

Course Syllabus
EMP 3548/EMP 6548 History and Identity of the Care of Souls
Emmanuel College
Toronto School of Theology
Fall 2016

Note: I am currently expecting two Advanced Degree (AD) students and six Basic Degree (BD) students representing Christian and Muslim traditions. This syllabus has been revised with that class in mind; if that class composition changes, the syllabus will be revised with a different class composition in mind.

Instructor Information

Instructor: Pamela Couture, Ph.D.
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Office Hours: by appointment

Course Identification: See Above

Course Location: EC 302
Class Times: Tuesdays 11:00-1:00, no class November 22
Prerequisites: for 3000 level students, Introductory course in Spiritual/Pastoral Care

Course Description

This course explores the history and identity of what currently goes by many names—spiritual care, pastoral counseling, chaplaincy, congregational care. The first half of the course explores a series of "snapshots" of the historical foundations and classic texts from the Christian tradition, including Biblical warrants and early church practices, self-reflexivity, the rise of religious institutions of care, Roman Catholic sacramental vs Protestant life-support approaches, social gospel vs . clinical trajectories, clerical vs. lay participation, and correlation of mandates from faith traditions with those of human sciences. The second half of the course explores contemporary issues in the Canadian context, including challenges from postmodern, postcolonial, ecumenical, interfaith, and institutional perspectives. We will conclude with identity transformation issues as they currently inform debates surrounding the care of souls in hospitals, prisons, the military, nursing homes and congregations.

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/ACORN 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 [xxx] for further help.]

Course Learning Objectives

BD Level: Emmanuel College

Students successfully completing this course will be able to demonstrate the following learning outcomes.

(A) Religious and Theological Tradition: Students will be able recount the way that the care of souls has been practiced throughout Christian history, toward contextualizing today's multifaith practice.

(B) Context and Culture: Students will be able to locate practices in their historical context. Students will be able to make an informed contribution to the discussion of issues facing the practice of the care of souls in today's Canadian institutions.

AD Level: Toronto School of Theology

The Advanced Degree Council has developed detailed statements of "learning outcomes" for each of the advanced degree programs (ThD/PhD, MA and ThM). They are available as appendices in the respective Handbooks. "Learning outcomes" have to do in part with the level of knowledge and skill that will be characteristic of a typical graduate of the program. In accordance with this overall statement, instructors are required to develop a statement of learning outcomes for each course. These outcomes will provide one of the benchmarks for evaluation and grading.

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will have acquired the following levels of knowledge:	This outcome will be achieved through these course elements:	This course outcome corresponds to this aspect of the TST outcomes statement for the individual AD programs:
<ul style="list-style-type: none">• Students will be able recount the way that the care of souls has been practiced	<ul style="list-style-type: none">• student presentations on assigned readings	<ul style="list-style-type: none">• ThD/PhD: 1.1; 1.2, 5• ThM I: 1.2

throughout Christian history, toward contextualizing today's practice.	<ul style="list-style-type: none"> • seminar discussion 	<ul style="list-style-type: none"> • ThM II: 1.2
<ul style="list-style-type: none"> • Students will be able to locate practices in their historical context. 	<ul style="list-style-type: none"> • student presentations on assigned readings Seminar discussions 	<ul style="list-style-type: none"> • ThD/PhD: 1.1; 1.2 • ThM I: 1.2, 2.3, 2.4, 2.5 • ThM II: 1.1, 1.2, 2.3, 2.4, 2.5 • MA:
<ul style="list-style-type: none"> • Students will be able to make an informed contribution to the discussion of issues facing the practice of the care of souls in today's Canadian institutions. 	<ul style="list-style-type: none"> • class participation • research paper 	<ul style="list-style-type: none"> • ThD/PhD: 1.1, 1.2 • ThM I: .2, 2.3, 2.4, 2.5 • ThM II: 1.1, 1.2, 2.3, 2.4, 2.5 • MA:
<ul style="list-style-type: none"> • students will be able to engage in research in primary journals of pastoral care and counseling and practical theology. 	<ul style="list-style-type: none"> • research paper 	<ul style="list-style-type: none"> • ThD/PhD: 1.2, 2.3, 2.4, 2.5 • ThM I: 2.4, 2.6, 2.6 • ThM II: 2.4, 2.5, 2.6 • MA: 2.4, 2.5, 2.6
By the end of this course, students will have had an opportunity to demonstrate and enhance their level of ability in the following areas:	This outcome will be achieved through these course elements:	This course outcome corresponds to this aspect of the TST outcomes statement for the individual AD programs:
<ul style="list-style-type: none"> • the use of a library and the construction of a bibliography 	<ul style="list-style-type: none"> • final paper 	<ul style="list-style-type: none"> • ThD/PhD: 2.2.3 • ThM I: 2.2.4 • ThM II: 2.2.3 • MA: 2.2.4

<p>scholarly skills:</p> <ul style="list-style-type: none"> • clear and effective communication in both oral and written forms; • the construction of a logical argument; • the making of informed judgments on complex issues; • the use of standard conventions of style for scholarly writing. 	<ul style="list-style-type: none"> • seminars • final paper 	<ul style="list-style-type: none"> • ThD/PhD: 2.2.5 • ThM I: 2.2.6 • ThM II: 2.2.5 • MA: 2.2.6
<p>By the end of this course, students will have had an opportunity to demonstrate and enhance the following areas of vocational preparation:</p>	<p>This outcome will be achieved through these course elements:</p>	<p>This course outcome corresponds to this aspect of the TST outcomes statement for the individual AD programs:</p>
<ul style="list-style-type: none"> • Students will be able to make an informed contribution to the discussion of issues facing the care of souls in today's Canadian institutions. 	<ul style="list-style-type: none"> • presentations on assigned readings, class discussion, final research paper 	<ul style="list-style-type: none"> • 1.1, 1,2, 2.3, 2.4, 2.5

CRPO Competencies: 1.5 abe; 2.1 abcef; 2.2 a; 2.3; 5.1 abc

<p>1.5 abe: Integrate knowledge of human diversity; recognize how oppression, power and social injustice may affect client and therapeutic process; identify</p>	<p>Through class presentations on different aspects of Christian and Muslim history and the way that history has been constructed</p>	
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culturally relevant resources		
2.1 abcdef: use clear and concise written, oral, and electronic communication; communicate in a manner appropriate to the recipient; use effective listening skills; differentiate fact from opinion; recognize and respond appropriately to nonverbal communication	In papers, class discussion, and use of blackboard	
2.2 a: show respect for others.	In oral and written presentation; this is a goal across Emmanuel College pedagogy	
2.3 Create and sustain working relationships with other professionals encountered in practice; create and sustain working relationship with colleagues of diverse socio-cultural identities; initiate intercultural professional practice	Professional collegueship will be practiced in panel presentations.	
5.1 abc: Read current professional literature relevant to practice area; access information from a variety of current resources; analyze information critically.	Research practice and current professional literature will be emphasized in the second half of the course.	

Evaluation

Requirements

The final grade for the course will be based on evaluations in three areas.

3000 level:

(1) Preparation, participation and reading (20%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to contribute to class discussion.

(2) Students will make two presentations on assigned readings on the history of Christian pastoral care, in class and in a written paper, following conventional book review format. These presentations will contribute to a panel discussion of different ways that the history of pastoral care has been written. (50%)

(3) Students will submit a review of two journal articles of their own choosing contributing to a contemporary topic of the care of souls. (15% each) These reviews will be coordinated with the topics covered in the second section of the course.

5000 level:

(1) Preparation, participation and reading (20%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to contribute to class discussion.

(2) Students will make two presentations on assigned readings on the history of Christian care of souls, in class and in a written paper, following conventional book review format. These presentations will contribute to a panel discussion of different ways that the history of pastoral care has been written. (50%)

(3) Students will prepare an oral presentation and research paper on a contemporary topic of the care of souls. (30% each)

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 (BD and AD). Basic Degree and Advanced Degree students are expected to hand in assignments by the date given in the course outline. The score on late work will be reduced by 5 points per day. This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for all work in the course is the last day of the semester. Students who for exceptional reasons (e.g., a death in the

family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

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.

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 Christian 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>. A student who plagiarizes in this course. 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>).

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students are required to have a valid utoronto email address. Students must have set up a utoronto email address which is entered in the ROSI system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo

accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses.

Course Schedule

Historical Snapshots

Week 1: Introduction

Tuesday, September 13 To introduce the work of the course, a guest speaker, Marc Doucet, immediate past president of the Canadian Association for Spiritual Care, will describe the current profession and professionals of Canadian spiritual care, including specialists who have membership in organizations such as the Canadian Association of Spiritual Care (CASC) and the activities they enact in hospitals and other health care institutions, including geriatric institutions, prisons, the military, counseling clinics and congregations. We will briefly introduce the primary figures of the 20th century movement of CPE/SPE—clinical pastoral education and supervised pastoral education from which CASC emerged. I will critique the way 20th century histories of pastoral care largely excised the care-giving done by women within social movements, a narrative this course will reclaim. The primary question we will ask of historical texts will be: *how does the research question guiding the author permit some activities to be included in the history of the care of souls and some to be excluded? And what research question could allow us to revision the history of the care of souls, so that we understand its tradition, considering the current concerns being addressed in the discussion of its identity in Canada?* As CPE/SPE is a specifically Christian movement, the history leading to it will be framed within Christianity; the second portion of the course will address emerging interfaith issues. Anchoring text: Stokoe, Rodney J. "Clinical Pastoral Education." The Nova Scotia Medical Bulletin, February, 1974. Available on CASC web page.

Week 2: The Early Church

September 20

The care of souls has foundations within Scripture and the practice of the early church as sanctuary. Gregory the Great's treatise *Pastoral Care* is often seen the first theological treatment of pastoral care. Augustine's *Confessions* is often considered a turning point in self-reflexivity. Moments in the life-cycle are transitioned through Sacraments. Both male and female monastics offer spiritual guidance, especially regarding illness, death and dying, and physical assistance, including sanctuary care for children.

Student reports on one of the following groups of readings (this process will be used throughout the first six weeks):

_____ 1. William A .Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective: An Essay with Exhibits*, Harper and Row, 1964. Ch. 1 and 2 + Exhibits 1-6.

_____ 2. John McNeill, *A History of the Cure of Souls*, New York: Harper and Brothers, 1951, 1-162

_____ 3. GR Evans, *A History of Pastoral Care*, Cassell: London, 2000. 1-201.

Reading required of those not presenting: any 200 pages.

Week 3: The Middle Ages and Early Modernity

September 27

Religious care was provided through Institutions including monasteries, hospitals, orphanages. Canon law provided direction in pastoral situations. As feudal Europe broke down, care for the sick, poor and vulnerable was reorganized through communities. Protestant challenges to sacramental definitions created new practices in care.

Student Reports on:

_____ 1. McNeill, *History of Pastoral Care*, 163-307.

_____ 2. Clebsch and Jackle, *Pastoral Care in Historical Perspective*, Ch. 3 and related exhibits.

_____ 3. GR Evans, *A History of Pastoral Care*, 223-362.

_____ 4. John Shinnors and William J Dohar, ed., *Pastors and the Care of Souls in Medieval England*, Ch. 5 "The Curate's Spiritual Duties" and

Beth Allison Barr, *The Pastoral Care of Women in Late Medieval England*

Tinti, "Pastoral Care in Late Medieval England," Chapter 6

See Also: Martin Luther, An Ordinance on a Common Chest

Reading for those not presenting required: any 200 pages

Week 4: 19th Century Social Movements

October 4

The enlightenment bore challenges to empire, colonialism, and industrialization in the form of care as social movements: international women's missionary movements, abolition of slavery, women's rights, and Christian socialism. The transformation of these movements into the social gospel, and in the next

generation, into the positivism of the 20th century, set the stage for the twin prongs of 20th century pastoral care: Social Gospel vs. Clinical Care.

Student reports on:

_____ 1. Marilyn Faerdig Whiteley, "The Foreigners in Our Cities': Women and Social Christianity' in *Canadian Methodist Women 1766-1925*, Wilfred Laurier Press, 2005. Muir, Elizabeth Gillan and Marilyn Faerdig Whiteley, *Changing Roles of Women within the Christian Church in Canada*, University of Toronto Press: Elizabeth Smyth, "Christian Perfection and Service to Neighbours: The Congregation of the Sisters of St. Joseph, Toronto, 1851-1920's"; Jan Noel, "Women and Social Welfare in the Montreal Region, 1800-1833: Preliminary Findings"; Randi R. Warne, "Nellie McClung's Social Gospel."

_____ 2. Rodney Hunter, ed. *The Dictionary of Protestant Pastoral Care and Counseling*, "History of Protestant Pastoral Care (United States)"; "History of Roman Catholic Pastoral Care (Canada)"; "History of Roman Catholic Pastoral Care (United States)"; "Emmanuel Movement"; "Sociology of Religious and Pastoral Care"; "Social Justice Issues in Pastoral Care"; "Richard Cabot"; "Anton Boison"; "Russell Dicks"

Required reading: any 200 pages

Week 5: 20th Century: Focus on Individual Healing

October 11

Freud set the stage for the century of the therapeutic; the carnage of the World Wars, including the separation of children from their parents, produced new understandings of grief. The focus on the individual after World War II brought the clinical, individual turn toward care in North America, including the emergence of grief and attachment theories. New models, such as Carl Roger's client-centered therapy, refocused the 'pathologizing' of the Freudian approach.

Student reports on:

_____ 1. Charles E Hall, *Head and Heart: The Story of the Clinical Pastoral Education Movement*. Journal of Pastoral Care Publications or Stephen King, *Trust the Process: A History of Clinical Pastoral Education as Theological Education* or Joan Hemingway, *Inside the Circle: A Historical and Practical Inquiry Concerning Process Groups in Clinical Pastoral Education* Rodney Hunter, ed. "Canadian Pastoral Care Movement." *Dictionary of Pastoral Care and Counseling*.

_____ 2. Seward Hiltner, *Pastoral Counseling*.

_____ 3. Howard Clinebell, *Basic Types of Pastoral Counseling*.

_____ 4. Asquith, Glenn H. *Vision from a Little Known Country: A Boisen Reader*

Reading: any 200 pages

Week 6: Research Skills Seminar (conducted by Karen Wishart)

October 18

Week 7: 20th Century: Reclaiming Communities, Congregations, Diverse Populations and Theologies

November 1

Community and Theology Reclaimed: Family and Congregational Systems and the Refocus on Communities and their Theologies

Student reports on:

_____ 1. Margaret Kornfield, *Cultivating Wholeness*.

_____ 2. Charles Gerkin, *Widening the Horizons*.
Westminster Press, 1986

_____ 3. Jeanne Stevenson-Moessner, *In Her Own Time*. Fortress Press, 2000.

_____ 4. Edwin Friedman, *Congregation and Community*

Reading: Any 200 pages

Contemporary Discussions:

Week 8: Postmodern Care

November 8

This session will provide an introduction to the series of issues currently facing spiritual care and challenging its identity, based on the breakdown of metanarratives and the emergence of new narratives, such as intercultural care, indigenous care, multifaith care, the popularity of Buddhist and mindfulness models, Islamic care, hybrid spiritualities, comparative approaches to topics such as suffering, death and dying, and end of life issues. The remaining five weeks of the course will be arranged around these topics according to student interest, with student-researched presentations on emerging issues.

Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*

Pamela Couture, "The Effect of the Postmodern on Practical/Pastoral Care and Counseling." *Journal of Pastoral Theology*, ISSN 1064-9867, 04/2003, Volume 13, Issue 1, pp. 85 – 104.

Reading: As assigned above

Week 9: Care in the Muslim Tradition: Nevin Reda

November 15

Week 10: preparation for research presentations

November 22

Week 11: Student Research Presentation

November 29

AD students will choose the topic; BD students will contribute one journal articles. BD students will send their reviews of journal articles to AD students in advance as well as hand them in.

Week 12: Student Research Presentation

December 6

Required Reading selected from:

Bibliography:

Lynch, Peter. *The Church's Story: A History of Pastoral Care and Vision*
Leas, Robert David. *Anton Theophilus Boisen: His Life, Work, Impact and Theological Legacy*
Arampulickal, James. *The Pastoral Care of Syro-Malabar Catholic Migrants*
Barr, Beth Allison. *The Pastoral Care of Women in Late Medieval England*
Beck, Henry G. J. *The Pastoral Care of Souls in South-East France During the Sixth Century*
Berinyuu, Abraham Adu. *Pastoral Care to Sick in Africa: An Approach to Transcultural Pastoral Theology*
Tinti, Francesca. *Pastoral Care in Late Anglo-Saxon England*
Boyle, Leonard E. *Pastoral Care, Clerical Education and Canon Law, 1200-1400.*
Griffiths, Fiona and Julie Hotchin. *Partners in Spirit: Women, Men and Religious Life in Germany 1100-1500.*
Stansburg, Ronald J. *A Companion to Pastoral Care in the late Middle Ages (100-1500)*
Reed, Angela. *Quest for Spiritual Guidance: Reclaiming Spiritual Guidance for Contemporary Congregations*
Hall, Charles. *Head and Heart: The Story of the Clinical Pastoral Education Movement.*
Bolton, Brenda. *Innocent III: Studies on Papal Authority and Pastoral Care.*
Holifield, E. Brooks. *A History of Pastoral Care in America: From Salvation to Self-Realization*

Gunn, Cate and Catherine Innes-Parker. *Texts and Traditions of Medieval Pastoral Care: Essays in Honour of Bella Millett*

Knauff, Wolfgang, Schnitter, KZ-Haeftlinge, Zwangsarbeiter: *Kapitel der Seelsorgeim Bistum Berlin*

Rodney Hunter, *The Dictionary of Pastoral Care and Counseling.*

Asquith, Glenn, Jr. . *The Concise Dictionary of Pastoral Care and Counseling.*

*Shinners, John and William J.Dohar. *Pastors and the Care of Souls in Medieval England*

Kaufmann, Christopher J. *Ministry and Meaning: A Religious History of Catholic Health Care in the United States.*

*Evans, G. R. *A History of Pastoral Care.*

Torry, Malcolm. *The Parish: People Place and Ministry, a theological and practical exploration.*

Hoyt, Franccen Schneider. *The Carolingian Episcopate: pastoral care as set forth in the capitularies of Charlemagne and his bishops (789-822)*

Aden, LeRoy and J. Harold Ellens, *Turning Points in Pastoral Care: the legacy of Anton Boisen and Seward Hiltner*

Asquith, Glenn H. *Vision from a Little Known Country: A Boisen Reader*

Kolb, Robert. *The Oxford Handbook of Martin Luther's Theology*

Brown, William P. *The Oxford Handbook of the Psalms*

Ernst, Matthias. *Conversation ueber das Eine, Was Not Tut: evangelische-reformierte Italienerseelsorge im Kanton Zuerich im 19 und 20 Jahrhundert*

*Clebsch, William A and Charles R Jaekle. *Pastoral Care in Historical Perspective: An Essay with Exhibits.*

Firey, Abigail. *A New History of Penance.*

Hooker, Roger and Christopher Lamb. *Love the Stranger: Ministry in Multifaith Areas*

Lartey, Emmanuel. *Postcolonizing God: An African Practical Theology.*

Schipani, Daniel. *Multifaith Views of Spiritual Care.*

Schipani, Daniel and Leah Dawn Bueckert, eds. *Interfaith Spiritual Care: Understandings and Practices.*

Bueckert, Leah Dawn and Daniel S Schipani, eds. *Spiritual Caregiving in the Hospital: Windows to Chaplaincy Ministry.*

Doehring, Carrie. *The Practice of Pastoral Care: A Postmodern Approach, 2nd Ed.*

Emmanuel Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling (Practical Theology) 2nd ed.*

John Boswell, *The Company of Strangers*

Elizabeth Clark, *Jerome, Chrysostom and Friends*

Augustine Confessions

Basil the Great Pastoral Care

*John McNeill, *A History of the Cure of Souls*

Fitchett, George, and Steve Nolan, *Spiritual Care in Practice: Case Studies in Health Care Chaplaincy.* London: Kingsley, 2015.

Nolan, Steve. *Spiritual Care at the End of Life.*

Nash, Paul, Zamir Hussain and Madeleine Parkes, *Multifaith Care for Sick and Dying Children and their Families*

Swinton, John. *Spirituality and Mental Health Care*.

Coyte, Mary Ellen, Peter Gilbert, and Vicky Nicholls, *Spirituality, Values, and Mental Health*.

Muir, Elizabeth Gillan, and Marilyn Faerdig Whiteley, ed.s *Changing Roles of Women With the Christian Church in Canada*. Toronto: University of Toronto Press, 1995.

Whiteley, Marilyn Faerdig. *Canadian Methodist Women, 1766-1925: Marys, Marthas, and Mothers in Israel*. Waterloo, Ontario: Canadian Corporation for Studies in Religion. Wilfred Laurier Press, 2005.

Tyrrell, Ian. *Women's World, Women's Empire: the Woman's Christian Temperance Union in International Perspective, 1880-1930*.

Paula Buford, *The Lost Tradition of Women Pastoral Caregivers 1925-1967*, ThD Thesis, Columbia Seminary, 1997.

Joann Wolski Cann, *Women's Spirituality: Resources for Women's Spiritual Development*.