

15 September 2008

Pastoral Care Skills: STMM 553  
School of Theology & Ministry  
Seattle University  
Rev. Catherine Fransson & Dr. Gretchen Gundrum

Dear Students:

Welcome to the *Pastoral Care Skills* course. We look forward to working with you during this quarter and to engaging hearts, minds, and spirits in the important work of becoming more compassionate listeners.

In preparation for our first class, we ask you to do the following:

1. Download this syllabus in its entirety and bring it to class each week.
2. Fill out the *Personal Information* form on [pages 35-36](#) of the syllabus and bring to class on September 29.
3. Obtain the correct DVR-Rs you will need for taping in the lab (see [page 24](#)). These may be available in the SU Bookstore. You will need one for class on the first day.
4. Read through the entire syllabus.
5. Prepare the reading and triad focus exercises for our first session.

We anticipate meeting each of you and sharing a journey of self-discovery, skills-building, and hopefully, a deepening sense of community.

Sincerely,

*Rev. Catherine Fransson*

*Dr. Gretchen Gundrum*

**STMM 553: PASTORAL CARE SKILLS**  
School of Theology and Ministry  
Seattle University  
Fall Quarter 2008

**FACULTY:**

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

Office: Seattle First Baptist Church  
1111 Harvard  
Seattle, WA 98122

Phone: (206) 325-6061, Ext. 35

Website: [www.seattlefirstbaptist.org](http://www.seattlefirstbaptist.org)

E-mail: [franssc@seattleu.edu](mailto:franssc@seattleu.edu)

*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: [gundrumg@seattleu.edu](mailto:gundrumg@seattleu.edu)

*Office hours by appointment*

**COURSE DESCRIPTION**

Providing pastoral care extends Christ's presence in the human community by continuing his ministry and teaching: "You must be compassionate as your God is compassionate." [LUKE 6:38] The capacity for empathic, caring relationships is at the heart of effective pastoral ministry. Biblical compassion is both a stance of the heart and a relational skill which embodies this inner attitude in concrete human circumstances.

This course will explore both the **personal qualities** and the **interpersonal skills** which help create a welcoming and compassionate presence for people in need. It involves both **personal reflection** and **experiential practice**. Its context includes biblical spirituality, pastoral theology, and contemporary psychology. We will address two fundamental components:

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

Our hope is that students will come with hearts ready for learning, spirits open to self-exploration and risk-taking for the sake of deepening skills for ministerial service, and a daily, expanding compassion for self and others that devolves from sharing truth and experience. At the same time, we encourage awareness of how to set appropriate boundaries for self-disclosure, and how to create a safe, trusting space where individuals can share the hurts, triumphs, and perplexing questions of life and faith. This place of safety, mutual respect, and love is the bedrock of healthy community—something each of us seeks.

## REQUIRED READING

- 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.
- 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.
- Hill, Clara and Karen O'Brien. *Helping Skills: Facilitating Exploration, Insight and Action*. Washington D.C.: APA, 1999.
- 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*, 2<sup>nd</sup> Ed. Philadelphia: Jessica Kingsley Publishers, 2003.
- Ponterotto, Joseph. *Multicultural Counseling Competencies: Individual and Organizational Development*. Thousand Oaks: Sage Publications, 1998.

## 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.**

Our expectation of students at the beginning of this course is that they:

- Have an awareness and realization that this is a course in professional formation/education for ministry and not an opportunity for personal therapy or a recovery group process around family of origin issues;
- Have some basic level of self-knowledge of gifts, limitations, wounds, and personal background;
- Have a basic introduction to and understanding of Christian anthropology, Scripture, and the setting of pastoral ministry;
- Have the fundamental skills of communicating, attending, and being able to be present to the needs of others so that the course is a development or deepening of some inherent capacities already possessed.

The skills the faculty will focus on are:

- Introductory knowledge of pastoral care theory;
- The ability to recognize and use the following basic pastoral care skills:
  - Listen empathically
  - Express self with verbal clarity
  - Name one's own feelings
  - Reflect back another's content and underlying feelings
  - Disclose self appropriately
  - Give and receive feedback
  - Be comfortable with the other's pain and joy
  - Be present to others without fixing or problem-solving
  - Affirm others appropriately
  - Name and claim one's own issues
- The ability to recognize personal patterns of dealing with conflict and to use a variety of conflict resolution styles in interpersonal relationships;
- The ability to deal with inner conflict and find resources to resolve or manage it in one's own life;
- To know when to refer people for therapy;
- To know and be sensitive to appropriate boundaries.
- To know the self through one or more styles of learning and inventory assessments such as the *Myers-Briggs Type Indicator* (MBTI) and the *Enneagram*;
- To respect differences in people as revealed in listening, learning, and experience, with special emphasis on differences related to ethnicity, religious perspective, gender, ability, and other factors.
- To have introductory knowledge of family systems theory and practical, personal implications deriving from it.
- To have the ability to assess personal strengths and growth areas; to be self-initiating as a life-long learner.

We will teach these skills (above) which relate directly to the STM competencies for ministry listed in the *STM Student Handbook*, for which all students are accountable. The student:

- A1. Has a sense of family history (e.g., is able to describe family of origin values, influences, and patterns).
- C10. Possesses good communication skills, including an ability to listen and to articulate feelings clearly.
- C11. Is able to recognize and respect the point of view of others.
- C12. Is sensitive to racial, ethnic, gender, economic, and ecumenical issues.
- D16. Knows how to express thoughts/knowledge both orally and in writing.
- E20. Is emotionally mature, understanding the sources of her/his emotional responses, able to express appropriately personal feelings in a given situation.
- E23. Exhibits a capacity for intimacy, showing capacity for self-disclosure, empathy, inclusiveness, and an ability to sustain close, enduring relationships with both women and men.
- E26. Is able to set boundaries in order to maintain physical, psychological, and emotional health.
- E29. Is able to work in a collaborative manner with others.

## 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, 4.8 GB, 8-16 speed, 120 minutes, write-once, single-sided discs. You will need 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 [pages 24-25](#) of this syllabus.

### TRIAD EXERCISES:

At each class session there will be 60-75 minutes of experience in triads. Faculty will assign: 1) the content of the information to be shared among all three participants, 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* that week. It is important to determine the total amount of time available before beginning (example: 70 minutes = 3x12 minutes of listening/sharing + 5-6 minutes of observation and reflection (x3) + 5 minutes of transition time each for replacing discs and shifting roles so that your triad will be able to finish by the end of class.

### ROLES:

The ***speaker*** verbally shares his or her personal and/or ministerial experiences and reflections on that day's triad questions or topics.

The ***listener*** listens as completely and skillfully as possible to the speaker.

The ***observer*** listens, observes, and offers feedback to the person who is listening or practicing the skills; aims to be specific and direct both in affirming and offering constructive criticism; notifies the speaker and listener when there are two minutes left in their session, and then again when time is up.

### 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. Initial self-assessment questionnaire.

Students will make an assessment of their awareness and listening skills at the beginning of the course. Faculty will provide a questionnaire for this purpose. We will review it and return it to you at the end of the course with your final papers, course grade, and our own assessment of your skill level. We hope you'll be seeing an increase in confidence as well as skill!

2. Weekly self-observation report.

Students will turn in a short analysis of themselves as recorded each week after reviewing their own DVD (see p. 37). Comments should include which skills were targeted and how you felt you demonstrated those skills, as well as questions about what other tacks you might have taken.

3. Final self-evaluation and recommended course grade (see p. 39).

### FEEDBACK FROM PEERS:

1. Weekly (orally)
2. At the end of the quarter (written). See p. 38 for details.

Knowing how to give and receive feedback is an essential ministerial skill. Your feedback to your triad partners will be recorded each week and assessed by the faculty. 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.

An article on feedback processes appears in this syllabus on p. 26. You may find it helpful if giving and receiving honest, constructive feedback is a skill you want to strengthen. Feedback/evaluation of your peers will be recorded on disc and is part of your course grade.

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 diplomacy skills. 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 27** 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 copy of 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.*

## REFLECTION PAPER

Students will submit a 5 to 7-page paper at the end of the quarter, reflecting on experiential aspects or themes from the course. You may reflect on how you feel challenged to grow personally or further hone your communication, relational, and pastoral skills. Additionally, you may discuss (with specific examples) ways in which you grew and better integrated your skills. Select the topic from the readings, class presentations, or discussion and triad exercises, but integrate personal experience, background readings, discussion, and triad experience into your paper. With the understanding that God continues to reveal Godself through the people and situations of our everyday lives, address ways you sensed or experienced the presence of God through the work of honing pastoral skills this quarter. If you had an experience of the absence of God, you may address that as well. Refer to the *STM Student Handbook* for guidelines on writing papers. **Due Monday, December 8.**

## 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. They can also help focus your final paper. The suggestion to journal is **optional**. 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 will affect 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

Demonstration of skills	70%	
Class participation	10%	
Peer Evaluation	10%	Due Monday 12/1/08
Reflection paper	10%	Due Monday 12/8/08

## COURSE OUTLINE

There are at least 10 themes which we will weave together to provide background, rationale, and psychological/spiritual theory for why we attend and listen the ways we do to be 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 29*

*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. 27.**
3. Bring a blank DVD-R to class for taping session.
4. **For next week:** Review today's videotaping session and do self-observation report. Turn it in at the beginning of class (10/6/08).

### **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 half-page self-observation at class session II.*

### ***Session I: Triad Exercise***

*Luke 15:17* The Prodigal Son "He came to himself...."

Skills focus: Body Comfort and Posture  
Respect & Genuineness  
Attending

### Questions for Speaker:

1. What are you most "at home" with in yourself? In your life?
2. In what situations do you feel like you can most be "yourself?"
3. What part of yourself do you most need to "come home" to? In what aspect of your life do you feel most "not at home" or not yourself?
4. In what ways do you feel like you can (or cannot) be yourself in your ministry?

## Session II

October 6

Self-awareness / Listening Skills / Cultural Issues

1. Syllabus: prepare Self-Knowledge Inventory, Feedback Processes (below), **Iceberg Image of Culture**, p. 28.
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> and bring to class.
4. **For next week:** Review today's videotaping session and do self-observation report. Turn it in 10/13/08.

### **Preparation for Triad Session II: Self-Knowledge Inventory**

*Think through responses to the following questions or write them out freely, then several days later, review them and highlight what appears to be most significant to you. Share your impressions with your peers. This is only for your reflection and not to be turned in.*

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. 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. Were there any surprises?

## Session II Triad Exercise

**Skills focus:** Offering Encouragers  
Paraphrasing  
Giving and Receiving Feedback

### A. Personal preparation questions:

1. What do I honestly think are some of the strengths and limitations that I bring to my interactions with others? In what ways do I see myself as most and least effective?
2. Recall a personal or ministerial experience of an interaction that simply did not go very well! In hindsight, what do I now recognize may have been lacking? What might have made this interaction more effective, unifying, respectful and/or productive?

### B. Each **speaker** will respond to the following question:

What do you honestly think are your greatest limitations or weaknesses when you interact with others? What are your gifts and strengths?

*Listeners will again 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 13

Families of Origin

1. Rules of Dysfunctional Families; Family of Origin Issues
2. **Skills focus:** Concreteness/relevance, open-ended questions, focusing.
3. **Read** Whiteheads, ch. 1-3.
4. Take online Enneagram test at one of the websites below. Most of the online tests run about \$10.00. The tests on these particular sites are reputable and have been statistically validated.  
[www.enneagramworldwide.com](http://www.enneagramworldwide.com) Palmer & Daniels  
[www.enneagramspectrum.com](http://www.enneagramspectrum.com) Jerome Wagner  
[www.enneagraminstitute.com](http://www.enneagraminstitute.com) Riso & Hudson
5. **For next week:** Review today's videotaping session and do self-observation report. Turn it in 10/20/08.

### ***Preparation for Triad Session III: Unwritten Rules for Dysfunctional Families***

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:** Concreteness and Relevance  
Open-ended Questions  
Probing/Focusing

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.

### ***Session IV***

***October 20***

***Knowing and Expressing Feelings; Self-care***

1. **Read** Ferder, ch. 3; Whiteheads, ch. 4-6; Bolton, ch. 4-7
2. **For next week:** Review today's videotaping session and do self-observation report. Turn it in 10/27/08.

### ***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  
Reflecting Meanings

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. Talk about some of the impediments you experience around 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 impacted you?

<b><i>Session V</i></b>	
<b><i>October 27</i></b>	<b><i>Expressing Anger and Boundaries</i></b>

1. Read [Ferder](#), ch. 4-5; Chittister pp. 41-65
2. **Schedule** midterm Individual Progress Report interviews
3. **For next week:** Review today's videotaping session and do self-observation report. Turn it in 11/3/08.

***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> ”	• <b><i>Secondary</i></b> emotion: response to any violation of your personhood
• <i>Within the Christian code of ethics</i>	• <b><i>Amoral</i></b> emotional reaction which is the same as any other emotion
• <i>Rightness to the entirety of life—“in right relationship”</i>	• <b><i>Positive</i></b> 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.

## ANGER CHOICES

### *Passive/Doormat*

- “Flight” from the situation
- Good Christians don’t get angry
- Solves violation of the self by giving I and turning it on ourselves
- Self-deprecating style of life: “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 violation of 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  
Summarizing Meanings

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 3*

*Increasing Response Options in Encounters with Others*

1. **Read** Ferder, ch. 6-7; Bolton, ch.12-14
2. **For next week:** Review today’s videotaping session and do self-observation report. Turn it in 11/10/08.

## ***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.

### ***Session VI Triad Exercise***

**Skills focus:** Immediacy  
Use of Silence

1. Where do I see myself on the submissive-assertive-aggressive continuum, and what are some particular situations in which I saw 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 10*

*Managing Conflict Creatively*

1. **Read:** Bolton, ch. 12-15; Ferder, ch. 9-10; Whiteheads, ch. 10-12
2. **For next week:** Review today's videotaping session and do self-observation report. Turn it in 11/17/08.

**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 though 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 to **fully 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 suing.)

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 (See Assertiveness handout.)

### *Session VII Triad Exercise*

**Skills focus:** Confrontation  
Self-Disclosure

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 17*

*Assertive Communication*

*(No lab session today)*

1. **Read** Ferder, ch. 6-7; Bolton, ch. 8-11
1. **Skills focus:** Being present in the moment; holding your ground; doing something different to achieve desired outcome
2. **For next week:** Write a short reflection on your experience in today’s class. Where do you see your growing edge? Due 11/24/08.

### *Session VIII on Assertiveness*

#### **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.

<p><i>Session IX</i></p>
--------------------------

<p><i>November 24</i></p>
---------------------------

<p><i>Pastoral Care &amp; Professional Ethics</i></p>
---

**Skills focus:** Ability to access all appropriately as needed

1. **Read:** Bolton, Afterword; Whiteheads, Conclusion; Chittister pp. 66-111; articles on **pp. 19-21** of this syllabus.
2. **For next week:** Complete self-assessment and turn in as usual; prepare written peer evaluations to be shared in your triads next week.

## *Sources of Power and Vulnerability*

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

# 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 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 welfare for most of her life.
2. An African American woman with an 8<sup>th</sup> 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 Vietnam vet 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 and a member of the Women's Ordination Conference and angry with the "patriarchal church."

### Further Reflection Questions

- Which diverse population of people 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?
- 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?

## *Session IX Triad Exercises*

**Skills focus:** Ability to access appropriately as needed

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?
4. Which of the diversity scenarios on p. 21 would you have the most difficulty with? Can you share some of your insights or feelings as to why that is?

<p style="text-align: center;"><i>Session X</i></p>
---

<p style="text-align: center;"><i>December 1</i></p>
--

<p style="text-align: center;"><i>The Heart of the Wounded Healer</i></p>
---

1. Review pp. 29-33 for class discussion.
2. **Triads:** Share peer evaluations (45 minutes)
3. Closing ritual with whole class (60 minutes)
4. **Final paper and final self-assessment due in faculty boxes on 12/8/08 by noon.**

# RESOURCES

# LOYOLA COUNSELING LAB GENERAL INSTRUCTIONS

For further 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 Maxell **DVD-Rs**, 4.8GB, 8-16x speed, 120 minutes, write-once, single-sided.
- To view disc at another location the disc must be “finalized.” Students will not be able to read disc at home or on other systems, but may still view them in the counseling lab until actually “finalized.”
- Once the disc is “finalized” it cannot be “recorded” on again.
- 8-10 DVD-R’s are required per class if “finalized.”
- 1 DVD-R required if student does NOT “finalize.”

## Steps to View/Record:

1. Turn TV on—power button on right side of screen (note the lights must be on in individual counseling rooms for you to see anything).
2. Set Control to Station #1—on grey unit above DVD/VHS press button #1 on lower row of numbers.
3. Turn upper DVD/VHS unit on—power button on left side of unit.
4. Turn lower DVD unit on—power button on left side of unit.
5. Ensure both units read “L-1”—to change this, press the channel button until it reads “L-1.”
6. Top unit should be on DVD (blue light under word “DVD” not VHS)—to change this, press the silver DVD/VHS button.
7. Insert “DVD-R” disc in either or both units.
8. Press record button (button with red dot) on upper DVD/VHS unit.
9. Press silver record button on lower DVD unit.
10. To cease recording, but return to it later (i.e. for discussion), press “pause” button NOT “stop” button.

## Steps To Finalize:

1. Set Control to Station #2 (lower row of numbers).
2. Press Set-Up on remote—put remote right up to the DVD machine 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.”
6. Press “enter.”
7. Follow prompts to finalize.
8. Remove discs 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.

#### Headsets:

- There are three headsets for each station.
- Headsets are programmed to specific units (labeled on unit and headset).
- When batteries are low, replace them. New batteries are located in NE corner of room with other headsets.

## 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.

### 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* (4<sup>th</sup> ed.). Homewood, IL: Irwin, p. 292.]

# THE JOHARI WINDOW

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

- 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...

## 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 or synagogue, 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 negativity 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  
PERSONAL INFORMATION FORM

Name \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ Religious Affiliation \_\_\_\_\_ For how long?  
\_\_\_\_\_ STM Degree Goal \_\_\_\_\_

**Current Occupation or Ministry:**

---

---

PLEASE CHECK AS MANY CATEGORIES AS ARE APPLICABLE:

- Married    Parent    Widowed (if so, 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?**

---

---

---

(Continued on next page)

**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  
**WEEKLY SELF-OBSERVATION REPORT**

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Triad Members: \_\_\_\_\_

Skills	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 9
1. Attending								
1. Body Comfort/Posture								
1. Respect & Genuineness								
2. Encouragers								
2. Paraphrasing								
2. Giving & Receiving Feedback								
3. Concreteness								
3. Open-ended Questions								
3. Probing & Focusing								
4. Reflecting Feelings								
4. Reflecting Meanings								
5. Summarizing Feelings								
5. Summarizing Meanings								
6. Use of Silence								
6. Immediacy								
7. Confrontation								
7. Self-Disclosure								
9. All Skills as Appropriate								

REFLECTIONS/COMMENTS

## PASTORAL CARE SKILLS PEER EVALUATION

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 \_\_\_\_\_ Peer Evaluator \_\_\_\_\_

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 SELF EVALUATION

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 readings:

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...

## ADDITIONAL BIBLIOGRAPHY

- Beattie, Melody. *Beyond Codependency and Getting Better All the Time*. San Francisco: Harper & Row, Publishers, 1989.
- Bozarth, Alla Renee. *Life is Goodbye, Life is Hello: Grieving Well Through all Kinds of Loss*. Hazelden, 1994.
- Bradshaw, John. *Healing the Shame that Binds You*. Deerfield Beach, FL: Health Communications, Inc., 1988.
- Broderick, Carlfred B. *The Therapeutic Triangle*. Beverly Hills: Sage Publications, 1983.
- Cloud, Henry and John Townsend. *Boundaries*. Grand Rapids: Zondervan Publishing House, 1992.
- Guggenbühl-Craig, Adolf. *Power in the Helping Professions*. Spring Publications, Inc., 1986.
- Haley, Jay. *Problem-Solving Therapy*, Jossey-Bass, 1976.
- Hooyman, Nancy R. and Wendy Lustbader. *Taking Care: Supporting Older People and Their Families*. The Free Press/Macmillan, Inc., 1993.
- Keirse, David and Marilyn Bates. *Please Understand Me: Character and Temperament Types*. Prometheus Nemesis Book Company, 1998.
- Kroeger, Otto and Janet M. Thuesen. *Type Talk: the 16 personality types that determine how we live, love and work*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1988.
- Lerner, Harriet. *Dance of Anger*. New York: Harper & Row, Publishers, 2005.  
*Dance of Connection*, Harper Collins, 2002  
*Dance of Deception*. Harper Collins, 1994.  
*Dance of Intimacy*. Harper Collins, 1990.
- McGoldrick, M. *Genograms*. New York: W. W. Norton & Company,, 1985.
- Miller, Alice. *The Drama of the Gifted Child*, New York: Basic Books, 1981.
- Miller, J. Keith. *Compelled to Control: Why Relationships Break Down and What Makes Them Well*. Health Communications, Inc, 1992.
- Minuchin, Salvador and H. Charles Fishman. *Family Therapy Techniques*. Cambridge: Harvard University Press, 1981.
- Olson, David H. in Froma Walsh, *Normal Family Processes*, New York: Guilford, 2<sup>nd</sup> ed., 1993.
- Palmer, Helen. *The Enneagram in Love and Work: Understanding Your Intimate and Business Relationships*. Harper Collins, 1995..
- Scarf, Maggie. *Intimate Partners*. New York: Random House, Inc., 1987.
- Schaefer, Anne Wilson. *Co-Dependence: Misunderstood-Mistreated*. San Francisco: Harper & Row, Publishers, 1986.
- Seixas, Judith and Geraldine Youcha. *Children of Alcoholism: A Survivor's Manual*. Harper and Row, 1986.
- Sue, Derald W. *Counseling the Culturally Different: Theory and Practice*. New York: J. Wiley & Sons, 1981.
- Wallerstein, Judith S. and Sandra Blakeslee. *The Good Marriage*. New York: Warner Books, Inc., 1995.

## 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*