

EP 142 Syllabus
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SPIRITUAL CARE AND COUNSELING

Spring 2019

Fridays 7:00-10:00

I. COURSE DESCRIPTION & GOALS

This is an intensive course designed to give students foundational knowledge in spiritual care, with an emphasis on pastoral ministry within communities of faith. It assumes that God loves all humankind, all creation, and invites all to freedom and wholeness. For human persons, wholeness means an integration of our bodies, minds, *and* spirits. This course also assumes that we need each other. No one can be a Christian totally in isolation. We live in relationships, in systems, we are inextricably linked to each other, to the wider world, to the environment. Because of the interconnectedness of all life, it is then crucial that we also look at spiritual care as a community activity related to wholeness and transformation.

This class is at first geared toward students who are not licensed mental health care counselors, clinicians, or social workers, and yet the format will also allow students who come to seminary with those skills to adapt them to the role of a pastor or chaplain. While students will gain basic counseling skills, the emphasis in this class is the role of the pastor/chaplain in spiritual care and not long-term counseling practice. An assumption throughout the course is that not only religious professionals, but whole communities facilitate transformation and wholeness, or in the cases of dysfunction, harm. Thus, caregivers need the skills to analyze pastoral situations and help faith communities develop potential for supporting transformation and wholeness. Given the growing racial/ethnic, cultural, and religious diversity within most North American communities, the course will familiarize students with spiritual care from a variety of contexts, and are encouraged to share their own by bringing their whole selves to class. Throughout the course, the appropriate use of ritual, as well as the development of supportive networks, will be addressed. Importantly, the course will address spiritual care from the perspectives of power and powerlessness, justice and injustice, and how these factors impact spiritual.

In the Anglican-Episcopal tradition, spiritual care is rooted in the incarnation. The primary task of spiritual care, is not limited to techniques, or skills. Rather, it is about *the kind* of people we are, and it is deeply theological. *All* are made in the image of God; God is present within us, and we are present to God. Spiritual care in the Anglican-Episcopal tradition frames pastoral action through scripture, reason, tradition (and experience). Our practice of spiritual care is embodied in our worship, and framed by the *Book of Common Prayer*, from birth to death. As Christians in the Anglican-Episcopal tradition, we participate in transformative rituals which express our deepest concerns, memories, and longings. Through our prayers within the body of the church we all share in the incarnation, and we are all empowered through baptism to participate in healing, empowering, liberating ministry. Anglican-Episcopal spiritual care is connected to the global interdependence of humankind and all creation. We work for the healing of individuals;

and, we are also called to work for healing and reconciliation within our communities and throughout the world.

II. PEDAGOGY

Pastoral leadership, in its deepest sense, is the understanding of one's own social location along with an informed response to the needs of those served. In the course we will assume that we are all pastoral leaders, and that every person in every situation is having an impact, for better or worse, on the people and situations present. The course will also assume that the ability to understand the use and abuse of power and how to use it positively for effective pastoral leadership is central to spiritual care. Throughout, it will be the assumption of the course that students are responsible for their own learning.

This course is a collaborative venture based in process and in content. Class participation and a commitment to collaborative learning is integral. Overall, the purpose of this course is a *constructive* one: That is, to provide students with an opportunity to shape their own theology of spiritual care; to broaden and inform their knowledge and skills in caregiving; and to provide students with the opportunity to reflect on ways their own social location impacts their pastoral ministry. The pedagogical approach of this course integrates social, psychological, and historical data with theological reflection and affirms that all people within a community of faith are part of the theological process.

III. STUDENT LEARNING GOALS (SLOs)

By the end of the semester students will have:

- Explored their own role as a pa/chaplain intersectionally, and from the perspective of their unique social location.
- Articulated their own theology of spiritual care.
- Gained basic skills commonly at use in communities of faith.
- Developed skills needed in common pastoral emergencies.
- Explored issues in the dynamics of communities of faith in relation to pastoral and community care as they relate to wholeness and transformation.
- Developed an understanding of pastoral skills important for working with diverse groups of people in a variety of contexts.
- Developed analytical tools for discerning social, economic, cultural and religious patterns that empower and/or oppress and impact spiritual care.
- Integrate ways ritual can enhance spiritual care and gained skills in choosing appropriate rituals for various pastoral contexts.
- Articulated connections between spiritual care and other ministries, such as social justice, education, liturgy, etc.
- Gained a familiarity with resources available for pastoral care in a variety of social contexts.

IV. REQUIRED BOOKS AND SCHEDULE

Readings for the course have been selected from a variety of sources in the effort to present a balanced survey course. Students are required to read the assigned texts, and participate in class

discussions as appropriate. In addition, the instructor will occasionally distribute and/or suggest supplementary readings for a particular week/topic, or provide students with an advance reflection question. Students are encouraged to suggest other readings, films, or resources they find helpful to a particular subject.

Required Books (Also on Library reserve.)

- Stephen Burns. (2015). Pastoral theology for public ministry. New York: Seabury Books. 978-1596272644.
- Doehring, Carrie. (2015). The practice of pastoral care: A postmodern approach. Revised and expanded version. Louisville, KY: Westminster John Knox. 978-0664238407.
- Franklin, Cynthia, and Fong, Rowena. (2011). The church leader's counseling resource book: A guide to mental health and social problems. Oxford: Oxford University Press. 978-019537163-5.
- Justes, Emma J. (2006). Hearing beyond the words: How to become a listening pastor. Nashville: Abingdon. 0-687494990.
- Kujawa-Holbrook, Sheryl. (2009). Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care. Minneapolis: Fortress Press. 978-0800662356
- Swinton, John and Richard Payne. (2009). Living well and dying faithfully. Grand Rapids: Eerdmans. 978-0802863393.
- Switzer, David. (2000). Pastoral care emergencies. Minneapolis: Fortress. 978-0800632281

Schedule

Week 1 (January 18) – Images of Spiritual Care & the Anglican-Episcopal Tradition

Reading: Doehring, Chapters 1,2,3,4; Franklin & Fong, Section 1; Switzer 1, 2

Week 2 (January 25) – Listening Skills, Power & Authority, Introduction to the Lifecycle

Reading: Justes; Switzer, Chapter 11

Week 3 (February 8) -- Spiritual Care and Oppression

Reading: Kujawa-Holbrook & Montagno

Student Presentation

First Paper Due

Week 4 (February 22) – Spiritual Care with Children and Adolescents

Reading: Doehring, Chapters 5, 6, 7, 8; Franklin & Fong, 3, 6, 5; Switzer, 8

Student Presentation

Week 5 (March 1) – Spiritual Care with Adults and Families

Reading: Franklin & Fong, 4, 7, 9; Switzer, Chapters 9, 10

Student Presentation

Week 6 (March 15) – Gifts and Challenges of Aging

Reading: Switzer, 3, 4, 5, 6, 7; Franklin & Hong, 8

Student Presentation
Second Paper Due

Week 7 (March 29) – Grief and Death

Reading: Swinton
Student Presentation

Week 8 (April 12) – Community Care; Addictions

Reading: Franklin & Fong, Chapters 2, 11, 10
Student Presentation

Week 9 (April 26) – Community Care; Public Theology

Reading: Burns

Week 10 (May 10) – Class Presentations

Final Work Due May 13

Final work for graduating students due May 1

V. ASSIGNMENTS

Class attendance and participation are required. (*The first requirements for spiritual care is that you have to show up, and you need to work in community!*)

Each student will have responsibility for two class presentations: The first will be an individual/group (depending on class numbers) presentation on the subject matter of one class. The second presentation will be the sharing of a final case student on the last day of the class.

Each student will be required to submit two short (5 pages) integrative/reflection papers on an assigned topic. Due February 8 and March 15.

Each student will also be required to submit a final integrative case study (10-12 pages). This project is due in its final form by May 13, but the details of the case itself will need to be ready for class on May 10.

Overall, the written assignments are not intended to be research papers, as much as they are opportunities for students to demonstrate an understanding of the nature and purposes of spiritual, competency in analysis and skills, and the integration of these dimensions into the theologically reflective practice of ministry.

VI. EVALUATION

Due to the collaborative nature of this work class participation and attendance is required. Class participation, take home questions, and the written work will be given equal weight for evaluation purposes. The class presentation and each of the two short integrative/reflection papers will each count for 20% of the grade; the final case study will count for 40% of the grade.

