care and communication skills. *Students must have regular access to a DVD player.* A laptop or home computer will usually be the most accessible resource for this purpose. *For the sake of maintaining the confidentiality of what is shared, it is essential that students always review their triad's work in private and with the use of headphones.*

You will need to purchase Maxell DVD-Rs, 4.7 or 4.8 GB, 8-16 speed, 120 minutes, write-once, single-sided discs. (**NOT DVD+Rs**) You will need 8-10 discs for this course. Please bring a disc to our first class session and then each week throughout the course. Faculty will provide orientation to the lab during the first class session so that students will become comfortable and proficient with the technology in the lab. Refer to instructions on the use of the lab found on [p. 22](#) of this syllabus.

TRIAD EXERCISES:

At each class session there will be 75 minutes of experience in triads. Faculty will assign: 1) the content of the information to be shared, and 2) the particular listening skills targeted for that session. Each week there will be three listening periods, giving each triad member the opportunity to be in all three of the roles of *speaker*, *listener*, and *observer* each week. Determine the total amount of time you have before beginning (example: 75 minutes = 15 (x3) minutes of listening/sharing, + 5 (x3) minutes of observation and reflection, + 5 (x3) minutes of transition time for replacing discs and shifting roles so that your triad will be able to finish by noon.

ROLES:

Prior to each class, the *speaker* prepares the topic(s) she or he will talk about (as suggested by the syllabus) during the triad session. Then, without the use of notes (to keep the session as realistic as possible), the speaker shares his or her experiences and reflections with the listener in the counseling lab.

The *listener* demonstrates the session's target skills in listening to the speaker. These skills will be highlighted in class and in the reading. A complete list appears in the rubric on [p.38](#).

In addition to listening carefully to the session, the *observer* keeps the time, notifying speaker and listener when there are two minutes left in the session, and then again when time is up. (It is

important to do this as unobtrusively as possible.) The *observer* begins by asking the *speaker* how the listening experience felt. Then the *observer* offers feedback to the *listener*, aiming to be specific and direct both in affirming and offering constructive criticism. Guidelines for giving and receiving feedback can be found on [p.23](#) of this document.

THE PURPOSE OF TRIAD EXERCISES

Working in small groups allows us to observe others and listen to their feedback in ways we cannot in the field. Triads are powerful tools which invite students to:

- Isolate and practice communication skills;
- Obtain direct feedback from partners about specific skills.

Note: You will be invited to use your own personal and ministerial experiences when you are in the role of the *speaker* for these sessions. Although whatever you share in the session will be confidential, it is not the purpose of the triad exercises to substitute for professional counseling around complex personal issues. For these you are expected to seek support from professional counselors and/or spiritual directors. Resources for both are include in your *STM Student Handbook*.

ASSESSMENT

In this course you will be given many opportunities to observe and assess your acquisition and mastery of pastoral care skills. The faculty and your peers will also provide on-going feedback about your progress.

SELF-OBSERVATION:

1. Weekly self-observation report

After reviewing your own DVD each week, you will turn in a short analysis at the next class session of how well you demonstrated targeted listening skills assigned for each week. Please use the rubric on [p.38](#) for this purpose. Your professors will also observe your DVDs and provide similar feedback using the rubric. We will begin each class with questions that may have arisen from the last triad session. You can also email us with questions between classes.

2. Final self-evaluation and recommended course grade (see [p.40](#))

FEEDBACK FROM PEERS:

1. Weekly (orally in triads)
2. At the end of the quarter (written). See [p.39](#) for details.

Knowing how to give and receive feedback is an essential ministerial skill. As speaker you will give feedback to your listener every week, as will the observer. In addition, you will complete peer assessment forms at the end of the course to indicate your view of the accomplishments of each of your triad partners in meeting course objectives. These are an invaluable source of feedback which will confirm your gifts and indicate areas of growth so that you can continue to improve your skills at the School of Theology and Ministry.

Prior to giving feedback, review the Essentials of Feedback Processes article on [p.23](#) of this syllabus. Applying these guidelines will strengthen your ability to give and receive honest, constructive feedback.

You will give feedback/evaluation of your peers verbally and in written form during the last lab session. This will be recorded on DVD for review by course faculty. **In addition, you need to provide duplicate copies of your written feedback to triad partners for both professors at the last class.**

Many people who work in ministry report being “conflict-averse.” Sometimes churches are staffed with well-intentioned people who do not know how to deal with difficult interpersonal tensions. This makes for unhealthy environments. Giving honest feedback requires self-knowledge and tact. Telling the truth with love provides an invitation for mutual growth and greater self-awareness. It can be a risk, but it is well worth the effort. As you practice giving and receiving feedback each week, your feedback/evaluation “muscles” will grow stronger and hopefully, your care for and trust in each other will deepen as well.

FACULTY OBSERVATION AND ASSESSMENT:

1. Weekly
2. Mid-quarter progress meeting

Beginning the week of October 19, 2009 each student will make an appointment with one of the instructors to review progress over the first half of the course. This is a good time to begin to focus on needed areas of personal growth and/or integration of skills for your particular ministry.

3. Course grade
4. Report for STM file

At the end of the course, each student will receive a final rubric containing faculty's assessment of their proficiency in pastoral care skills, with areas suggested for growth and on-going development. A copy of this assessment will be placed in each student's STM file. As students move through their degree curriculum, they will have additional opportunities to practice and strengthen pastoral care skills. Having targets for growth and proficiency can increase self-confidence and focus.

WRITTEN ASSIGNMENTS

1. Reflection Paper

A two-page, typed, double-spaced reflection paper is due at the beginning of the fourth class (**October 19, 2009**). The topic is *your experience of giving and receiving feedback in your triad*. Please address the challenges you face in being honest, substantive, and supportive in giving feedback. Reflect also on how the feedback you have received so far has been helpful, surprising, difficult or easy to integrate, and so forth. How you want to improve or change the experience should also be part of your focus. Please submit two copies, one for each instructor.

2. Final Integration Paper

Students will submit a 5- to 7-page paper at the end of the quarter. Students are expected to integrate insights and experiences into a coherent reflection of their learning on personal and spiritual levels, including insights from the final peer evaluations November 30. Reflecting on data derived from classroom lectures, discussion, and role plays, during weekly triads, from course reading, and from peer and faculty feedback this quarter should give each student ample material to

discuss personal growth. Organizing the integration paper around a theme is an effective structuring device. It is recommended that optional reading also be included. All papers must be typed and **submitted in duplicate** so both instructors can read, evaluate and return them to you. Students must adhere to the guidelines on writing papers described in the *Handbook for Writers* by Troyka and Hesse. **Final papers are due in faculty mailboxes in the STM office by noon on Friday, December 4, 2009.**

JOURNALING

We recommend that students keep a journal throughout the course. Feelings, surprises, insights, and reflections you have along the way will help you identify issues pertinent to your own growth. Your journal is a good place to reflect on the feedback you are receiving from peers and faculty. Journal reflections can also help focus your final paper. The suggestion to journal is **optional**, however. The instructors **will not review journals**. For those who benefit from a daily *Examen*, reflecting on how God's presence was revealed through class interactions, stories, and triad work could prove inspiring and fruitful.

GRADING

The nature of this course is attendance-dependent. Your triad partners depend on you to be able to complete the exercises on which each of you will be evaluated. You cannot demonstrate acquisition of skills if you are not present. Any absence has the potential to lower your grade. If you cannot avoid an absence, plan to schedule a make-up session. This will require coordination with your triad partners' schedules and the availability of the lab.

The average grade for the course is expected to be a **B**. Students aspiring for a higher grade must more than meet expectations in the demonstration of listening skills, reflectiveness, clarity in written assignments, participation in class discussion, and integration of *recommended* course-related reading (*i.e.*, beyond expected completion of *required* reading).

COMPONENTS OF COURSE GRADE

Reflection paper (2 copies)	5%	Due Monday, 10/19/09
Demonstration of skills	65%	
Class participation	10%	
Peer Evaluation (3 copies)	10%	Due Monday 11/30/09
Integration paper (2 copies)	10%	Due Friday 12/04/09 at noon

COURSE OUTLINE

Each week we will weave themes together that provide background, rationale, and psychological/spiritual theory for the ways we attend and listen as effective helpers. We have assigned readings for each theme but there will be overlap and fluctuation throughout the course. Please prepare the reading and triad focus before the start of each week's class. The skills practice will be the focus of the triad process in the lab.

Session I

September 28

Introduction to the Theology and Psychology of Pastoral Care Skills

1. First laboratory session; first videotaping.
2. Read Bolton, ch. 1-3; Chittister, pp, ix-19, **Johari Window, p. 24.**
3. Bring a blank DVD-R to class for listening session.
4. **For next week:** Review today's video and write a self-observation report using the rubric on **p.38**. Turn it in at the beginning of class 10/05/09.

TRIAD EXERCISES

FIRST choose who will be the **speaker, listener, and observer**. Arrange the chairs and video camera so that the **speaker** and especially the **listener** can be seen in the monitor. The **observer** goes to the control room to insert the DVD, adjust the camera angle, and then returns to observe the interaction.

Be sure that each student has the opportunity to do this at the first class session. Each of you will be required to turn in a self-observation report at class session II.

Session I: Triad Exercise

Matthew 16:15 "Who do you say I am?"

In Caesarea Philippi Jesus asked his disciples "Who do people say I am?" They answered, Elijah, or John the Baptist, or even Jeremiah. Jesus then asked them, "Who do *you* say I am?"

Focus: **Attending Skills**

Turn this question on yourself. Who does Jesus say YOU are? As you have told your story in entering the School of Theology, and as you tell it now to new friends and peers in your triad, who is God telling you *you* are? Consider how you see yourself in your call, in your work, your family, and your community. Share these revelations with your triad mates.

Session II

October 5

Self-awareness / Listening Skills / Diversity Issues

1. Syllabus: prepare Self-Knowledge Inventory (below); study pp. 9-10; review *Essentials of Feedback Processes*, p.23 and the *Iceberg Image of Culture*, p.25.
2. Read Ferder, ch. 1-2; Chittister, pp. 20-40.
3. Take the online Myers-Briggs Typology test at <http://www.humanmetrics.com/cgi-win/JTypes1.htm>.
4. For next time: Review today's session and write self-observation report due 10/12/09.

Preparation for Triad Session II: Self-Knowledge Inventory

The following questions are designed to help you see yourself as others might. Think through your responses to these questions or write them out freely. Then several days later, review them and highlight what appears to be most significant to you. Discuss your insights and awarenesses in your triad session. Take some risks so that your triad partners can get to know you better.

1. Reflect on the content of your inner thoughts. What characterizes your "self-talk?" Is it generally negative or positive? How much do you engage in obsessive thinking? How readily do you share your thoughts with trusted others? Is what you think congruent with what you do?
2. How would you characterize your self-presentation? What do people usually experience when they are around you? Are you: *reluctant* or *enthusiastic*? *cool* or *warm*? *silent* or *verbal*? *tired* or *energetic*? *suspicious* or *trusting*? *insecure* or *confident*? *Attention-seeking* or *attention-giving*? *dominant* or *collaborative*? *Self-absorbed* or *interested in others*?
3. What is your style of talking? Do you talk too much? Too little? Just right most of the time? How often do you praise or affirm others? Complain or criticize? How often are you silent because you are angry or hurt?
4. What do you honestly think are your greatest limitations and/or weaknesses when you interact with others? Your gifts and strengths? What feedback do you get from others, positive and negative, about your personal style? How do you usually respond to this feedback?
5. What formal tools have you used to get to know yourself better? (*Myers-Briggs Type Inventory (MBTI)*, *Enneagram*, personal therapy, support groups, etc.)
6. How does your personal understanding of your cultural heritage and ethnicity affect your openness to different people and cultures?
7. In the nine diversity examples listed on p.10, which population evokes the greatest discomfort or anxiety in you? How do you manifest your uneasiness? With which diverse groups are you most comfortable? How does this show?
8. What personal convictions do you hold regarding persons who are diverse in the areas of race, sexual orientation, physical and mental ability, weight, socio-economic status, education, religious affiliation, gender, etc.?
9. List 10 adjectives that you believe honestly describe your interpersonal style. Ask two others who know you well to also list 10 adjectives that describe you. Compare the three lists. Are there any surprises?

MULTICULTURALISM: TOWARD A NEW PARADIGM

INTRODUCTION

Perhaps the most significant development in contemporary theories of communication is the focus on the multicultural nature of relationships. The following briefly summarizes some of the key ideas found in *Multicultural Counseling Competencies: Individual and Organizational Development* (Thousand Oaks: Sage Publications, 1998).

THE ASSUMPTIONS OF THE EURO-AMERICAN MALE WORLDVIEW

- Health and happiness are synonymous with autonomy and independence.
- People can and should master and control their lives and the universe.
- Self-awareness and personal growth are goals of therapy.

Are these really universal values? What about interdependence and community? Harmony with the universe, rather than control? Group development and growth, rather than the self alone?

MULTICULTURAL COUNSELING COMPETENCIES

Many cross-cultural researchers now argue that every counseling encounter is multicultural in some way, and that multiculturalism is a new paradigm. What are some of the factors that are important in this emerging perspective?

- Awareness of one's own assumptions, values, biases.
- Understanding the world of the culturally different client.
- Developing appropriate intervention strategies and techniques.
- Being able to describe a multiculturally competent organization.
- Understanding how organizational and institutional forces may either enhance or negate the development of multicultural competence.
- Being able to define the major characteristics of the culturally competent and inclusive organization.

BECOMING MORE RESPONSIVE TO MULTICULTURAL REALITIES

- Becoming conversant and familiar with the major models of minority racial/cultural identity development: Black, Asian American, Latino(a)/Hispanic, others related to gender, sexual orientation, etc.
- Understanding the characteristics and processes of the developmental stages or statuses with respect to practice, education, and training.
- Knowing that healthy minority identity development is related to:
 - Overcoming internalized racism.
 - Understanding self as a racial/cultural being.
 - Being aware of sociopolitical forces of oppression and its effects.
 - Appreciating racial/cultural diversity.
 - Increasing commitment to social action.

EMBRACING DIVERSITY—PASTORAL CARE AND INCLUSIVITY

CONTEXT AND BACKGROUND

In today's society, pastoral helpers must be aware and skilled in "multicultural counseling competencies." This brief backgrounder introduces you to this reality by inviting you to engage in some personal reflection. Listed below are some common examples of diversity. Given your gender, age, education level, socio-economic status, sexual orientation, and personal health, what realities would you want to be especially sensitive to when ministering among the diverse populations that are illustrated here? When preaching, teaching, or being present in a helping context, what awareness and insight would you want to bring to the use of language, imagery, style of communication, and openness to needs?

EXAMPLES:

1. An elderly Caucasian woman who has lived on public assistance most of her life.
2. An African American woman with an 8th grade education.
3. A first generation Vietnamese man who uses a wheel chair because his legs were severed below the knees in a car accident.
4. A lesbian woman who is an attorney and a single mother.
5. A Native American man who has recently been ordained to a mainline Protestant denomination and serves with you in prison ministry.
6. A gay professional man who is caring for his partner who is dying with AIDS.
7. A vet from the Iraq/Afghanistan conflict suffering from post-traumatic stress and bi-polar disorder, who has never felt appreciated by his fellow citizens.
8. A family who comes to you as their minister to ask you to have a funeral for their daughter, age 5, who was killed by a hit-and-run driver. You do not speak or understand their language.
9. A Hispanic woman who is Roman Catholic, a member of the Women's Ordination Conference, and angry with the "patriarchal church."

Focus: Following Skills

Triad Exercise for Session II:

Each **speaker** will respond to the following questions:

What do you honestly think are your greatest limitations or weaknesses when you interact with others? What are your gifts and strengths? What surprises or new insights emerged from your reflection on the preparation questions?

Listeners will be aware of their own body comfort, attending, and communication of respect and genuineness while using encouragers and paraphrasing the speaker.

Observers will facilitate the discussion, first asking how the speaker felt heard and then giving feedback on how well the listener employed the targeted skills. Discuss with each other how the giving and receiving of feedback can be most helpful in your triad.

Session III

October 12

Families of Origin

1. Rules of Dysfunctional Families; Family of Origin Issues
2. [Read](#) Whiteheads, ch. 1-3.
3. Take online *Enneagram* test at one of the websites below. Some are free; some run about \$10.00. The tests on these particular sites are reputable and have been statistically validated.
www.EnneagramWorldwide.com Palmer & Daniels
www.enneagramspectrum.com Jerome Wagner
www.enneagraminstitute.com Riso & Hudson
4. **For next week:** Review today's session and write self-observation report. **Two-page reflection paper due.** Turn in both 10/19/09.

Preparation for Triad Session III: Unwritten Rules for Dysfunctional Families

N.B. You will want to make notes here as appropriate, then distill from them the generalizations asked for below for the listening session.

1. Belief: Everything is fine here. (The great lie)
 - problems, tension, stresses must not be named or discussed
 - keep smiling
 - maintain a facade of health at all costs
2. Belief: Keeping secrets will keep us safe.
 - it is disloyal to talk about family problems to anyone
 - everyone has secrets
 - bad things will happen if secrets leak out
3. Belief: People cannot be trusted.
 - don't get too close to anyone
 - avoid self-disclosure
 - people will hurt you if they can
4. Belief: Life is serious
 - the harder you work, the better things will be
 - playing and having fun are unnecessary
 - you can always do better if you try harder
5. Belief: Life is dangerous (The great scare)
 - don't take risks
 - protect yourself at all times (better safe than sorry)
 - don't do anything that is not necessary; you might be killed, maimed, get in an accident, make people angry, etc.
6. Belief: You can't have a second chance
 - you have to get it right the first time
 - don't make decisions until you have to
 - don't make any mistakes (one slip and it's all over)
7. Belief: It is not safe to change
 - stick to tried and true methods of doing anything
 - it's foolish to try a new way when the old way works just fine
 - don't rock the boat or threaten the status quo

8. Belief: Reality exists in polar opposites
 - there are two ways to do things; the right way and the wrong way
 - things are either good or they are bad
 - it is okay to judge others against these same standards

Family of Origin Issues

1. Spend some time thinking about the family in which you grew up. Picture the people and the settings.
2. How aware are you of family of origin influences on your life both now and in the past? You should have *good* to *excellent* awareness of how your family influenced your development. (e.g., have you *read* about it, *talked* to others, consulted professionals, and, if you deem your family to have been less than healthy, have you sought therapy?)
3. Describe your family as you remember it during your childhood and adolescence. What feelings emerge as you do this? Do you notice tendencies to be either overly positive or idealistic? Overly critical or negative? Do you dismiss it as something not worth your investigation?
4. Are any of the dysfunctions in common parlance today present in your family? To what extent?
 - alcoholism, heavy drinking
 - verbal abuse, hurtful, demeaning language
 - odd or excessive medical treatments (frequent enemas....)
 - humiliations and shaming behavior
 - sexual abuse
 - emotional neglect and/or abuse
 - financial distress
 - emotional distance or the emotional or physical absence of adults
 - mental illness or frequent or long hospitalizations
 - physical illness
 - divorce or marital discord
 - parents unmarried
 - other....

To what extent have you dealt with any of these problems? Can you describe how they affected you? What effects feel healed to you? What effects still linger?

5. What particular gifts and strengths characterized your family?
 - warmth and caring
 - consistency and protection
 - physical needs met adequately
 - parents and/or caretakers emotionally present
 - parents etc. understood and accepted you
 - they related well to each other
 - they were pretty good communicators
 - they did the best they could to meet your personal needs
 - they gave encouragement and guidance
 - they did not favor one child over another
 - their punishment fit the crime and was not abusive
 - values were taught and modeled
 - a sense of security and self confidence were instilled

- the family had fun, played together, laughed and prayed together
 - other....
6. What was your family motto?
 7. What was your family sore spot?
 8. What was your family glue?
 9. What patterns of relating did you learn in your family? Which ones have been helpful? Which ones unhelpful? Which ones, if any, crippling?
 10. What memories of your family do you recall with most joy? Which ones with pain? Which ones do you dread to recall and avoid thinking about?
 11. What connections do you see between your needs and behaviors in your family of origin and your needs and behaviors now?
 12. How have all of the above influenced your theology or your choice to respond to a call for ministry?

Session III Triad Exercises

Skills Focus: Giving Feedback

1. What aspects of your family of origin history do you feel positive about or proud of? What was most supportive to you about growing up in your family?
2. What aspects of your family were most difficult for you? Around what aspects do you feel regret, sadness, shame or lack of resolution? If it feels comfortable, appropriate and safe, you might consider sharing some of this with your triad partners.
3. How have your own family messages, patterns of communication, or other issues and concerns influenced your work or ministry?

Listeners: pay attention to your own feelings and bodily reactions as you listen. Reflect the feelings back to the speaker but in your own words. And note any body language in the speaker.

Observers: pay special attention to body language in both the speaker and the listener.

<i>Session IV</i>	
<i>October 19</i>	<i>Knowing and Expressing Feelings; Self-care</i>

1. **Read** Ferder, ch. 3; Whiteheads, ch. 7-9; Bolton, ch. 4-7
2. **For next week:** Review today's session and write self-observation report due 10/26/09, at your interview, or on November 2, 2009.
3. Set up mid-quarter appointments with course faculty. October 26 there will be no class; appointments may be made during the morning.

Feelings: The Subjective Experience of Emotion

All dimensions of human communication rest on and are influenced by our feelings. Knowing our feelings, then, is central to effective communication.

THE PROCESS OF TENDING TO OUR FEELINGS

1. Mindfulness/attentiveness to your body
 - Autonomic/physiological, e.g. racing heart, sweaty palms, tension in certain areas of the body
 - Body/face posturing, e.g. clenched fists, folding of arms, positioning of body, facial expression
2. Identify and name the body experience.
3. Use bodily sensations as clues to help you understand what you might be feeling—guesses are okay!
4. Identify and name the feeling(s), again, guesses are okay.
5. Scan for prompting event(s), keep this part as objective as possible.
6. Ask yourself the meaning you may have placed on the event(s), this is your subjective experience of the event.
7. Further clarify your feeling(s).
8. Confirm, affirm, and own the feeling.
9. Respond instead of react – How do you want to respond?

Session IV Triad Exercise

Skills Focus: Reflecting Feelings & Meaning/Content

1. Describe a recent situation at home or in your ministry that has been of emotional significance to you or that you have been personally very invested in.
2. Share some of the reasons/excuses you use to avoid good self-care.
3. How were feelings dealt with (or not) in your family when you were growing up? How do you think this has affected you?

Reminder: Make Mid-quarter appointments with faculty to assess progress. Class time on 8/26 may be used for midquarter progress interviews.

<i>Session V</i>	
<i>November 2</i>	<i>Expressing Anger and Boundaries</i>

1. Read Ferder, ch. 4-5; Chittister pp. 41-65; Whiteheads 4-6.
2. **For next time:** Review today's session and write self-observation report. Turn it in 11/09/09.

Be Angry....

“So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil.” (Eph. 4:25-27)

The key for Christians is in learning how to use righteous anger.

<i>Righteous</i>	<i>Anger</i>
<i>•“Just”</i>	<i>•Secondary emotion: response to any violation of your personhood</i>
<i>•Within the Christian code of ethics</i>	<i>•Amoral emotional reaction which is the same as any other emotion</i>

•*Rightness to the entirety of life—“in right relationship”*

•*Positive emotion in that it seeks to protect the integrity and dignity of the true self from further injury*

Once we are aware of our anger and can affirm it as a healthy reaction, we can choose how we are going to express it.

Passive/Doormat

- “Flight” from the situation
- Good Christians don’t get angry
- To avoid conflict, gives in to the other and turns anger on self
- Self-deprecating style: “God created junk—me!” “I really don’t deserve any better” “It was probably my fault anyway”

Aggressive/Bully

- “Fight” the situation
- “No one ever steps on my toes!”
- Solves violation of the self by violating the other
- Depreciates others: “God created junk—you!”

Assertive Use of Anger

- “Something is wrong; let’s talk.”
- Solves violation of the self in “right relationship”/“win-win” way
- Insures rights and dignity of oneself and others as created in the image of God
- Opens a dialogue so the Spirit of God might work in the hearts of both parties involved
- Creates atmosphere so opinions and ideas can be expressed openly and honestly by both parties without fear of judgment or reprisal

Session V Triad Exercise

Skills Focus: Summarizing Feelings & Meaning/Content

1. What do you think you learned about feeling and expressing anger from growing up in your family?
2. Describe a recent situation in which you felt anger (might be anything from mild frustration to wild rage!) What did you say and do with the anger? How was it responded to or what followed? How do you see this now? What do you think you learned?
3. With what did you most resonate in class this morning?

Session VI

November 9

Assertiveness Skills

1. [Read](#) Ferder, ch. 6-8, 10; Bolton, ch. 8-11
2. Classroom role-plays. No lab. No written homework.
3. Syllabus [pp.16-17](#).

HOW TO BECOME ASSERTIVE WITHOUT BECOMING AGGRESSIVE

1. Speak in an audible, firm tone of voice. Avoid angry, harsh, whiney, and accusatory statements.
2. Attempt to have others treat you with fairness and justice. With quiet determination, not aggression, point out to them when they don't.
3. When expressing disapproval of someone's actions or stating your desire not to do something, use a decided "No."
4. When refusing to do something, give as prompt and brief a reply as feasible, without using unduly long pauses or interruptions.
5. When someone asks you to do something unreasonable, ask for an explanation and listen to it carefully. After listening, you may decide to suggest an alternative solution that you would prefer. This begins a negotiation.
6. When appropriate—meaning when you do not expect any severe penalty—honestly express your feelings. Do so with friends and relatives more than with bosses or supervisors; and do so without using evasion, attacking others, or trying to defensively justify yourself.
7. When expressing displeasure or annoyance, try to tell others the aspects of their behavior that you don't like. Don't attack them, name-call, or imply that they deserve to be damned for disagreeing with you.
8. Recognize the usefulness of *I-messages* instead of *you-messages*. Thus, instead of saying, "You are wrong about that," you can say, "I disagree with you on this"; "I hold a different point of view," etc. *I-messages* allow you to claim your own territory without blaming others. They thus help reduce defensiveness in your listener.
9. The main thing to keep in mind in all assertion is that you want what you want but those with whom you relate often have quite different desires. They are entitled to their preferences just as you are to yours. Sometimes you will agree to disagree without trying to convince or persuade the other. Other times, you may be able to reach a solution that honors and respects both of your positions.
10. If things become too heated for one or both parties to continue a rational conversation, take a "time out," where you can separate to take care of yourself, gather your thoughts, and collect your emotions. Always commit to continuing the discussion at an agreed upon time so that the issues are not left hanging.

ASSERTIVE SPEECH

Saying "NO" to unreasonable requests.

Be brief. You may give one reason for declining, but briefly.

Be repetitious. Do not give more reasons; just repeat the one you gave. People never think they are making an unreasonable request. They will not hear you the first time.

Say the word "**NO.**" Too often we mean "**NO**" but do not say it and cannot understand why others don't hear it.

Boycott the words “**I’m sorry.**” Very often this is used to soften the “**No.**” The effect, however, is to tell the other person to help you figure out a way to do it. (This is legal only when it’s really true.) “I can’t” falls under the same heading.

When you deny a request, be careful not to become responsible for the other person’s problem. They will give you that territory all too easily.

You do not have to have a “head of steam” to say no. It is your right to say no. While you may feel guilty for saying no, it will lessen as you practice and assert your right to say it and *believe* that it is your right to say it.

Giving Negative Feedback

Always be specific. Give the other person examples of the behavior you object to. Speak to the behavior. Reading or interpreting attitudes is always dangerous and tends to be inaccurate.

Use this formula:

When you (describe the behavior), *I feel* (name specific feelings).

What I need from you is (or what I’d like for you to do is....).

Remember that the other person has the choice of whether to change the behavior or not. All you can do is request the change.

Avoid name-calling or labeling behavior with motives (“inconsiderate,” “selfish,” etc.)

Give the other person some suggestions regarding your expectations.

Tell the other person your feelings.

Session VI Classroom Role Plays

Skills Focus: Staying Present and Responding in the Moment

For personal reflection:

1. Where do I see myself on the submissive-assertive-aggressive continuum, and what are some particular situations in which I have seen this played out in my interactions?
2. What is a current situation in my life in which it is particularly difficult to be appropriately assertive?
3. What might it be easiest for me to be assertive about in our triad, and what might I be more challenged by? (Examples: offering constructive criticism within feedback, expressing a different value or perspective, asking for something I need that seems different from the norm, getting to the heart of my story, etc.)

Session VII

November 16

Managing Conflict Creatively

1. **Read:** Bolton, ch. 12-14; Ferder, ch. 9; Whiteheads, ch. 10-12
2. **For next week:** Review today's session and write self-observation report. Turn it in 11/23/09.
3. See stress reduction article in syllabus, pp.26-27.

TAKING CARE OF ONESELF IN THE MIDST OF CONFLICT

When we are in the middle of a heated situation it can be very difficult to step back and suddenly become calm and objective. The best way to reclaim an atmosphere where a peaceful solution can be found is through the use of a *time out*. A time out has three parts: 1) separation; 2) self-care; and 3) a commitment to return and resolve the conflict.

1) Separation

- At a non-stressful time in the relationship, both parties negotiate how they will separate through a simple word (e.g., “stop” or “time out”) or signal (e.g., making the time out sign with your hands).
- Both parties must agree **fully to respect the time out** and immediately end the discussion.
- Use the time out when you are either feeling a) your emotions rising to the point of being unhelpful, or b) threatened by your partner’s emotions. You can express this simply by saying “I am feeling...out of control (scared/too angry to talk/threatened/confused/etc.)”
- The time out takes care of one person; a commitment to resolve the conflict in a further conversation (in 30 minutes, 1 day, etc) takes care of the other person.

2) Self-care

- This step requires some practice and experimentation to find out what works best for you. The key is to **get whatever feelings you have inside—outside—in a safe and healthy way**. Safe and healthy means you don’t hurt yourself, you don’t hurt anyone else, and no property is damaged.
- There is a continuum of ways to get it out. (All involve visualizing your emotions going out of your being and into the medium you are using.)

Passive Internal

Active External

Meditation

Journaling

Hitting a punching bag/
bed/cushion

Active imagination

Nasty letters (not to be sent!)

Screaming into a pillow

Yoga

Artwork

Heavy exercise (any big
muscle stuff)

Prayer

- Practice these whenever you feel the need—not just when you are in a conflict—so they come easier when you really need them. This helps you discover which techniques work best for you. This also helps to unload any backlog of emotion you maybe be carrying before the situation occurs.

3) Resolution

- When you feel your emotions are taken care of in a healthy way you are able to resume the conversation. If you need more time than you originally asked for, negotiate for more.
- Use assertiveness which maintains “right relationship” to negotiate a comfortable settlement for all parties involved

Session VII Triad Exercise

Skills Focus: Immediacy & Relevance

1. How were conflicts dealt with in my family as I was growing up? How has what I experienced impacted how I currently deal with conflict?
2. How do I deal with conflicts in my closest relationships now? What would I like to try to do differently in a particular relationship, given some of my new awareness?
3. How are conflicts dealt with or resolved in my place of work or ministry? Can I think of a situation I was involved in that was particularly difficult? If I had this situation to do over, what might I do differently?

Session VIII

November 23 Pastoral Care & Professional Ethics

1. [Read](#) Ferder, ch. 10; Bolton, ch. 15
2. Syllabus [p. 20, 28-32](#)
3. [For next week](#): Prepare written feedback for triad mates and course faculty. See Syllabus, [p.39](#)

Skills Focus: Silence, Confrontation, Self-Disclosure

Session VIII Triad Exercises

1. What did I personally relate to during class in the reflections about the sources of power and vulnerability? About issues of diversity? Is there a particular situation from my own life that comes to mind?
2. Recall a situation in which you experienced a dual relationship dynamic with someone...a relationship that potentially or actually mixed a professional, helping role with another role (friend, family member, neighbor, school parent, etc.) What was challenging? How did/do you resolve this?
3. What are your personal convictions and beliefs about various dual relationships?

Session IX

November 30 The Heart of the Wounded Healer

1. [Read](#): Bolton, Afterword; Whiteheads, Conclusion; Chittister pp. 87-111.
2. [Report to the lab](#) at 9:00 AM and finish before 10:00. Share peer evaluations (45 minutes). Take break; return to the classroom by 10:15.
3. [Integration paper and self-evaluation](#) due in faculty boxes by noon on 12/04/09.

SOURCES OF POWER AND VULNERABILITY

Power	Vulnerability
Role: minister as professional	congregant/client
Age: adulthood/or simply older	youth/old age/ simply younger
Gender: male	female
Sexual Orientation: heterosexual	lesbian / gay /bisexual / transgender
Race: Caucasian; African American	Asian/Pacific Islander, Native American, Hispanic, other people of color
Physical Resources: ability, large physical size, physical strength, health	disability, small size, physical weakness, illness
Economic Resources: wealth, job skills, credentials	poverty, lack of skills, lack of credentials
Intellectual Resources: Information and knowledge, access to information	lack of these lack of access
Psychological Resources: breadth of life experience stability	inexperience, lack of coping skill transience
Social Resources: support, community, contacts	isolation
Life Circumstances: security, well-being	need, crisis

As a society we have made progress with a number of these inequities. Can you see and name some shifts? Are there new ones? Where do wealth/class figure in? Celebrity? Notoriety?

You may think of other inequitable relationships; please write them in.

RESOURCES

LOYOLA COUNSELING LAB GENERAL INSTRUCTIONS

*For assistance please contact Classroom Support: Ext. 6220.
A binder with all unit manuals is in the NE corner of the room.*

General disc information:

- Use **DVD-R** (any vendor, but it must be **-R**, not +R), 4.7 or 4.8 GB, 8-16x speed, 120 minutes, write-once, single-sided.
- To view disc at another location the disc must be **finalized** so it is protected and can be viewed elsewhere. See below.
- 8-10 DVD-R's are required per quarter.

Steps to View/Record: All students use the lower decks. Professors use the upper decks.

1. Turn TV on—power button on right side of screen (note the lights must be on in individual labs for you to see anything).
2. On white **Control** unit on top of recording decks, set control to **Station #1**.
3. Turn **lower** DVD unit on—power button on left side of unit.
4. Ensure both units read **Channel "L-1"**—to change this, press the channel button until it reads "L-1."
5. Insert DVD-R disc in **bottom** unit. **Wait** for it to *load* and to *read* the DVD; this takes a minute.
6. Press **record button on deck** (button with red dot).
7. To cease recording, **press Stop button**. Sometimes you have to push the play button and then STOP for it to actually stop.

Steps To Finalize:

1. Set **Control** to **Station #3 (for lower decks)**.
2. On remote, press **Set-Up** in bottom right hand corner—aim remote at the DVD deck so it doesn't interfere with the other machines in the room.
3. Scroll to "**DVD set up.**"
4. Scroll down and right to "**utility.**"
5. Scroll down to "**finalize.**" If it won't go there, you may not have stopped your disk. Be sure it's stopped, and try again.
6. Press "**enter.**"
7. Follow prompts to finalize. It will take 4 to 5 minutes, not the 17 min. it suggests.
8. Remove disc when finished (TV monitor will display when it is finished).

Camera Information:

- Adjust position of camera with joystick. Twist joystick to move forward and backwards.
- To adjust focus make sure "auto/manual" light on Control Station is not illuminated. Turn focus knob left/right to appropriate adjustment.
- If "auto/manual" light won't turn off, hold the "lock" button down until it is not illuminated, then press the "auto/manual" button again.

ESSENTIALS OF FEEDBACK PROCESSES

Feedback refers to the process of giving someone accurate information about the impact of his or her behavior on you, other people, and/or the completion of a task. We give feedback all the time, it is the method we use to change behavior, improve performance, deal with stress, and enrich relationships.

To be helpful, feedback intends to (a) motivate the receiver to continue effective behavior; (b) supply information that will help solve a problem; (c) enable the person to become more effective. The feedback process is a mutual exchange in which some level of trust is established, the recipient of the feedback is open to hearing and receiving the input, and the feedback-giver is intending to be helpful.

Good feedback is analogous to holding up a mirror so that individuals can see themselves as others see them. This can help them learn how their actions have been affecting others. The feedback-giver offers perceptions and describes feelings in a nonjudgmental manner, so that recipients can use what they find appropriate for change.

GUIDELINES FOR GIVING FEEDBACK:

1. *Examine your own motives.* Be sure your intention is to be helpful. “Create in me a clean heart, O God.”
2. *Consider the receiver’s readiness to hear your feedback.* Feedback is most useful when someone seeks it, rather than when it is volunteered.
3. *Give feedback promptly.* Feedback close to the event has a better chance for being concrete, “in the moment,” and accessible.
4. *Be descriptive rather than evaluative.* Use your best *pastoral care skills* to name the reality without blame or judgment. (E.g., “You interrupted me and that frustrates me, because I lose track” is descriptive; “You were rude” is evaluative.)
5. *Deal in specifics, not generalities.* Global statements do not help in identifying the specificity of the behavior. (E.g., “You interrupted me when I was reviewing. . .” rather than “You try to hog all the air time.”)
6. *Offer feedback; do not try to impose it.* Feedback is ultimately a gift that a person can choose to explore, change, or ignore. The one giving the feedback must remain unattached to the outcome.
7. *Offer feedback in a spirit of tentativeness.* Feedback is one person’s experience, that of the one giving the feedback. It is truth as that one person experiences it. One person’s experience is not ultimate truth, so the humility of acknowledging that goes a long way with the one hearing and receiving the feedback.
8. *Be open to receiving feedback yourself.* The process of feedback works best when it is mutual.
9. *Avoid overload.* Discern what is most important, changeable and helpful. Acknowledging your own care for the receiver helps in monitoring overload.

GUIDELINES FOR RECEIVING FEEDBACK:

1. Listen carefully.
2. Try not to become defensive; mentally note questions or areas that need clarification.
3. Paraphrase what you hear.
4. Ask questions for clarification and request examples if the information is unclear or if you disagree. Paraphrase the answers you receive.
5. Carefully evaluate the accuracy of the information and its potential value.
6. Gather additional information from other sources or by observing your behavior and others’ reaction to it.

[Adapted by Dr. Sharon Henderson Callahan from materials from the Center for Creative Leadership, 1988 and from Cohen, A.R., Fink, S.L., Gadon, H., and Williams, R.D. (1988). *Effective Behavior in Organizations* (4th ed.). Homewood, IL: Irwin, p. 292.]

THE JOHARI WINDOW

	What I know about me.	What I don't know about me.
What you know...	OPEN	BLIND SIDE
What you don't know...	HIDDEN SELF	UNKNOWN/UNCONSCIOUS

1. **Open Section:** *Information available to me and others around me.*

This area needs to expand, and does so through self-exposure (sharing aspects of my hidden or secret self with others), through receiving and integrating feedback from others about my *blind side* and through making the unconscious conscious.

2. **Blind Side:** *The part of me others see easily but I cannot.*

Sometimes our best traits and obvious virtues exist here (cf. Jung's concept of the shadow), as well as aspects of our behavior that can be irritating and cause distance between us and others. We can only learn to see these aspects of self with the help of others and the grace of our willingness.

3. **Hidden Self:** *The part of me I choose to hide from others and perhaps even God.*

It may be my spirituality, my politics, or feelings of guilt or shame. We keep hidden what we fear judgment or rejection about—aspects of our sexuality, fears, anger. We cannot be known or loved by others until we accept all aspects of ourselves and share them with significant others in our lives. God loves us in our wholeness as we truly are.

4. **Unknown:** *Aspects of my personality that are unavailable to myself and others.*

These become known to us through the experience of sudden insights (Aha!) and through exploring fantasies, dreams, family and cultural archetypes. To do the work of uncovering the depths of ourselves, it is wise to seek the help of a competent guide—a skilled therapist or spiritual director. The process of individuation described by Jung is the careful and persistent practice of attempting to make the unconscious conscious. Christ is the perfect example of a fully individuated person. The rest of us keep trying and will reach various stages of individuation by the time of our death. The Socratic admonition “Know thyself” is what the wise people among us are always trying to do.

Iceberg Image of Culture

Surface Culture

(In awareness)

Fine arts

drama literature

folk dancing classical music cooking

Folk Culture

(In awareness)

games

popular music

dress

Folk Culture

(often not in awareness)

notions of modesty----conception of beauty----rules of descent----
logic/intuition

Deep Culture

(often not in awareness)

ideals governing child raising----cosmology----relationship to animals-
---definition of sin

superior/subordinate relations----courtship---conceptions of justice---
incentives to work

leadership---group decision-making---cleanliness---attitudes toward the
dependent---theory of disease

conception of past/future----body language-----status (age, sex, class, kinship, etc)-----
definition of insanity

conversation patterns-----patterns of visual perception----- approaches to problem solving

competition/cooperation-----social interaction rate-----notions of adolescence-----facial
expressions

eye behavior-----nature of friendship-----arrangements of physical space---work tempo-----
patterns of handling emotions---notion of God

....AND MUCH, MUCH MORE...

STRESS CATEGORIES AND SPECIFIC REDUCTION TECHNIQUES

Adaptation Stress. Change is stressful. Whether positive or negative, whenever old patterns, ways of doing things, or even thinking, change, our bodies and our minds respond with anxiety and set off a “flight or fight” syndrome that is documented in all creatures.

Try: *Establishing a routine*

- Daily routines at work, school and home
- A regular eating and exercise regimen
- Set sleep habits
- Rest and relaxation times and places

Avoiding some forms of change

Planning for anticipated changes

- Accept that change is constant and can be expected
- Write an action plan for specific changes

Stress Due to Frustration. We seem naturally to react with anger or aggression when we are blocked from doing what we want—complete with a hormonal response. This is true whether the trigger is interpersonal interaction, discrimination, overcrowding, socio-economic (inflation, unemployment), dealing with bureaucracies.

Try: *Expressing your feelings*

Cultivating a goal in an alternative model

Examining personal beliefs that quit working

Learning personal and interpersonal behavior skills

Overload Stress. Over-stimulation

Time pressure

Excessive responsibility or accountability

Lack of support

Excessive expectations of oneself, or from others

Try: *Expressing your feelings*

Negotiating

Practicing time management

Task Reduction

Learning to ask for support

Learning to delegate

Making time for relaxation: hobbies, music, play, exercise, prayer

Examining your expectations over time

Examining how much you expect of others and yourself

Making a list of ten very small things you can do to ease the burden

Deprivation Stress. Effects of boredom and loneliness. Did you know that mortality rates rise significantly among single, widowed, and divorced individuals?

Try: *Expressing your feelings*

Developing a physical activity plan

Joining a social group

Taking a class

Taking up or recultivate old hobbies

Learning to ask for human contact

Examining beliefs that keep you feeling deprived, or victimized

Bio-ecological Stress. These stressors are basically biological in nature and arise out of relationships with our environments (like noise, smells, nutrition, heat, cold, altitude, biorhythms, etc.)

Try: *Noise reduction*

Noxious smell reduction

Identifying your biorhythm cycle

Attending to travel related stressors (altitude, climate, jet lag)

Self-Concept Stress. This reflects our critical self-perception as well as characteristic beliefs, attitudes, and behaviors that may contribute to stress. Our expectations really do affect outcome.

Try: *Listing personal resources, internal and external*
Enlisting sub-personalities (the “party” you, the caring “you”)
Giving yourself compliments: Compile a “what’s great about me!” list.
Learning and practicing assertiveness
Getting interpersonal effectiveness training
Changing negative self-talk
Examining beliefs that block a positive self-concept
Cultivating compassion and gentleness toward yourself
Doing what nourishes you, and gives you personal pleasure

Type-A Personality Stress.

Try: *Practicing time management*
Working on anger management
Reducing negative self-talk, being gentler on yourself
Examining ego involvement in your work
Examining beliefs regarding anger, expectations and perfection
Looking at your cynicism

Anxious Reactivity Stress. Instead of experiencing a drop in anxiety when the stressors lessen, a sense of anxiety remains or worsens. “Catastrophizing” is experienced, as well as an automatic response in musculature.

Try: *Practicing negative thought –stopping (thoughts create feeling states)*
Writing a fear history
Taking action
Giving away fear (through imagery or prayer)
Using relaxation techniques, deep breathing, more imagery
Examining beliefs regarding fear

Control-Related Stress Both the most powerful stressor of all and the most powerful stress reducer is the real or imagined loss of control, or sense of loss of control of one’s own life. There are multiple levels of control-related stress here, considering a realistic vs. unrealistic need for control and the belief that one can be in control.

Try: *Journaling*
Calming exercises
Doing reality checks
Letting go of judgments
Cognitive restructuring
Examining beliefs about control
Praying with The Serenity Prayer

Sources: <i>Controlling Stress and Tension: A Holistic Approach</i> , 4 th ed., Daniel A. Girdano, George S. Everly, Jr., and Dorothy E. Dusek; and the Rev. Ron Kirstein, Ph.D.

PROFESSIONAL VS. NON-PROFESSIONAL CARING

PROFESSIONAL—ETYMOLOGY AND IMPLICATIONS

The word “professional” comes from the Latin *pro* (before) and *offerre* (to offer or to hold out). To be professional, in other words, implies that something happens *before* one “holds out” or “offers” service. In this case, some knowledge, training, experience, or recognized appointment “goes before” the offering of service.

NON-PROFESSIONAL CARING

Most of us are routinely called upon to provide support, care, and other forms of personal help for our families, friends, co-workers, or others who happen to have access to us at a particular time of need. This type of caring is *not defined by a job, a title, or a role that would identify us as providers of the specific type of care that is needed*. Rather, it occurs simply because we are there, have a relationship with or proximity to those in need, or are particularly suited to being helpful in a given instance. We are not paid for the service. Examples of non-professional helping might be comforting a neighbor whose spouse has died; listening to a friend whose child is troubled; or advising a co-worker who drinks too much.

PROFESSIONAL CARING

Anytime individuals present themselves to a defined population of persons as available to provide some type of care in the broad area of personal/interpersonal service, those individuals are considered *professional* in that realm of service. This means that those receiving the service can rightly assume that those presenting themselves as providers of a particular type of care:

1. Know what they are doing in the particular area of service and are competent to act as a resource.
2. Have some special training in this area that the average person does not have.
3. Have some expertise or experience that makes them more qualified to provide the particular service than the average person would normally have.
4. Know their limitations and will not exceed them.
5. Will follow the norms, ethical guidelines, and policies that govern the particular area of service.
6. Has access to resources, such as supervision or consultation, when needed.

Most commonly, the individuals so identified are either paid for the service they provided, or are designated by someone in authority to provide it. Thus, whether one is offering help as a psychotherapist, a spiritual director, a pastoral helper, or a designated volunteer (e.g. a Stephen Minister) in a parish community, the public has a right to expect that the service they receive is *professional* as described by the characteristics above.

In our contemporary society, it is no longer considered acceptable to offer oneself as a provider of even volunteer service, unless one has the minimal competencies and training to do so. Hence, even the volunteer with a sixth grade education who visits the elderly in a parish must be *professional* at the level of service being offered. Visiting an elderly person *in behalf of* a parish community is different than visiting that elderly person simply as a good neighbor or a relative.

PASTORAL COUNSELING

Provides counseling resources for individuals, couples, families, or groups, in a setting that is understood to have a spiritual focus (church, synagogue, or mosque; hospital, or a counseling organization that is identified as religious or spiritual in nature). Usually requires a Master's degree or its equivalent in pastoral counseling.

In most states, pastoral counselors must be registered, certified, or licensed to provide their services. This presupposes approved education, training, and supervision in the areas of professional service. They must also maintain continuing education credentials.

Pastoral counselors are more focused and time-defined in their professional scope than are pastoral helpers. For example, a pastoral counselor would normally see people by appointment (unless it is a crisis or drop-in center). They would ordinarily see their clients on a regular basis; would spend about an hour with them at each session, and would normally charge a fee for service (even if it is sliding scale fee).

PRIMARY SKILLS AND DUTIES ASSOCIATED WITH PASTORAL COUNSELING

1. Individual, couple, family, or group counseling that has a spiritual framework or component, and is usually provided in a setting that is understood to be religious.
2. Conduct workshops, or other sessions related to personal growth and interpersonal behavior in the context of a spiritual perspective.
3. May mediate conflicts or work issues with pastoral staffs to resolve tensions and problems.
4. May serve as a resource to pastoral helpers who need to consult regarding counseling or communication issues.
5. Issues dealt with in counseling sessions must correspond to the pastoral counselor's level of training, experience, and supervision.
6. Pastoral counselors are specialists rather than "ministerial generalists" as are some other pastoral personnel. They confine their service to their area of expertise and training. Most commonly, they provide short term counseling in areas related to family discord, grief and loss, personal stress, and less pathological individual and group problems.

SPIRITUAL DIRECTION

Spiritual directors offer accompaniment and guidance to persons in their relationship with God, their spiritual lives, and the mysterious dimensions of human life. They focus on the faith-based ways of living in response to the holy. They assist persons in relating to the ultimate meaning of events, relationships, and the sacred dimensions of the human journey.

1. A spiritual director ought to have formal training and preparation for this ministry. Christian spiritual direction has its roots in the Judeo-Christian scriptures, so an informed understanding of these sources, as well as how God acts in relationship to creation, is essential.

2. The persons who can make the best use of spiritual direction are those individuals who are reasonably balanced, healthy, and self-aware. It is important for the spiritual director to be able to assess these characteristics in a person who comes for direction.
3. While spiritual directors attempt to help individuals in their life struggles, and to place these struggles in the context of ultimate realities, they do not engage in psychological counseling or psychotherapy. A qualified spiritual director knows the difference between issues that are appropriate for spiritual direction and those that need the help of a psychotherapist.
4. Spiritual direction is most helpful when it occurs on a regular basis, although the frequency of sessions may vary according to individual needs. Sessions may occur weekly, bi-monthly, monthly, or even just a few times a year. Ordinarily, formal spiritual direction should be by appointment, and sessions should usually not last longer than an hour.
5. Some pastoral ministers are qualified to provide spiritual direction, while others are not. It depends on the type of formal training and preparation one has had. Ordination in itself does not necessarily qualify an individual to provide spiritual direction, unless special training and supervision in this discipline were part of his/her academic and pastoral preparation.

PSYCHOTHERAPY COMPARED TO OTHER PASTORAL CARING

SIMILARITIES

- Both are based on *listening* (and all listening is, in some way, therapeutic).
- Both involve responding to the needs of another (as opposed to our own needs).
- Both involve a relationship that is *unequal*. The pastoral care person is always in a position of greater power, because he/she has more training and something that the other needs.
- Both usually elicit some dynamic of *transference*. That is, the other person literally transfers feeling (anger, affection, etc.) to the helper. Transference usually deepens with increased contact.

DIFFERENCES

Psychotherapy is formal, structured, and sometimes of longer duration. Pastoral care is informal, unstructured (i.e., usually not by appointment, and sporadic or not prolonged).

There are certain conditions that can establish a mood or a feel that give the other person the impression that they are receiving formal therapy as opposed to informal care. These conditions can include:

- Making regular appointments (i.e., every Tuesday at 3:30 PM).
- Having more than 3 or 4 private one-on-one listening sessions during a time period (i.e., a semester).
- In-depth probing—asking questions that go beyond surface information or that touch on issues that would ordinarily require therapy, without encouraging the person to seek psychotherapy.

Steps to avoid inadvertently getting into a “therapy” relationship with someone:

- Identify your correct credentials from the beginning.
- Clarify—by naming them directly—the limits of your availability.
- Do not use therapeutic terminology to describe yourself or your availability, unless you are a certified or licensed therapist or counselor. For example, “counseling” should not be used to describe a student-advisor relationship.
- Identify and know some specific professional counselors and therapists to whom you can refer people.
- If someone comes to you for help and needs therapy, but is reluctant to see a professional, you can nevertheless consult immediately with a professional and obtain some sense of direction.
- Avoid seeing people at night, in your home, in a restaurant, or in other settings that suggest closeness, especially if you are relating to someone whom you feel could become dependent on you, or who would want to turn the relationship into a formal counseling relationship.
- Listen to your own instincts and your needs. If you feel uncomfortable, or that you are “in over your head,” you probably are!

PERSONALITY DISORDERS: A SIMPLE GUIDE TO UNDERSTANDING

GENERAL CHARACTERISTICS

1. Enduring pattern of inner experience and behavior that deviates markedly from the individual's culture or group.
2. Pervasive—across all the person's interactions with others and diverse settings.
3. Inflexible—very resistant to change.
4. Stable over time—doesn't "come and go" in different situations.
5. Starts early in life—onset in adolescence or early adulthood.
6. Causes marked impairment in relationships and/or functioning.
7. Evokes tension and stress in others who relate to the individual.

CLUSTER A: INDIVIDUALS APPEAR ODD, ECCENTRIC, DIFFERENT, STRANGE

- *Paranoid*: Pattern of distrust and suspiciousness such that others' motives are interpreted as malevolent.
- *Schizoid*: Pattern of detachment from social relationships and a restricted range of emotional expression.
- *Schizotypal*: Pattern of acute discomfort in close relationships, cognitive or perceptual distortions, and eccentricities of behavior.

CLUSTER B: INDIVIDUALS APPEAR DRAMATIC, EMOTIONAL, OVER-REACTIVE, AND ERRATIC

- *Antisocial*: Pattern of disregard for and violation of rights of others.
- *Borderline*: Pattern of instability in interpersonal relationships, self-image, and affect, and marked by impulsivity.
- *Histrionic*: Pattern of excessive emotionality and attention seeking.
- *Narcissistic*: Pattern of grandiosity, need for admiration, and lack of empathy.

CLUSTER C: INDIVIDUALS APPEAR ANXIOUS, FEARFUL, OR EASILY UPSET

- *Avoidant*: Pattern of social inhibition, feelings of inadequacy, and hypersensitivity to negative evaluation or criticism.
- *Dependent*: Pattern of submissive and clinging behavior related to an excessive need to be taken care of.
- *Obsessive-Compulsive*: Pattern of preoccupation with orderliness, perfection, and control.

FORMS

PASTORAL CARE SKILLS

CONFIDENTIAL PERSONAL INFORMATION FORM

Please fill out in duplicate, one for each professor.

Name _____ Age _____

Address _____ Telephone _____

Preferred e-mail address for faculty to use: _____

Religious Affiliation _____ For How Long? _____

STM Degree Goal _____ Hoped for graduation date _____

Current Occupation or Ministry:

PLEASE CHECK AS MANY CATEGORIES AS ARE APPLICABLE:

Married Parent Widowed (how long?) _____ Single Engaged

Separated/Divorced (if so, how long?) _____

Partnered (living in a committed partnership with same- or opposite-gendered person)

Ordained Vowed member of a religious community (nun, priest, brother)

Is there anything else you'd like us to know about your life circumstances?

What are your career or ministry goals?

What are one or two specific goals you hope to achieve in this course?

Is there anything else you would like us to be sensitive to or aware of during this class?

Do you have any apprehensions, fears, or uncertainties in relationship to this course?

What past education or expertise do you have in the area of communication training or pastoral care skills?

THANK YOU!
(This information will be held in confidence.)

PASTORAL CARE SKILLS: INITIAL SELF-ASSESSMENT

Name _____

This inventory will be used for class discussion and to raise your awareness of some of the points of listening that we will teach, learn, and practice in this course. It will not be graded. It is for your own use and reflection. Please check the number of the box that most closely matches your experience of yourself.

	Never	1	2	3	4	5	Always			
1. I am aware of my own feelings.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
2. When I am in conflict with someone, I try to identify options for action.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
3. I know what I want to say when I speak with others.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
4. I listen to others more than offering my own views and experience.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
5. I can sense the level of tension in myself, or in a group, or interpersonal setting.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
6. I avoid anger; anger is harmful.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
7. I beat around the bush, dropping hints.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
8. I recognize my body's clues and its messages for various feelings.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
9. I say things simply and directly.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
10. I can express my anger directly and appropriately.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
11. I know the effects of my family of origin on my behavior and feelings today.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
12. When in conflict, I try to speak directly to the person involved, if I think we can reach resolution.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
13. When someone cries in my presence, I touch and comfort them.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
14. I give good advice and offer it whenever an occasion arises.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
15. I can tell when conflicts can and cannot be resolved.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5

	Never	1	2	3	4	5	Always			
16. I am silent when really upset.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
17. I avoid people I'm angry with.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
18. Giving good advice is a hallmark of the good pastor.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
19. If a conflict is irreconcilable, I go over and over what I should have done or said.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
20. I cannot control myself when I'm really angry.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
21. Direct eye contact makes me feel vulnerable.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
22. Sometimes I fake understanding rather than interrupting someone, especially if they're angry or upset.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
23. Offering theological wisdom is helpful when someone is upset. It gives hope.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
24. If someone has spoken to me for a long time, I try to reflect some of their feelings and content back to them.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
25. Silence makes me uncomfortable if it lasts a long time between two people.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
26. People want answers to the problems they share with me; they don't want just to talk.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5
27. I can choose an appropriate expression for an inner feeling state in myself.	<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4	<input type="checkbox"/>	5

Which of the following tools do you use to continue to grow in self-awareness?

- Journaling
- Seeing a counselor or therapist
- Seeing a spiritual director
- Going to workshops
- Attending a 12-Step group or other support group
- Reading self-help books
- Other (explain)

RUBRIC FOR WEEKLY DEMONSTRATION OF PASTORAL CARE SKILLS COMPETENCIES

Student: _____ Listening to: _____ Date of Session: _____

1. Attending Skills

<i>Criteria [Bolton 33-39; Ferder 38-39, 44]</i>	Comments
<input type="checkbox"/> Maintains a comfortable body posture of engagement and calm <input type="checkbox"/> Responds to narrative with appropriate body motion <input type="checkbox"/> Makes eye contact with a soft focus and occasional shifting of gaze <input type="checkbox"/> Respects the speaker and exhibits genuine regard <input type="checkbox"/> Creates a non-distracting environment	

2. Following Skills

<i>Criteria [Bolton 40-45,90; Ferder 45]</i>	Comments
<input type="checkbox"/> Provides a non-coercive invitation to talk (door openers) <input type="checkbox"/> Uses short, verbal and non-verbal encouragers <input type="checkbox"/> Asks infrequent questions (as needed) to clarify issues and situations <input type="checkbox"/> Holds attentive silence, allowing speaker to develop thoughts and feelings <input type="checkbox"/> Responds to cues from the whole person and the whole situation <input type="checkbox"/> Is self-aware and attentive to own feeling states and reactions <input type="checkbox"/> Guards against imposing personal feelings/history into speaker's situation <input type="checkbox"/> Seeks clarity whenever speaker's thread is lost or obscured	

3. Giving Feedback

<i>Criteria [Bolton 90-103; Ferder 46-48]</i>	Comments
<input type="checkbox"/> Reflects the speaker's experience accurately with short descriptors <input type="checkbox"/> Offers support and expansion of understanding without proffering advice <input type="checkbox"/> Does not tell speaker s/he knows how s/he feels or impose personal values <input type="checkbox"/> Uses clear language, owning and sharing perceptions with empathy <input type="checkbox"/> Helps speaker connect with personal strengths and relevant resources	

4. Reflecting Feelings and Content/Meaning

<i>Criteria [Bolton 50-59, 106-113; Ferder 40-41, 45-48, 62-66]</i>	Comments
<input type="checkbox"/> Paraphrases speaker, restating the heart of the matter in listener's own words <input type="checkbox"/> Listens and responds accurately to feeling words <input type="checkbox"/> Observes body language and mirrors it (when appropriate) <input type="checkbox"/> Can discern what self would feel in speaker's situation and name it appropriately <input type="checkbox"/> Communicates both empathy and understanding with facial and vocal tone <input type="checkbox"/> Notes discrepancies when words and feelings suggest divergent meanings	

5. Summarizing Feelings and Content/Meaning

<i>Criteria [Bolton 58-61]</i>	Comments
<input type="checkbox"/> Restates main feelings (expressed or observed) briefly and accurately <input type="checkbox"/> Ties several feelings together <input type="checkbox"/> Restates main themes briefly and ties them to feelings <input type="checkbox"/> Sums up themes and feelings with empathy	

6. Fostering Immediacy and Relevance

<i>Criteria [Bolton 44-45, 95]</i>	Comments
<input type="checkbox"/> Asks a few fact-finding questions to help speaker get to the heart of the matter <input type="checkbox"/> Helps speaker focus with concrete and specific encouragers and responses <input type="checkbox"/> Interrupts with brief reflections to help re-focus speaker's rambling verbiage	

7. Use of Silence, Confrontation, and Self-Disclosure

<i>Criteria [Bolton 46-48, 104-105]</i>	Comments
<input type="checkbox"/> Allows silence as speaker processes; allows speaker to struggle with meaning <input type="checkbox"/> Knows when it is safe to confront before calling attention to discrepancies between thinking—saying, feeling—saying, saying—doing, and words—body language <input type="checkbox"/> Knows when self-disclosure is pertinent and helpful; redirects content toward speaker skillfully	

8. Ability to Give and Receive Peer Feedback

<input type="checkbox"/> Can offer helpful and positive comments on what works well and what needs improvement <input type="checkbox"/> Can accept appropriate feedback with openness, willingness to learn from comments and grow in skill level	
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Catherine Fransson, M.Ed., M.Div.

Gretchen Gundrum, Ph.D.

PASTORAL CARE SKILLS PEER EVALUATION FROM _____

**Copies due in duplicate to faculty on Monday, November 30, 2009.
Hand one copy to the peer you are sharing with on the 30th in class.
Please type these remarks; do not hand-write them.**

For each of your triad peers, please follow this format in assessing their participation in triad preparation and exercises throughout the quarter. Name specific behaviors (refer to *Essentials of Feedback Processes* for more suggestions) so that your evaluation can be as helpful as possible.

Name of Peer Being Evaluated _____

The gift(s) you gave me during our work together this quarter were...

I think an area of growth for you might be...

Your specific contributions to our triad were...

Additional comments:

PASTORAL CARE SKILLS FINAL SELF-EVALUATION FOR

Please hand in a copy with your final Integration Paper (one copy for each professor), by noon on Friday, December 04, 2009. Papers should be placed in STM faculty mailboxes.

This course requires that you comment on your level of personal investment in the readings (critiques are welcome!), time spent preparing for triad exercises, commitment to and engagement in triad exercises, class participation, and the extent to which you have learned new skills or been changed by these class/lab experiences.

On class reading assignments:

On preparation for class triad exercises and review of discs with faculty feedback:

Engagement in class triad exercises:

ACKNOWLEDGING THAT NONE OF US IS PERFECT, PLEASE COMMENT...

In this class I like the way I...

I wish I had...

Reviewing all of the above, I believe the area in which I grew was....

I think the grade I believe I have earned is _____ because...

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SPECIAL THANKS

This course has been the cornerstone formation course at the School of Theology and Ministry for many years. Its development has benefited significantly from the ministrations and wisdom of *Fran Ferder* and *John Heagle*, and more recently of *Ron Kirstein*.

We have incorporated many of their exercises and resources into this syllabus with their permission, which gives a certain continuity to all students who train for pastoral ministry at STM.

We thank our colleagues for the generous sharing of their knowledge and resources. We have both used their original materials in their entirety and modified them along the way, while also adding some of our own. Consequently, we believe our students will greatly benefit from this collaborative effort—receiving the best information we can provide.

We are equally confident that our work with each of you will further our knowledge and skill. A wise person once said, “We teach what we need to learn.” The Pastoral Care Skills course is thus ever evolving, as we are evolving as teachers and learners with you.

Peace and blessings to all of us!

Rev. Catherine Fransson

Dr. Gretchen Gundrum