

Course of Study School
COS 314: Pastoral Care and Counseling
Summer Intensive 2010 August 9-13 / 16-20

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I. Course Description

Focus upon the pastor's understanding of human nature with attention to methods and skills in pastoral care and counseling. Students participate in an assessment of their interactive styles.

In this course, I will be the primary presenter. But I also want to be a listener. I want us to *talk* about the ideas and information that I will be sharing. Why? Because framing our thoughts and questions, our hopes and fears, and sharing them aloud is one of the ways we learn. Contributing to the group process is a way of taking ownership for our internal process. While there is a good bit of "information" I plan to share in the course, I hope to free you from excessive note taking and for active participation by e-mailing you a set of lecture notes after each class session. This also frees me to devote more time to particular issues and questions you may raise, knowing that some "information" can come to you in written form if we do not get to it in class. You are free to use these notes in your future ministry. (I ask only that you do not copy and broadly distribute them to others.)

In about half of our class sessions you will also work in small groups of four or five students. There will be particular tasks for each group session, but all will be opportunities to extend and receive care from your colleagues.

II. Course Objectives

- Examination of basic styles and types of pastoral counseling.
- Analysis of pastoral care experiences.
- Practice in the skills of pastoral care and counseling.
- Focus on the counseling process from initial contact to completion, including referral as appropriate.
- Formation of pastoral theology through reflection on the uniqueness of the pastoral dimensions of care and counseling.
- Sensitivity to the life situations and relationships of the individual receiving care and counseling.

III. Required Reading

Jackson, Cari. *The Gift to Listen, The Courage to Hear*. Minneapolis, MN: Augsburg Books, 2003. 108 pp. ISBN: 0-8066-4552-0

Justes, Emma. *Hearing Beyond the Words: How to Become a Listening Pastor*. Nashville, TN: Abingdon, 2006. 115 pp. ISBN: 0-687-49499-0

Patton, John. *Pastoral Care: An Essential Guide*. Nashville, TN: Abingdon Press, 2005. 122 pp. ISBN: 0-687-05322-6

Stevenson-Moessner, Jeanne. *A Primer in Pastoral Care*. Minneapolis, MN: Fortress Press, 2005. 96 pp. ISBN: 0-8006-3760-7

IV. Assignments

1. Introduction and Assessment of Yourself as a Pastoral Caregiver - Due by Thursday, August 5, 2010 - 2pp. maximum

This assignment has three parts:

- In a paragraph describe the ministry you are now doing and share (if you want) anything you think would be helpful for me to know about you. *E.g.*, just had first grandchild, am a cancer survivor, just got divorced, just won the lottery, am a person in recovery, etc.
- Briefly describe a pastoral care or counseling situation from the last year of your ministry that *was satisfying* to you and explain why this was so.
- Briefly describe a pastoral care or counseling situation from the last year of your ministry that *was not satisfying* to you and explain why this was so.

2. Case Study OR a Comparative Analysis of Justes and Patton – Due By Friday, August 13, 2010 – 8 pp. maximum

Option #1: CASE STUDY 8 pp. maximum

Guided by the attached “Case Study Guidelines 2010,” you are to prepare a case study based on a situation you have encountered at your ministry site. This case needs to involve relatively recent events (preferably within the last six months) and should not involve persons within *your family*, or *your circle of close friends*. (Personal closeness with those to whom we are attempting to offer pastoral care *may* blur boundaries in an unhelpful way and compromise objectivity.)

Your case will be shared with others in the class as well as the instructor and we will covenant to keep the material confidential.

Option #2: Comparative Analysis of Justes and Patton – 6 pp. maximum

You may choose *not* to write a case study and instead write a comparative analysis of *Hearing Beyond the Words: How to Become a Listening Pastor* by Emma Justes and *Pastoral Care: An Essential Guide* by John Patton. Respond to each of the following:

- A major theme in Emma Justes’s book is “hospitality” on the part of the pastor. In Patton’s book a major theme is the pastor as “shepherd.” In what ways do you sense that these themes compliment/enhance/reinforce one another? In what ways do they seem to be at odds with one another? Which theme did you find more helpful for your own ministry and why? Approx. 2 pp.
- Both authors elaborate on the basic themes of their books. Justes explores the concept of hospitality through the sub-themes of “humility,” “thoughtful availability,” “vulnerability,” and “reciprocity.” Patton explores the concept of shepherding through the sub-themes of “knowing,” “being,” and “doing.” Briefly explain what each author means by these sub-themes that he/she uses. In your opinion, which author does the more effective job of explaining and exploring his or her basic theme and why? Approx. 2 pp.
- Pastors are involved in a number of ministries besides the ministries of pastoral care and counseling. Most prominent are: teaching, administrating, preaching, and worship leadership. Granted that neither author is writing specifically about these other ministries, pick one of these four (or identify another of our own choosing) and discuss what have you learned from each author that will help you in this area and why. Approx. 2 pp.

3. Questions and Exercises from *A Primer In Pastoral Care* – Due by Friday, August 20, 2010 – 6 pp. maximum

At the end of most of the chapters in *A Primer in Pastoral Care*, by Jeanne Stevenson-Moessner, there are questions or exercises to which you can respond.

On pages 10-11 of the syllabus (Assignment #2: Questions from *A Primer in Pastoral Care*) I have adapted these questions/exercises and have added questions for chapters 5 and 7.

I want everyone to respond to the “Wellness Inventory” from the end of Chapter 4. Beyond that, *choose four other sets of questions* (from chapters 1,2,3,5,6, & 7) and respond to those.

Additional things to note regarding your written work:

Your written work is for the instructor only and will be treated as confidential. Your assignments will be due at the beginning of class on the due date (or before if you submit them electronically), with the exception of the first assignment which is to be sent by Thursday, August 5, 2010. On all assignments please observe the following:

- Include your name, phone number, and e-mail address at the top of the first page.
- Number all pages.
- Type all assignments (no exceptions) in a 10-12 pt. font and double-spaced format.
- Observe the page limits. You can write fewer than the maximum number of pages allowed, so long as you adequately address the requirements of the assignment. (The maximum number of pages indicates my best hunch at what it will take to respond adequately. Some folks may be able to respond more succinctly.) BUT NOTE: Whatever you write beyond the maximum number of pages allowed for the assignment will not be read. (No kidding on this.) Pastoral ministry almost never affords us the opportunity to express ourselves at great length in written form. The longest form of self-expression we typically enjoy is a sermon. These assignments are structured to help you express yourself succinctly.
- Include a list of “References” or “Works Cited” at the end of the assignment with a complete bibliographic citation. (E.g.: Patton, John. *Pastoral Care: An Essential Guide*. Nashville, TN: Abingdon Press, 2005.) Material cited from one of these sources can be noted in the body of the text in parentheses. E.g.: (Patton, p. 55) or (Justes, p. 6) or (Tillich, *The Courage to Be*, p. 52).
- Keep copies of *everything* that you hand in.
- Students involved in theological education should be able to use the English language correctly with regard to grammar, spelling, sentence structure and overall clarity of expression. More than two errors per page will normally result in some reduction of the overall grade for an assignment.

Note about submitting work electronically: Hard copies of all assignments are due at the beginning of the respective sessions as noted below. If you wish, you may submit your assignments *electronically* any time prior to these due dates as well. (The hard copies are required as "insurance" in case of any problems in cyberspace!) Simply attach your work as a *Word Document* to an e-mail with the following title: (yourlastname)(assignment#1, 2 or 3)(COS314). (This format *really* helps so that I don't have to rename and reorganize every file I receive!) For example: Wesley#2COS314. Send them to: bbinau@trinitylutheranseminary.edu

V. Grades

Students who have previously taken classes in the Course of Study School know that evaluations are done according to the following categories.

Overall Academic Performance	Very good	Good	Average	Poor	Very Poor	N/A
Critical thinking						
Evidence of foundational knowledge and specific vocabulary of discipline						
Research skills						
Preparation for class						
Class participation						
Evidence of theological depth						
Evidence of engagement with different perspectives						
Evidence of mature response to criticism						
Written Communication						
Correct grammar, spelling and sentence structure						
Expansive vocabulary and illustration						
Progression and coherence of argument/logical consistency						
Appropriate citations and bibliography						
Meets standards of assignments						
Relational Skills						
Contributions to learning community						
Interpersonal interaction						
Self-awareness						
Improvement/growth						
Comments:						

The only one of these categories that is “Not Applicable” (N/A) to this course is “Research Skills.” (You will not be expected to do “research” above and beyond the required reading for the course.) I will track your progress as diligently as I can in all the other areas. Please note that constant comments in class do not necessarily amount to “very good” class participation, and offering little does not necessarily mean participation has been “very poor.” As with all pastoral ministry, being timely, relevant, and succinct are important. “Relational skills” are obviously of utmost importance in a course like this one.

SOME THINGS TO THINK ABOUT ...

"You will always feel inadequate so long as you base your confidence to do your job on having an adequate amount of data." - Edwin Friedman

"Shepherds need not be perfect. But they do need a certain kind of attitude toward their imperfection and inadequacy." - Seward Hiltner

"...pastoral counseling is not an intellectual exercise that whets psychological cleverness, but more of an affective experience that embraces the whole person. ... Naming a pattern is satisfying but seldom improves it." - James Dittes, *Pastoral Counseling: The Basics*

"You can't make a bean grow by pulling on it."- Murray Bowen

"Good care is not individualized homiletics."
-Herbert Anderson, "The Bible and Pastoral Care"

"Don't think that you need a lot of equipment for this: You are the equipment."
- Mark 6.8-9 in *The Message*, by Eugene Peterson

"While there are scriptural grounds in support of self-sacrifice, there must first be a mature self to sacrifice." - Margaret Guenther

"There is a great deal of pain in life and perhaps the only pain that can be avoided is the pain that comes from trying to avoid pain." - R.D. Laing

"There is no single 'correct' response; there are only effective and ineffective ones."
- Dale Larson, *The Helper's Journey*

"The greatest gift we bring to the listening process is ourselves. *And* the most important thing to do in order to listen well is to *keep ourselves out of the way*. Here we have a fundamental paradox in listening." - Emma Justes, *Hearing Beyond the Words*

"Many persons today do not know how to address their need for relationship and care without the excuse of having a particular problem. Their problem may be the only avenue that they have for developing a relationship ..."
- John Patton: *Pastoral Care: An Essential Guide*

"*The urgent pastoral task is to nurture people into an honest embrace of loss which our culture seeks to deny with phony promises and ersatz continuities.*"
- Walter Brueggemann, *Hope Within History*

"*In the army of love, only the wounded can serve.*"
- Thornton Wilder, *The Angel That Troubled the Waters*

1 **CASE STUDY GUIDELINES**
2 **for ASSIGNMENT #2**
3 **COS 314: Pastoral Care and Counseling**
4 **Summer Intensive 2010 August 9-13 / 16-20**
5

6 Please use the following format for writing your case involving the care of souls. It
7 should be eight double-spaced pages (maximum) in length. Number the lines on each
8 page for easy reference as you see here. (In Microsoft Word you can do this by following
9 these prompts: file, page setup, layout, line numbers.)
10

11 This case study must draw upon an experience you have had in ministry, the more recent
12 the better, but preferably during the last six months. And it must show evidence of
13 critical interaction with what you have been reading and learning in the course.
14

15 You need not make reference to every single thing you have read, or every last topic
16 raised in class. But you do need to demonstrate how you have interacted with a variety of
17 the materials presented in the course, including feedback you have received from the
18 instructor. You need not agree with everything you read, or everything the instructor
19 says. However, when you disagree, you need to make a case (not merely an assertion)
20 for why you believe as you do. Questioning and critiquing the resources you encounter is
21 permissible and expected. Merely dismissing them is not.
22

23 Ideally the case will feature you in a pastoral leadership role. (Contact the instructor if
24 you think you have a worthy exception you'd like to write about.) The assignment has
25 several purposes, among them: to help you think critically about the way you and the
26 wider church care for souls, to serve as a learning tool for you and others, to deepen your
27 capacity for theological reflection, provide the opportunity for "classroom" and
28 "contextual" experiences to influence one another.
29

30 For confidentiality's sake (even though your case will not circulate beyond the instructor
31 and your classmates), please change the proper names (people and institutions) in your
32 case.
33

34 **1. TITLE**
35

36 The selection of a title is the beginning of meaningful reflection for you and those who
37 may read your case. The title should identify the main theme of the case. This will help
38 you and your readers think about the overall meaning of what happened. Do your best to
39 focus the case (and the title) on a "burning issue." (Discern between what Kierkegaard
40 called "the truth that matters" and "the truth that doesn't matter.")
41

42 **2. INTRODUCE / IDENTIFY YOURSELF**
43

44 What will be helpful for the readers of your case to know about you? Consider things
45 such as your age, gender, racial/ethnic makeup, denominational/theological background,

1 birth order, MBTI/Enneagram type, significant health issues, previous vocations, level of
2 pastoral experience, defining moments/traumas/accomplishments in your life, etc.

3 4 **3. DESCRIBE YOUR INVOLVEMENT WITH THE CONTEXT OF THE CASE**

5
6 Whether a congregation or an institution, how are you involved in the context where the
7 case transpired? What is your role, official or otherwise? Always ask yourself, “What
8 will be helpful for the readers of my case to know?”

9 10 **4. DESCRIBE THE SETTING**

11
12 Name the congregation/institution and describe it. Comment on things like: leadership
13 styles, core values and commitments, its mission statement, socio/economic status,
14 racial/ethnic makeup, key pieces of history or conflict, geographical location, history,
15 self-perception, the theological orientation of the congregation/institution, etc. Comment
16 on how the main theme of your case relates to the setting. (E.g., these kinds of situations
17 seem to occur all the time there, this is the first time this sort of thing ever happened
18 there, all things considered this sort of thing was bound to happen there sooner or later,
19 etc.)

20 21 **5. INTRODUCE AND DESCRIBE THE CHARACTERS**

22
23 The introduction you wrote about yourself in section two above likely related to you as
24 the *author* of the case. However, you are also a *character* in the case. Consider here
25 whether there is anything else that readers of the case need to know about you in this
26 regard. Identify and discuss the other character(s). Consider age, gender, marital status,
27 racial/ethnic makeup, socio/economic status, theological orientation, sexual orientation,
28 physical appearance, personality characteristics, health issues, church “membership”
29 status, etc. Briefly note your own history with the other character(s): when and how you
30 met, significant encounters, conflicts, etc. It is possible that a certain group (a committee,
31 Bible class, youth group, etc.) may be a character in the case. It may even be that the
32 entire congregation or institution is a character.

33 34 **6. TELL WHAT HAPPENED**

35
36 The stage is now set for you to tell the story of what happened as you initially understood
37 it. Below, in the section dedicated to self-reflection and theological analysis, you will be
38 able to develop a more refined understanding of what was happening based on your
39 subsequent reflections. This should be a narrative description with a beginning, a middle,
40 and an end. You may, and will probably want to, use quotations or dialogue. But this is
41 not a “verbatim” (as you may have written for CPE or other clinical ministry
42 experiences). Keep the focus on the care of souls. What did, or did not, happen in this
43 regard? What was done or not done, said or not said, trusted or not trusted, prayed or not
44 prayed, proclaimed or not proclaimed, engaged or not engaged, etc.

1 **7. SELF-REFLECTION**

2
3 Take stock of yourself. What have the incident, and the process of writing it up as a case,
4 revealed to you about yourself? These revelations may be in the form of answers. They
5 may also come to you as questions. In what ways do you now know yourself differently
6 or better as one who cares for souls? What is the significance of your thoughts, feelings
7 and actions during and after the case you described? What decisions or commitments
8 now confront you? What has been revealed to you about the state of your own soul?


9
10 **8. THEOLOGICAL REFLECTION**


11
12 Though this is the final section, it is *not* an afterthought! It is just as important as every
13 other section. Examine what theological issues/questions emerged for you both from the
14 case as you initially experienced it and from the reflection and analysis you have done as
15 you wrote it up. Said differently, “what did the ‘living human document(s)’ that you read
16 in this case tell you *theologically*?” Here you will especially want to refer to the reading
17 from the course. In this section you are offering your theological understanding of what
18 happened (or perhaps did not happen) in the case.


Assignment #3: Questions from *A Primer in Pastoral Care*


Chapter 4 – “Wellness Inventory” (Required of all students)


Please fill out this wellness inventory to the best of your ability. You do not need to use complete sentences. This is for you to keep and to adjust from time to time. Remember that this inventory will emphasize self-care of body, mind, and spirit. It is comparable to the form you will fill out in your doctor’s office before your annual checkup.


 1. From elementary school on, we have learned about nutrition. (Remember the pictures of the ham sandwich, apple and glass of milk?) What adjustments do you need to make in your diet?


 2. How much exercise (and of what type) do you need each week, not only to keep in shape but to handle stress? How much are you getting?


 3. How much sleep do you need each night? How much are you getting?


 4. Are you “burning the candle at both ends” (*i.e.*, self-depleting)? If so, what could be eliminated?


 5. Is there at least one person (friend) with whom you can be yourself and reveal your fears and from whom you experience deep and trustworthy acceptance?


 6. Where is your support group? In the event of a personal crisis or setback, who would constitute your sustaining circle?

 7. How do you allow God or the Holy Spirit to fill you so that you do not become depleted in caregiving?

 8. Have you ever sought counseling or spiritual direction to assist your personal or professional growth? If not, what areas of your life might benefit from counseling or spiritual direction?

 9. Is there at least an hour a week that you have fun? If so, what do you do?

 10. When was your last complete physical exam? Are you overdue for one? Are you following or resisting your doctor’s suggestions?

 11. Do you have enough time alone (for solitude?)

Choose *four* of the following six sets of questions:

Chapter 1

In the teamwork of pastoral care, how are you uniquely gifted as a team player? In other words are you best at “carpentry,” or “cookies,” or what? (see p. 18)

Chapter 2

Share an instance in which the love of God was communicated to you without words.

Chapter 3

Find an image, a person, or a model of pastoral care in Scripture that suits you and briefly explain why this is a good fit. Feel free to select one mentioned by the author or to select a new one.

Chapter 5

What has been the most difficult loss that you have experienced in your own ministry? What was the most important thing you learned from this experience? What (if any) aspects of it remained unresolved?

Chapter 6

More than ten different scenarios of care were presented in this chapter. Pick the one situation that would be most difficult for you and discuss why you think that would be the case.

Chapter 7

In this chapter the author uses the images of the “abacus” and the “lunch pail.” She suggests that the former should not be part of pastoral care and that the latter should. Explain what you think she means.

ACADEMIC HONOR POLICY

The Course of Study School of Ohio requires that all material submitted by a student in fulfilling academic requirements must be the original work of the student.

Violations of academic honor include any action by a student indicating lack of integrity in academic ethics. Violations include, but are not limited to, cheating and plagiarism.

Cheating includes seeking, acquiring, receiving or passing on information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving or obtaining unauthorized assistance in any academic assignment or examination.

Plagiarism is the act of presenting the published or unpublished words or ideas of another [including online resources] as if it were one's own work. A writer's work should be regarded as his or her own property. Any person who knowingly (whether intentionally or unintentionally) uses a writer's distinctive work without proper acknowledgement is guilty of plagiarism.

A student found guilty of a violation of the academic honor code, after a review of the case, may be subject to one or more of the following actions:

- (1) warning
- (2) probation
- (3) suspension for the remainder of the course
- (4) dismissal from the Course of Study School of Ohio
- (5) failing grade for the course.

Regardless of the outcome, a letter will be sent to the student's district superintendent and Board of Ordained Ministry.



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TEXT ORDER FORM
 COURSE OF STUDY SCHOOL OF OHIO
 COS 314
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Required Books			Retail Price	Disc.	Clergy Price
_____	<i>The Gift to Listen, The Courage to Hear</i>	Jackson	12.99	0%	12.99
_____	<i>Hearing Beyond the Words</i>	Justes	17.00	0%	17.00
_____	<i>Pastoral Care: An Essential Guide</i>	Patton Stevenson-	18.00	20%	14.40
_____	<i>A Primer for Pastoral Care</i>	Moessner	15.00	0%	15.00

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Prices and discount status are always subject to change
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