

## STMC 560 Practicum VI\*

### **INTEGRATING PSYCHOTHERAPY AND SPIRITUALITY/THEOLOGY IN A PASTORAL COUNSELING FRAMEWORK: DECONSTRUCTION AND RECONSTRUCTION**

#### **FACULTY:**

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#### **SEQUENCE DESCRIPTION:**

This is a Pastoral Counseling/Mental Health practicum. The practicum helps the student to integrate theory and practice with behavioral science and theology/religion. The sequence continues for six consecutive quarters. Each course session is scheduled for four hours. One hour per week will be spent in a –special topics didactic. These will include topics such as: WAC state code and professional ethics, psychopharmacology, testing instruments, human sexuality and therapy, therapist self-care, special pastoral psychotherapy concerns, marketing/referral networking strategies, and Integrating Psychotherapy and Spirituality in a Pastoral Counseling Framework. Topics may be shifted or added as the director and PC-faculty determine the need for guidance in the students' clinical growth. In each session, the student, in addition to special topics, will spend three hours per week in group supervision. The student will also spend at least one hour per week (more if required) in individual supervision, case conference, and other structures of supervision. Throughout the six quarters, students carry a caseload of 10-15 clients, with a required 600 hours of face-to-face counseling to be completed by the end of the practicum sequence. Theological reflection informs the practicum. Cultural dynamics and understandings will be an intricate part of the supervision.

#### **PREREQUISITES:**

##### **Personal Therapy**

All students in the Pastoral Counseling program must be in their own personal therapy with an experienced therapist who does therapy using the psychodynamic and possibly systems method of treatment, and approved by the PC faculty. Personal therapy is a vital part of the practical training of a therapist. It is an adjunct to supervision that enables the transformation that must take place in the person of the therapist. (See Corey 2005, pp. 19-21)

##### **Prerequisite Courses**

Students must have completed all of the following prerequisite courses: STMM 500, 553; STMA 561, 581; STMC 552, 570, 571, 572 and practicum sequence STMC 555, 556, 557, 558, 559.

##### **Students are expected to do the following...**

Seattle University's Master of Arts in Pastoral Counseling (MAPC) requires 600 contact hours of supervised pastoral counseling field education and the successful completion, with a course grade of "B" or higher, of six academic quarters of practicum. Supervised clinical hours are usually defined as "face-to-face" clinical hours with individuals, couples, families, or groups. In

order to insure the appropriate continuity and quality of care for your clients, practicum students should be prepared to commit approximately 14-18 clinical hours per week at their practicum site, including those weeks of the year that university classes are not in session. Each practicum student will be given appropriate time off for holidays and vacation, to be negotiated with the administrators of your practicum site and Director of the STM PC Program.

### **PURPOSES:**

1. To create a safe structure (for clients and students) in which students can experience delivering therapeutic services at sufficient depth to assess their own fitness for and commitment to therapy as a vocation.
2. To provide sufficient intensity of supervision so that every encounter with the process of therapy delivery (in the therapy hour, in supervision, and in administrative structures) can become an opportunity for reflection and learning.
3. To bring the student to awareness of those barriers or deficiencies in their own character structure and/or experiences that interfere with the delivery of quality service so that they may be addressed in clinical work or one's own therapy.
4. To provide sufficient intensity of counseling experience to satisfy graduation, accreditation, and licensure requirements, and to prepare the student for the typical experiences of beginning practice. Specific requirements for licensure or membership by a professional licensing board/body should be explored by the student in conjunction with appropriate program/accreditation body guidelines, and is the responsibility of the student.

### **OBJECTIVES:**

1. To prepare the student, by the end of six quarters, to successfully compete in the psychotherapy/mental health market.
2. To be certified as an AAPC Member Associate. Knowledge of specific requirements and attainment is the responsibility of the student.
3. To have established the foundation for a professional lifetime of continued deepening and broadening of therapeutic ability.
4. Practicum requirements for licensure in the State of Washington.

### **COURSE DESCRIPTION:**

**Technician is to priest as mastery is to mystery.**

This course will provide an in-depth examination of the interface between psychotherapeutic practice and established religious tradition. It will explore the integration of spiritual values/resources and psychological understanding for healing and growth of persons in the practice of pastoral counseling and mental health counseling. This will be accomplished in three ways: 1) we will critically examine notions of healing and wholeness from cross-cultural, feminist and selected theological frameworks. Various themes will be woven together to provide background, rationale, and psychological/spiritual theory for why we attend and listen the ways we do to be effective helpers; 2) the primary focus will be on the self of the pastoral counselor as a person in the role of healer. Counter-transference in the pastoral psychotherapeutic encounter ( vis-a-vis, Cooper-White and Wegela) will be the primary focus of case consultations. The shared wisdom of the entire peer group will provide the guidance for the ongoing pastoral psychotherapeutic encounter; and 3) in the latter portion of the

class, each student will be required to present to the class their own personal integrative approach in the context of one of their current clients for review and reflection by their peers.

## READINGS:

### Required Texts

Cooper-White, Pamela. *Shared Wisdom: use of the self in pastoral care and counseling*. Minneapolis: Augsburg Fortress, 2004.

Wegela, Karen Kissel. *How to Be a Help Instead of a Nuisance*. Boston: Shambhala, 1996.

### Recommended Texts

Gay, Peter. *Reading Freud: explorations and entertainments*. New Haven: Yale University Press, 1990.

Homans, Peter. *Jung in Context: modernity and the making of a psychology*. Chicago: The University of Chicago Press, 1979.

Kleinman, Arthur. *Patients and Healers in the Context of Culture*. Berkeley: University of California Press, 1980.

Oden, Thomas C. *The Care of Souls in the Classic Tradition*. Philadelphia: Fortress Press, 1984.

Rieff, Philip. *The Triumph of the Therapeutic: uses of faith after Freud*. Chicago, The University of Chicago Press, 1987.

Rizzuto, Ana-Maria. *The Birth of the Living God: a psychoanalytic study*. Chicago: The University of Chicago Press, 1979.

Ulanov, Ann and Barry. *Religion and the Unconscious*. Philadelphia: The Westminster Press, 1975.

## COURSE OUTLINE

### Session I

*March 31*

**Introduction to Practicum IV  
Methodology: Deconstruction**

1. Didactic Focus: Introduction, Significant integration issues (Kirstein, 4 Critical Questions)
2. Cooper-White pastoral psychotherapeutic methodology introduced (1 hour)
3. Clinical Intake and Clinical Case Presentations (2 hours)

### Session II

*April 7*

**Methodology: Deconstruction**

1. Didactic Focus: Theoretical Step-children or Partners in Dialogue (Kleinman, DeMarinas)
2. Clinical Intake (1 hour)
3. Clinical Case Presentations (2 hours)

### **Session III**

*April 14*

**Methodology: Deconstruction**

1. Didactic Focus: Critiques of the Therapeutic Enterprise I (Gay, Holmans, Rizzuto, Miller)
2. Clinical Intake (1 hour)
3. Clinical Case Presentations (2 hours)

#### Session IV

*April 21*

**Methodology: Deconstruction**

1. Didactic Focus: Critiques of the Therapeutic Enterprise II (Rieff, Sturdivant)
2. Clinical Intake (1 hour)
3. Clinical Case Presentations (2 hours)

#### Session V

*April 28*

**Methodology: Reconstruction**

1. Didactic Focus: A Case for Pastoral Psychotherapy I (Oden, Cooper-White, Ulanov)  
Finish reading: Cooper-White prior to this class
2. Clinical Intake (1 hour)
3. Clinical Case Presentations (2 hours)

#### Session VI

*May 5*

**Methodology: Reconstruction**

1. Didactic Focus: A Case for Pastoral Psychotherapy II (Cooper-White, Ulanov)
2. Clinical Intake (1 hour)
3. Clinical Case Presentations (2 hours)

#### Session VII

*May 12*

**Methodology: Reconstruction  
Integration Paper Presentation**

1. Didactic Focus: A Case for Pastoral Psychotherapy III (Cooper-White, Kissel Wegel)  
Finish reading: Kissel Wegel prior to class
2. Paper Presentation #1 (1.5 hour)
3. Clinical Case Presentations (1.5 hours)

#### Session VIII

*May 19*

**Methodology: Reconstruction  
Integration Paper Presentation**

1. Paper Presentation #2(1.5 hour)
2. Paper Presentation #3 (1.5 hour)
3. Clinical Case Presentation (1 hours)

#### Session IX

*June 2*

**Methodology: Reconstruction  
Integration Paper Presentation**

1. Paper Presentation #4 (1.5 hour)
2. Paper Presentation #5 (1.5 hour)
3. Clinical Case Presentation (1 hours)

**Session X**

*June 9*

**Methodology: Reconstruction  
Integration Paper Presentation  
Class Review and Evaluation**

1. Paper Presentation #6 (1.5 hour)
2. Paper Presentation #7 (1.5 hour)
3. Clinical Case Presentation (1 hours)
4. **Last day to turn in final paper**

**INTEGRATION PAPER**

During the last four weeks of the quarter each student will present an integration paper of 12 to 15 pages to the class. One week prior to the presentation a copy of the paper will be provided to each class member. A final version of the paper will be turned in on the last day of class. This paper will give the student an opportunity to integrate all of the theological, psychological, clinical and Biblical learning over the course of their program and apply it in the context of a particular individual with which they are currently working. The paper will contain four sections:

CLIENT INFORMATION

1. Basic biographical data, family, job, etc.
2. Presenting issue, diagnosis, treatment plan, course of therapy to this point.

THEOLOGY AND CLIENT

1. The client's religious orientation or system of belief.
2. The understanding of how this orientation is congruent or incongruent with the client's lifestyle and functioning intrapsychically and interpersonally.

THEOLOGY AND PASTORAL COUNSELOR

1. A description of one's own theology or system of belief.
2. A demonstration of how this theology or system of belief is congruent or incongruent with one's perceptions of self as pastoral counselor or one's clinical functioning.

THEOLOGY AND THE THERAPEUTIC RELATIONSHIP

1. An explication of how one's understanding of the therapeutic process itself is grounded theologically.
2. An explication of how one's religious orientation or system of belief interfaces with that of the client.
3. An explication of how the therapeutic relationship serves to clarify, challenge or expand the client's and one's own religious orientation or system of belief.



### GRADING CRITERIA

Students will be evaluated and graded based on the following criteria:

<b>Demonstration of skills</b>	<b>50%</b>
<i>Criteria for Work with Clients</i>	
<ul style="list-style-type: none"><li>• Clearly shows increased competence in a variety of therapeutic situations as evidenced by continued growth in all previous quarters' criteria</li></ul>	
<i>Criteria for Use of Supervision</i>	
<ul style="list-style-type: none"><li>• Continues to show improvement in a variety of supervisory situations, as evidenced by continued growth in all previous quarters' criteria</li></ul>	
<b>Class Participation</b>	<b>20%</b>
<b>Integration Paper</b>	<b>30% Due Mon., June 9th</b>

**The nature of this course is experiential and, therefore, attendance dependent.  
Learning cannot happen when you are not here.**

## Relational Pastoral Method: A Summary

*Taken from: Pamela Cooper-White, Shared Wisdom (2004)*

- 1) **SELF-CARE**. Nothing can be done without our first taking care of ourselves however that works best for you: relational support, peer consultation, meditation, prayer, quiet time, breathing, exercise, personal therapy or spiritual direction, etc.
- 2) An examination of the **COUNTERTRANSFERENCE IN THE CLASSICAL SENSE**, as one's own "unfinished business" and tender spots in one's own personal history that might distort or impede an empathetic understanding of the other's reality.
- 3) A **PRELIMINARY PASTORAL ASSESSMENT** focusing on the other's actual needs.
- 4) A further examination of one's own **COUNTERTRANSFERENCE IN THE CONTEMPORARY "TOTALIST" SENSE**, recognizing that one's own subjective feelings and experiences of the other may be drawn from the shared reality and wisdom between them, both conscious and unconscious, and may contain insights that open one up more empathetically to the reality of the other. This includes a **THEOLOGICAL REFLECTION** as well. Both begin with a free associative process that may consider as many disparate body experiences, thoughts, feelings and intuitions as possible.

Possible sources for consideration include:

Biblical stories
Biblical images
Biblical or theological themes
Traditional theological themes
Sacramental theme
_____
Themes from other religions
Methodology of the world

Themes from:
Great literature
Poetry
Essays
Connections made to:
Music
Art
Theater

- 5) Draw the **THEOLOGICAL THEME(S)** together with specific details of the case material, highlighting correspondences, also noting where the themes do not fit. Describe how each theological theme helps to illuminate the inner experience of the person being described or provides a window into greater understanding.

- 6) From here, consider how the theological themes discovered might move you toward a new understanding and openness to previously unconsidered dimensions of this unique pastoral relationship and expanded possibilities for PASTORAL PRACTICE.