



PCC 879: Practicum in Pastoral Care & Counseling

Spring 2020

Wednesdays, 6:30-9:30

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Course Description

Practicum in Pastoral Care and Counseling is a setting in which MAPC students share pastoral care or counseling cases with which they are currently involved. Each student must take two semesters of practicum. You must have a congregation or similar counseling setting where you interact with other people or clients in a professional and regular manner for 11-13 hours per week.

It provides an opportunity to learn from each other, and from the varied responses of all participants in the class.

This course is designed to advance pastoral counselors-in-training to effectively and practically apply the theories of the therapeutic process with parishioners or outside clients in an integrative way. It will equip students through case conceptualization, goal setting and intervention strategies, in all phases of treatment, from initial client contact to termination.

Peer group conferencing will assist students to develop conceptual and procedural skills and facilitate personal and professional development. Special emphasis will be placed on the intra- and inter-personal experience of the students and their individual functioning as counsellors (i.e. issues of transference and counter-transference), as observed within the group settings.

Learning Outcomes

Students who successfully complete this course will:

KNOWING

- Describe competencies and processes related to effective pastoral care and counseling—from initial client contact to termination.
- Identify various ways of conceptualizing and approaching care and counseling cases.

- Illustrate and explain the role of self-in-relation in mediating the potential transformative power of pastoral care and counseling.

BEING

- Acknowledge and embrace their unique personhood and spiritual giftedness and integrate it as a resource in accompanying and alleviating human suffering within the pastoral care and counseling context.
- Increase their level of self-awareness and use it in the service of therapeutic progress.
- Assess and sustain growth from a core level of proficiency to becoming competent practitioners through the development of a collaborative helping-relationship with parishioners or outside clients.

DOING

- Demonstrate skills of assessing and evaluating the dynamics of counselling through group and individual supervision.
- Articulate clients' problems from an integrative approach and to use this conceptualization to start formulating effective strategies for pastoral care and counseling.
- Integrate different theoretical orientations into a pragmatic approach to helping as they develop their own professional identity as pastoral counselors.

Course Methodology

1. Practicum Placement

In consultation with the course instructor, student-counsellors will select a placement or ministry context which they feel suits them. The course instructor will assist student-counsellors to arrange a supervisory experience that best suits the individual requirements of both the placement and the student.

2. Individual & Group Supervision with Site Supervisor

Students will participate in individual and group supervision in their practicum placements. Methods used in supervision will vary according to the preferences, theoretical models, and philosophies of the site supervisor.

3. Case Conference with G-ETS Supervision Group

Students will participate once every two weeks for case-conferencing and lectures under the direction of G-ETS course instructor. Each student must prepare a case vignette/report (2-3 pages) for consultation or case conferencing using the format below and must be submitted on **Moodle by class day on Tuesday at 6 pm.**

In certain cases, students will be asked to video-tape a counseling session for educational and supervision purposes.

A. Description of Context

In what settings did you encounter them?

What is the nature of your relationship with involved person(s), including issues of power?

What are the contextual dynamics of your role and this setting?

B. Presenting Problems

Describe the other person in terms of gender, age, ethnicity, relationship status, other pertinent information to help us picture the person.

How does the parishioner or client understand his or her concern?

How does she or he describe what hurts? Is the struggle even articulated in terms of particular suffering?

C. Assessment, Diagnosis & Case Conceptualization

How do you understand the significant problems at hand? Use at least two theoretical or explanatory models in conceptualizing the case.

In what ways is your understanding like, or different from, the parishioner/client's?

Describe the person's social world, transference dynamics, and religious issues.

D. Intervention Strategies

In what ways have you responded to the concerns you and your client or parishioner are facing?

Lay out a specific treatment plan that is consistent with the theoretical models adopted in conceptualizing the case, including a transference-countertransference analysis and interventions.

E. Theological Reflection

What available resources of the Tradition (Christian Text, Faith, Rituals, etc.) might you consider to understand and respond to these dilemmas?

How has the church responded in the past?

What are the client's resources of faith and practice?

What ethical issues are at stake?

F. Analysis of Self (developmental, countertransference and religious issues for future exploration)

G. Supervision Questions

What particular help do you want from the group?

What particular questions, issues, or struggles does this case offer you?

What do you need to think about, learn?

4. Reading and Research

Students must read the prescribed textbook and do independent research applicable to their client's presenting problems and/or disorders.

5. Written Course Work

Student-counsellors must research and complete all the course work required in the syllabus.

Required Texts

Cooper-White, Pamela. *Shared Wisdom. Use of Self in Pastoral Care and Counseling*. Fortress Press. 2004. ISBN-13: 978-0800634544 [Paperback: from \$17.95]

Nolasco, Rolf. *Compassionate Presence. A Radical Response to Human Suffering*. Cascade Books. 2016. ISBN-13: 978-1498287548 [Paperback: from \$19.00]

Please Note: *The book is available on Amazon and on library reserve. The price is from Amazon as of May 18, 2019. The book can be purchased new, used, or rented from any bookstore.*

Online Resources

Moodle (<http://moodle.garrett.edu>) Citing Sources (<http://guides.garrett.edu/citingsources>)

Citation Managers (<http://guides.garrett.edu/c.php?g=533575&p=3650828>)

Evaluating Internet Resources (<https://www.youtube.com/watch?v=gAGHzeQwFqM>)

Course Requirements

Attendance & Case Report (50%)

DUE Each Class

Attendance, reading, and in-class participation are all extremely important. Preparation for each class session includes completion of case reports and critical engagement with each other's case presentation. See Course Methodology for case-conferencing format.

During these case presentations, students must also demonstrate the following characteristics, abilities, and skills.

- Being open and accepting of own feelings and experiences
- Displaying a self-awareness of own values and beliefs

- Being able to be transparent, vulnerable and prepared to take ‘risks’
- Display advanced levels of micro-skills competency
- Ability to work through transference and counter-transference dynamics in counseling
- Being able to accept personal responsibility for own behavior, cognition, and affect
- Displaying a sense of humor and not being overwhelmed by the counseling/training

Final Case Study (50%)

DUE May 13, 2020

Students are required to submit a Final Case Study following the format below [on Moodle on MAY 13, 2020](#).

Outline for Final Case Study

I. Presentation of the Person (one paragraph)

- What is the person's social location (social status, authority, institutional location and/or office, economic situation, gender, class, ethnicity)?
- What social resources and limitations does this person bring to the interview?
- What important resources and limitations does this person bring from her/his developmental experiences?
- What anxieties, angers, and hurts could distort her/his perception of you as pastor?
- What religious resources and limitations does the person bring to this encounter?

II. Brief introduction of Self (one paragraph)

- What is your social location (social status, authority, institutional location and/or office, economic situation, gender, class, ethnicity)?
- What social resources and limitations do you bring to this ministry event?
- What personal resources and limitations do you bring from your developmental experiences?
- What initial fantasies and anxieties are triggered in anticipation of this interview?
- What religious resources and limitations do you bring to this encounter?

III. Verbatim Transcript of Pastoral Interview (two-three pages)

Write down the actual words to the best of your recollection. Include descriptions of gestures where appropriate. Do not interpret. Include a minimum of two pages in the final paper that illustrates the words of the person and the quality of your participation. Put any additional material in an appendix.

Sample Transcript

P1 (Pastor) I'm Pastor Jones. I am visiting in the hospital today. May I come in?
(standing in doorway)

J2 (for "John," or whatever name you use). Hello, Pastor. Yes, please come in. (J. puts

down newspaper and looks up.)

P3 Thank you. (walking over to the side of the bed.)

J4 I am glad you came to see me today. I was just reading my Bible this morning. . . .
(picks up Bible from side table, has furrowed brow.)

IV. Analysis of the person based on the interview: (five pages)

- a. Social World: What is the social reality (interpersonal relationships, social context) for the person as you perceive it? How are these social realities internalized and organized by the person?
- b. Assessment: What are the developmental issues, strengths, and pathologies for this person?
- c. Spirituality: What explicit and implicit religious themes emerged during the conversation?
- d. What images of God seem to function for this person?

V. Self-assessment: (two pages)

- a. How do you evaluate your skills as a pastoral care-giver?
- b. What did you learn from this interview and reflection that improves your self-awareness and your ability to be an effective pastoral leader?
- c. What are the countertransference issues you need to learn more about?
- d. What other issues do you need to work on in the future to be a more effective pastoral leader? How will you work on them?

VI. Theological Reflection (one page)

- a. What are the images of God at work in this pastoral interaction? (doctrine of God)
- b. What potential limitations or sinfulness do you perceive in the interaction? (doctrine of sin)
- c. How might this pastoral relationship be transformed by the love and power of Christ? (Christology)
- d. What aspects of community would be nurturing and challenging for this person and for you as pastoral caregiver? (ecclesiology)

VII. Recommendations: What course of counseling or action do you recommend for this person and why? (one page)

- a. Nothing beyond what he or she is already doing. Why??
- b. Short-term counseling with a pastor. For what purpose -- eventual referral, family problems, marital problems, spiritual problems. If you would choose to have some ongoing relationship with this person, what would you anticipate to be the potential difficulties, especially with transference and countertransference? At what point would you consider the goals with this person to be reached?
- c. Referral to another professional -- psychiatrist, psychologist, medical doctor, social worker, pastoral counselor, other therapist or agency. For what goals -- medical assessment, counseling, family problems, etc.? Be specific.

- d. Mobilization of congregational resources: prayers, letters and cards, visits, crisis services, individual connections, support group, long-term care.

Each student must do additional research and reading of applicable books/journal articles and attach a bibliography of their reading.

The system of course evaluation used is a Pass/Fail system and no letter-grade will be awarded. Students must successfully complete all the requirements to receive a grade of PASS.

Course Policies

Garrett-Evangelical is committed to providing a quality theological education and will provide reasonable accommodations for documented conditions. Students requiring specific assistance such as classroom changes, alternative ways of note-taking, different classroom procedures, or alternative testing formats are urged to request the appropriate accommodations from the director of academic studies/registrar. The director of academic studies/registrar can advise students on other support services and resources, for example, diagnostic testing. Students must complete a request for accommodations using the form available from the director of academic studies/registrar or through MyGETS documenting their condition(s) through appropriate verification methods.

Attendance Policy

It is required that students attend all classes to pass the course. Students will have to make every effort to avoid any potential schedule conflicts. If absence is unavoidable due to illness or emergency, students will need to notify the instructor via email in advance of that week's class and submit a five-page analysis paper of the reading(s) to make up the missed class. Come to class on time. Chronic tardiness will result in a negative impact on a final course grade.

Other Policies

Assignments & Submissions: Reflection papers should be submitted on Moodle by class day Tuesday **at 6 pm.**

Final Case Study Report should be submitted **on Moodle on May 13, 11:59 pm.** Late papers will be accepted for one week following the due date with a penalty of two points (out of 50 points in total) for each day the paper is late. Papers must be typed and double spaced, with 12-point Times New Roman font. Please proofread papers and follow the standard format for citations found in *Kate Turabian, A Manual for Writers, 8th edition* (Library call number: Ref. LB 2369 T8 2013) or *Publication Manual of American Psychological Association, 6th edition* (Library call number: Ref. BF76.7.P83 2010).

Extensions: Extensions are not automatic and must be justified. Please discuss with the instructor as soon as possible any need you foresee for an extension for a particular assignment. Requests for extensions will be considered up to two days prior to an assignment due date or in emergency situations.

Academic Integrity: G-ETS has a clear policy concerning plagiarism (See the plagiarism policy in the GETS Academic Handbook). Students are responsible for understanding and observing this policy. Plagiarism will result in a grade of zero on the assignment and reported to the Academic Dean.

Language: In all writing and class discussions, use inclusive language and think critically about your use of language, particularly in relation to gender, race, ethnicities, cultures, sexual orientation, differently abled bodies, and theological differences.

Special Needs: Students with special learning needs should contact the Dean of Students at the beginning of the course. Please speak with the instructor regarding any needs you might have after speaking with the Dean of Students.

Proviso

The instructor reserves the right to alter this syllabus at any time should it be warranted by the demands of sound pedagogy. Changes to the syllabus will be announced in class.

Guidelines for Quality Group Interaction

James Poling (2004)

1. **Safety, support, and trust.** One goal for our class must be safety. That is, in our work together we will strive to be a safe place for each person to be vulnerable with our stories of suffering and hope. When we actively support one another, trust begins to develop, which increases our sense of community. Safety and trust are processes that develop slowly over time as we engage in quality interaction and live within the realistic boundaries of the time, energy and commitments we have.
2. **Honesty with sensitivity is a gift of good group interaction.** As our trust in one another grows, we will be able to be honest with our own suffering and hope and give honest feedback to one another. Honesty sometimes tests the civility rules of group interaction, but it should never be used as an excuse for insensitivity or harmful criticism.
3. **Fairness and taking turns.** Everyone in this class is important. There will be rhythms of talking and listening depending on the topics and needs of individuals. However, over time it is important for all group members to participate in the way they want to. We need permission to ask more active persons to listen more, and to ask the quieter persons to express themselves, while respecting our different needs and styles.
4. **Confidentiality.** Since this is a class in religion and healing, we must respect the highest ethical standards of ministry. Confidential materials discussed in the class must be protected from public disclosure or other inappropriate use. For that reason, participation requires a covenant of confidentiality that no personal information will be divulged outside the boundaries of this group or used unethically or inappropriately.
5. **Taking responsibility for self.** We will touch on important issues of faith and life that are tender and may trigger anxiety and needs that go beyond the ability of the class to meet. Our support for one another is limited by time, energy, and the covenant of being a class in a seminary. We each need to be responsible for ourselves by actively engaging in friendships, support groups, and professional spiritual direction and/or pastoral counseling as needed because of the issues raised for us in this class.

6. **Inclusive Language:** We should encourage one another to use inclusive language to refer to people in all possible life circumstances including gender, race, class, culture, disabilities, sexual orientations, etc. We should encourage one another to use diverse images of God based on the principle that God is incarnate in human life wherever there is love and justice regardless of historically constructed social categories.
7. **Disclosing and confronting racism and sexism.** We must have the freedom to discuss racism and sexism as it occurs in our conversations. Racism and sexism include forms of unexamined personal prejudice that are injurious to others. But racism and sexism are also economic, political, psychological and linguistic power systems that function in our conversations in complex and subtle (and unsubtle) ways. We need to be skillful in identifying racism and sexism in its multiple forms and learn how to sensitively confront one another when necessary. Working with racism and sexism is complicated by the history of male dominance and white supremacy in the United States.
8. **Language and Culture:** This class is taught in English using resources primarily from the social context of the United States. While these perspectives have value, they are limited in relation to other languages and cultures. We need to take time to understand and interpret cultural differences among us and in the world. Cultural sensitivity is complicated by the fact that European American culture is dominant in the United States.
9. **Interreligious Context:** This class is taught by a Christian pastor and teacher in a Christian School of Theology. As Christians we have an opportunity to discover how our tradition can be a resource for healing and justice. Yet, other religious faiths characterize most of the people of the world. We must have respect for other religious traditions and their resources for care and justice.

Ethics for Pastoral Interviews

HUMAN SUBJECTS REVIEW POLICIES AND PROCEDURES

Class projects or Research Assignments Garrett-Evangelical Theological Seminary

Rationale: Both the extension of human knowledge and the demands of justice to protect the vulnerable are commitments grounded in the Christian Scriptures and tradition. Exceptional care is required when these two commitments interact. The communal nature of Christian faith also demands our mutual accountability to each other. In all of the expressions of our lives together, including our work and research, these commitments should find their fullest expression.

Any student conducting research with human subjects must give attention to the potential risks for those subjects. The researcher must identify threats to the rights or well-being of persons or groups of persons who participate in any studies conducted under the auspices of the institution. In general, classroom research projects will not need to be reviewed by the Human Subjects Review Committee if they present low risks to the human subjects. Examples of projects that would ordinarily involve low risk would include:

- Recording of data from subjects 18 or older using non-invasive procedures
- Anonymous voice recordings for research purposes
- Study of existing data, documents, or records Other research which would involve greater risks to the human subject(s) must be undertaken with the utmost care and attention to protecting confidentiality and to keeping risks at a minimum and must be reviewed by the Human Subjects Committee.

Any person conducting research with human subjects must give attention to:

1. **Respect for persons:** The subjects must be respected. They must be informed about the nature of the research, how their confidentiality will be protected, and what form the reporting will take. Any notes or recordings must be kept under the control of the researcher and should be destroyed when the project is completed.
2. **Risk/benefit ratio:** Any research subject must be informed about the potential risks and benefits of participating in the research project. The research subjects should be informed about the risk of loss of confidentiality. Research may uncover personal material that is painful or wounding. Some information uncovered during the conduct of classroom research may be subject to legal or ethical demands for reporting. Students who have questions about risk in their project should consult with the instructor of the class.
3. **Confidentiality:** The research investigator will be expected to remove identifying names, locations, and dates from the report shared in class unless permission to share has been explicitly given by the human subject and all others who would be identified in the research report. In most cases, the instructor of the course will be denied access to the identity of the human subjects of the research. Research

investigators are responsible for retention of research files and for destroying them when the project is complete.

Should further questions arise concerning research with human subjects, please refer to the full Human Subjects Review Policies and Procedures.