



“Trauma-Informed Leadership and Spiritual Direction” DM716

Garrett-Evangelical Theological Seminary

Daily Online Synchronous Meetings, 9:00 a.m.-5:00 p.m., CST

January 13-17, 2025

Recurring Link:

<https://us06web.zoom.us/j/84374217441?pwd=M70lI9WrpBPmc1Fm2FdXJAIImzIJUP.1>

Instructor: Dr. Lallene J. Rector (lallene.rector@garrett.edu) Pronouns: she, her, hers

Appointments by Phone (312-415-1527) or Zoom



“Jesus with the woman taken in adultery” (John 7:53-8:11)

<https://www.churchofjesuschrist.org/media/image/jesus-woman-taken-in-adultery-8eccbb0?lang=eng>

In the artistic depiction above of this well-known story we can infer several dimensions that will speak to our work together in January. Leadership, spiritual direction, and trauma do not occur in a vacuum, but always within a larger context.

In this pericope, we can observe:

- 1) gender injustice, for where is the man with whom the woman was caught?
- 2) socio-cultural and religious mores and values that inform judgement of the woman;
- 3) the power of patriarchy with its double-standard for punishment of the woman while not for her male partner. And, it is a group of men who accuse her *as if they are innocent* even as they are about to participate in a group-rendered murder, only masquerading behind a call for “justice.”
- 4) There are self-righteous accusations by those trying to “trip up” the powerful healing presence and wisdom of Jesus’ ministry. “Who is he to go around forgiving sins?”
- 5) And, then there is the compassion of Jesus for the woman’s struggle and the trauma she has suffered in very nearly being stoned to death, a most cruel way to kill a human being.
- 6) We can be confident from her down-turned face hiding behind her hair that shame and *perhaps* guilt were part of her traumatic experience.
- 7) What might we imagine she was feeling as she walked away? And, what changes, if any, might she have made in her life after hearing, “Neither do I condemn you. Go, and from now on, don’t sin anymore.” (John 8:11)
- 8) And perhaps we might think of Jesus’ scribbling in the sand, as a moment of sacred pause in which he engaged a spiritual discernment about what response he would give in this situation.

COURSE DESCRIPTION:

This course is based upon two fundamental assumptions about effective leadership and spiritual direction: 1) that the leader’s self *is* the vehicle through which they lead, and as such it is important to know the needs, strengths, and vulnerabilities of oneself; and 2) effective pastoral leadership and spiritual direction in today’s world require an understanding of trauma. As leaders and spiritual directors, we need to be aware of the trauma we ourselves may have experienced and what, if any, lingering effects it may have on us. We will learn about different kinds and levels of trauma, what constitutes trauma, what are trauma’s effects, and what kinds of responses and interventions in the local church situation and in spiritual direction may be healing?

COURSE OBJECTIVES

1. Examination of one’s own sense of self, vulnerabilities and strengths.
2. Observation of how trauma “shows up” in the learner’s ministry context.
3. Understanding what constitutes trauma.

4. Identification of specific trauma-sensitive interventions in congregational settings and in spiritual direction practices.
5. Acquiring knowledge about helpful responses to persons experiencing trauma.
6. Recognizing post-traumatic stress disorder (PTSD).

In addition, the course will consider these questions:

1. How may varying segments of the population affected by trauma?
2. How does injustice, violence, discrimination, inequities, oppressions, climate disasters, and other traumatic events manifest in your ministry context and/or in your spiritual direction work?
3. What kind of consciousness and interventions can you bring to your leadership and to your spiritual direction?
4. As a spiritual leader, what is your responsibility in responding to trauma?
5. How shall I/we think theologically about trauma (theological anthropology)?
6. What is the state of the leader within me?
7. What are the spiritual and well-being practices that might support my own trauma-informed leadership or spiritual direction work?

This syllabus should be regarded as a flexible but relatively stable effort to address expectations for the course. As the class date nears, assignments and exercises will be loaded into the Moodle platform to provide more precise details. The instructor will alert you when the Moodle site opens in early January.

COURSE LEARNING OUTCOMES:

Through course readings, media, and interactions with peers and the instructor, the learner should be able to:

- Understand what constitutes trauma.
- Understand the impact of the larger cultural context in which trauma occurs.
- Articulate an enhanced theological anthropology, i.e., capacity to think theologically about human nature and the effect of trauma on it.
- Assess one's ministry context from a trauma-informed perspective and develop a plan of action as needed.
- Identify the shape and expression of the one's own "selfobject" needs for belonging, understanding/admiration/appreciation and, sense of purpose (i.e., the ideals that guide and inspire) as *one* path toward understanding their own strengths and vulnerabilities.
- Commit to deepening practices that will sustaining their own well-being.

LEARNING ACTIVITIES INCLUDE:

1. An in-class presentation of your ministry context that:
 - A. describes the nature of a trauma experience in ministry;
 - B. attends to cultural/political/economic analysis of the sources of trauma;
 - C. suggests a plan for supporting post-traumatic growth within your ministry setting.

- D. offers a theological understanding of the situation and potential spiritual resources that may be sustaining in a post-traumatic growth-period, and
 - E. offers one or two discussion questions that will assist your learning with/from other learners in the class.
2. Presenting in class, as comfortable, an analysis of one's own leading self-object need and its impact on your leadership and/or spiritual direction work.
 3. Participation in small group discussion.
 4. Daily time to write personal reflections upon the material and learning of that day.
 5. Developing a personal plan for supporting one's own well-being in ministry that attends to physical, spiritual, psychological, and relational/communal support.

COURSE DELIVERY: Virtual/Zoom utilizing a recurring link and Moodle Learning Platform

The course includes at least 20 hours of “face time” together, with other periods of small group independent work.

Additionally, student accommodations for documented conditions to learning should be developed and requested before the beginning of the course. Information can be found on MyGETS under the Registrar and Advising tab > Accommodations.

EXPECTATIONS FOR COURSE ENGAGEMENT:

1. Inclusive/Expansive Language

In our time together learners are expected to use respectful, inclusive and expansive language for God and humans. This does not mean that you may never use masculine pronouns for God, but it does mean that it is not the only way to describe God. The same is true for referring to each other. For instance, we expect to avoid using “man” for all human beings and “mankind” for humanity. In this course, you are invited to stretch your metaphoric language.

2. Confidentiality

The course material invites students to discuss personal and sensitive content at their own discretion. Confidentiality generally means what is discussed in class stays in class. And, at the same time, a learning environment requires we learn from the varied settings that compose a course that is synchronous and asynchronous. Please: 1) share only what you feel ready to share in the course, and 2) seek explicit permission from a peer to share something outside of class about their experience.

3. Minimum Technological Requirements:

- Internet Connection - learners must have regular, reliable access to a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually, cable or DSL would work.
- Web Browser - Students must have the latest version of a standard web browser (Firefox, Internet Explorer, Safari, Chrome, etc.)
- Operating System – Students must have access to a reasonably up-to-date computer and operating system (Windows, Mac OS, etc.). Computers must play sound. The Styberg Library has a limited number of laptop computers available for check-out. The Northwestern University Library has a computer center as well.
- Moodle Learning Management System – Students should have access to the Moodle LMS and know how to post in discussion forums as well as submit writing assignments on Moodle.
- File Format – Students must be able to work with files normal to the Microsoft Office environment, especially .doc/.docx. Many students with Apple computers can manage such files with the iWork suite of applications. Students without MS Office or Apple iWork might try the freely available OpenOffice applications: <http://www.openoffice.org>. Also available to students is the Google Drive suite to create documents and presentations (<http://drive.google.com>).

Grading Scale

Grading will be based on:

1. Class participation: 25%
2. Quality of preparation for class: 25%
 - a. -evidence that the material has been read
 - b. -the learner is prepared to engage the material
3. Class presentations are organized and clear: 25%
 - a. include discussion questions
 - b. make some use of assigned reading and other materials accessed during the week
4. The final assignment reflects further thought, analysis, and reference to course reading material: 25%

A	95-100%	B-	80-82 %	D+	62-65
A-	91-94%	C+	75-79%	D	58-61
B+	88-90%	C	70-74%	D-	51-57
B	83-87%	C-	66-69%	F	0-50

GETS Applicable Academic Policies

Accessible Learning Environment

Garrett-Evangelical Theological Seminary is committed to providing the most accessible learning environment as possible for students with disabilities. Should you anticipate or experience disability-related barriers in the academic setting, please contact the Director of Academic Support and Student Thriving (melanie.baffes@garrett.edu or 847-866-3869) to get started with the established accommodation process. If you are a **continuing student who has already established accommodations** with Student Access, you should receive a copy of your access letter at the start of the semester when it is emailed to the faculty member of each course you are enrolled in. Disability information, including academic accommodations as part of a student's educational record, is confidential under FERPA regulations, so no one other than the access coordinator and your professors will see your accommodation letter.

FROM THE 2024-2025 DMIN Handbook,

“All students are required to abide by the academic policies detailed in the Academic Handbook for the DMin program. The following policies are of particular importance to the successful completion of one's coursework:

Writing, p. 67

Unless otherwise determined by the faculty advisor, DMin students are expected to follow Turabian style for citations, taken from *A Manual for Writers of Research Papers, Theses, and Dissertations*, Ninth ed. (or the *Chicago Manual of Style*, Seventeenth ed.). Consult the following resources for this citation style:

- a. Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 9th ed. Chicago: The University of Chicago Press, 2018. An online guide can be found at <https://www.chicagomanualofstyle.org/turabian/turabian-notes-and-bibliography-citation-quick-guide.html>.
 - b. Staff, University of Chicago Press, ed. *The Chicago Manual of Style*. 17th ed. Chicago: The University of Chicago Press, 2017. An online guide can be found at https://www.chicagomanualofstyle.org/tools_citationguide.html.
- Academic integrity and [plagiarism](#): (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
 - Writing and citations: The *Turabian Manual for Writers* and the *Chicago Manual of Style* footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online [here](#). In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA).

- Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/student-life/student-services> "Writing Center" for more detailed information.

Attendance and Class Participation, p. 49

- **Inclusivity/Diversity:** The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected, and ideas are to be freely discussed. All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues.
- (a) • **Non-attendance:** Since the DMin courses are intensive, missing even a single session places the student at a serious disadvantage in being able to master course material. Moreover, instructors often develop course activities based on the assumption that all the students enrolled in a course will attend and be prepared for engagement with the material. Therefore, lack of attendance is a detriment to the entire class, not just the individual student.

If a student misses more than seven (7) hours of a course, whether consecutively or cumulatively over the course of the intensive, the student fails the course. A student who misses any time from the course, even if it is less than seven hours, may still receive a grade penalty from the instructor of the course at the instructor's discretion. Similarly, a student who misses more than one (1) hour of a Kellogg seminar will fail the course.

All failures count toward the number of failures that lead to dismissal. Attendance is required. Students who miss more than 20% of the class sessions will be in jeopardy for passing the course. If you know you will be absent or significantly late, please alert the instructor via text: 312-415-1527.

Extensions

See the Doctor of Ministry Handbook for relevant policies.

REQUIRED TEXTS

Baldwin, Jennifer. *Trauma-Sensitive Theology: Thinking Theologically in the Era of Trauma*. Eugene: Oregon: Cascade Books, 2018.

Bolsinger, Todd. *Tempered Resilience: How Leaders are Formed in the Crucible of Change*. Downers Grove: Illinois Intersity Press, 2020.

Cone, James H. *The Cross and the Lynching Tree*. Orbis Books: Maryknoll, New York, 2011.

McConnaughey, Janyne. *Trauma in the Pews: The Impact on Faith and Spiritual Practices*. Glendora, California: Berry Powell Press, 2022. .

Additional resources will be uploaded to the Moodle site including power-point presentation slides and video/clips.

BROADLY RELATED SUPPLEMENTAL BIBLIOGRAPHY

Adams, Maurianne. *Readings for Diversity and Social Justice*. Fourth ed. Introduction to Classism. New York: Routledge, 2018.

Clare, Eli. *Exile and Pride: Disability, Queerness, and Liberation*. Durham: Duke University Press, 2015.

Coates, Ta-Nehisi. "Letter to My Son." *The Atlantic Monthly* 316, no. 2 (2015): 82.

Copeland, M. Shawn, "Racism and the Vocation of the Theologian." *Spiritus* 2, no. 1 (2002): 15–29. <https://doi.org/10.1353/scs.2002.0008>.

Fernandez, Eleazar. *Reimagining the Human. Theological Anthropology in Response to Systemic Evil*. St. Louis: Chalice, 2004.

González, Justo. "On Being Human," in: *Mañana. Christian Theology from a Hispanic Perspective* Nashville: Abingdon, 1990, 125-138.

Gonzalez, Michelle: "Who We Are: A Latino/a Constructive Anthropology," in: *In Our Own Voices: Latino/a Renditions of Theology* (Maryknoll: Orbis, 2010), 64-84

Gonzalez, Michelle. "Feminist Theological Anthropology." In: *Created in God's Image. An Introduction to Feminist Theological Anthropology*. Maryknoll: Orbis, 2007, 108-132

Harris, J. Irene. "Moral Injury and Psycho-Spiritual Development: Considering the Developmental Context," in: *Spirituality in Clinical Practice* 2015. 2(4), 256–266. <https://doi.org/10.1037/scp0000045>.

Hill Collins, Patricia, and Sirma Bilge. *Intersectionality*. Cambridge UK; Malden MA: Polity Press, 2016.

Isasi-Díaz, Ada María. "Elements of a Mujerista Theological Anthropology." In: *In the Embrace of God. Feminist Approaches to Theological Anthropology*. Maryknoll: Orbis, 1995, 90-102.

Johnson, Allan G. *The Gender Knot: Unraveling Our Patriarchal Legacy*. Philadelphia: Temple University Press, 2014.

Kim, Alice. *A Theology of Traumatic Affect: A Political and Religious Engagement*. Fortress Academic, January 2025.

Keating, Thomas. *Open Mind Open Heart*. London: Bloomsbury Publishing, 2019.

Kendi, Ibram X. *How to be an Antiracist*. New York: Random House, 2019.

Kim, Alice. *A Theology of Traumatic Affect: A Political and Religious Engagement*. Lexington Books/Fortress Academic. Lanham, Boulder, New York, London, 2025.

Kim, Alice. A Theology of Traumatic Affect: A Political and Religious Engagement (pp. Lexington Books. Kindle Edition 2025 (available now).

Kondrath, William M. *God's Tapestry: Understanding and Celebrating Differences*. Herndon, Va.: Alban Institute, 2008.

LaMothe, Ryan. "Pebbles in the Shoe: Acts of Compassion as Subversion in a Market Society." *Pastoral Psychology* 68, no. 3 (2018): 285–301. <https://doi.org/10.1007/s11089-018-0833-1>.

Park, Andrew Sung. "Church and Theology: My Theological Journey." in: *Journeys at the Margin. Toward an Autobiographical Theology in American-Asian Perspective*. Eds. Peter C. Phan and Jung Young Lee. Collegeville: The Liturgical Press, 1999, 161-172.

Retief, Marno. "Models of Disability: A Brief Overview" in *HTS Teologiese Studies/Theological Studies* 2017:74(1). a4738. <https://doi.org/10.4102/hts/v74i1.4738>.

Tatum, Beverly Daniel. *"Why Are All the Black Kids Sitting Together in the Cafeteria?" And Other Conversations About Race*. New York: Basic Books, 1997.

Walby, Susan., et al., "Intersectionality: Multiple Inequalities in Social Theory," in: *Sociology* 2012:224-240. <http://dx.doi.org/10.1177/0038038511416164>