Course Syllabus—Care and Community
(Proposed Stream in Spiritual Care and
Counseling/Psychotherapy course)
Toronto School of Theology
April 27, 2016

Course Identification

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

Instructor Information

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Appointments made by email.

Course Prerequisites or Co-Requisites

None

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 that 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 spiritual care and counseling. On the contrary, no course or combination of courses will prepare you 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 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, "spiritual care" primarily will be defined as caregiving usually expected of a designated religious leader. 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 God, Allah or the embodiment of compassion can occur. Using this meaning of the word, we will also discuss spiritual care as congregational, social, and cultural processes. We will discuss the complications of the word spiritual 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 spiritual 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 spiritual 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 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 or spiritually means exploring the dialogue between your encounters with people and your own theology or spirituality, gradually increasing your own theological and/or spiritual depth. It particularly means listening to your assumptions about you tradition's understanding of the human and its relationship to God, Allah, or the embodiment of compassion. It means defining your own theological and/or 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 UNH. 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.*

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, likewise, that we cannot make our own. When you watch an experienced religious leader and monitor how you respond to them, 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.

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. Appropriate 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/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 perspective (through that of the 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. If you are Muslim, you are expected to fulfill the assignments using one of the four Islamic schools, legal-ethical tradition, or Sufism. If you are Buddhist, use the tradition within which you practice or with which you are most familiar. If you are UU, use thinkers within the UU tradition. If you have trouble identifying with any of these ways of

thinking about this part of the assignment, see me and we will negotiate your way of fulfilling the assignment within its intended outcome.

Theory papers should be posted to blackboard 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.

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 theological/religious/spiritual perspective with which you are most comfortable? How might the insights of these texts seem to a parishioner whose starting point is different than your own? When is theology/religion/spirituality 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 from the standpoint of your ultimate commitments?

For that purpose, you are being asked to bring your explorations in care and counseling into dialogue with a theological/religious/spiritual text of your choice. You may choose a thinker with whom you are already familiar, with whose viewpoint you feel comfortable. In some, using sacred texts is important, but try to dialogue also with an

interpreter of those texts. Hopefully, we will also work toward dialoguing across theological/religious/spiritual perspectives. Please incorporate your reflection into the fourth self-monitoring category in your diary.

The third page of your theory papers should be built around theological/religious/spiritual interpretation of the role plays from the standpoint of your own tradition.

Seventh discipline: Since seminary education cannot prepare you for religious leadership, it aims at supporting your natural inclination to be a lifelong learner. If you are in 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
15-Sep	Introduction			
22-Sep	Role Play	observation #1 due; self-monitoring posted to blackboard within 48 hours after role play	McCarroll	Sachedina: Can God Inflict Suffering on his Creatures?
29-Sep	McCarroll Discussion	Theory Paper #1	McCarroll	Keown: End of Life: The Buddhist View
06-Oct	Role Play	observation #2 due; self-monitoring posted to blackboard within 48 hours after role play	Kornfeld	Sachedina: The End of Life, the Muslim View

13-Oct	Kornfield Discussion	Theory Paper #2	Kornfeld	Cadge, et cal: Negotiation Religious Differences: strategies of Interfaith Chaplains: Findings
20-Oct	Role Play (possible substitution of creative writing assignment)		Aguilera	Weine: Community and Family Approaches to Radicalization of Youth
27-Oct	Reading Week	observation #3 due; self-monitoring posted to blackboard within 48 hours after role play		
03-Nov	Aguilera Discussion	Theory Paper #3	Aguilera	Couture: Living the Metaphor of Bwino/Bumuntu/White Lime (in class)
10-Nov	Role Play	observation #4 due; self-monitoring posted to blackboard within 48 hours after role play	Denborough	Monk, et. al: Narrative Therapy in Theory and Practice
17-Nov	DenboroughDiscussion	Theory Paper #4	Denborough	Schmidt: Buddhism and Christianity: Antagonistic or Complementary?

24-Nov	Trip to UNH	self-monitoring posted to blackboard within 48 hours after role play		
01-Dec	Role Play	observation #5 due; self-monitoring posted to blackboard within 48 hours after role play	Schipani	
09-Dec	Book Discussion	continuing education plan; class participation self-evaluation due	Schipani	

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 observations of a religious leade. (download and place in your portfolio. Graded at midterm and conclusion of the course. 26% of grade.)

2) your graded theory papers (download the marked paper with the grade and print for midterm and final portfolio). 44% 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). (20% 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/religious/spiritual reactions to complicated human conditions. (CRPO competency 1.1, exhibited through their journals.)
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, exhibited through their journals.)
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, exhibited through their theory papers.)
4) Students will engage constructively in a reflective community of learners. (CRPO competencies, 1.4, 1.5, 2.1, 2.2, 2.3, exhibited through class participation.)
5) Students will think from the standpoint of their theological/religious/spiritual tradition about situations of care, dialoging between practice situations in role plays and the theology/religion/spirituality they currently articulate as close to their own. (CRPO competency 4.36, exhibited in theory papers.)

6) Students will evaluate their own learning and plan for the future as lifelong learners of care and counseling. (CRPO competency 3.4, exhibited through continuing education plan).
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, during role plays.)

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).

*Kornfeld, Margaret. 2000. *Cultivating Wholeness.* (Bloomsbury Continuum).

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

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_nrdtsoicih.xml

*Sachedina, Abdualziz, End of Life: The Islamic http://journals1.scholarsportal.info.myaccess.library.utoronto.ca/pdf/01406736/v366i9487/774_etiv.xml

*D. Keown, End of Life: The Buddhist
Viewhttp://www.thelancet.com/journals/lancet/article/PIIS0140-6736(05)67323-0/fulltext

*Schmidt-Leukel, Perry, "Buddhism and Christianity: Antagonistic or Complementary?"
http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rfh&
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', in *Religion, Health and Suffering*.

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).

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

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

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

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