

**Course Syllabus—Care and Community
(Proposed Certificate in Spiritual Care and
Counselling/Psychotherapy courses)
Toronto School of Theology
September 1, 2015**

Course Identification

Course Number: EMP 1741 HS
Course Name: Care and Community
Contact hours: 36

Instructor Information

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Course Prerequisites or Co-Requisites

Theology I— EMT1101HS L0101

Course Description

This course explores the role of care (specifically, care expected of multifaith religious leaders) in the context of intercultural community (community resources, denominational polity, religious traditions and culture), as care occurs routinely in the course of ongoing institutional life (congregations, hospitals, nursing homes, etc.) and when it is more formally requested of set-apart religious leaders (including pastors, imams, chaplains, ministers of music and education, lay professionals, and other religious leaders). It reviews the historic tradition in which Christian care occurs, the interfaith community that now exists in chaplaincy, and the changes in values and language about care in the last several decades. Narrative theories of care provide the basis for the assumptions and skill development of the course.

HOW A BEGINNING RELIGIOUS LEADER CAN BE "GOOD ENOUGH" IN COMPLEX SITUATIONS OF CARE

Your capacity to create care as a beginning religious leader depends both on who you are and what you do. Therefore, this course focuses on spiritual formation, theory, and skill. The primary goal in this course is to organize and to build on what you have experienced in caring relationships and to differentiate between the care of a religious leader and care in personal relationships.

All of us bring to this class an assumptive world concerning care which has been built by personal experience, cultural socialization, and more or less formal education. We will be more open as religious leaders when we can articulate this assumptive world. Therefore, no question is "too easy" or irrelevant, whether it is about the material presented or whether it is something you have wondered about from your own observations and experience.

It is rumored that seminary education is supposed to *prepare* students for ministry. On the contrary, no course or combination of courses will prepare you for ministry, especially for care and counseling. A person with a seemingly mundane problem will walk through the door and you will be caught by surprise. After years of being surprised, if you exercise the disciplines of good caring, you will begin to discover that you are no longer taken off guard very often. Then, you are "seasoned" in pastoral and counseling. Only then are you *prepared* for care and counseling. In the intervening years, you can be a "good enough" caregiver by being ready to offer care in the midst of your unpreparedness. The practical goal in this class is not to learn answers--of which there will never be enough if you must learn them one by one--but to cultivate the disciplines necessary to step back and "think through" the pastoral surprise, as it is presented to you.

In a very real sense, becoming good at care and counseling depends upon your spiritual discipline--your capacity to discipline your own spirit. Below I have outlined the tasks of this course as the development of seven spiritual disciplines.

For the purposes of this course, "pastoral care" primarily will be defined as caregiving usually expected of the pastor or other "set apart" religious leader. However, we will also use the word "pastoral" in the sense of "a pastoral scene" or a "pastoral space" -- a comforting place when connection between human beings, creation, and the Creator can occur. Using this meaning of the word, we will also discuss "pastoral care" as congregational, social, and cultural processes. We will discuss the complications of the world "pastoral care" in today's postmodern world.

Spiritual Disciplines of Care and Counseling

During this course I anticipate that you will progress in the formation of your pastoral presence and of your skill in care and counseling by developing the disciplines of being good at pastoral care. Through these disciplines I anticipate that you will develop both your security and your humility--qualities which grow simultaneously, as you provide pastoral care. "Security" comes from the word "secure," which means groundedness. "Humility" is related to the word "humiliation," which you can expect to experience as you provide pastoral care in the midst of your unpreparedness. Your groundedness makes it possible to suffer humiliation and continue to care deeply and counsel effectively.

First discipline: An important part of your confidence depends on developing the discipline of monitoring yourself psychologically, sociologically, culturally, and theologically/spiritually. **Monitoring yourself psychologically means paying attention to your internal responses in order to deepen your understanding of yourself and your original family. Monitoring yourself sociologically means paying attention to your responses to the church and other institutions with which you come in contact.**

Monitoring yourself culturally means keeping in touch with the way your interactions with people change your assumptive world, your beliefs and values. Monitoring yourself theologically/spiritually means exploring the dialogue between your encounters with people and your own theology/spirituality, gradually increasing your own theological/spiritual depth. It particularly means listening to your assumptions about theological anthropology, God, and the divine-human relationship. It means defining your own theological/spiritual identity in an ecumenical and interfaith context. Self-monitoring aims at integrating these insights by both sorting them out and making connections between them.

In order to encourage this habit, your first assignment is to keep a written journal of your self-monitoring in response to the four role plays during the course and one special event, the trip to Grand River. You should have one, four-themed entry in response to each item. The four themes should address your self-monitoring in each of the four categories: psychology, sociology, culture, and theology/spirituality. Self-monitoring exercises are due posted to blackboard within 48 hours after you have observed the role play or participated in the event. They may be one paragraph to five pages in length, depending upon how writing serves your own growing self-knowledge .

Second discipline: an inexperienced religious leader can be "good enough" when secured by lines of intergenerational dialogue about care and counseling. Part of this dialogue goes on informally as you critically observe and talk to more experienced persons in their roles creating care.

I assume that every emerging religious leader harbors a useful streak of idealism: we want to correct the errors of those who have gone before us. At best, however, this idealism can be used to foster "critical observation." "Critical observation" begins in an attitude of respect, trust, and individuation. Our relationship with every colleague is a "mixed" relation. There is something in every colleague's style of care from which we can learn, and there is something in every colleague's pastoral ministry which we cannot make our own. When you watch an experienced religious leader and monitor how you respond to him or her, you can think through the reasons why you respond comfortably or uncomfortably. When you feel comfortable and can develop reasons about what you like, you can "try on" their style of creating care. When you feel uncomfortable and understand why, you can search for a replacement for that part of that leader's style.

In order to foster the discipline of critical observation, *your second assignment is to choose an experienced religious leader with whom you have regular contact, to watch their style in the manner outlined above, and to incorporate your observations into your journal.* Do not name the persons, but please be specific in your observations, designating what you observe, what you particularly want to incorporate from their style into your own, and what you do not want to incorporate from their style into your own. The point here is formalizing the kinds of observations you are doing anyway and to make a point of learning from them. While you may have benefits from observing one person over the whole semester, you may also observe different people. Simply pay intentional attention to the leaders with whom you are in contact to observe the way they create moments of informal care.

Pastoral observations are due posted to blackboard on Monday we DO NOT have theory papers. See chart below for schedule.

Third discipline: Another part of the intergenerational dialogue is your dialogue with theory. At its best, the theory of care and counseling is the codified experience of inquisitive, seasoned religious leaders who have made formal attempts to organize that experience. By learning theory you will develop a dialogue with a person experienced in creating care.

As an inexperienced religious leader you can greatly increase your sense of security during actual care and counseling by developing an ongoing conversation which goes on only in your head between your theory and your practical wisdom. Through this conversation you learn to demystify the confusion and make sense of what is going on. The issue of how much of that to share with the person in your presence depends upon another level of conversation you will have with yourself--more about that later.

The theories presented in this course are outlined in the books and articles we read. Read, digest, argue with, modify and internalize them. Appropriately these texts critically, developing your own understanding of the advantages and disadvantages of the perspective presented in each text. As you read, use these texts to help you organize in your own mind a basic image of the development of a person or the dynamics of a family, group, or congregation. This image becomes the supporting frame around which you will be able to custom build an image of a particular person or family. When we discuss theory, we will concentrate on solidifying the image of the characteristics of the person or family in our minds. Then we will begin the custom-building by bringing the theory into dialogue with a case(s). Some of the suggested readings and class interaction will address the issue of actual responses in relationship to theory.

To facilitate your theory-building *you will write a three page "theory paper" in preparation for each of the days in which the books are discussed.* On the first page, present the thesis of the book and the main points that the author makes that develops the author's theory, making mention of one or two connections to the themes raised in the accompanying article. The second page of the paper should demonstrate your ability to use the book's theory to interpret the role play that was done in class the previous week. The third page is theological or other religious/spiritual interpretation: what major theological/religious/spiritual themes you saw demonstrated in the role play and whether the commitments of the text and the commitments of your theological perspective (through that of the theological author you have chosen, see *Sixth Discipline*) are in conflict, agreement, or both.

A comment about the language of theological/religious/spiritual: if you are Christian, you are expected to fulfill the assignments using theological ideas. Muslims and Buddhists differ about whether the word 'theology' applies to their religious thinking. *At this point, I specifically negotiate how this assignment should be completed using religious/spiritual resources from a person's own tradition or sensibility.* Please do not deviate from the theological requirement except by negotiation with the professor.

Theory papers should be posted to blackboard. Initial notes on the thesis and development of the text should be made before the class discussion. See chart below for schedule.

Fourth discipline: Another part of the security you will need to develop occurs in a second level of conversation--the conversation between theory-practical wisdom and the "guidelines" for responding to a person or family. In this conversation you develop the discipline (and it is a discipline!) of responding to a person, family, or group. This level of conversation dialogues between your theory-practical wisdom and your tracking of where the person or family is right now. Most of the learning of this discipline will happen in role plays. Furthermore, we will discuss basic ethical guidelines for pastoral conversation. Ethical development in care and counseling is largely a matter spiritual formation. In this way, your ability to be a "good enough spiritual caregiver" depends less upon a set of skills and more upon the development of your own practical wisdom.

I will frequently point out "guidelines" in class. Please keep a running list of "guidelines" so that you can incorporate them into your future role playing.

Fifth discipline: The tradition of care and counseling, particularly as it has developed in the twentieth century, depends upon learning in the context of community. An essential part of both accountability and continued learning in this field requires that you find colleagues you trust with whom to reflect, give and get feedback, and consult. The role plays are organized to help you learn to learn in community.

Regular attendance in class is a prerequisite for receiving a passing grade in the course. All absences must be excused. Course grades will be lowered five points after calculation for each unexcused absence.

The fourth and fifth disciplines cannot be learned by reading; it is essential that you attend class. If you need an excused absence, you must email me asking me for an excused absence and giving me the reason that you will not be attending. My affirmative response to your email must be placed in your final portfolio. Unexcused absences will be penalized by five points deduction per absence from the final, weighted grade.

Type equation here.

Sixth discipline: Your own practical wisdom, and your ability to feel relatively secure in using the theories in care and counseling, depends upon our specific values and the way that our spiritual lives intersect with the norms and insights of social science. Can you develop a critical conversation between these texts and the theology with which you are most comfortable? How might the insights of these texts seem to a parishioner whose theological starting point is different than your own? When is theology implicit in your care and counseling and when is it explicit? When does it get in the way, and how can we understand that phenomenon theologically?

For that purpose, you are being asked to bring your explorations in care and counseling into dialogue with a theological text of your choice. You may choose a theologian or other religious thinker with whom you are already familiar, whose theological viewpoint you feel comfortable. Hopefully, we will also work toward dialoguing across theological perspectives. Please incorporate your theological reflection

Draft Syllabus, September 1, 2015

into your diary. *The third page of your theory papers should be built around theological or religious interpretation of the role plays from the standpoint of your own tradition.*

Seventh discipline: Since seminary education cannot prepare you for ministry, it aims at supporting your natural inclination to be a lifelong learner. If you are interested in CASC or CRPO, please refer to the relevant competencies. Then, *write for the final class a one page "continuing education plan" that highlights your primary learnings in this course and where you might focus to enhance your development, knowledge and skill in the next five years. You might list topic areas, continuing education events of which you are aware, or coursework that you need.*

Date	Class Activity	Assignment due	Book	Articles
14-Sep	Class Cancelled	Read the ENTIRE Aquilera text in preparation for Sept. 21 discussion		Read Weine article, below
21-Sep	Discussion of Aquilera text; Role Play 1	Self-monitoring posted to blackboard within 48 hours after role play	Aquilera	Weine: Community and Family Approaches to Radicalization of Youth
28-Sep	Discussion of Aquilera text; Field trip to UHN	Theory Paper #1 on Role Play #1; Self-monitoring due 48 hours after role play	Aquilera	Cadge, et al: Negotiating Religious Differences: Strategies of Interfaith Chaplains: Findings
5-Oct	Discussion of Schipani text; Role Play 2	Pastoral Observation #2 due; Self-monitoring journal entry within 48 hours after role-play	Schipani	Couture: Living the Metaphor of Bwino/Bumuntu/White Lime (in class)
12-Oct	Thanksgiving--no class	Theory Paper #2 on Role Play #2 using Schipani text due posted to blackboard.	Schipani	Sachedina: End of Life: The Muslim View
19-Oct	Field trip to Grand River	Read Denborough text; pastoral observation #3 due; self-monitoring within 48 hours posted to blackboard	Denborough	Keown: End of Life: The Buddhist View
26-Oct	Reading week--no class	Theory paper #3 using Denborough text, on trip to Grand River (in place of role play) due; read McCarroll text	Denborough	Monk, et al: Narrative Therapy in Practice
2-Nov	Discussion of Denborough text; Role Play 3	read McCarroll text	Denborough/McCarroll	Sachedina: Can God Inflict Suffering on his Creatures?
9 Nov	Discussion of McCarroll text; Conclusion	Theory paper #4 on role play 3--McCarroll text due; continuing education plan; final portfolios handed in	McCarroll	Schmidt-Leukel: Buddhism and Christianity: Antagonistic or Complementary?

End

End

End

End

End

Evaluation

Final work: Please prepare a portfolio of all of the materials of the course. Your portfolio should include:

- 1) your journal, with two distinct parts: A. on weeks we have role plays or a special event, your self-monitoring during role plays and during the special event around four themes (psychological, sociological, cultural and theological/religious reactions); B. on weeks we don't have role plays, your pastoral observations. (download and place in your portfolio. Graded at midterm and conclusion of the course. 25% of grade.)
- 2) your graded theory papers (download the marked paper with the grade and print for midterm and final portfolio). 40% of grade.
- 3) your continuing education plan for learning in spiritual care for the next five years (provide printed copies in portfolio). 10% of grade.
- 4) class attendance and participation in role plays. (Place class participation self-evaluation in portfolio). (25% of grade).

Grading System

- A+ (90-100)
- A (85-89)
- A- (80-84)
- B+ (77-79)
- B (73-76)
- B- (70-72)
- Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work.

Inclement weather: if you wonder whether we will be able to hold class due to inclement weather, please check your University of Toronto email. I will notify the class through that means if I am unable to hold class. Instructions will be given at that time for reorganizing the syllabus.

Class absences: it is essential that you attend class. If you need an excused absence, you must email me asking me for an excused absence and giving me the reason that you will not be attending. My affirmative response to your email must be placed in your final notebook. Unexcused absences will trigger a five point deduction per class.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being

posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

Electronics in class. You may bring computers or ipads to class to read class documents or take notes; however, cell phones should be in airplane mode or turned off. If you need to leave your cell phone on because of a personal family emergency, please let me know. You are expected NOT to access email, play games, or surf the internet during class. It is possible that it will be appropriate look something up on the internet—you may be requested to do so, or you may ask if it would be helpful TO THE CLASS to do so. This class depends upon your complete attention to the interactions in the class, and any violation will result in an electronics ban in the classroom.

Course Methodology

The primary methods include role play, journaling, reading texts and written papers integrating texts and role play interpretation.

Course Outcomes

Emmanuel College M. Div. outcomes:

Christian Faith and Heritage: Identify and respect the diversity of theological viewpoints and practices within the Christian tradition

Spiritual and Vocational Formation: Demonstrate understanding of the variety of callings and spiritual practices within one's religious tradition, and an ability to reflect critically on one's own sense of call to leadership and service; Demonstrate growth in personal faith, emotional maturity, moral integrity, and public witness appropriate to one's vocation or areas of specialization; Display capacity for spiritual practices requisite to leadership in church and community.

Practices of Church Leadership: ability to integrate theory and practice in ministry.

Emmanuel College MPS outcomes:

Religious Faith and Heritage: Identify and respect the diversity of theological viewpoints and practices within their religious tradition.

Spiritual and Vocational Formation: Demonstrate understanding of the variety of callings and spiritual practices within their religious tradition, and an ability to reflect critically on their own sense of call to leadership and service; Attend to the spiritual development and well-being of self and others. Display capacity for self-reflexive and spiritual practices within communities of faith.

Practices in Area of Specialization: Demonstrate initiative, responsibility and accountability in personal relationships and group contexts. Demonstrate knowledge of theories and practices relevant to leadership in their own area of specialization. Demonstrate skills for responsible and accountable specialized leadership in congregational and community contexts.

CRPO Competencies (CRPO and CASC competencies will be posted on blackboard)

Discipline specific competencies:

- 1) Students will gain self-awareness of their psychological, sociological, cultural and theological reactions to complicated human conditions. (CRPO competency 1.1)
- 2) Students will intentionally observe caring practices of an experienced colleague and critically evaluate which he/she would seek to adopt. (CRPO competency 3.2)
- 3) Students will learn the theories behind a variety of approaches to narrative care. Students will assess the helpfulness of their own and others' responses in relationships of care. (CRPO competencies 1.3a, 1.5, 5.1, 5.2)
- 4) Students will engage constructively in a reflective community of learners. (CRPO competencies 1.4, 1.5, 2.1, 2.2, 2.3)
- 5) Students will think theologically about situations of care, dialoging between practice situations in role plays and the theology they currently articulate as close to their own. (CRPO competency 4.36)
- 6) Students will evaluate their own learning and plan for the future as lifelong learners of care and counseling. (CRPO competency 3.4).
- 7) Students will consolidate the materials that demonstrate their effectiveness in items 1-6 in a portfolio that can be used in clinical pastoral education (CPE/PCE) training.
- 8) During role plays we will cover the following topics: how different contexts commend diverse courses of action; how to support change in the midst of conflict; how religious strengths can undergird hope and resilience; how religious motives and practices mask human dysfunction; ways to establish maintain and close a particular phase of a relationship of primary care; when and how to refer; when and how to assess the risk of violence and appropriate actions. (CRPO competencies: 2.1, 2.2, 3.1, 3.2, 4.6)

MPS and M Div Students anticipating taking CPE/PCE:

MPS students are encouraged to familiarize themselves with the "Competencies Expected for Spiritual Care and Counseling Specialists" and to include any other documentation of their competencies in these areas in their final notebook. This documentation will aid them in their future work with the Canadian Association for Spiritual Care (CASC).

Course Resources

Course Website(s)

- Blackboard <https://weblogin.utoronto.ca/>

This course uses Blackboard for its course website. To access it, go to the UofT portal login page at <http://portal.utoronto.ca> and login using your UTORid and password. Once you have logged in to the portal using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Blackboard-based courses. (Your course registration with ROSI gives you access to the course website at Blackboard.) Note also the information at

<http://www.portalinfo.utoronto.ca/content/information-students>. Students who have trouble accessing Blackboard should ask our librarians for further help.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.)

Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and religious ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/content/handbooks>) and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>. Students will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Bibliography (*required texts)

Note: The pedagogical theory upon which this course is based can be found in Pamela Couture, "Ritualized Play: Using Role Play to Teach Pastoral Care and Counseling," *Teaching Theology and Religion* Vol. 2, No. 2, June 1999, pp. 96-102.

*Aguilera, Donna. 1970. *Crisis Intervention: Theory and Practice*. Eighth Edition. Mosby.

*Denborough, David. 2008. *Collective narrative practice: responding to individuals, groups, and communities who have experienced trauma*. Adelaide, Aust.: Dulwich Centre Publications.

*McCarroll, Pam. 2014. *The End of Hope—The Beginning: Narratives of Hope in the Face of Death and Trauma* (Fortress Press, 2014).

Draft Syllabus, September 1, 2015

*Ed. Schipani, Daniel S. *Multifaith views of Spiritual Care* (Kitchener, ON: Pandora Press, 2013).

Articles:

*Weine, Stephen. "Community and Family Approaches to Radicalization of Youth."
<http://simplelink.library.utoronto.ca/url.cfm/479931>

*Cadge, Helen, et. al. "Negotiating Religious Differences: The Strategies of Interfaith Chaplains in Healthcare"
http://journals1.scholarsportal.info.myaccess.library.utoronto.ca/pdf/00218294/v52i0001/146_nrdtsoiclh.xml

*Sachedina, Abdualziz, End of Life: The Islamic View
<http://simplelink.library.utoronto.ca/url.cfm/479931>

*D. Keown, End of Life: The Buddhist View

<http://simplelink.library.utoronto.ca/url.cfm/479931>

*Schmidt-Leukel, Perry, "Buddhism and Christianity: Antagonistic or Complementary?"
<http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rh&AN=ATLA0001492311&site=ehost-live>

*Monk, Gerald, et. al. Narrative Therapy in Practice. Chapter will be provided.

*Sachedina, Abdulaziz. 'Can God inflict unrequited pain on his creatures? Muslim perspectives on health and suffering', see
<http://islamicherald.com/images/stories/PDF/sachedina.can-god-inflict-unrequited-pain-on-his-creatures.l.pdf>

Additional resources:

Doehring, Carrie. *The practice of pastoral care: a postmodern approach* (Louisville, KY: Westminster John Knox Press, 2006).

Lartey, Emmanuel Yartekwei. *In Living Color: an intercultural approach to pastoral care and counseling* (London: Cassell, 1997).

Lester, Andrew D. *Hope in pastoral care and counseling* (Louisville, KY: Westminster John Knox Press, 1995).

Draft Syllabus, September 1, 2015

Lum, Doman. *Social work practice and people of color: a process-stage approach* (Monterey, CA: Brooks/Cole Publishing Company, 1986).

Ed. Monk, Gerald, et. Al. *Narrative therapy in practice: the archaeology of hope* (San Francisco, CA: Jossey-Bass Publications, 1997).

Neuger, Christie. *Counseling women: a narrative, pastoral approach* (Minneapolis, MN: Fortress Press, 2001).

Neuger, Christie and James N. Poling. *The Care of Men* (Nashville, TN: Abingdon Press, 1997).

Tannenbaum Center for Interreligious Understanding. *The medical manual for religio-cultural competence: caring for religiously diverse populations* (New York, NY: Tannenbaum Centre for Interreligious Understanding, 2009).

Wimberly, Edward P. *African American Pastoral Care* (Nashville, TN: Abingdon Press, 1991).

Articles: Developing a Buddhist Approach to Pastoral Care: A Peacemaker's View
<http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rfh&AN=ATLA0001507952&site=ehost-live>

Enacting the Spiritual Self: Buddhist-Christian Identity As Participatory Action
<http://muse.jhu.edu.myaccess.library.utoronto.ca/journals/spiritus/v015/15.1.bidwell.pdf>

Buddhism and Interfaith Dialogue

http://go.galegroup.com.myaccess.library.utoronto.ca/ps/i.do?id=GALE%7CA118956337&v=2.1&u=utoronto_main&it=r&p=AONE&sw=w&asid=a3a7db7701a2c9da59bfb31a818f8720

Buddhist Practice-Based Psychotherapy:

http://journals1.scholarsportal.info.myaccess.library.utoronto.ca/pdf/19349637/v11i1-2/107_bpp.xml

Dialogue and Liberation: What I Have Learned from My Friends—Buddhist and Christian

Draft Syllabus, September 1, 2015

http://go.galegroup.com.myaccess.library.utoronto.ca/ps/i.do?id=GALE%7CA405677623&v=2.1&u=utoronto_main&it=r&p=AONE&sw=w&asid=6b586ff896f27ff67b556f803c1de807

Historical-Critical Analysis and Buddhist-Christian Dialogue:

<http://www.jstor.org.myaccess.library.utoronto.ca/stable/pdf/1390075.pdf?acceptTC=true>

Spiritual Authority: A Buddhist Perspective:

<http://www.jstor.org.myaccess.library.utoronto.ca/stable/pdf/40864873.pdf>

TOWARD THE OTHER: CHRISTIANITY AND BUDDHISM ON DESIRE

http://go.galegroup.com.myaccess.library.utoronto.ca/ps/i.do?id=GALE%7CA118956337&v=2.1&u=utoronto_main&it=r&p=AONE&sw=w&asid=a3a7db7701a2c9da59bfb31a818f8720