January 8, 2010

Pastoral Care Skills—STMM 553
School of Theology & Ministry—Seattle University
Summer Quarter, 2010 – Fran Ferder & John Heagle

Dear Fellow Learners,

We are looking forward to joining you in the Pastoral Care Skills course for the summer quarter, June 25-June 29, 2010. This is a gifted opportunity for you to deepen your self-awareness and to enhance your communication skills in the vital ministry of pastoral presence and caring.

This is also an intense, experiential learning process that requires focused psychic energy, as well as intellectual preparation and reflection. From our past experience, you will find this class to be much more enjoyable and enriching if you take time to read the all required texts and prepare well ahead of time. The second page of this cover letter includes a more detailed schedule of the class and its flow.

To help facilitate this process for you, we are attaching a copy of the course description, syllabus, reading lists, and requirements. All of this material is part of our revised and updated class outline, notes, and resources. As you will see, this is a 41-page document, which we invite you to download, print, read in detail, and take notes ahead of time.

Specifically, we ask that you do the following tasks before the first class:

1. Fill out the Personal Information Form (pps. 5-6) and bring to the first class.
2. Finish all the required reading before the first class.
3. Read the Class Notes and make initial preparations for your triad experiences. Note: it is important that you be ready for the triad discussions for the first class (6-9 PM, Thursday, June 24 16) by preparing your responses to the Self-Awareness and Family of Origins inventories.
4. Peruse the other background reading in these class notes.
5. Special note: In preparation for video-taping the communication exercises, please purchase 7-10 Maxell DVD-Rs, 4.8GB, 8-16x speed, 120 minutes, write-once, single-sided (these are usually available at the SU Bookstore).
6. Note: there is no written assignment that needs to be handed in at the beginning of the class.

This course is a vital introductory tool for your personal and ministerial formation. We are confident that you—and we—will find it to be a deepening, shared journey.

Sincerely,

Fran Ferder & John Heagle
Therapy & Renewal Associates
PO Box 510
Lincoln City, OR 97367
541-764-2982
Email: tarafranf@aol.com; tarajohnh@aol.com.

Pastoral Care Skills—STMM 553, Summer Quarter, 2010
Fran Ferder & John Heagle

Class Schedule

Thu, June 24, 6-9pm:

Module 1—Theology and Psychology of Pastoral Care

Fri, June 25, 9am-12pm:

Module 2—Communication and the Caring Process

Fri, June 25, 1-4pm:

Module 3—Listening with the Heart

Sat, June 26, 9am-12pm:

Module 4—Affectivity and Pastoral Care

Sat, June 26, 1-4pm:

Module 5—Verbal Creativity: Finding Words for Our Truth

Mon, June 28, 9am-12pm:

Module 6—Self-Disclosure and Pastoral Care

Mon, June 28, 1-4pm:

Module 7—Facing Conflicts in Relationships and Ministry

Tue, June 29, 9am-12pm:

Module 8—Managing Conflicts Creatively

Tue, June 29, 1-4pm:

Module 9—Pastoral Care and Professional Ethics

PASTORAL CARE SKILLS

COURSE NOTES AND RESOURCES

FRAN FERDER & JOHN HEAGLE

School of Theology and Ministry—Seattle University
STMM 553

Revised edition--2010

Fran Ferder and John Heagle are the co-founders and co-directors of Therapy and Renewal Associates, a counseling and consultation center in the Pacific Northwest, begun in 1985, at the invitation of Archbishop Raymond Hunthausen.

Copyright—2010
Therapy & Renewal Associates

CONTENTS

Course Description and Outline	3
Personal Information Form	4
Course Reading List	6
Course Requirements	7
Triad Exercises—Explanation & Overview	8
Guide for Observers	9
Module 1—Theology and Psychology of Pastoral Care	10
Module 2—Communication and the Caring Process	13
Module 3—Listening with the Heart	15
Module 4—Affectivity and Pastoral Care	17
Module 5—Verbal Creativity: Finding Words for Our Truth	19
Module 6—Self-Disclosure and Pastoral Care	21
Module 7—Facing Conflicts in Relationships and Ministry	23
Module 8—Managing Conflicts Creatively	25
Module 9—Pastoral Care and Professional Ethics	27
Professional vs. Non-Professional Care	29
Psychotherapy Compared to Other Pastoral Caring	32
Self-Knowledge Inventory	33
Unwritten Rules for Dysfunctional Families	34
Family of Origin Issues	35
Embracing Diversity: Pastoral Care and Inclusivity	37
Multiculturalism: Toward a New Paradigm	38
The Iceberg Image of Culture	39
Feelings: The Subjective Experience of Emotion	40
Personality Disorders: A Guide to Understanding	41

PASTORAL CARE SKILLS—STM 553

Course Description

The contemporary task of pastoral care is a continuation of the risen Christ's presence in the human community. It is a commitment to embody his boundary-breaking ministry of reaching beyond ethnic, religious, socioeconomic, and gender barriers to affirm and include persons who live at the margins of society. Pastoral care attempts to give flesh to the central teaching of the gospel: "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 that conveys this inner attitude in concrete human circumstances. Thus, this course explores both the personal qualities and the interpersonal skills that help create a welcoming and compassionate presence.

In the setting of biblical spirituality, pastoral theology, and contemporary psychology, with a shared process involving personal reflection and experiential practice, we address two fundamental components of pastoral care:

- Self-awareness and growth in the personal qualities of compassion involving culturally diverse experiences.
- Practice in the learned art/skill of interpersonal communication, with an emphasis on creativity and respecting diversity.

The course is organized into 9 teaching segments, called **Modules.** We will cover one module during each half-day of class.

Course Outline

1. Theology and Psychology of Pastoral Care: Introduction and Overview.

2. Communication and the Caring Process: Psychology and Theology.

3. Listening with the Heart.

4. Affectivity and Pastoral Care.

5. Verbal Creativity: Finding Words for Our Experience.

6. Self-Disclosure and Pastoral Care.

7. Facing Conflict in Relationships and Ministry.

8. Managing Conflict Creatively.

9. Pastoral Care and Professional Ethics.

PASTORAL CARE SKILLS

PERSONAL INFORMATION FORM

NAME_____ AGE_____

ADDRESS_____ RELIGIOUS AFFILIATION_____

CURRENT OCCUPATION OR MINISTRY:

PLEASE CHECK AS MANY CATEGORIES AS ARE APPLICABLE:

____MARRIED ____PARENT ____WIDOWED (if so, how long?)_____
____SEPARATED/DIVORCED (if so, how long?)_____
____SINGLE ____ENGAGED
____PARTNERED (living in a committed partnership)
____VOWED MEMBER OF A RELIGIOUS CONGREGATION (nun, priest, brother)

IS THERE ANYTHING ELSE YOU WOULD 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 YOU WOULD LIKE US TO BE AWARE OF OR SENSITIVE TO 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 HELPING SKILLS?

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

Pastoral Care Skills—STMM 553

Reading List

Required Reading

Robert Bolton, People Skills*: How to Assert Yourself, Listen to Others, and Resolve Conflicts*. (New York: Simon & Schuster, 1979).

Fran Ferder, *Words Made Flesh: Scripture, Psychology and Human Communication*. (Notre Dame: Ave Maria Press, 1986).

Fran Ferder & John Heagle, *Pastoral Care Skills: Course Notes and Resources*. (Seattle: Therapy & Renewal Associates, revised edition, 42 pages, 2008).

Kerry Patterson…[et al], *Crucial Conversations: Tools for Talking When Stakes Are High* (New York: McGraw-Hill, 2002).

Marshall B. Rosenberg, *Nonviolent Communication: A Language of Compassion*. (Encinitas, CA: PuddleDancer Press, 1999).

Additional Suggested Reading

Phyllis Beck Kritek, *Negotiating at an Uneven Table: A Practical Approach to Working with Difference and Diversity*. (San Francisco: Jossey-Bass, 1994).

Jacqueline Small, *Becoming Naturally Therapeutic: A Return to the True Essence of Helping*. (New York: Bantam Books, 1990).

Course Requirements

Introduction

The School of Theology and Ministry at Seattle University is a learning community that values self-initiative, personal responsibility, cultural and religious diversity, creativity, pastoral imagination, and shared reflection as a vital part of preparing for professional ministry. Students are asked to review the competencies for ministry that are listed in the STM handbook, especially those that apply to communication skills and pastoral helping.

Demonstration of Skills and Class Participation

The central focus of this course involves the following requirements:

- Ability to demonstrate fundamental skills of communication and pastoral helping in the video laboratory triad work.
- Active engagement and class participation.
- A personal commitment to study and comprehend the required and other background readings.
- A willingness to invest time in personal reflection, journaling, and preparation for triad exercises.

Pastoral Theology Reflection Paper

In addition to the above, a 5-7 page reflection paper is also required. Students are invited to choose one experiential aspect or theme from the course that challenges them to further growth and honing of their communication, relational, and pastoral skills. The reflection paper is a synthesis of personal experience, background reading, class discussion, and the shared wisdom of the triad exercises as these apply to ones inner stance and the learned skills of pastoral helping.

Criteria for Grading

According to Seattle University policy, faculty have the responsibility for assessing and assigning the final grade. However, in this graduate course, students are also expected to be involved in some form of self-assessment and peer evaluation. As part of the grading process, therefore, each student is asked to provide a one-page self-evaluation; triad members will offer a similar peer review for one another.

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. Thus, both absence from class or triad experiences, and tardiness will affect your grade. A grade of "**B**" for this class reflects good performance and demonstration of skills. A grade of "**A**" suggests a very high degree of communication and helping skills.
Grading Distribution:

- Demonstration of Skills 70%
- Reflection Paper 20%
- Self Evaluation 5%
- Peer Evaluation 5%

Triad Work

The Purpose of the Triad Work

1. To focus on and practice specific communication skills.
2. To obtain direct, honest feedback from your triad partners.
3. To gain greater self-awareness regarding your communication style.
4. To grow in self-confidence in effective communication.

Forms of Triad Work

There are three different kinds of triad experiences:

1. The first, ***discussion,*** is shared conversation in your triad on a focused topic. In discussion work, it is important to monitor the amount of time you talk so everyone has an opportunity to share his/her thoughts.
2. The second, ***structured exercise,*** focuses on direct practice of specific pastoral care skills, then receiving feedback from your triad partners. Structured exercises will ordinarily be videotaped for your reflection, learning, and faculty review. You are invited to use your personal experience from your work or ministry as a source of content for these exercises, unless instructed otherwise.
3. The third, ***role play***, involves skill practice by taking the part of a particular person or "role". One of your triad partners may play a supporting role, to facilitate your practice, while the other triad partner serves as an observer who later gives you feedback.

The Process of Triad Work

1. You will be introduced to each triad work session from its description in this resource manual and from instruction in class.
2. The instructors will usually model each triad work session to demonstrate its purpose and flow, and to allow for clarification/questions prior to student work.
3. The instructors also provide support, coaching and feedback in the video lab when triad work is being taped.
4. It is the responsibility of each triad to watch the clock so that each person has time to complete his/her task.
5. Following completion of the triad work sessions, the entire class will usually reassemble for group reflection and processing.

Various Roles in Triad Work

When the triad work involves either ***"structured exercises"*** or ***"role play"*** with focus on specific ministry skill practice, the triad members EACH take turns:

- Practicing the skill,
- Facilitating the skill practice of another triad member and
- Observing the person practicing the skill and giving her/him feedback.

** When observing, use the Guide for Observers, found on the following page.

Guide for Observers

Your responsibility as an observer is:
(a) to be as attentive as you can to the ***person practicing a skill***,
(b) to give feedback to him/her that is helpful, caring, and clear.
(c to keep your triad on time

What to watch for:

In yourself:

- What feelings did you experience as you observed?
- What was your "self-talk" as you observed?
- At any point, did you want to intervene? If so, why? How?

In the person practicing the skill:

- Did the person do the assigned practice accurately? (ie: Did he/she "get it"?
- Note body posture, tone of voice, style of talking, etc.
- What did the person practicing the skill seem to be feeling?
- How clear was she/he?

What feedback do you want to give to the person practicing the skill?

- What did he/she do well? What do you want to affirm?
- What suggestions do you have for improvement?
- Would it help to practice the skill again?

Please note: As an observer, you can intervene during the skill practice if you feel the person is not doing the exercise correctly, or if he/she seems to be stuck, repetitive, or taking too long.

Jotting notes while you are observing may be a good idea.

Module 1 (part I)
Theology and Psychology of Pastoral Care: Introduction and Overview

"Our eventual achievement of structuring sound into words and sentences comes after thousands of years of absorbing and internalizing the music of bird-song, the gurgling of streams, the whishing of wind through the trees. The sound which evolved in human speech is itself an extension of the many sounds which nature produces."

--Diarmuid O'Murchu

Opening reflection: "May your hidden self grow strong" (Ephesians 3:14-19).

Clarification of assumptions and mutual expectations

Course outline and resource materials

Review of course requirements.

Reading assignments, class participation, triad practice skills, videotaping and communication lab, criteria for grading, etc.

Anthropological background and historical context for a contemporary theory of communication.

- Evolution and the origin of language.
- Human communication as pre-verbal and trans-verbal.
- *Dabhar*—religious experience and the power of the word.

Diversity and Human Helping.

Pastoral presence and ministry in a pluri-cultural world.

Toward a biblical spirituality of pastoral care.

- Ministry—a gift to be offered, not a program to be inflicted.
- Continuity and change: what is the core presence of gospel compassion?
- The shape of pastoral care: healing, guiding, sustaining, reconciling.

Psychological dimensions of pastoral care.

Respecting the difference between:

- Psychotherapy
- Spiritual direction
- Pastoral counseling
- Pastoral care

TRIAD WORK

Module 1: Discussion One

Select which of these biblical images most reflects your experience:

1. The **Prodigal Son**—Luke 15:17 "He came to himself…"
   - What are you most "at home" with in yourself? In your life?
   - Where/when are you most "yourself"?
   - What part of yourself do you most need to come home to? Where/when do you feel most "not yourself"?

2. The **Bent-Over Woman**: Luke 1:12 "Immediately she stood up straight…"
   - Where in yourself or in your life do you "stand tall" or feel that you have claimed your own ground?
   - Where/when have you been able to say, "I stood up straight"?
   - Where do you feel "bent over" or unable or afraid to stand upright—to stand up for yourself?

Spend a few moments thinking about and perhaps journaling a few notes on one of these images and its relationship to your personal experience. As an initial triad experience, take turns sharing your reflections with one another.

Module 1: Discussion Two

Use the **Self-Knowledge Inventory** and the **Family of Origins Inventory** in these class notes and resources to prepare for this discussion in your Triad.

- Take a few minutes to describe yourself in terms of your personal characteristics and behavioral style. Which aspects of your personal functioning have enhanced your relationships? Which have been problematic for you?

- What impact has your family of origin had on your feelings about yourself? On your behavioral style? Or, what strengths have you developed as a result of growing up in your particular family of origin? What limitations?

- How have family messages, patterns of communication, and ways of interacting enhanced or limited your own relationships? Your ministry or life project?

Module 1 (part II)
Self-Knowledge: Foundation for Effective Caring

"Should all the saints and angels of heaven join with all the members of the church on earth, both religious and lay at every degree of Christian holiness and pray for my growth in humility, I am certain it would not profit me as much nor bring me to perfection of this virtue as quickly as a little *self-knowledge*."

--The anonymous author of *The Cloud of Unknowing*

Towards a Spirituality of Development

- Change is inevitable; growth is optional.
- A biblical theology of journey: life and selfhood as process and on-going conversion.
- The moving viewpoint of the "Great Questions":
  - Who am I? IDENTITY.
  - With whom shall I be? INTIMACY.
  - What shall I do? LIFE-PROJECT.
  - What does it all mean? SIGNIFICANCE.

The Centrality of Self-Knowledge

- What is self-knowledge? Psychological and spiritual dimensions.
- The sources and dimensions of self-awareness.
- Self-knowledge and ministerial care.

Some Practical Instruments of Self-Knowledge

- Myers/Briggs Type Indicator
- Enneagram
- Other Tools

Where Do I Come From?

- Family Systems theory and practice: an introduction and overview.
- The impact of Family Systems on behavioral science and contemporary culture.
- Implications for self-knowledge and effective ministry.
- Practical Resources:
  - The Self-Knowledge Inventory.
  - Family of Origin questionnaire.
  - Unwritten rules of dysfunctional families.

Module 2
Communication and Pastoral Care: Psychology and Theology

"In the beginning, God communicated…"
--Genesis 1:1 (Philips translation)

Toward a Pastoral Theology of Communication

- Communication and the emerging cosmic story.
- The primacy of relationships—"It is not good for the earth-creature to live in destructive isolation."
- An incarnational approach to communication: "And the Word became flesh…"
- Communication in a world of diversity—Developing multicultural communication competencies
- Gender differences in communication—an introduction and overview.

Biblical Meaning of Revelation/Presence

- "This whole sensible world is like some book written by the finger of God." (Hugh of St. Victor).
- Revelation as God's self-disclosure.
- Creation as the primal "word" of God.

Psychology of Communication

- The need for EQ in a world that emphasizes IQ.
- Barriers to communication: judging, advising, avoiding, etc.
- The core dynamics of interpersonal process.
- Communication: beyond techniques and methods.

"But so with all, from babes that play at hide-and-seek to God afar,
So all who hide too well away
Must speak and tell us where they are." (Robert Frost).

Communication: Core Conditions (Stance of the Heart)

- Self-Awareness
- Respect
- Empathy
- Genuineness

Communication: Skills (Learned Art)

- Listening
- Affectivity
- Verbal Creativity
- Self-Disclosure
- Conflict Management

TRIAD WORK

Module 2: Discussion

Areas of Self-Knowledge:

- My mood
- My Behavioral Style (how I move, walk, talk, etc.)
- My feelings
- My facial expressions
- My sense of personal competence/self-esteem

Triad Discussion:

Share an example from your ministry or work where your *absence of self-knowledge* adversely affected your ability to communicate well. What impact did this have on your work or ministry? Has this same absence of self-knowledge affected your personal relationships?

> Clue: Connect your communication limitation directly to your unawareness (at the time) of your feelings, mood, behavioral style, etc.

Now, share an example where your *presence of self-knowledge* helped you communicate more effectively in your ministry or work. Where else in your personal life have you experienced your self-knowledge helping your relationships? Again, connect your awareness of some aspect of yourself with this success.

Module 3
Listening With The Heart

"Acquire a heart and you shall be saved."
--Abba Pambo, desert father

"Incline your ear and come to me; listen, so that you may live."
--Isaiah 55:3

The Challenge of Listening in Contemporary Culture

- No time to listen—living in a society of "psychic jet lag".
- The cost of listening—the commitment "to be here and now" for someone.

Theology and Biblical Spirituality of Listening

- Menuha: In the beginning, God listened.
- Shema Israel: Listening as integral to the Great Commandment.
- Shabat: the Sabbath, listening, and holiness.
- Jesus and listening.

Listening as the Heart of Helping

- Listening as active presence.
- Listening and compassion.

Psychological Aspects of Listening

- Stages of listening (Bolton):
    - Attending
    - Following
    - Responding
- Clusters of skills related to listening.

Listening and Diversity

- "Truth comes relentlessly packaged in ambiguity, inscrutability, polyvalence…our truth always comes with scars…" (Walter Brueggemann).
- Becoming radically open to "the other."
- Biblical roots of respect for diversity:
    - Hebrew hospitality codes.
    - Jesus: an ethic of compassion vs. the law of holiness
- Diversity training, stances and skills for inclusivity.

TRIAD WORK
Module 3:
Structured Exercise

Once again, the instructors will model the exercise. Remember that the focus in this skill is on the ***listener*** and his/her ability to convey both the content and the emotional nuances of what the speaker has said/felt.

In preparation, choose a *recent, real life experience* that you have some "emotional energy" around or in which you are personally invested. Think about how you can convey it simply, directly, and within about 2 to 3 minutes. Put another way, is there something around which you would like to be heard?

- The experience you choose can be positive or negative
- It should be able to be conveyed in a brief time frame
- It should be possible for the listener to follow what you are saying (so, avoid too many names, places, and complicated scenarios)

The Listening Exercise:

1) The speaker shares with the listener the real life experience about which he/she would like to be heard.

2) The listener, after a brief pause, responds to the speaker, trying to reflect back as clearly and accurately as possible what he/she has heard—both the spoken and the unspoken messages.

3) The speaker responds to the listener.

4) The observer gives feedback **to the listener** regarding accuracy, clarity, nuances, manner, etc. Try to be as specific as possible, both with the affirmations and suggestions for improvement.

5) Reminder: It will be up to the observer to be the "time keeper".

6) Move on so that each triad member has a chance to do the structured skill exercise on listening.

7) If you have time, you can "re-do" all, or part of the exercise.

Module 4
Affectivity and Pastoral Care

"Were not our hearts burning within us, as he spoke with us on the road…?" --Luke 24:32

In-Carnation—the Grounding of Human Life in Experience

- Incarnation as an ongoing mystery in creation and personal growth.
- Embracing our embodiment and living through our affective center.
- "By means of all created things without exception the divine assaults us, penetrates us, and molds us" (Teilhard de Chardin).

Biblical Images for Affectivity in Human Relationships

- "Jesus said in great distress, with a sigh that came straight from the heart, 'Where have you put him?' They said, 'Lord, come and see.' And Jesus wept…" (John 11: 34-35).

Emotion: The Physiological Response of the Body

- Emotion—the body's response to life and in life.
- Feeling our way to life, relationships, and God.
- Expressing our feelings and mental health.

Human Emotion and Evolutionary Psychology

- Ontogeny recapitulates phylogeny.
- The development of the human brain.
    - Reptilian
    - Limbic
    - Cortex
- Emotions as energy for life, psychosocial history. Cf. Robert Plutchik and other recent research.
- A map of primary emotions and the goals.
- The flow of emotion (cycles and patterns).

Feelings—the Subjective Experience of Emotion

- Family and other social messages related to emotion and feelings.
- Feelings and ministry.
- Self-knowledge—naming, claiming, and expressing our feelings appropriately.

Anger—A Personal and Pastoral Challenge

- Anger as the energy of protection.
- The cycle and pattern of the anger response.
- The underlying link between anger and grief.
- Personal and interpersonal dimensions of anger.
- Befriending our anger and channeling it toward life growth.

TRIAD WORK

Module 4: Structured Exercise

Background Preparation:

Spend some time reflecting on the core life messages in your family of origin around the expression of feelings and emotion.

1) What feelings were acceptable? Which were unacceptable? Were any of them punished?

2) How did your parents or caretakers express their emotions and feelings? What did you "pick up" from them that you may still see in the way you handle feelings today? This could be manifested in either positive or negative patterns.

3) How have you re-examined or reshaped the family messages and patterns of expression in your own adult life?

4) What did you learn about the expression of affection/touch in your family? How has it served you?

Structured Exercise:

Recall an experience in your ministry or life-project *involving strong emotion* that you were not able to verbalize effectively. Or, in other words, what you said or didn't say wasn't helpful either to you, others, or the situation. It could be a positive emotion (love, affection) or a negative one (e.g. you felt betrayed). What could you have said or how could you have expressed it that would have been more effective?

1) **BRIEFLY** describe the situation. (ie: " A few months ago, at work, I felt embarrassed when a colleague made fun of how I was doing a project. This has happened several times before, and I always just try to fade into the background."
   - What is the specific feeling you want to articulate? _____
   - How safe/appropriate would it be to verbalize this feeling?

2) Role-play a more effective verbal expression of your feelings. Ask one of your triad partners to play the role of the other person. Remember: *the focus here is on articulating or naming your feelings.* Repeat the practice until it feels right to you.

3) Observer gives feedback to the speaker, and may coach him/her.

4) Remember: You can practice verbalizing your feelings, *even if you judge that it would not be safe to actually do so with the person involved.*

Module 5
Verbal Creativity: Finding Words for Our Truth

"Stories don't have to make sense. Their message and meaning is in that unspeakable realm where spirit relates to spirit, and the 'greater whole' is apprehended. More precisely, meaning *overflows* rather than ensues."

--Diarmuid O'Murchu

"But Ayla's kind had an inherent compulsion, a genetic drive nearly as strong as hunger, for verbal speech."

--Jean Auel in *The Shelters of Stone*

Diversity in Expression: The Many Faces of Communication

- What is effective communication? Respecting cultural differences.
- Communication theory—moving beyond Eurocentric, technological models.
- Oral cultures, story, and the information age.
- Verbal clarity—the model of effective communication in Eurocentric cultures.

Truth as the Wisdom of Human Experience

- Communication is more than a technique, it is a way of being.
- "Dreams are private myths; myths are public dreams." (Freud).
- "Truth, what is that" (Pilate to Jesus).
- Telling the truth by living the truth—"bearing witness".

A Sense of Self and Assertiveness Skills

- Three approaches to relational dynamics (Bolton).
- The submission-assertion-aggression continuum.
    - Submissive stances and behaviors
    - Aggressive stances and behaviors
    - Assertive stances and behaviors

Exploring the "Third Option": Verbal Assertion

- Beyond fight or flight to *flow*…
- Basic criteria for assertiveness (Bolton, 142).
- Learning three part assertive messages:
    - When… (Describe behavior non-judgmentally).
    - I feel… (Personal experience described).
    - Because… (Clarify personal impact or outcomes).
- Expanding our assertiveness options.

TRIAD WORK

Module 5: Structured Exercise

Background Preparation:

Reflect on the ways that you characteristically communicate with other people in your circle of family, friends, and in your work setting. What style or "medium" of verbal expression do you think is most effective and creative for you?

1) How do you personally assess your ability to "tell your story"—to convey the heart of what you want your listener to hear and understand?

2) How does this relate to family messages around how things are best communicated to people?

3) Do you feel that you are able to be *verbally clear* when the situation or circumstances call for it?

4) Where are you on the *submissive-assertive-aggressive* continuum?

5) You have been working with your triad partners for some time now. Ask them, if you feel comfortable, for some honest feedback about how they see your communication style and effectiveness. Do they have any suggestions for you?

Structured Exercise:

Most of us have something we want to say to someone, or perhaps, *wish* we would have said, (for example, to someone who has moved away or perhaps died).

1) Who is that for you? Choose someone in your work/ministry/personal relationships where there is something significantly unspoken or unfinished.

2) Briefly, describe the person and the situation. (ie "A colleague I had worked with for 10 years retired last year and moved to Florida. I wanted to tell her how much she had meant to me and I never could bring myself to do so."

3) What do you want or need to say? Practice saying it with a triad partner acting as the other person.

4) The observer may coach you if it would be helpful.

5) Repeat the practice until it feels right to you.

Module 6
Self-Disclosure and Pastoral Care

"I call you friends, because I have made known everything…"
--John 15:

"But Jesus on his part would not entrust himself to them, because he understood the human heart…"
--John 2:24

Self-Disclosure: Invitation and Paradox

- The need for vulnerability and self-disclosure in our most intimate relationships.
- The relationship continuum—from professional distance to mutual intimacy.
- Biblical spirituality of intimacy—to know and to be known.
- What is the relationship between friendship and ministry?

Self-Disclosure and Contemporary Culture

- 1960s and 1970s—the Human Potential Movement: encounter and dialogue.
- 1980s and 1990s—Recovery Movement and abuse issues: dysfunctionality, co-dependence, and boundaries.
- 2000s—1st decade—keeping the creative tension, finding a dynamic balance.
- Kenosis—Reclaiming the biblical spirituality of availability for service without the need for mutual intimacy.
- You cannot lay your life down, if you haven't taken it up.

Appropriate and Inappropriate Self-Disclosure

- When is it appropriate to be self-transparent in pastoral helping?
- Telling our stories—when and with whom?
- Knowing and developing an understanding of:
    - Primary intimacy level of support and mutuality.
    - Secondary levels of ministry and support.

What is *Immediacy* and Its Role in Helping?

- Immediacy as a deep level experience of self-disclosure.
- It's role in mutual, intimate interpersonal relationships.
- The role of immediacy in the context of helping.
    - Encouragement and support.
    - Confrontation or intervention.

TRIAD WORK

Module 6: Structured Exercise

Background Preparation:

Spend some time reflecting on the differing and perhaps overlapping circles of relationships in your life:

- Your significant other(s), immediate family, closest friends,
- Fellow students, co-workers, members of your faith community
- The general public or strangers that you meet.

1. How would you describe the differing levels of your mutuality, vulnerability, and self-disclosure in these various circles?
2. What are the spoken or unspoken criteria that you instinctively use to decide whether or not to be more self-disclosing?
3. How do you tend to react or respond when someone shares something that makes you uncomfortable—that you feel you don't need or want to know?
4. What is your usual way of honoring your personal boundaries when someone seems to be overly inquisitive or probing?

Structured Exercise:

Recall a work/ministry situation in which you had to deal with the issue of appropriate self-disclosure and personal boundaries, and were not quite sure how to respond. Perhaps you felt awkward or confused. Maybe you were worried about hurting someone's feelings. You might have felt angry or voiceless.

For example:

Someone repeatedly asks you intrusive questions that you don't want to answer. Or, a co-worker tells you that you are hard to get to know.

- Briefly describe the situation, and then ask a triad partner to role-play the person with whom you need to practice appropriate self-disclosure, and tell him/her what to do to help you do the exercise: (e.g. "Will you please be Betty? Keep interrupting me with intrusive questions."
- Practice good boundaries. Say what you need to say until it feels right to you.
- Observer gives feedback to the person practicing good boundaries. Again, the observer can coach as needed.

Module 7
Facing Conflict in Relationships and Ministry

"In the world you will have trouble…"
--John 16:33

"These leaders, these pillars, Cephas, James, and John, shook hands with Barnabas and me as a sign of partnership (*koinonia*)..
--Galatians 2:9

Conflict, Change, and the Human Condition

- The tendency toward over-idealization and the fear of conflict.
- The reality of conflict—early Christianity as a case in point.
- Transformational change and today's global tensions.
- Conflict in our contemporary churches.
- Personal impact of conflict: stress, dis-stress, burn-out, disillusionment.

The Role of Power, Authority, and Leadership

- Does power corrupt or create? Rethinking Lord Aston's proverb.
- Power as the capacity to act, the ability to influence others.
- Authority as the official recognition given by a community or institution.
- Leadership: the skill and art of empowering others into shared action.

Models of Ministry and Leadership Styles

- Dominative
- Family
- Partnership

Toward a Partnership Model

- What is partnership? Vision, conditions, and characteristics.
- Possibilities and limitations of partnership model.
- Diversity of partnership models.
- *Koinonia*—Community—the goal and outcome of partnership.

Sources of Tension and Conflict in Ministry

- Uses or misuses of power/authority.
- Gender differences.
- Ideological/theological differences.
- Psychological and emotional problems.

TRIAD WORK

Module 7: Structured Exercise

Background Preparation:

Reflect on the way anger and conflict were expressed and dealt with in your family of origin.

1. How did each of your parents or care-takers deal with anger or conflict? How did they act when they were angry? How did you know they were angry?

2. What similarities or differences do you see between your parents' style of expressing anger or dealing with conflict and your own?

3. What is your personal history around experiencing and expressing anger?

4. How have these patterns around anger impacted your closest personal relationships? Your ministry or life project?

Structured Exercise:

Recall an actual situation in which you experienced conflict in your work/ministry setting in the past year that remains unresolved, or was handled ineffectively

1. Briefly describe the situation. Evaluate the potential for resolution. (e.g., "I was given part of someone else's job to do after she left. I was not asked if I could add this work, or given additional pay. I have been really upset about it. I would be afraid of losing my job if I confronted my boss."

2. What FEELINGS do you have in relationship to the person?

3. What do you need to have happen? Or, what do you need from the other person? What does he/she appear to need from you?

4. Practice saying what you need to say, asking a Triad partner to play the other person. In your first attempt, simply express your true feelings regardless of whether or not you think he/she could hear them or respond (This is to help you be in touch with what you really feel). In your second attempt, explore what might not only express your feelings, but also what may build understanding and connection.

5. Observer gives feedback, and coaches as needed.

Module 8
Managing Conflicts Creatively

"Confront the difficult while it is still easy; accomplish the great task by a series of small acts."
--Lao Tzu

Beyond Fight or Flight—to *Flow* (Dialogue)

- Moving from fear of the *Other* to a stance of respect.
- Recent brain studies and psycho-biological evolution.
- The need for formation, education, and diversity training.

Unhealthy Ways of Dealing With Conflict

- Denial
- Avoidance
- Capitulation
- Domination

Basic Conflict Resolution Method

- Treat the other person with respect.
- Listen, until you "experience the other side."
- Share your views, needs, and feelings.

Four Ways to Use the Conflict Resolution Method

- Employ it whether or not the other person or persons do.
- Explain the method and ask to use it with the other.
- Use it when things are more calm and peaceful.
- Employ it when invited by others to mediate or help them resolve conflicts.

Collaborative Problem-Solving Method

- Define problem in terms of *needs*, not solutions.
- Brainstorm possible solutions.
- Select solution(s) that will best meet both party's needs; check possible consequences.
- Plan who will do what, where, and by when.
- Implement the plan.
- Evaluate the problem-solving process.

When Not to Engage in Conflict Resolving Methods

- Dealing with "genuinely" difficult people—violent, abusive, or exploitative.
- Signs of pathology and interpersonal danger (cf. resource on personality disorders).
- Self-care: knowing when and how to take care of oneself in the face of abuse.

TRIAD WORK

Module 8:

Background Preparation:

1. What is it usually like for others to express their anger toward you? How do you act when someone tells you he/she is upset with you?

2. Thinking back over the past few years, who are the people toward whom you harbor anger? How many of them are there? How do you treat them? Who harbors anger toward you? How are you treated by him/her/them?

3. Would others consider you "an angry person"? A "passive person"? A reconciling person? How would you describe yourself?

4. Is there anyone in your life where some unresolved anger or conflict could be addressed, and possibly healed? What would it take on your part? On the part of the other?

Role Play:

Briefly describe an actual life experience when someone you were serving in a helping or pastoral care setting evoked uncomfortable or angry feelings in you. This could be an individual person seeking help, or someone part of a group (e.g. the ushers, the choir, etc.) Try to recall and name what you were actually feeling at the time. How did you reveal or express your feelings? Did you try to hide or contain them? With what results or outcome?

Invite one of your triad partners to play the person and give them a few simple directions on what to say, etc. In the first brief role play, simply focus on what you were *feeling* and try to express that in an honest, straightforward manner without focusing on how the other person might receive it.

In the second role play, reflect on your 'hoped for outcome' with the person, and try to find a balance between genuine caring and your honest feelings. Repeat the brief interchange until it feels comfortable for you.

The observer then gives feedback and the whole triad shares reflections and further observations.

Module 9
Pastoral Helping and Professional Ethics

"Anyone who goes out and comes in through me will find safe pasture…"
--John 10:9

Toward a Spirituality of Pastoral Ethics

- *Imago dei*—the radical dignity of the human person and the nature of fiduciary relationships.
- Reviewing the Hebrew Hospitality codes.
- John 10 as a 'job description' of the model helper and minister.
- The first task of the helper/minister is to create a safe setting for those who come to them.

The 'Dangerous Illusion' of Servanthood

- "I am a minister. I am only here to serve. I have no power."
- The reality of power in interpersonal relationships.
- Power differences in ministerial relationships:
    - Role, age, gender, race, sexual orientation.
    - Physical, economic, and intellectual resources
    - Social resources and life circumstances.

What is Power Abuse in Ministerial Relationships?

- Definitions, conditions, descriptions.
- Some case studies from your own experience.
- Practical and personal steps toward prevention of power abuse.
- Understanding transference—positive and negative dynamics.

Dual Relationships, Boundaries, and Ministerial Integrity

- The meaning and dynamics of dual relationships.
- When are dual relationships inevitable and necessary? Dangerous and avoidable?
- The continuum of professional distance—intimacy.
- The meaning and significance of boundaries:
    - Not quantum physics.
    - The challenge and complexity of human relationships
    - Boundaries as describing "the sanctity of the self in relationship."

Preventing Violations of Trust

- Current debates within ministerial and professional circles: "boundary wars".
- Living a healthy, centered, relational, and balanced life.
- The need for greater self-knowledge and insight in helping situations.
- Wanderers vs. abusers.
- Knowing our limits, respecting our needs, honoring our gifts.

TRIAD WORK
Module 9

Background Preparation
Recall a situation in which you experienced a dual relationship dynamic with someone…a relationship that potentially or actually mixed personal friendship with a professional, helping role; or a relationship in which you and the other person clearly had different levels of power.

Were you aware of feeling any tension or uneasiness? Describe these feelings.

How did you resolve this?

Where do you envision or anticipate this being a recurrent possibility in your work or ministry?

What are your personal convictions and beliefs about various dual relationships?

Large Group Structured Exercise:

This final session will involve the whole class. You are invited to come to the class prepared to share a pastoral care situation that is currently unresolved (or happened recently) in your ministry/work setting. We will remain together as a whole group, and work collaboratively with role-playing, practicing, and coaching as many situations as time permits.

In this final session, there will also be time for closure in your triads, open forum, and evaluation of the course.

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 I 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 proved, 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 pastor 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 they 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!

Self-Knowledge Inventory

Introduction

The more accurate our self-knowledge, the more likely we will be effective in trying to care for others. Take some time to read, reflect on, and journal your answers to the following questions.

1. Inner Life

Reflect on the content of your private thoughts. What characterizes your 'self-talk'? Is it generally positive or negative? How much do you engage in obsessive thinking (worrying about the same things over and over?) How readily do you share your thoughts with trusted others? What secrets do you harbor? Do people you trust generally know what you are really thinking, or would they be surprised to find out? Is what you think congruent with what you do?

2. Self-Presentation

How would you characterize your self-presentation? Or, in other words, what do people usually experience when they are around you? Try putting the following polarities on a scale of 1 to 10 and rate yourself: reluctant vs. enthusiastic. Cool vs. warm. Aloof vs. engaging. Silent vs. verbal. Tired vs. energetic. Suspicious vs. trusting. Insecure vs. confidents. Attention-seeking vs. attention giving/receiving. Dominant vs. collaborative. Self-absorbed vs. interested in others.

3. Style of Communication

What is your style of talking? In comparison with others, do you think you talk too much? Not enough? Just about right most of the time? How frequently do you find yourself praising and affirming others? What about complaining and criticizing? How often are you silent because you are angry or hurt?

4. Gifts and Limitations

What do you honestly think are your greatest gifts and strengths in relating to other people? Your greatest limitations and weaknesses? Try to be as specific as possible. What feedback have others given to you—both positive and negative—regarding your interpersonal style? How have you utilized these observations?

5. Instruments of Self-Awareness

What formal learning tools or inventories have you made use of in getting to know yourself better? For example, Myers Briggs; Enneagram; personal therapy experience, or other instruments.

6. Personal Inventory

List ten adjectives that you think describe your interpersonal style. Share these with someone who knows you well.

Unwritten Rules for Dysfunctional Families

1. **Everything is fine here.**
   - Problems, tensions, stresses must not be discussed.
   - Keep smiling.
   - A façade of health must be maintained at all costs.

2. **Keeping secrets will keep us safe.**
   - It is disloyal to talk about family problems to anyone.
   - Everybody has their secrets.
   - Bad things will happen if anybody finds out.

3. **People can't be trusted.**
   - Don't get too close to anyone.
   - Avoid self-disclosure.
   - People will hurt you if they can.

4. **Life is serious.**
   - The harder you work, the better life will be.
   - Playing and having fun are frivolous and unnecessary.
   - You can always do better if you try harder.

5. **Life is dangerous.**
   - Don't take risks.
   - Protect yourself at all times—better safe than sorry.
   - Don't engage in any activity than isn't necessary. You might get hurt, killed, etc.

6. **You can't have a second chance.**
   - You have to get it right the first time.
   - Don't make decisions unless/until you have to.
   - Don't make any mistakes—one slip and you've lost.

7. **It is not safe to change.**
   - Stick to the "tried and true" methods of doing things.
   - It's foolish to try something new when the old way works.
   - Don't rock the boat. Don't threaten the status quo.

8. **Reality exists only in polar opposites.**
   - There are only two ways to do things—the right way and the wrong way.
   - Things are either good or they are bad.
   - It is okay—even necessary—to judge people against these standards.

Family of Origin Issues

Introduction

Spend some time reflecting on the family in which you grew up—your earliest and most persistent memories. Picture the house or houses that you lived in. Draw a floor plan, if you can, to help refresh your memory. Picture the people. Imagine the circumstance and settings. Remember the smells and sounds and feelings.

Current Awareness

What is your current level of awareness regarding family of origin influences on your life, both now and in the past? How has your family impacted your life and development? How much have you read on this topic or talked with your siblings, colleagues, or mentors? Perhaps you've done some work in spiritual direction or counseling in this area.

Describe your family as it was during your childhood and adolescence. When you do so, what feelings are you aware of? Do you notice any cues that might signal concern—for instance, a tendency to be overly positive or idealistic? A tendency to regard "all this family of origin stuff" as a stupid thing to think about? A temptation to dismiss any problems as "not really affecting me all that much?"

Significant Life Traumas

Were there any of the "dysfunctions" that are often discussed today present in your family, and to what degree:

- Alcoholism or excessive drinking
- Verbal abuse or the use of hurtful, demeaning language
- Severe physical punishment or beatings
- Odd or excessive medical treatments (frequent and/or unnecessary enemas, etc.)
- Humiliations and shaming behaviors
- Sexual abuse
- Emotional neglect or abuse
- Financial distress or crises
- Emotional distance or emotional absence of adults
- Mental illness; frequent or long hospitalizations
- Prolonged or chronic physical illness
- Divorce or marital discord
- Parents unmarried
- Other?

Impact on Your Life

To what extent have you named and dealt with any of the above problems if they were present? Are you able to describe how they affected you? What effects feel healed to you? What are the consequences that still linger?

(Family of Origin Issues—continued)

Gifts and Strengths

What particular gifts and strengths characterized your family?

- Warmth and caring
- Consistency and protection
- Physical needs adequately met
- Parents or caretakers were emotionally present
- They 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 appropriate encouragement and guidance
- They did not favor one child over another
- Punishment "fit the failure" and was not abusive
- Values were taught and modeled
- Sense of security and self-confidence was instilled
- Family had fund/played together, laughed, prayed
- Other?

Family Messages—Spoken or Unspoken

- What was your family motto?

- What was your family "sore spot"?

- What was your family secret?

- What was your family glue?

Relationship Patterns

What patterns of relating did you learn in your family? Which of these has been helpful? Which have been unhelpful? Which, if any, have been damaging or crippling?

Significant Memories

What memories from your family of origin do you find most pleasing to recall? Which ones are most painful? Which memories, if any, do you dread and avoid thinking about?

Emotional/Behavior Patterns—Then and Now

What connection do you see between your needs and behaviors in your growing up years and their parallels in your present stage of life? How have these patterns shaped your relationships and adult living? How have they influenced your choice of life-project and/or ministry?

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 a high school 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 living with AIDS.

7. An Iraq War veteran 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?

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 development 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.

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------theory of diseases--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…

Feelings: The Subjective Experience of Emotion

Introduction

All dimensions of human communication are grounded in and influenced by our feelings. Thus, knowing, naming, claiming, and expressing our feelings is central to effective communication.

The Process of Working with Our Feelings

1. First, listen to your body. What is it experiencing? What is it trying to tell you?

2. Name your bodily experience. For example, "my heart is pounding…"

3. Let your *body experience* help you, in turn, find a name or description for your feelings. For example, "my heart is pounding and there is no external cause for this. So, I must be afraid, or anxious, or excited."

4. Use *concrete situation and circumstances* you are in help you further clarify your feelings. For example, "My heart is pounding…I am looking at someone who just came into the room that doesn't think I'm doing a good job. Therefore, I am feeling threatened."

5. Own this feeling. Say it to yourself. Claim it as yours.

6. Make a decision about how you are going to respond to this feeling.

7. If you decide to share or express the feeling(s) with the other, do so clearly and briefly, keeping the focus on both the body sign and the name of the feeling.

Feelings in Conflict Situation

Staying with Bodily Experience **Dealing with the Problem**

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.
- *Shizotypal*: 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.