

Introduction to Counseling and Spiritual Care Practice
EMP 1741
Emmanuel College
Toronto School of Theology
Fall 2018; Tuesdays 9-12; Contact hours: 36
Introductory Level, no prerequisites

Instructor Information

Instructor: Pamela Couture, PhD, Jane and Geoffrey Martin Chair of Church and Community
Rosedale Fellows: Amy Panton, ThM. E-mail: amy.panton@mail.utoronto.ca
Elizabeth Fisher, MDiv. E-mail: elizabeth.fisher@mail.utoronto.ca
Room: EM 119
Office Location: 112
E-mail: Pamela.couture@utoronto.ca
Office Hours: Short meetings after class; longer meetings by appointment. Please send an email to schedule a longer appointment.

Course Description

This course introduces theories and practices common to the practice of counselling and spiritual care as it routinely occurs in the course of the ongoing interfaith institutional life (hospitals, military, prisons, nursing homes, etc.) and when it is more formally requested of spiritually-oriented psychotherapeutically trained counselling practitioners. Brief, short term solution focused care, psychoanalytically-based crisis theory, narrative, and intercultural theories of care provide the basis for the theories and skill development of the course.

Course Resources

Helpful Summer Preparation:

A “crash course” on important information that you need to understand for this course has been prepared by Jelena Velic, a student in the course who is also Team Lead, Partner Relations for Experiential Opportunities at The University of Toronto Mississauga Career Centre. You are urged to complete this course, including its final quiz, before the first session. Those who have passed the quiz by the first session may come with questions and move on to other material: latecomers will have time in the first session to review the material in the “crash course” with an instructor.

Richard Wagamese, *Keeper N’ Me* (an indigenous novel widely available throughout the U of Toronto library system)

Judy McFarlane, *Writing with Grace* (a novel of the relationship between a Down Syndrome woman, Grace, and a writing who helps her to write. Available at Ben McNally Books.)

A third text will be added.

Required Course Texts/Bibliography (Purchase these):

Caviola, Alan A. and Joseph E Colford. 2018. *Crisis Intervention: A Practical Approach*. Sage.

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

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

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

Required articles are available on Quercus.

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the My Courses module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should ask [insert college contact] for further help.]

- Personal Website <http://individual.utoronto.ca/name>

Course Learning Objectives/Outcomes

College

Emmanuel College MPS outcomes:

1.Religious Faith and Heritage: Identify and respect the diversity of theological viewpoints and practices within their religious tradition (in class discussions and in theory papers).

2.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 (caregiver observations).

3.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 (role plays).

BD Level

Students successfully completing this course will be able to demonstrate the following learning outcomes. (Not all categories will be required for all courses.)

(A) IN RESPECT OF GENERAL ACADEMIC SKILLS Students will be write reflectively and analytically and understand the difference.

(B) IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES. See 1 above.

(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION See 2 above.

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

Discipline specific competencies:

CPRO competency	Demonstrated through	Discipline specific student learning outcome
(CRPO competency 1.1)	Journal assignment, section 1	Students will gain self-awareness of their psychological, sociological, cultural and theological reactions to complicated human conditions.
(CRPO competency 3.2)	Journal assignment, section 2	Students will intentionally observe caring practices of an experienced colleague and critically evaluate which he/she would seek to adopt.
(CRPO competencies 1.3a, 1.5, 5.1, 5.2)	Theory papers, class participation in role plays	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 1.4, 1.5, 2.1, 2.2, 2.3)	Class participation on role play and theory days	Students will engage constructively in a reflective community of learners.

(CRPO competency 4.36)	Theory papers and class discussion	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 3.4).	Continuing education plan, portfolio	Students will evaluate their own learning and plan for the future as lifelong learners of care and counseling.
(CRPO competencies: 2.1, 2.2, 3.1, 3.2, 4.6)		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.
(CRPO competencies: 2.1, 2.2, 3.1, 3.2, 4.6)	Role play, debriefing, and theory papers	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.

MPS and M Div Students anticipating taking CPE:

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).

Evaluation

Requirements

The final grade for the course will be based on evaluations in four areas:

- 1) 30% of grade: 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 religious leader observations. (download and place in your portfolio. Graded at midterm and conclusion of the course.)
- 2) 40 % of grade: your graded theory papers (download the marked paper with the grade and print for midterm and final portfolio).
- 3) 10% of grade: MPS: your competencies review; M Div: your continuing education plan for learning in spiritual care for the next five years (provide printed copies in portfolio). 10% of grade.
- 4) 20% of grade. Class attendance. participation in role plays, and other forms of participation. (Place class participation self-evaluation in portfolio)

Final work: Prepare a hard copy portfolio of all of the materials of the course in a flat (not ringed) notebook to be handed in on the final day of class. Your portfolio should include all of the above and a self-addressed stamped envelope.

Extra credit. Three books that tell a story of a vulnerable person and their spiritual guide are suggested as summer reading. Students may gain 5 points extra credit by filling out five questions on the study guide to these books, for a total of 15 points, prior to the beginning of the course.

See Appendix 1: Course Narrative Rationale behind the assignments and what each assignment attempts to accomplish.

See Appendix 2: Course Schedule. Course outline, assignment due dates, class activities

See Appendix 3: Descriptions of Assignments

See Appendix 4: Study guides for *Keeper N Me*; other study guides will be posted to Quercus

See Appendix 5: Additional Bibliography

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding

80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

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

Late arrival and late work. Please email instructors if you are going to be late or absent. Place the response in your portfolio to avoid a penalty. A pattern of tardiness or unexcused absences may result in a penalty of up to 10 points during the final marking period. It is particularly critical to notify instructors of tardiness or absence on the day a role play is scheduled. Penalties: Late work may be reduced by five points per assignment, except in the case of a documented illness.

Course extensions must be approved institutionally, not by the professor. See TST Basic Degree handbook section 9.6. If a student had grounds for an extension for a course, see TST Basic Degree handbook section 9.7. Consult the instructor and program director for directions.

Course grades. See TST Handbook 11.4.

General Policies of Special Note

Accessibility. See TST Handbook 13.1 and <http://www.accessibility.utoronto.ca/>.

Plagiarism and other Other academic offences. See chapter 15 of the TST Handbook.

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

Obligation to check email and Email communication with the course instructor. At times, the course instructor will send out important course information by email; check University of Toronto email daily. See TST Handbook 8.3 and 8.4.

Pamela Couture's additional policies:

Formatting written work. All written work should be formatted double-spaced, with one inch margins and 12 pt font, except when you enter material into an excel spreadsheet. Refer to www.chicagomanualofstyle.com if you are unsure of English language grammar, punctuation, or manuscript style. If you are having difficulty with English, please contact the Victoria University Writing Centre. Some students have found the following fee-for-service proofreading center helpful: Magnum <https://magnumproofreading.com/>

A note about "trigger" warnings. You are preparing for a profession that by its nature presents you with stimulating situations, including domestic violence, child sexual abuse, effects of addiction, and other very traumatic events. Your professional preparation anticipates that you

will meet such situations in the real world, that you will not be warned about the nature of the stimulus, and that you have to protect a person from your own reaction to situations that may be “trigger” a response in you. Much of your education will encounter the varieties of ways professionals handle these responses *helpfully*, for the person in your care and for yourself. (This skill is part of “safe and effective use of self.”) In this program you will likely not be warned about the kind of “triggering” event that you may encounter. In this introductory course, if you begin to lose control of your emotions, you may leave with a colleague from the class until you can collect yourself, or you may engage in other practices (journaling, meditation) that allow you to regain control. More advanced courses may have other guidelines to follow. In the end, your emotional safety is your own responsibility.

Course Schedule

Week 1

Tuesday, Sept. 11 Course introduction

Week 2

Tuesday, Sept 18 Method
 McCarroll, *The End of Hope--The Beginning*, Chapter 3; *and* Couture, *The Context of Congregations: Pastoral Care in an Individualistic Society*; *and* Mutale Malenga-Kaunda, or Schipani

Week 3

Tuesday, Sept 25 Short-Term Solution-Focused Method
 Begin reading for Week 4

Week 4

Tuesday, Oct 2 Short-Term Solution-Focused Method
 Kornfeld, *Cultivating Wholeness*; Cadge, et al: "Negotiation Religious Differences: strategies of Interfaith Chaplains: Findings"; Sachedina, "Can God Inflict Suffering on his Creatures?"

Week 5

Oct 9 *Crisis Intervention*
 Begin reading for Week 6

Week 6

Oct 16 Crisis Intervention and Psychotropic Drugs
 Caviola and Colford, *Crisis Intervention*

Reading Week

Week 7

Oct 30

Mood and Anxiety Disorders; Advanced Directives
View video materials online

Week 8

Nov 6

Narrative Therapy
Begin reading for Week 9

Week 9

Nov 13

Buddhist

Narrative Therapy
Denborough, *Collective Narrative Practice*, Keown, "End of Life: The View"; Sachedina, "The End of Life, the Muslim View"

Week 10

Nov. 20

Trip to UNH, Meet at Princess Margaret Hospital

Week 11

Nov. 27

Multifaith Views of Spiritual Care
Read for Week 12

Week 12

Dec. 4

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

Exam Week

May be used to reschedule a class if one must be cancelled.

Appendix I: Course Narrative

HOW A BEGINNING SPIRITUAL CARE THERAPIST CAN BE "GOOD ENOUGH" IN COMPLEX SITUATIONS SPIRITUAL CARE AND COUNSELLING

Your capacity to create care as a beginning spiritual care practitioner/therapist 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 spiritual care professional 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 spiritual care professionals 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. Even after taking many courses of "preparation," 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 spiritual care and counseling. Only then are you *prepared* for care and counseling. In the intervening years, you can be a "good enough" spiritual care professional 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 spiritual care and counseling surprise, as it is presented to you.

In a very real sense, becoming good at spiritual 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.

Spiritual Disciplines of Care and Counseling

During this course I anticipate that you will progress in the formation of your presence and your skill in spiritual care and counseling by developing a set of spiritual disciplines. 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. This practice contributes to what is now called "a safe and effective use of self (SEUS)." Monitoring yourself psychologically means paying attention to your emotional responses in order to deepen your understanding of yourself and your original family. Monitoring yourself sociologically means paying attention to your emotional responses to the hospital, military, and other institutions with which you come in contact. Monitoring yourself culturally means keeping in touch with the way you respond emotionally interactions with people who live in different assumptive worlds, 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 role plays and any other experiential events of the course. You should have one, four-themed entry in response to each item. (Some students have used an excel spread sheet with five columns and added each entry in the next lines/box.) 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 spiritual care practitioner/therapist 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 spiritual care practitioner/therapist 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 style that we cannot make our own. When you watch someone provide even informal care 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 caregiver's style.

In order to foster the discipline of critical observation, *your second assignment is to choose a spiritual leader with whom you have regular contact, to watch their caregiving style in the manner outlined above, and to incorporate your observations into your journal.* Do not name the person(s), 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 to formalize the kinds of observations you are doing informally 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 spiritual leaders with whom you are in contact to observe the way they create moments of informal care.

Observations of spiritual leaders are due posted to blackboard on the Tuesdays 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 spiritual care professionals 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 helping professional 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. 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 four page "theory paper" in preparation for each of the days in which the books and articles are discussed.* On the first two pages, 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 articles. The third 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 fourth page is theological, spiritual, or faith-based interpretation: what major theological/religious/spiritual/faith based themes you saw demonstrated in the role play and whether the commitments of the text and the commitments of your theological or spiritual perspective are in conflict, agreement, or both. As we are engaged in interfaith role plays, when using your own tradition, it's important to recognize that these are ways that undergird your practice, but don't necessarily contribute to the meaning-making process of the person for whom you are caring.

Theory papers should be posted to blackboard before class discussion of the book. The first paper will not be graded in order to give students a "trial run" at writing this kind of paper. See chart below for schedule of due dates.

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 or family. 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,

preparing you for further work in the Professional Ethics class. 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.

We 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 spiritual care professional education, 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. (Most malpractice occurs when people are working in isolation.) 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. See Emmanuel College policy for potential penalties for absences.

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. To make up a missed class, you may be asked to write a five page summary of the activities and discussion of the class.

Sixth discipline: Your own practical wisdom and your ability to feel relatively secure in using the theories in spiritual 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 or spirituality 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 or spiritually?

For that purpose, you are being asked to bring your explorations in care and counseling into dialogue with a theological or spiritual text of your choice. You may choose a theologian or spiritual thinker with whom you are already familiar with whose viewpoint you feel comfortable. Many times the assigned books or articles provide ideas for theological or spiritual reflection. An important part of the class has become dialoguing across theological and spiritual perspectives. *Please incorporate your reflections about different faith traditions that you experience into your self-monitoring journal. The fourth 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 fully prepare you to be a spiritual care professional, it aims at supporting your natural inclination to be a lifelong learner. If you are interested in the Canadian Association of Spiritual Care (CASC) or the College of Registered Psychotherapists in Ontario (CRPO), please refer to the relevant competencies. Then, *using the chart of competences on the syllabus of the capstone course, describe how you have developed the competences thus far.*

Final portfolio: a printed copy of all of the assignments above should be included in your end of semester portfolio. I highly recommend that you use this portfolio as a beginning and that you continue to catalogue all of your work from future courses in your portfolio for future reference.

Special Events:

On Oct 16 your colleagues in the MPS program, John Jacob, MD and Amira Ayad, MPharm, will discuss psychotropic drugs.

On October 30 Shawn Lucas of the Centre for Addiction and Mental Health (CAMH) will discuss mental health, the common definitions of anxiety and personality disorders, and how we may think about these from a Christian perspective. Dr. Nazila Isgandarova, CAMH, will respond from an Islamic perspective; Dr. Tony Tonetta, Ph.D. and Clinical Psychologist and Psychoanalyst and Director, Buddhism, Psychology and Mental Health Minor Program at the University of Toronto, will respond from a Buddhist perspective.

On Oct. 30 your colleagues in the MPS program, Elizabeth Schloss, J.D., will discuss Advance Directives and other end of life documents.

On November 20 we will meet at Princess Margaret Hospital with Marc Doucet, director of University Health Systems and former president of the Canadian Association of Spiritual Care to hear about CASC, CPE programs and issues that students will face in the hospital setting.

Appendix 2: Course Schedule

Date/Module	Reading	Class Material	Assignment due	Group 1-119	Group 2-305	Group 3-308
Summer preparation	Richard Wagamese, <i>Keeper N' Me;</i> Judy McFarlane, <i>Writing with Grace</i>	Crash course				

Sept. 11, 2018	Introduction, Mini role play	Questions on crash course; Introductions; mini role play McCarroll, The End of Hope-- The Beginning, Chapter 3; Couture, The Context of Congregations: Pastoral Care in an Individualistic Society; Mutale Malenga-Kaunda, or Schipani Kornfeld, <i>Cultivating Wholeness</i> , Cadge, et al: "Negotiation Religious Differences: strategies of Interfaith Chaplains: Findings"; Sachedina, "Can God Inflict Suffering	What's different about the ways that theological reflection on human experience is used in each of these essays?	crash course quiz, extra credit; self-monitoring due posted to Quercus within 48 hours after role play	Plenary in 119; small group-- Pam	Small group-- Beth	Small group-- Amy
Sept 18, 2018	Method in Reflection on Interfaith Spiritual Care, discussion	in an Individualistic Society; Mutale Malenga-Kaunda, or Schipani Kornfeld, <i>Cultivating Wholeness</i> , Cadge, et al: "Negotiation Religious Differences: strategies of Interfaith Chaplains: Findings"; Sachedina, "Can God Inflict Suffering	What's different about the ways that theological reflection on human experience is used in each of these essays?	Mini theory paper using ONE assigned article and mini role-play, max 3 pgs. (ungraded)	Plenary in 119; small group-- Pam	Small group-- Beth	Small group-- Amy
SEPT 25, 2018	Short Term Solution Focused Method	Findings"; Sachedina, "Can God Inflict Suffering	role play	RLO #1, self-monitoring due 48 hours after role play	Small group: Beth	Small group: Amy	Small group: Pam

on his
Creatures?

Oct 2, 2018	Kornfeld, Cultivating Wholeness; Cadge, et cal: "Negotiation Religious Differences: strategies of Interfaith Chaplains: Findings; Sachedina, "Can God Inflict Suffering on his Creatures?"	discussion	Theory paper #1	Small group: Beth	Small group: Amy	Small group: Pam
-------------	---	------------	--------------------	-------------------------	------------------------	------------------------

October 9, 2018	Crisis Intervention	Crisis Intervention	role play	RLO #2; self-monitoring due 24 hours after role play	Small group: Amy	Small group: Pam	Small group: Beth
October 16, 2018	Crisis Intervention	Crisis Intervention; Psychotropic drugs, John Jacob and Amira Ayad	discussion	Theory paper #2	Small group: Amy	Small group: Pam	Small group: Beth
Reading week							
October 30, 2018	Mood and Anxiety Disorders: Interfaith responses; Advanced Directives (Plenary)	View video materials; come with questions, Elizabeth Sloss on advanced directives & EOL documents	discussion	review online materials; self-monitoring due 48 hours after class		Plenary 119	
November 6, 2018	Narrative Therapy	Denborough, <i>Collective Narrative Practice</i> , Keown: End of Life: The Buddhist View; Sachedina: The End of Life, the Muslim View	role play	RLO #3, self-monitoring due 48 hours after role play	Small group: Pam	Small group: Beth	Small group: Amy

November 13, 2018; Narrative Therapy	Denborough, <i>Collective Narrative Practice</i> , Keown: End of Life: The Buddhist View; Sachedina: The End of Life, the Muslim View	discussion	Theory paper #3	Small group: Pam	Small group: Beth	Small group: Amy
November 20, 2018; Trip to UHN; meet at Princess Margaret Hospital		discussion	competencies review due Nov 20; self-monitoring due 48 hours after class;	Plenary		
November 27, 2018; Multicultural Spiritual Care	Schipani, <i>Multifaith Views of Spiritual Care</i>	role play	RLO #4, self-monitoring due 48 hours after role play	Small group: Beth	Small group: Amy	Small group: Pam
December 4, 2018; Multicultural Spiritual Care	Schipani, <i>Multifaith Views of Spiritual Care</i>	discussion	Theory paper #4; Class participation self-evaluation	Small group: Beth	Small group: Amy	Small: Pam

Appendix 3: ASSIGNMENTS FOR Intro to Counselling & Spiritual Care Practice

FALL 2018

Self-Monitoring Journals

DUE: September 13, September 27, October 11, November 1, November 8, November 22, November 29,

Assignment Intention:

An important part of your confidence in providing care depends on developing the discipline of monitoring yourself psychologically, sociologically, culturally, and theologically/spiritually. This practice contributes to what is now called “a safe and effective use of self (SEUS).”

Assignment Overview:

Keep a written journal of your self-monitoring in response to the role plays and other experiential events of the course. Each assignment should be entered into the appropriate cell in the spreadsheet attached to Quercus and should address your self-monitoring in each of the four categories: psychology, sociology, culture, and theology/spirituality. This assignment is reflective and does not require citations. It will not be read by anyone but the instructors.

Psychologically: What did I feel/experience personally during the role play/event?

Sociologically: What did I observe/how did I interact with the social or institutional setting of the role play/event?

Culturally: What similarities or differences did I note between my own cultural context and the cultures represented in the role play/event?

Theologically: How do my personal theological perspectives interact with the theology demonstrated or discussed in the role play/event?

Self-monitoring exercises are due, posted to Quercus, within 48 hours of the class role play or event.

Religious Leader Observations

DUE: September 25, October 9, November 6, November 27

Assignment Intention:

An inexperienced spiritual care practitioner/therapist 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. And every emerging spiritual care practitioner/therapist harbors a useful streak of idealism: we want to correct the errors of those who have gone before us. At best, this idealism can be used to foster "critical observation."

Assignment Overview:

Choose a spiritual leader with whom you have regular contact, watch their caregiving style in the manner outlined above, and incorporate your observations into a 1 page journal. Do not name the person(s), 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. While you may benefit from observing one person over the whole semester, it may also benefit you to observe multiple people. Simply pay intentional attention to the spiritual leaders with whom you are in contact to observe the way

they create moments of informal care. This paper is reflective and does not require references to texts so does not require citations. It is also confidential and will not be read except by the instructors.

Observe: What is the context in which the interaction occurred? What did the leader do in this moment of care? What did they say? What did they not say? What did their body language communicate? Observations should be concrete; if they made someone feel at ease, note *how* they did that.

Reflect: What did the leader do that you would like to incorporate into your own care practice? Was there anything they left undone, or anything you would do differently?

Religious Leader Observations are due, posted to Quercus, before class on the days listed above.

Theory Papers

DUE: September 18 (mini paper), October 2, October 16, November 13, December 4

Assignment Intention:

Another part of the intergenerational dialogue is your dialogue with theory. The theory of care and counseling is the codified experience of inquisitive, seasoned spiritual care professionals who have made formal attempts to organize that experience. By learning theory you develop a dialogue with individuals experienced in creating care. As an inexperienced helping professional 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 theories of caregiving and your own practical wisdom. Through this conversation you learn to demystify the confusion and make sense of what is going on.

Assignment Overview:

Write a four page “theory paper” in preparation for each of the days in which the books and articles are discussed. The paper should have three parts: an overview of the book, an exploration of the role play in light of the assigned reading, and a theological reflection. This paper is analytical and should have appropriate academic citations.

Book Overview: What is the author’s thesis? What are the key components of the theory they present/how do they develop their theory? What connections can you make between the main text and the accompanying articles?

Role Play Interpretation: How do you analyze what occurred in last week’s role play in the terms of the book’s theory?

Theological Reflection: How do my personal theological perspectives interact with the theory discussed in the book? What further theological reflections do I have on the role play in light of this week’s readings?

Theory papers should be posted to Quercus before class discussion of the book, on the dates listed above. The first paper will not be graded in order to give students a “trial run” at writing this kind of paper.

Appendix 4: Summer Reading Guides

Richard Wagamese, *Keeper N’ Me*

Discussion questions for Richard Wagamese’s *Keeper N’ Me*: How does this book provide ideas about spiritual care? In the case of each question, ask yourself where there is a parallel in your own spiritual tradition and in the theories of spiritual care.

1. Wagamese uses the idea of “being lost”—what does he mean by “being lost”? when have you felt “lost” and how might this (sometimes) exemplify a person’s state when in need of spiritual care?

2. Wagamese uses the idea of being “a tourist”—what does he mean by “a tourist”? How does this exemplify the human state? And how might this exemplify the state of both the person in need of spiritual care and the spiritual guide?
3. Wagamese uses the idea of “the guide”—though being a guide is reciprocal—it is simultaneously always to be guided. As the idea of the guide develops through the book, how does the “guide” exemplify the spiritual care therapist?
4. In the book, what is the role of ritual in healing? Is there a parallel (or not) in your own spiritual tradition or in spiritual care theories?
5. In the book, what is the role of nature in healing? Is there a parallel in your own spiritual tradition or in spiritual care theories?
6. In the book what is the role of daily smudging or purifying as healing? Is there a parallel in your own tradition or in spiritual care theories?
7. In the book, what is the role of prayer? Is there a parallel in your own tradition or in spiritual care theories?
8. In the book, what is the role of returning to your own place of origin as a part of healing? Is there a parallel in your tradition or in spiritual care theories?
9. In the book, what is the role of ceremony? What are its dangers when it becomes familiar? What is the role of doing ceremony without guidance for the first time? Is there a parallel in your own tradition or in spiritual care theories?
10. In the book, what is the relationship of the drum, the heart beat, and the moon? What is the idea of the male and female element in each person? Is there a parallel in your own tradition or in spiritual care theories?
11. In the book, what is the role of gratitude in healing? Honoring? Humility? Power? The “current of kindness”? Is there a parallel in your own tradition or in spiritual care theories?
12. In the book, what is the role of dreams? Is there a parallel in your own tradition?
13. In the book, what is the symbolism of the eagle and the eagle feather, the gift of feathers? Is there a parallel tradition of gifting in your tradition or in spiritual care theories?
14. In the book, what is the meaning Keeper gives to “being ready”—not to survive physically, but to survive the emotions that one faces? Is there a parallel in your tradition and in spiritual care theories?
15. In the book, what is the role of introducing the child to the world? Is there a parallel in your spiritual tradition or in spiritual care theories?
16. In the book, what is the role of feasting? Is there a parallel in your tradition or in spiritual care theories?
17. In the book, what is the role of travelling different directions? What does each direction mean? Is there a parallel in your tradition or in spiritual care theories?

*Appendix 5: 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 View

https://journals-scholarsportal-info.myaccess.library.utoronto.ca/details/01406736/v366i9487/774_etiv.xml

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

https://journals-scholarsportal-info.myaccess.library.utoronto.ca/details/01406736/v366i9489/952_eoltbv.xml

*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 *Religion, Health and Suffering*, John R Hinnells and Roy Porter, eds. 1999. London and New York: Kegan Paul International.

[Bibliography: 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=rft&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

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