

School of Theology and Ministry

Seattle University
901 12th Avenue, PO Box 222000
Seattle, WA 98122-1090

Fall Quarter 2013

COURSE INFORMATION:

STMM 553 Pastoral Care Skills

Wednesdays, 9:00am-11:50am

Classroom: HUNT 100

Prerequisites:

INSTRUCTORS:

Linda Martinez-Greer MAPC

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Texts and Materials

- Bolton, Robert. *People Skills: How to Assert Yourself, Listen to Others and Resolve Conflicts*. NY: Simon and Schuster, 1979.
- Chittister, Joan. *Scarred by Struggle, Transformed by Hope*. Ottawa: Erdmans/Novalis, 2005
- Ferder, Fran. *Words made Flesh: Scripture, Psychology and Human Communication*. Notre Dame, IN: Ave Maria Press, 1986, 1995.
- Whitehead, James and Evelyn. *Transforming Our Painful Emotions*. NY: Orbis, 2012

Recommended Reading:

- Doehring, Carrie. *The Practice of Pastoral Care*, Louisville KY: Westminster John Know Press, 2006
- Justes, Emma J. *Hearing Beyond Words*. Nashville, TN Abingdon Press, 2006
- Kottler, Jeffrey. *Beyond Blame*, San Francisco, Jossey Bass, 1996.
- Kritek, Phyllis. *Negotiating at an Uneven Table*. San Francisco, Jossey Bass. 2007
- Rosenberg, Marshall B. *Nonviolent Communication: A Language of Life*. Encinitas, Ca Puddle Dancer. 2003

Additional bibliography may be added throughout the class to provide working resources, as needed.

Course Description

- Official course number and description as listed in the *Seattle University Catalog* available here: <http://catalog.seattleu.edu/content.php?catoid=18&navoid=1314>.

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

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

Goal 1: To provide opportunities to learn the principles of empathic listening in a pastoral theology context.

Goal 2: To foster an “as-if” pastoral intimacy in groups of threes (triads) where listening skills can be practiced, observed and evaluated.

- Where mutual respect in a prayerful attitude fosters hearing one another.
- Where feedback can be received in an open and nonjudgmental way
- Where appropriate personal boundaries are set and upheld in safety.

The competencies acquired and deepened in this course address the following STM learning outcomes, Required Courses and Formation Elements:

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

Course Expectations

Classroom Experience:

Each Session will begin with a 90-minute classroom experience. As noted in this Syllabus, each session will follow a theme for the day. That theme will be expanded to include student preparations of relevant readings and a simple exercise of thought-provoking challenge that orients the student to the theme for the day.

Also included in the syllabus for each session will be a brief outline of conversations the instructors will initiate that include elements of that theme. The instructors will conclude each classroom session with an attempt to model the laboratory triad conversation that will constitute the second half of each session.

Students will be evaluated on their ability to demonstrate basic skills of clear speaking and empathic listening. These will be observed, reviewed, and assessed by the faculty in both the laboratory and classroom setting. Demonstration of skills takes precedence over the student’s applied energy (“I tried very hard”), demonstration of significant improvement from their baseline position. (“ I came so far”), and extenuating circumstances which tend to explain away the necessity of learning the skills (“I don’t really have to do this in my ministry”) The student’s self-evaluation will influence but does not determine the faculty’s assessment of demonstrated mastery of skills.

- **ORIENTATION to the Loyola Counseling Lab (first floor rear) will be provided by faculty on the first day**

Triad Exercise: (Note Resource Section, Item 2, p. 27, Loyola Counseling Lab General Instructions)

Each class includes 75 minutes of sharing in triads Faculty will assign. The syllabus will outline:

- The content of the information to be shared
- Specific listening skills for each session

The Purpose of Triad Exercises

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

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

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

There will be three listening periods during the lab part of class sessions. Each triad member will rotate in the roles of *speaker, listener, and observer*. In 75 minutes there is time for three 25-minute periods for one person to share, another to respond, and a third to observe and time the interaction.

15 (x3) minutes of listening/sharing

+5 (x3) minutes of observation and reflection

+5 (x3) minutes of transition time

=75 minutes total Class ends at NOON.

Roles:

The *speaker* will reflect on the introspective questions posed in the Syllabus' theme for the day. This personalized reflection is what you share in the lab experience. It is important that you prepare honestly and then speak naturally without notes. It doesn't matter if you forget some of the questions.

The *listener* will demonstrate attending and listening skills. A complete list appears in the Resources section on p. 28. They will be highlighted in the readings and in the class experience.

The *observer* keeps the time, noting audibly a two-minute warning, and again when time is up.

The *observer* begins the feedback by asking the *speaker* how s/he felt while sharing. The *observer* then offers specific, direct feedback to the *listener* of their effectiveness, joined by the listener and speaker. Guidelines for giving and receiving feedback can be found on pp. 28 in the Resources Section.

Assessments:

This course provides many opportunities to observe and assess your practice and mastery of pastoral care skills. The faculty and your peers will also provide feedback about your progress.

Self-observation:

1. Weekly self-observation report
After reviewing your own internet taping, turn in a short analysis at the next class detailing how you felt, what seemed to work and what got in the way. Use the form on pp. 43-44. Your instructors will give you feedback as well. You may email us between classes.
2. Final Self-evaluation and recommended course grade (see p. 46)

Feedback from peers:

1. Weekly in person as they finalize their tape.
2. At the end of the quarter (written).
Knowing how to give and receive feedback is an essential ministerial skill. You offer feedback for every session; and at the end of the quarter you turn in a peer assessment form detailing your review of your peer's skills. These peer reviews are a valuable resource as you continue to develop your skills at STM.

Review the Essentials of Feedback Processes on p. 28. Final peer evaluations will be written, given orally and taped for the faculty. A copy of your written feedback goes to each peer and to each faculty member.

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

Faculty Observation and Assessment:

1. Weekly
2. Mid-quarter meeting
Beginning the week of October 23 2013 through Oct 30, each student will make an appointment with faculty to review progress. This is a good time to focus on areas of personal growth and/ or integrations of skills.
3. Course grade
3. Report for STM file.

You will receive a final rubric of the faculty assessment of your proficiency in pastoral care skills areas suggested for growth, and a copy will be placed in your STM file. As you move through the degree curriculum, you will have additional opportunities to practice pastoral care skills.

Written Assignments:

1. Reflection paper due Wednesday October 23

Submit a two-page, typed, double-spaced reflection paper (in duplicate) addressing the topic of **your experience of giving and receiving feedback in your triad**. Please discuss the challenges you face in being honest, substantive, and supportive to your peers after they've listened to you. Reflect how the feedback you have received has been helpful, surprising, difficult or easy to integrate. Note how you want to improve or change your experience.

2. Final Integration Paper due Monday November 25

Submit a 5 to 7 page paper to both faculty members integrating your insights and experiences in a coherent reflection of your learning on personal and spiritual levels, including the final peer evaluations. Include insights from classroom lectures and discussions, role-playing, triads, readings, and faculty feedback. Organize the paper around a theme. Include recommended reading. Refer and adhere to the guidelines in the handbook for Writers and the personal essay pp. 178-80 (Troyka and Hesse). **Final Papers are due to both faculty members, email by noon 25 November**

Journaling

We recommend that students keep a journal throughout the course. Feelings, surprises, insights, and reflections you have will help you identify issues pertinent to your growth. It is a good place to reflect on the feedback you are receiving from peers and faculty. A journal is a nice way of integrating your learning journey with your spiritual journey. Is your academic theological views integrated with your practical spiritual practices? Journal reflections can also help focus your final paper. This suggestion is optional and the instructors will not review journals. For those who benefit from a daily *Examen*, reflecting on how God's presence was revealed through class interactions, stories and triad work could prove inspiring and fruitful.

Grading

The average grade for this course is a **B**. Students aspiring for a higher grade must exceed expectations in the demonstration of listening skills, reflectiveness, clarity in written assignments, participation in class discussion and integration of recommended reading.

Components of Course Grade

Reflection paper (2 copies)	Due Wednesday 10/23/2013	5%
Demonstration of Skills	Evolving weekly competence	65%
Class Participation	(Points subtracted for Absence)	10%
Peer Evaluation (3 Copies)	Due Wednesday 12/04/2013	10%
Integration Paper (2 Copies)	Due Monday 11/25/2013	10%

Policies

- Lack of Attendance, late arrival to class, and participation policies will greatly impact your grade.
- Policies concerning missed assignments and student failure to meet deadlines will also impact grade.
- Academic Honesty (including plagiarism): The School of Theology and Ministry strictly adheres to the academic policy regarding Academic Integrity as indicated on the Seattle University Registrar website, as noted in the box below.

- Disability: If you have, or think you may have, a disability (including an ‘invisible disability’ such as a learning disability, a chronic health problem, or a mental health condition) that interferes with your performance as a student in this class, please see related note in the box below.

University Resources and Policies

Academic Resources

Library and Learning Commons

<http://www.seattleu.edu/learningcommons/>

(This includes: Learning Assistance Programs, Research (library) Services, Writing Center, Math Lab)

Academic Integrity Tutorial (found on Angel and SU Online)

Academic Policies on Registrar Website

<https://www.seattleu.edu/registrar/academics/performance/>

Academic Integrity Policy

Schedule of Course

Session 1 – September 25

Introductions and Overview

In Preparation:

Complete Personal Information Form – Resources Section, Item 1 - pp. 25-26
(to be submitted at first classroom gathering)

Some reflections:

What are your career or ministerial goals?

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

Obtain required texts

In Classroom:

1. Introduction of instructors
2. Self- Introductions
3. Preview of Course
4. Reflections, conversations
 - Doing theology: Theology as praxis
 - Pastoral Care as presence
 - Pastoral Care as ministry
 - Pastoral ministry in a pluri-cultural context
 - Toward a spirituality of pastoral care
 - Dimensions of Pastoral ministry:
 - Psychotherapy
 - Spiritual direction
 - Pastoral counseling
 - Pastoral care
5. Overview of taping procedures
6. Triad assignments

In triad lab: (limited to time available for three taping sessions)

Orientation to the Loyola Counseling Lab

Choose who will be the initial speaker, listener, and observer. Arrange the chairs so that the **Speaker** and especially the **listener** can be seen in the monitor.

Hit 'record' and return for the interaction. *Be sure that each student has the opportunity to do this at the first class session. Each of you will be required to turn in a self-observation report.*

Topic to Share Today – Skill: Attending. In Matthew 16:15, Jesus asked his disciples, “ Who do you say I am? They answered, Elijah, or John the Baptist, or even Jeremiah. Jesus then asked them, “Who do **you** say I am?” When you speak, turn this question on yourself. Who does Jesus say **YOU** are? As you tell your story in the School of Theology and Ministry and as you tell it now to new friends and peers, who is God telling you **you** are? Include your call, your work, your family and your community. Share these personal reflections with your triad.

For each next Session: Review the video and write a self-observation

Session 2 – Oct. 2

Self-Awareness and Diversity

In Preparation:

Self-Observation form from last week's taping.

Prepare the Self-Knowledge Inventory (below).

Read Multiculturalism and Diversity – Resources Section, Item 4, pp. 29-30

Read The Johari Window – Resources Section, Item 5, p. 31

Review Essentials of Feedback Processes – Resources Section, Item 2 and 3, p. 27-28

Read: Bolton ch. 1-3, Ferder ch. 1-2, Chittister pp. xi-40.

Take the online Myers-Briggs Typology test at

<http://www.humanmetrics.com/cgi-win/ITypes1.htm>

Preparation for Sharing: Self-Knowledge Inventory

The following questions are designed to help you see yourself as others might. Think through your response to these questions or write them out freely. Then several days later, review them and highlight what appears to be most significant to you. Discuss these highlights without notes in your triad. Take some risks so that your triad partners can get to know you better.

1. Reflect on the content of your inner thoughts What characterizes your “self-talk?” Is it generally negative or positive? How much do you engage in obsessive thinking? How readily do you share your thoughts with trusted others? Is what you think congruent with what you do?
2. How would you characterize your self-presentation? What do people usually experience when they are around you? Are you” reluctant or enthusiastic? Cool or warm? Silent or verbal? Tired or energetic? Suspicious or trusting? Insecure or confident? Attention-seeking or attention getting? Dominant or collaborative? Self-absorbed or interested in others?
3. What is your style of talking? Do you talk too much? Too Little? Just right most of the time? How often do you praise or affirm others? Complain or criticize? How often are you silent because you are angry or hurt?
4. What do you honestly think are your greatest limitations and/ or weaknesses when you interact with others? Your gifts and strengths? What feedback do you get from others, positive and negative, about your personal style? How do you usually respond to this feedback?
5. What formal tools have you used to get to know yourself better? (*Myers-Briggs Type Inventory (MBTI), personal therapy, support groups, etc.*)
6. How does your personal understanding of your cultural heritage and ethnicity affect your openness to different people and cultures?
7. In the nine diversity examples listed on p. 29, which population evokes the greatest discomfort or anxiety in you? How do you manifest your uneasiness? With which diverse groups are you most comfortable? How does this show?

8. What personal convictions do you hold regarding persons who are diverse in the areas of race, sexual orientations, physical and mental ability, weighty, socio-economic status, religious affiliation, gender, etc.?
9. List 10 adjectives that you believe honestly describe your interpersonal style. Ask two others who know you well to also list 10 adjectives that describe you. Compare the three lists. Are there any surprises?

In Classroom:

1. **Review of last week's Skill: Attending**
2. **Core Conditions of Communication**
 - Self-awareness**
 - Consciousness of the 'other'**
 - Attention to emotionality**
 - Following – skill for the week**
3. **Diversity in Ministry**
4. **Paraphrasing – essential in diversity communication**

In Triad lab:

Topic to Share today: Skill – Following. What comes to mind from your preparation last week? What are your limitations and your strengths? What surprised you? What are the characteristics of your “culture”? What is unique about your culture’s way of life?

Listeners will be aware of their body comfort, attending and communication of respect while encouraging and paraphrasing the speaker. Observers will facilitate the debriefing of this session, asking first how the speaker felt listened to, and then leading a discussion of how effective the listening was. Discuss how feedback like this can be helpful in your triad.

Session 3 October 9

Family of Origin

In Preparation:

Self Observation form from last week's taping

Read: *Unwritten Rules of Dysfunctional Families and Family of Origin Issues* – Resources Section, Item 6, p. 32

Read: Whiteheads Ch. 1-3

Consider: Family of Origin Issues

Family of Origin Issues

1. Spend some time thinking about the family in which you grew up. Picture the people and the settings.
2. How aware are you of family of origin influences on your life both now and in the past? You should have *good to excellent* awareness of how your family influenced your development. (e.g., have you *read* about it, *talked* to others, consulted professionals, and, if you deem your family to have been less than healthy, have you sought therapy?)
3. Describe your family as you remember it during your childhood and adolescence. What feelings emerge as you do this? Do you notice tendencies to be either overly positive or idealistic? Overly critical or negative? Do you dismiss it as something not worthy 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....
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 have call for ministry?

In Classroom:

- 1. Understanding our Families of Origin**
- 2. Understanding Families as Emotional Systems**
 - The role of anxiety in an emotional system**
 - Helpful and unhelpful dimensions of systemic anxiety**
- 3. Understanding Ministry Settings as Emotional Systems**
- 5. Developing the posture of presence within emotional systems**

TOPIC TO SHARE

SKILL: Giving Feedback

Note: Skills are cumulative; try to practice all the skills from week to week adding them as appropriate to what your speaker is sharing.

After considering the topics above evaluate your feelings with the following questions, and then prepare to share some of your answers with your triad.

1. What aspects of your family of origin history do you feel positive about or proud of? What was most helpful about growing up in your family?
2. What aspects of your family were most difficult? 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.

In Triad Lab:

Topic to Share - Skill: Giving Feedback. After considering the topics for the Session, evaluate your feelings with the following questions – prepare to share some of your answers within the triad.

1. What aspects of your family of origin history do you feel positive about or proud of? What was most helpful about growing up in your family?
2. What aspects of your family were most difficult? 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. Note any body language in the speaker.

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

For Next Session: Arrange appointment with faculty, beginning 23rd October.

Session 4 – Oct. 16

Knowing and Expressing Feelings

In Preparation:

Read: Ferder ch. 3; Whiteheads ch. 7-9; Bolton ch. 4-7

Read: Feelings: The Subjective Experience of Emotion

Feelings: The Subjective Experience of Emotion

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

The Process of Tending to Our Feelings

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

In Classroom:

In-Carnation – the ongoing mystery in personal awareness – a Patristic Excursus

Embracing our embodiment and living through our affective Center

Emotion: The Physiological Response of the Body

Feeling our way to life, relationships, and God

Expressing our feelings and mental health

Emotions as the energy for life and relationships

Feelings as the agency of meaning

Feelings and ministry

In Triad Lab:

Topic to Share - Skill: Reflecting Feelings and Meaning:

TOPIC TO SHARE

SKILL: Reflecting Feelings & Meaning/Content

Skills are cumulative

1. Describe a recent situation at home or in your ministry that is emotionally significant to you or that you are personally invested in.
2. Share some of the reasons/excuses you use to avoid self-care.

1. Describe a recent situation in your home or ministry that is emotionally significant to you, or that you are personally invested in.
2. Describe a situation in which attention to feelings is disregarded.

For Next Session: October 23, Individual Meetings

Session 5, Oct. 23
Expressing Anger and Setting Boundaries

In Preparation:

Read: Ferder, Ch. 4-5; Chittister, pp.41-65; Whiteheads, Ch. 4-6.

Complete **Reflection Paper** dealing with your experience of giving and receiving feedback in your triad.

Consider:

Be Angry...

“Therefore, let’s have no more lies. Speak truthfully to each other, for we are all members of one body. When you get angry, don’t let it become a sin. Don’t let the sun set on your anger, or you will give an opening for the Devil,” (Eph. 4:25-27 Inclusive version).

The key for all of us is in learning how to use righteous anger.

Righteous

Anger

<ul style="list-style-type: none"> ● <i>“Just”</i> 	<ul style="list-style-type: none"> ● Secondary motion: response to any violation of your personhood
<ul style="list-style-type: none"> ● <i>Within the Christian code of ethics</i> 	<ul style="list-style-type: none"> ● Amoral emotional reaction which is the same as any other emotion
<ul style="list-style-type: none"> ● Rightness to the entirety of life-“in right relationship” 	<ul style="list-style-type: none"> ● <i>Positive emotion in that it seeks to protect the integrity and dignity of the true self from further injury</i>

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

Passive/Doormat

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

Aggressive/Bully

- “Fight” the situation
- “No one ever steps o my toes!”
- Solves violation of the self by violating the other
- Depreciates others: “God created junk—you!”
- Something is wrong; let’s talk.”
- Solves violation of the self in “right relationship” / “win-win” way
- Insures rights and dignity of oneself and others as created in the image of God
- Opens a dialogue so the Spirit of God might work in the hearts of both parties involved
- Created atmosphere so opinions and ideas can be expressed openly and honestly by both parties without fear of judgment or reprisal

In Classroom:

Understanding emotions that may upset and/or compromise us

Anger

Jealousy

Insecurity

Fear

Feelings as absorbed energies

Distinguishing between Claiming one’s Own Feelings and blocking absorbed feelings

Placing Boundaries between ourselves and emotionally charged persons and situations

TOPIC TO SHARE TODAY

SKILL: SUMMARIZING Feelings & Meaning/Content

Cumulative Skill Practice

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

In Triad Lab:

Topic to Share - Skill: Summarizing Feelings and Meaning/Content – Cumulative skill Practice.

1. What do you think you learned about feeling and expressing anger from growing up in your family or culture of origin.
2. Describe a recent situation in which you felt anger (it might be anything from a mild frustration to wild rage)? What did you say and do with the feelings?

Session 6, Oct. 30

Self-Care Skills

In Preparation:

Read: Ferder, Ch. 6-8; Bolton, Ch. 8-11

Read: Stress Categories and Specific Reduction Techniques, Resources Section, Item 7, pp.33-35

Consider:

1. What are the sources of stress in your life?
2. How can you tell when you need to focus on self-care
3. What practices of self-care work for you?
4. What rituals or spirituality exercises do you practice for self-care?
5. Whom do you trust to give you essential information regarding your needs for self-care?
Community? Collegial? Friendships?

In Classroom: role-playing (no triad lab)

Session 7, Nov. 6

Assertiveness Skills

In Preparation:

Read: Bolton, Ch. 12-14; Ferder, Ch 9; Whiteheadsm Ch. 10-12

Read: Assertive Speech, in Resources Section, Item 8, pp. 36-37

Consider:

How to Become Assertive without Becoming Aggressive

1. Speak in an audible, firm tone of voice, Avoid angry, harsh, whiney, and accusatory statements.
2. Attempt to have others treat you with fairness and justice. With quiet determination, not aggression, point out to them when they don't.
3. When expressing disapproval of someone's actions or stating your desire no to do something, us a decided "NO."

4. When refusing to do something, give as prompt and brief a reply as feasible, without using unduly long pauses or interruptions.
5. When someone asks you to do something unreasonable, ask for an explanation and listen to it carefully. After listening, you may decide to suggest an alternative solution that you would prefer. This begins a negotiation.
6. When appropriate—meaning when you do not expect any severe penalty—honestly express your feelings. Do so with friends and relatives more than with bosses or supervisors; and do so without using evasion, attacking others, or trying to defensively just yourself.
7. When expressing displeasure or annoyance, try to tell others the aspects of their behavior that you don't like. Don't attack them, name-call, or imply that they deserve to be damned for disagreeing with you.
8. Recognize the usefulness of *I-messages* instead of *you-messages*. Thus instead of saying, "You are wrong about that," you can say, "I disagree with you on this"; "I hold a different point of view," etc. *I-messages* allow you to claim your own territory without blaming others. They thus help reduce defensiveness in your listener.
9. The main thing to keep in mind in all assertion is that you want what you want but those with whom you relate often have quite different desires. They are entitled to their preferences just as you are to yours. Sometimes you will agree to disagree without trying to convince or persuade the other. Other times, you may be able to reach a solution that honors and respects both of your positions.
10. If things become too heated for one or both parties to continue rational conversation, take a "time out," where you can separate to take care of yourself, gather your thoughts, and collect your emotions. Always commit to continuing the discussion at an agreed upon time so that the issues are not left hanging.

In Classroom:

Understanding the Submissive-Assertive-Aggressive spectrum

Understanding the role of emotionality in responding to spectrum

Understanding the cultural variables in responding to the spectrum

Importance of Community in discerning spectrum responses

Being Assertive while being in a Servant role

In triad lab:

Topic to Share – Skill: Staying Present and Responding in the Moment

1. Where do I see myself on the submissive-assertive-aggressive spectrum and what are some situations in which I have seen this play out?
2. What is a current situation I am experiencing where I find it difficult to be assertive?

Session 8, Nov. 13

Managing Conflict Creatively

In Preparation:

Read: Bolton, ch. 12-14; Ferder, ch. 9; Whiteheads, ch. 10-12

Read and consider:

FOR PERSONAL REFLECTION AFTER TODAY'S ROLE PLAYS

SKILL: Staying Present and Responding in the Moment

- 1.) Where do I see myself on the submissive-assertive-aggressive continuum, and what are some particular situations in which I have seen this played out?
- 2.) What is a current situations I am experiencing where I find it difficult to be 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.)

Taking care of One-self in the Midst of Conflict

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

- 1.) Separation
 - ❖ At a non-stressful time in the relationship, both parties negotiate how they will separate through a simple word (e.g., “stop” or “time out”) or signal (e.g., making the time out sign with your hands).
 - ❖ Both parties must agree **fully to respect the time out** and immediately end the discussion.
 - ❖ Use the time out when you are either feeling a) your emotions rising to the point of being helpful; or b) threatened by your partner’s emotions. You can express this simply by saying “I am feeling...out of control (scare/too angry to talk/threatened/confused/etc.).”
 - ❖ The time out takes care of one person; a commitment to resolve the conflict in a further conversation (in 30 minutes, 1 day, etc.) takes care of the other person.
- 2.) Self-Care
 - ❖ This step requires some practice and experimentation to find out what works best for you. The key is to **get whatever feelings you have inside—outside—in a safe and healthy way**. Safe and healthy means you don’t hurt yourself, you don’t hurt anyone else, and no property is damaged. There is a continuum of ways to get it out. (All involved visualizing your emotions going out of your being and into the medium you are using.)

Passive Internal

Active External

Meditation	Journaling	Hitting a punching bag/ Bed/cushion
Active Imagination	Nasty letters (not to be sent!)	Screaming into a pillow
Yoga	Artwork	Heavy Exercise (any big muscle stuff)
Prayer		

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

3.) Resolution

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

In Classroom:

The Theological Meaning of Safety in the Old and New Testament

Creating covenants of safety in Ministry

Levels of active and passive conflict

Understanding conflict-avoidance patterns

Self-Care in situations of conflict

In triad lab: Topic to Share – Skill: Immediacy and Relevance

1. How have family of origin or cultural patterns of conflict response impacted how you currently deal with conflict?
2. How am I dealing with conflicts in my closest relationships today? 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 9, Nov. 20

Issues of Power and Ethics

In Preparation:

Read: Ferder Ch. 10; Bolton Ch. 15

Read: Professional vs. Non-professional Caring, Resources Section, Item 9, pp. 37-40

Consider: Sources of Power and Vulnerability

Sources of Power and Vulnerability

<i>Power</i>	<i>Vulnerability</i>
Role: Minister as professional	Congregant/client
Age: Adulthood/ or simply older	Youth / old age / simply younger
Gender: Male	Female
Sexual Orientation: Heterosexual	Lesbian / gay/ bisexual/ transgender
Race: Caucasian; African	Asian / Pacific Islander / Native American/ Hispanic/ other people of Color
Physical Resources: Ability, large physical size,	Disability, small size, physical

Physical strength, health	weakness, illness
Economic Resources:	
Wealth, job skills, credentials	Poverty, lack of skills, lack of credentials
Intellectual Resources:	
Information and knowledge	Limited education, background
Access to information	Intellectual isolation
Psychological Resources:	
Breath of Life Experience	Inexperience, Lack of coping skill
Stability	Transience
Social Resources:	
Support, community, contacts	Isolation
Life Circumstances:	
Security, well-being	Need, crisis

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

In Classroom:

Becoming a Professional

Social, cultural, institutional, interpersonal dimensions

Understanding the distinctions between professional pastoral care roles

Professional Ethics as awareness of professional role

Naivete of egalitarian professionalism

Dangers of professional misconduct as lapse of professional power

Awareness – violations of trust and of role expectations

What happens when a professional person feels vulnerable

Self-disclosure – risks and benefits

Dual relationships, Boundaries, and Ministerial Integrity

Toward a Spirituality of Pastoral ethics

Creating a climate of awareness of power differentials

In triad lab:

Topic to Share Today – Skills: Silence, confrontation, self-disclosure.

1. What did I personally relate to during the class in the reflections about the sources of power and vulnerability? About issues of diversity? Is there a particular situation in 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, etc.) What were the challenges, how do/did you resolve this?

Bring Closure to the Triad group in this, your final session together in this course. Futures?

Final Integration Paper Due Monday, Nov. 25. No Class Nov. 27

Session 10, Dec. 4

The Heart of the Wounded Healer

In Preparation:

Read: Bolton, Afterword; Whiteheads, Conclusion; Chittister, pp. 87-111

Due Dec. 4 – Peer Evaluation (two copies for faculty and one copy for each member of your triad group)

To be shared and discussed in Triad groups

Complete and submit any self-evaluations for the course

In Classroom:

What more do you need from this course?

From each other

From faculty

What has this course confirmed, informed, or altered about your choice of vocation?

In Triad lab: Record Peer evaluation sharing

1. Review the peer evaluations of each participant
2. What more do you need from members of this triad?

RESOURCES

1. Personal Information Form

Name _____ Age _____

Address _____ Religious Affiliation _____

_____ Phone(s) _____

Current Occupation in Ministry:

Please check as many categories as are applicable:

Married Parent Widowed _____ If so, how long ago? _____

Single Engaged Divorced/Separated How long ago? _____

Partnered (Living in a committed relationship)

Vowed member of Religious Community (nun, priest, brother, etc)

(Use reverse side in answering any of these questions)

Is there anything else you would like us to know about your life-circumstances?

What are your career or ministry goals?

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

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

Do you have any fears, reservations, or uncertainties in facing this course?

What past education, experiences, or expertise do you have in the areas of
communication training or pastoral helping skills?

Thank you! (This information will be held in confidence)

2. LOYOLA COUNSELING LAB GENERAL INSTRUCTIONS:

For Assistance please contact Classroom Support: Ext. 6220 (296-6220)

A binder with all unit manuals is in the NE corner of the room.

Simone is our contact person.

How to review your taping sessions:

- There are two components to Panopto. The website and the recorder.
 - The website is used for playing videos. This can be found at oitpan1.seattleu.edu. If connecting from off-campus, your computer must first connect to VPN.
 - The recorder is used for recording videos. This is only available in Loyola 101. If you attempt to launch or install the recorder from home, it will not work.
- When logging on to the Panopto website, make sure that you select 'seattleu.edu' before typing in your username and password.

Support Website

The Seattle University support website for Panopto may be found at seattleu.edu/Panopto.aspx. If you visit, or email, Panopto.com, you are communicating with the software company and not Seattle University's OIT. Make sure to send all support requests to helpdesk@seattleu.edu.

Website Address

The website address is <http://oitpan1.seattleu.edu>. If accessing this address from off-campus, your computer must first connect to VPN or VLAB. A connection will need to be established each time you wish to use the site.

Connecting from off-campus

VPN for **Windows** may be found here: <http://www.seattleu.edu/oit/Inner.aspx?id=75544>.

VPN for **Mac** may be found here: <http://www.seattleu.edu/macvpn/>.

Note: If you have the latest version of the Mac OS, you will need to enable your computer for installing software which does not come from the Apple Store. If you do not do this, you will receive an error when running the Mac installer.

If you have any, please contact the Help Desk at 206-296-5571 or by emailing HelpDesk@seattleu.edu.

3. Essentials of the Feedback Process

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

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

The recipient of the feedback is open to hearing and receiving the input, and the feedback-giver is intending to be helpful.

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

Guidelines for Giving Feedback:

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

Guidelines for Receiving Feedback:

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

4. 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 Assumption of the Euro-American Male Worldview

- Health and happiness are synonymous with autonomy and interdependence.
- 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 orientations, etc.
- Understanding the characteristics and processes of the developmental stages or statuses with respect to practice, education and training.
- Knowing that healthy minority identity development is related to
 - ✚ Overcoming internalized racism.
 - ✚ Understanding self as a racial/cultural being.
 - ✚ Being aware of sociopolitical forces of oppression and its effects.
 - ✚ Appreciating racial/cultural diversity.
 - ✚ Increasing commitment to social action for justice.

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 background 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, When what realities would you want to be especially sensitive to when ministering among the diverse populations that are illustrated here? When preaching, teaching, or being present in a helping context, what awareness and insight would you want to bring to the use of language, imagery, style of communication and openness to needs?

Examples:

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

5. The Johari Window*

What I know about me.

What I don't know about me.

OPEN	BLIND SIDE
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 y hidden or secret self with others), through receiving and integrating feedback from others about my *blind side* and through making the unconscious conscious.
- 2.) **Blind Side:** *The part of me others see easily but I cannot.*
Sometimes our best traits and obvious virtues exist here (**cf.** Jung's concept of the shadow), as well as aspects of our behavior that can be irritating and causing distance between us and others. We can only learn to see these aspects of self with the help of others and the grace of our willingness.
- 3.) **Hidden Self:** *The part of me I choose to hide from others and perhaps even God.*
It may be my spirituality, my politics, or feeling of guild or shame. We keep hidden what we fear judgment or rejection about—aspects of our sexuality, fears, anger. We cannot be known or loved by others until we accept all aspects of ourselves and share them with significant others in our lives. God loves us in our wholeness as we truly are.
- 4.) **Unknown:** *Aspects of my personality that are unavailable to myself and others.*
These become known to us through the experience of sudden insights (aha!) and through exploring fantasies, dreams family and cultural archetypes. To do the work of uncovering the depths of ourselves, it is wise to seek the help of a competent guide—a skilled therapist or spiritual director. The process of

individuation described by Jung is the careful and persistent practice of attempting to make the unconscious conscious. Christ is the perfect example of a fully individuated person. The rest of us keep trying and will reach various stages of individuation by the time of our death. The Socratic admonition “Know Thyself” is what the wise people among us are always trying to do.

** Created by Joseph Luft and Harry Ingham in 1955.*

6. Unwritten Rules for Dysfunctional Families

Note: You will want to make notes here as appropriate, then distill from them the generalizations desired for the listening sessions (below).

- 1. Belief: Everything is fine here (The great lie).**
 - Problems, tensions, stresses must not be named or discussed
 - Keep Smiling
 - Maintain a façade 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
- 7. Belief: People cannot be trusted.**
 - Don't get too close to anyone
 - Avoid self-disclosure
 - People will hurt you if they can
- 8. 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
- 9. 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.
- 10. 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)
- 11. 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
- 12. 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's okay to judge others against these same standards

7. Stress Categories and Specific Reduction Techniques

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

Try: Establishing a routine

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

Avoiding some forms of change

Planning for anticipated changes

Accept that change is constant and can be expected

Write an action plan for specific changes

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

Try: Expressing your feelings

Cultivating a goal in an alternative model

Examining personal beliefs that quit working

Learning personal and interpersonal behavior skills.

Overload Stress. Over-stimulation

Time pressure

Excessive responsibility or accountability

Lack of support

Excessive expectations of oneself, or from others

Try: Express your feelings

Negotiating

Practicing time management

Task Reduction

Learning to ask for support

Learning to delegate

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

Examining how much you expect of others and yourself

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

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

Try: *Express your feelings*

Developing a physical activity plan

Joining a social group

Taking a class

Taking up or recultivate old hobbies

Learning to ask for human contact

Examining beliefs that keep you feeling deprived, or victimized

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

Try: *Noise reduction*

Noxious smell reduction

Identifying your biorhythm cycle

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

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

Try: *Listing personal resources, internal and external*

Enlisting sub-personalities (the “party” you, the caring “you”)

Giving yourself compliments: Compile a “what’s great about me!” list.

Learning and practicing assertiveness

Getting interpersonal effectiveness training

Changing negative self-talk

Examining beliefs that block a positive self-concept

Cultivating compassion and gentleness toward yourself

Doing what nourishes you, and gives you personal pleasure

Type A Personality Stress

Try: *Practicing time management*

Working on anger management

Reducing negative self-talk, being gentler on yourself

Examining ego involvement in your work

Examining beliefs regarding anger, expectations and perfection

Looking at your cynicism

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

Try: *Practicing negative thought-stopping (thoughts create feeling states)*

Writing a fear history

Taking action

Giving away fear (through imagery or prayer)

Using relaxation techniques, deep breathing, more imagery

Examining beliefs regarding fear

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

Try: *Journaling*

Calming exercises

Doing reality checks

Letting go of judgments

Cognitive restructuring

Examining beliefs about control

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

8. Assertive Speech

Saying “NO” to unreasonable requests.

- Be brief. You may give one reason for declining but briefly.
- Be repetitious. Do not give more reasons; just repeat the one you gave. People never think they are making an unreasonable request. They will not hear you the first time.
- Say the word “No.” Too often we mean “NO” but do not say it and cannot understand why others don’t hear it. Boycott the words “I’m Sorry.” Very often this is used to soften the “No.” The effect, however, is to tell the other person to help you figure out a way to do it. (This is legal only when it’s really true.) “I can’t” falls under the same heading.
- When you deny a request, be careful not to become a responsible for the other person’s problem. They will give you that territory all too easily.

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 change.

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

Give the person some suggestions regarding your expectations.

Tell the other person your feelings.

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.

9. Professional vs. Non-professional Caring

Professional—Etymology and Implications

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

Non-Professional Caring

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

Professional Caring

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

1. Know what they are doing in the particular area of service and are competent to act as a resource.
2. Have some special training in this area that the average person does not have.

3. Have some expertise or experience that makes them more qualified to provide the particular service than the average person would normally have.
4. Know their limitations and will not exceed them.
5. Will follow the norms, ethical guidelines, and policies that govern the particular area of service.
6. Has access to resources, such as supervision or consultation, when needed.

Most commonly, the individuals so identified are either paid for the service they provide, 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 or even volunteer service, unless one had the minimal competencies and training to do so. Hence, even the volunteer with a sixth grade education who visits the elderly in a parish must be professional at the level of service being offered. Visiting an elderly person in behalf of a parish community is different than visiting that elderly person simply as a good neighbor or a relative.

Pastoral Counseling

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

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

Pastoral counselors are more focused and time-defined in their professional scopes 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 a sliding scale fee).

Primary Skills and Duties Associated with Pastoral Counseling

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

Spiritual Direction

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

1. A spiritual director ought to have formal training and preparation for this ministry. Christian spiritual direction has its roots in the Judeo-Christian scriptures, so an informed understanding of these sources, as well as how God acts in relationship to creation, is essential.
2. The persons who can make the best use of spiritual direction are those individuals who are reasonably balanced, healthy, and self-aware. It is important for the spiritual director to be able to assess these characteristics in a person who comes for direction.
3. While spiritual directors attempt to help individuals in their life struggles, and to place these struggles in the context of ultimate realities, they do not engage in psychological counseling or psychotherapy. A qualified spiritual director knows the difference between issues that are appropriate for spiritual direction and those that need the help of a psychotherapist.
4. Spiritual direction is most helpful when it occurs on a regular basis, although the frequency of sessions may vary according to individual needs. Session may occur weekly, bi-weekly, 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.. 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:

1. Identify your correct credentials from the beginning.
2. Clarify-by naming them directly-the limits of your availability.
3. 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.
4. Identify and know some specific professional counselors and therapists to who you can refer people.
5. 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.
6. 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.
7. Listen to your own instincts and your needs. If you feel uncomfortable, or that you are “in over your head,” you probably are!
 1. 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 an/ or functioning.
 7. Evokes tension and stress in others who relate to the individual.

FORMS

RUBRIC FOR WEEKLY DEMONSTRATION OF PASTORAL CARE SKILLS COMPETENCIES

Student:	Listening to:	Date of Session:
1. Attending Skills Criteria (Bolton 33-39; Ferder 38-39, 44)		Comments
<ul style="list-style-type: none"> ◇ Maintains a comfortable body posture of engagement and calm ◇ Creates a non-distracting environment ◇ Responds to narrative with appropriate body motion ◇ Makes eye contact with a soft focus and occasional shifting of gaze ◇ Respect the speaker and exhibits genuine regard ◇ Communicates both empathy and understanding with facial and vocal tone 		
2. Following Skills Criteria (Bolton 40-45, 90; Ferder 45)		Comments
<ul style="list-style-type: none"> ◇ Provides a non-coercive invitation to talk (door openers) ◇ Uses short, verbal and non-verbal encouragements ◇ Asks infrequent questions (as needed) to clarify issues and situations ◇ Holds attentive silence, allowing speaker to develop thoughts and feelings ◇ Responds to cues from the whole person and the whole situation ◇ Is self-aware and attentive to own feeling states and reactions ◇ Seeks clarity whenever speaker's thread is lost or obscured 		
3. Giving Feedback Criteria (Bolton 90-103; Ferder 46-48)		Comments
<ul style="list-style-type: none"> ◇ Reflects the speaker's experience accurately with short descriptors ◇ Offers support and expansion of understanding without proffering advice ◇ Does not tell speaker s/he knows how s/he feels or impose personal values ◇ Uses clear language, owning and sharing perceptions with empathy ◇ Helps speaker connect with personal strengths and relevant resources 		
4. Reflecting Feelings and Content/Meaning Criteria (Bolton 50-59, 106-113; Ferder 40-41, 45-48, 62-66, 44)		Comments
<ul style="list-style-type: none"> ◇ Listens and responds accurately to feeling words ◇ Can discern what self would feel in speaker's situation and name it appropriately ◇ Observes body language and mirrors it (when appropriate) ◇ Paraphrases speaker, restating the heart of the matter in listener's own words ◇ Notes discrepancies when words and feelings suggest divergent meanings 		
5. Summarizing Feelings and Content/Meaning Criteria (Bolton 58-61)		Comments
<ul style="list-style-type: none"> ◇ Restates main feelings (expressed or observed) briefly and accurately ◇ Ties several feelings together ◇ Restates main themes briefly and ties them to feelings ◇ Sums up themes and feelings with empathy 		
6. Fostering Immediacy and Relevance Criteria (Bolton 44-45, 95)		Comments
<ul style="list-style-type: none"> ◇ Asks a few fact-finding questions to help speaker get to the heart of the matter ◇ Helps speaker focus with concrete and specific encouragements and responses ◇ Interrupts with brief reflections to help re-focus speaker's rambling verbiage 		
7. Use of Confrontation and Self-Disclosure Criteria (Bolton 46-48, 104-105)		Comments
<ul style="list-style-type: none"> ◇ knows when it is safe to confront before calling attention to discrepancies between thinking—saying, feeling—saying, saying—doing, and words—body language ◇ Knows when self-disclosure is pertinent and helpful; redirects content toward speaker skillfully 		
8. Ability to Give and Receive Peer Feedback		Comments
<ul style="list-style-type: none"> ◇ Can offer helpful and positive comments on what works well and what needs improvement ◇ Can Accept appropriate feedback with openness, willingness to learn from comments and grow in skill level. Faculty: _____		

Pastoral Care Skills Peer Evaluation Form

- 1.) Copies due in duplicate to faculty on Monday November 25, 2013
- 2.) Give your third copy to the peers you are sharing with during our last lab session.
- 3.) Please type these remarks; do not hand write them.

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

Name of Peer _____

One gift you gave me during our work together this quarter was...

One area of growth for you might be...

Additional Comments:

Please hand this in with your final Integration (one for each Instructor) in each of their STM mailbox noon on Monday November 25, 2013.

Pastoral Care Skills Final Evaluation

For _____

Please hand this in with your final Integration Paper (one copy for each instructor)

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

On class reading assignments:

On preparation for class triad exercises and review of you're taping:

Engagement in class triad exercises:

Acknowledging that none of us is perfect, please comment...

In this class I like the way I...

I wish I had...

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

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Special Thanks

This course has been the cornerstone formation course at the School of Theology and Ministry for many years. Its development has benefited significantly from the ministrations and wisdom of Fran Ferder, John Heagle, Ron Kirstein as well as the most recent instructors Rev. Catherine Fransson and Dr. Gretchen Gundrum.

We have continued to use their format and many of their exercises and resources in this syllabus with their permission. This gives a certain continuity to all students who train for pastoral ministry at STM.

We thank our many colleagues for the generous support and their shared knowledge and resources. We hope by integrating the work that has been done before us we can expand the opportunities for more growth and learning, thus giving you the student the best that collaboration can attain.