Course Description
This course introduces students to practices and theories of pastoral care with an emphasis on self-awareness and pastoral practice in an intercultural context. The first half of the course will focus on systems theories - family of origin, cultures of origin and social identity. Students will explore and present their own families of origin and social identity as a means to learn the theory, consider ministry implications and develop self awareness. The second half of the course will provide hands-on opportunities to practice pastoral skills while learning theory regarding grief and loss, death and dying, ethical decision making, spiritual care, developing pastoral relationships. Lecture, discussion, small group work, mid-term paper, case studies

Theological and Practical Curricular Outcomes
In successfully completing this course a student will meet the following outcomes:

Religious Heritage
- identify, define and describe at least 3 family systems principles in relation to one’s spiritual/theological tradition and personal development
- describe and compare principle theories and practices in pastoral care and counseling

Cultural Context
- demonstrate sensitivity to 3 generational family systems of cultures and traditions different from one’s own
- demonstrate links between family cultures & larger social-ethnic cultural contexts
- show an emerging understanding of what it looks like to work pastorally within multicultural/intercultural contexts
- openness to learn from cultures/perspectives different from one’s own

Personal Spiritual Formation
- gather and select information from one’s 3 generational family and illustrate an understanding of how family systems principles provide ways of interpreting one’s own motivation, functioning, leadership an faith formation
- willingness to assess one’s own personal and spiritual/theological formation
- demonstrate ability to self assess one’s functioning in a pastoral role

Capacity for Ministry
- demonstrate ability to self evaluate and assess evaluate and assess one’s functioning in relation to peers and provision of pastoral care
- identify how one’s family of origin influences how one functions in ministry
- identify one’s vulnerabilities and strengths for ministry with recommendations for addressing vulnerabilities
- effective verbal and non-verbal expression in pastoral care communications
- ability to make appropriate referrals

* - This is draft only. Please check with professor for further confirmation of texts.
Course Requirements and Evaluative Criteria

COURSE POLICIES
Policies for courses are contained in the TST Basic Degree Handbook and the Knox Student Handbook. In particular note:

Cell Phones: Cell phones can be disruptive to the classroom experience. Students, therefore, should turn off or set their phones to silent and refrain from using them while in class. Cell phone use is permitted only for medical professionals who are on call and for students who need to be in constant contact with ill family members or minors. Students who meet either of these requirements should inform the professor prior to class.

Use of Technology: Laptops and other computing devices may be used in the classroom for note taking purposes only. The use of the internet is not permitted while class is in session unless it is part of a specific class activity. Students wishing to text message, search for images, fact check etc. should do so during the break or outside of class. Much of the learning that goes on in the classroom is founded upon mutual disclosure that takes place between the instructor and the student and between students. Parties outside of that learning community have not committed themselves to this relationship of trust. For this and other reasons, permission to record lectures in audio format is granted for use by registered students only. Video recording is not permitted without the written permission of the instructor. Recordings and notes of class lectures may not be electronically reproduced, posted or distributed without the written permission of the instructor.

Late Policy: one grade (4 marks) deducted per week late.

Completion of Course work:
All course work must be completed by the due date of final case studies paper (December 12, 2012). Only in the case of illness (with a note from a doctor), bereavement or other unusual circumstances will an SDF extension be considered and this must be authorized by the Faculty. A request for a SDF extension must be submitted in writing by the last day of the class to the Registrar or the Director of Academic Programs who will refer the matter with a recommendation, to the Faculty for final decision.

Attendance and lateness: Consistent and timely attendance is required. If a student is unable to attend a class the professor is to be informed by email. More than 2 absences will result in failure to pass the course. Habitual lateness will be regarded as absence.

Email correspondence: Papers and assignments are accepted in hard copy only, preferably on recycled or re-used paper. Communication by email can ONLY take place through UTOR email accounts.

**Evaluation**

**Major Paper, Genogram and Draft Presentation**  50% final mark
Develop a 3-generational genogram diagram of one’s own family of origin (or that of a historical family or family from literature*) and analyse it using at least 3 principles of systems theory in order to demonstrate your understanding. Write a brief summary of your awareness of your “social identity”. Given your genogram, social identity and analyses present an evaluation of your gifts and growing edges (your areas of comfort, your triggers and your potential blind spots) for ministry and provide recommendations for self care, integration and competency development. Finally, reflect theologically on the material presented in your family and social identity. You can include explorations of embedded theology (or ‘theological icebergs’ – values, beliefs, assumptions about the world, God, humanity), how these impact you in ministry and recommendations for ongoing theological reflection on your practice of ministry.
10 pages plus genogram, **due November 18, 2012.**  40% final mark.

Present a draft, including a preliminary genogram and social identity analysis, during seminar, to small group (including the instructor), for feedback and discussion. The draft should include the genogram, including at least 2 of the following: major themes; scripts/rules; roles; triangles; types of relationships; birth order; dominant/alternative narratives; patterns. Presentation should also include an assessment of social identity including brief self analysis including some of the following areas: economics, class, ethnicity, race, immigration status, education, gender, marital/family status, sexual orientation, age, contexts of power/privilege, contexts of vulnerability, etc.
Complete by **November 15.**  10% final mark.
See [http://www.genopro.com/academic/](http://www.genopro.com/academic/) for an online format.

- *Some novels that can be used include the following or others upon permission:
  - Boyden, Joseph, *Through Black Spruce*
  - Boyden, Joseph, *Three Day Road*
  - Robinson, Marilynne, *Home*
  - Robinson, Marilynne, *Gilead*

**Role Play**  20% final mark
In a small group develop a pastoral scenario. Role play a pastoral conversation demonstrating one’s ability to facilitate the conversation, make self assessments and observations on one’s personal awareness and awareness of context.

**Case Study Reports**  20% final mark
Complete case study reports based on cases to be handed out in class. Be prepared to demonstrate your understanding of concepts discussed in class and in readings (in terms of personal awareness, assessment and pastoral competence) and show how you would utilize this in pastoral situations.  Due **December 12, 2012.**

**Participation**  10% final mark - Regular attendance and engagement in course.
Class Schedule

Week 1 – Introduction and Overview

Week 2 – Self in ministry – Systems, FO
   Richardson, Becoming a Healthier Pastor, Intro & PART 1, pp.iv-33
   Richardson, Becoming a Healthier Church, pp. 11-40.

Week 3 – Self in ministry – Systems, FO
   Richardson, Pastor, chapters 3-5, pp. 37-67
   Richardson, Church, pp. 41-79

Week 4 – Self in ministry – Systems, FO
   Richardson, Pastor, chapters 6-10, pp. 68-112
   Richardson, Church, pp. 80-130

Week 5 – Self in Ministry – Systems, FO
   Richardson, pp.115-148.
   Richardson, Becoming a Healthier Church, pp. 131-157

Week 6 – Self in ministry – Systems, Social Identity
   Handout: Injustice and the Care of Souls, ch. 1 & 3
   Karen B. Montagno, “Midwives and Holy Subversives”,
   Brita L. Gill-Austern, “Engaging Diversity and Difference”
   Handout: Doehring, chapter 6, pp. 97-109

-------Reading Week-------

Week 7 – Developing pastoral relationships, attentive presence, listening
   Lartey, In Living Color, Intro & ch. 1-6, pp.11-139
   Stevenson-Moessner, A Primer in Pastoral Care, Intro & ch. 1-2pp. 13-39
   Recommended: Carrie Doehring, The Practice of Pastoral Care, Intro, ch. 1-4, pp. 1-64

Week 8 - Discerning your style of Pastoral Caregiving
   Handout: Van Katwyk, “Helping Styles Inventory”
   Lartey chapter 4, pp 60-78
   Stevenson-Moessner, Primer, ch.3-4, pp 37-59

Week 9 – Spiritual/Ethical counseling and care
   Lartey, chapter 7-9, pp 140-177.
   Stevenson-Moessner, Primer, ch. 5-7, pp 61-92
   Recommended: Doehring, chapter 5/6, pp. 65-95

Week 10 – Crisis Care – Death/Dying **Role Play Seminar 1-2
   Recommended: Doehring, chapter 5/6, pp. 65-110
Week 11 – Death/Dying – Bereavement/Loss - **Role Play seminar 1-2 -

Week 12 - Bereavement/Loss – Rituals of transition and closure
**Role Play Seminar 1-2 – TBC
See Larkey chapter 8, case study

Required Reading


Jeanne Stevenson-Moessner, A Primer in Pastoral Care (Fortress Press, 2005).


Recommended Reading


Brief Bibliography

Family Systems


Friedman, Edwin H.. Generation to Generation: Family Process in Church and Synagogue (Guilford Press, 1985 or more recent edition).

McGoldrick, Monica. *You can Go Home Again* (Borthon, 1995)

Steinke, Peter L. *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Virginia, Alban Institute, 2006).


**Pastoral Care/ Pastoral Theology**


Copper, Terry D., *Dimensions of Evil: Contemporary Perspectives* (Fortress, 2007)


Gerkin, Charles V. *An Introduction to Pastoral Care* (Abingdon, 1997)

Killen, James L. Jr., *Pastoral Care in the Small Membership Church* (Abingdon, 2005)


Stone, Howard W., *Crisis Counseling* (Revised Edition), (Minneapolis Fortress, 19960


Way, Peggy. *Created by God: Pastoral Care for all God’s People* (Chalice Press, 2005)

Gregory the Great, *The Book of Pastoral Rule*, c. 590 CE.

**Suggested Movies for Genogram Reflection and Analysis**

Rachel Getting Married (2009)
Little Miss Sunshine (2006)
Bella (2011)
Guidelines for Group Role Play

1. Form groups of 3-4 persons (careseeker(s), caregiver(s), observer-coach(s)).

2. Have regular practice sessions with each person taking on each of the roles. A careseeker (or two) shares a fabricated situation of personal pain, a problem or conflict or a spiritual/ethical issue (do not make it complicated or based on something specific in your experience). Another person plays the role of pastoral care giver. A third plays the role of the observer. After a practice session of about 10 minutes the participants stop and discuss what has happened.
   a. The careseeker(s) begins by sharing with the caregiver how s/he felt/thought during the role play. Be specific.
   b. Then the caregiver shares her/his feelings and observations. Be specific.
   c. Then the observer-coach shares her/his observations. Be specific.
   d. Examine and evaluate the experience; change roles and try to implement the learnings in another brief pastoral interaction.

3. Focus on one specific pastoral care situation of your choice which you, as a small group, wish to explore in some depth and present to the class to be marked.

4. Prepare to present a vignette in class of a pastoral conversation (approximately 10 min.) demonstrating skills in the one-on-one pastoral relationship appropriate to the situation. Determine among yourselves who will play the caregiver, the careseeker, and the narrator (setting the scene, identifying the issue, facilitating the reflection following the role play).

5. The presentation will normally not exceed 20 minutes. It will include the role play (10 min.) and some reflection both on the presented case and individual learning experiences of the assignment. (10 min.)

6. The presentation will be evaluated in class based on a combination of your own group’s and your peers’ assessment of how well the case was designed and presented, how well it demonstrates personal awareness and ministry competence. Specific criteria for the assessment are outlined in the evaluation form used for the assessment (see over).
Group Role Play Presentation

Date:
Topic of Role play:
Participants and roles:

Rating Guide:  
E – Exceptional  9  
VG – Very Good  8  
G – Good  7.5  
S – Satisfactory  7  
U – Unsatisfactory  6  

A. Content

1. Was the case of pastoral interest?  
   E G S U

2. Were the issues well identified?  
   E G S U

3. Was the narration/script informative?  
   E G S U

4. Was the theory of the course related to practice?  
   E G S U

B. Process (including discussion following)

1. How well were participants “in role”?  
   E G S U

2. How well did facilitation occur?  
   E G S U

3. Was there evidence of personal awareness?  
   E G S U

4. Was there demonstration of pastoral skills?  
   E G S U

C. Comments