STMM 553: PASTORAL CARE SKILLS

School of Theology and Ministry
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Course Description

The task of pastoral care is an extension of Christ's presence in the human community, embodying 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 relationship skill which embodies this inner attitude in concrete human circum-stances. This course will explore both the **personal qualities** and the **interpersonal skills** which help create a welcoming and compassionate presence for people in need.

This course involves both personal reflection and experiential practice. Its context includes biblical spirituality, pastoral theology, and contemporary psychology. The two

fundamental components we will address are:

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

Required Texts

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

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

Kornfeld, Margaret. *Cultivating Wholeness*. San Francisco: Jossey Bass, 1998.

Ross, Alistar, *Counselling Skills for Church and Faith Community Workers.* McGraw-Hill, 2003

Whitehead, James and Evelyn Whitehead. *Shadows of the Heart: A Spirituality of Negative Emotions*. New York: Crossroads, 1994.

Recommended Texts

Augsburger, David . *Pastoral Counseling Across Cultures*. Presbyterian Publishing Corp., 1995.

Dittes, James. *Pastoral Counseling: the basics.* Presbyterian Publishing Corp., 1999.

Ferder, Fran and John Heagle. *Partnership: Women and Men in Ministry*. Notre Dame: Ave Maria Press, 1989.

Hill, Clara E. and Karen M. O'Brien. Helping Skills: Facilitating Exploration, Insight and Action. Wash. D.C.: APA, 1999.

Lee, John. *Facing the Fire: experiencing and expressing anger appropriately*. Bantam Books, 1993.

COURSE OUTLINE

There are at least ten 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.

Session I

January 9 Introduction to the Theology and Psychology of Pastoral Care Skills

Focus: 1. First laboratory session; first videotaping
2. Triad focus p. 11
3. Skill Focus: Attending, body comfort, comunication of respect and genuineness.

This class involves recording and reviewing your weekly listening sessions. You will need to bring a blank DVD-R to your first class.

Session II

January 23 Self-awareness / Listening Skills / Cultural Issues

Assignment: 1. Review first videotaping session and write half-page self-observation report
2. Syllabus: prepare Self-Knowledge Inventory p. 12, Johari Window, p. 13, Triad exercise p. 14.
3. Read: Bolton, ch. 1-3
Ferder, ch. 1-2
Ross, ch. 1-5
4. Skill Focus: encouragers, paraphrasing, giving/receiving feedback.

Session III

January 30 Families of Origin

Assignment: 1. Half-page self-observation report
2. Syllabus: pp. 15-17: Rules of Dysfunctional Families; Family of Origin Issues; triad exercise p. 18.
3. Read: Bolton, ch. 5-
Ferder, ch. 3, 6, 7
Kornfeld, Part I & II
3. Skill Focus: concreteness/relevance, open-ended questions, focusing.

Session IV

February 6 Knowing and expressing feelings; self care

Assignment: 1. Half-page self-observation report
2. Read: Bolton ch. 4, 6, 7
Ferder, Chap. 3
Whitehead, Part One
Syllabus, pp. 19-20
3. Skill Focus: reflecting feelings, reflecting meaning.
4 Schedule midterm **Individual Progress Report** interviews

Session V

February 13 Expressing Anger and Boundaries

Assignment: 1. Half-page self-observation report
2. Read: Ferder ch. 4-5
Ross. Ch. 6-8
Whitehead, Part Two.
Syllabus, p. 20
3. Skill Focus: Summarizing feelings, summarizing meaning.

Session VI

February 17 Increasing options in Encounters with Others/
Ethics, Power & Vulnerability, Dual Relationships

Assignment: 1. Half page self-observation report
2. Read: Ferder, ch. 9
Bolton, ch. 11-13
Kornfeld, Part III
Ross, Ch. 9-11
Syllabus, p. 21
3. Skill Focus: use of silence, immediacy

Session VII

February 27 Assertiveness (No lab session today)

Assignment: 1. Half page self-observation report.

2. Syllabus: pp. 22 on Assertiveness
3. Read: Ferder, ch. 8
Bolton, ch. 7-11
Kornfeld, Part IV

Session VIII

March 6 Collaborative Problem Solving/
Continuum of Pastoral Care, Referrals

Assignment: 1. Reflections on the assertiveness experience, or your personal bill of rights
2. Half-page observation report
3. Read: Bolton, ch. 12-15
Ferder, ch. 10
Ross, Ch. 12 - 14
Whitehead, Part III, IV and Conclusion
Syllabus, p. 23
4. Skill Focus: confrontation, self-disclosure.

Session IX

March 13 The Heart of the Wounded Healer

Peer Evaluations shared in your triads ~45 minutes
Closing Ritual with whole class ~60 minutes

Assignment: 1. Write: Reflection Paper and peer evaluations
2. Last day to turn in final paper

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"), their demonstration of significant improvement from their baseline position ("I came so far"), and extenuating circumstances which tend to explain away the necessity of learning them ("I don't really have to do this in my ministry").

The 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 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* and the *Enneagram.*
- To respect differences in people as revealed in listening, learning and experience, with special emphasis on differences related to ethnic, religious, gender, ability, and other backgrounds.
- To have introductory knowledge of family systems theory and practical, personal implications.
- 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 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 frequently to assess the demonstration of targeted pastoral helping and communication skills. **Students must have regular access to a DVD**.

Triad Exercises

At each class session there will be 75 minutes of experience in triads. We will assign: 1) the content of the information to be shared among the three of you, 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 3 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= 3 x 12 minutes listening/sharing + 5-6 minutes observation & reflection + 5 minutes transition time for replacing tapes & shifting roles) so that your triad will be able to finish by the end of class.

The Speaker: Verbally share his/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: Observes, listens, and offers feedback to the person who is listening/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.

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 sessions 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 included in your *STM Student Handbook.*

Journaling

We recommend that students keep a journal throughout the course. Feelings, surprises, learnings 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. This suggestion is **optional** and journals will **not be reviewed** by the instructors.

Weekly Self-Observation Report

Students will turn in a half page analysis of themselves as recorded each week after reviewing their own DVD. 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.

Midquarter Individual Progress Interview

Beginning the week of February 6th 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 the integration of skills for your particular ministry.

Reflection Paper

Students will submit a paper of 5 to 7 pages 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. Refer to the STM *Student Handbook* for guidelines on writing papers. This paper will encompass your self-evaluation. **Due Monday, March 13.**

Self Assessment

Students will take an assessment of their awareness and listening skills at the beginning of the course and then a final assessment at the end. Comparing the two will help you identify improvement.

Peer Evaluation

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.

Grading

Grading Distribution

Demonstration of skills	**70%**	
Class Participation	**10%**	
Reflection Paper	**10%**	**Due Monday, March**
Peer Evaluation	**10%**	**" "**

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.

The average grade for the course is expected to be a **B**. Students aspiring for a higher grade must more than meet expectations in demonstrating listening skills, participating in class discussion, reflectiveness, written assignments, and more-than-required course-related reading.

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 place the DVD, adjust the camera angle, and return 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 for Monday, January 9

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

Skill Focus: Body Comfort and Posture
Respect and 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 be most "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 can not) be yourself in your ministry?

Self Knowledge Inventory for Session II

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 not to be turned in but only for your reflection.

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, Enneagram, personal therapy, support groups, etc.)

6. List ten adjectives that you believe honestly describe your interpersonal style. Share them with someone you know well.

The Johari Window

	What I know about me	What I don't know about me
You know...	**Open**	**Blind Side**
You don't know...	**Hidden Self**	**Unknown/ Unconscious**

1. **Open Section:** Information available to me and others around me.
This area needs to expand, and does so through self-exposure (sharing aspects of my hidden or secret self with other), 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, as well as aspect 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 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. And God loves us in our wholeness as we truly are.

4. **Unknown:** Aspects of my personality that are unavailable to myself and to 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 among us are always trying to do.

Session II Triad Exercise

Skill Focus: Offering Encouragers
Paraphrasing
Giving and Receiving Feedback

A. 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?

*The **listener** will again be aware of your own body comfort, attending and comunication of respect and genuineness while using encouragers and paraphrasing the speaker.*

*The **observer** will **facilitate** the discussion, first asking how the speaker felt heard and then giving feedback on how well the listener employed the targeted skills. As a Triad, discuss how the giving and receiving of feedback can be most helpful in your group.*

Questions for the Speaker:

1. In light of what was spoken about in class this morning, what did I most personally resonate with?
2. 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?
3. 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 be more effective, unifying, respectful and/or productive?

Unwritten Rules for Dysfunctional Families
Session III

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
for Session III

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

Skill 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.***

Feelings: The Subjective Experience of Emotion
for Session IV

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 working with feelings

1. First listen to your body. What is it experiencing?

2. Name the body experience. (e.g., "My heart is pounding.")

3. Let this body experience help you come up with a name for your feeling. e.g., "My heart is pounding; therefore I must be afraid, or anxious, or excited..."

4. Use the situation you are in to further clarify your feelings. e.g., "My heart is pounding; I am looking at someone who just came into the room who doesn't think I am doing a very good job....therefore, I must be feeling threatened."

5. Own this feeling as identified. Say it to yourself. Claim it as your feeling.

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

7. If you decide to share the feeling with others, do so clearly and briefly, keeping the focus on BOTH the name of the feeling and the sign of it within your body.

Session IV Triad Exercise

Skill 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?

Session V Triad Exercise

Skill 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 Triad Exercise

Skill Focus: Confrontation

Immediacy

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?
3. 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 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.

Session VIII
Verbal Clarity: Shame and Guilt

Skill Focus: Silence
Immediacy

1. How were conflicts dealt with in your family growing up, and 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 IX Reflections

Skill Focus: Confrontation
Self Disclosure

1. What did I personally relate to during class in the reflections about the sources of power and vulnerability? Is there a particular situation from my own life that comes to mind?

2. Recall a situation in which you experienced a dual relationship dynamic with someone…a relationship that potentially or actually mixed a professional, helping role with another role (friend, family member, neighbor, school parent, etc.) What was challenging? How did/do you resolve this?

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

Session IX Reflections
Sources of Power and Vulnerability

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

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

Additional Bibliography

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