

COURSE TWO: KELLEY, PASTORAL THEOLOGY

Report

In the fall of 2021, I revised the syllabus for my course *Introduction to Pastoral Care and Counseling* to incorporate some relevant focus on aspects of neuroscience. Specifically, I added the following to the overall course description: “Finally, and new this semester, we will consider in some explicit ways how some understandings of human experience grounded largely in neuroscience may support and enhance study and practice in pastoral care.” This course goal was enacted through two class meetings with guest presenters. On September 21, 2021, Dr. Jessica Black, a neuroscientist at Boston College, joined the class to discuss “The Brain, Neuroscience, and Resilience,” and on September 28, 2021, the Rev. Dr. William Roozeboom joined the class to help us consider implicit bias and the brain, drawing directly on his 2021 article, “Wired for Fear: Recognizing and Countering Implicit Bias in the Brain” (*Journal of pastoral theology*, 2021, Vol.31 (2-3), p.110-127). Each of these guest presenters enriched the course through their modeling of integrative perspectives drawing on both neuroscience and human experience (e.g., resilience, suffering, racism). The students were quite engaged in these classes, and many expressed appreciation for this explicit focus on neuroscience. Overall, the revisions I made to incorporate some work on neuroscience seemed to enrich the course in concrete and helpful ways. I am grateful for the opportunity to have participated in this grant and look forward to continuing down this integrative road.

Syllabus

Boston College School of Theology and Ministry
Introduction to Pastoral Care and Counseling
Fall, 2021
Tuesdays, Noon-2:50 pm

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Office hours by appointment, typically by Zoom. Please be in touch when you would like to meet.
I highly encourage everyone to meet at least once for office hours.

Course Description

In this foundational course, we develop an understanding of critical dimensions of competent and compassionate pastoral care and counseling today. This course has five primary foci. First, we consider central theoretical perspectives that may ground this large ministerial field. Second, we study concrete methods and skills for effective pastoral care. Third, we examine some challenging realities to which all pastoral caregivers will likely respond at some point, including domestic violence, loss, and suicide. Fourth, we look ahead and consider next steps in developing as a pastoral caregiver. Finally, and new this semester, we will consider in some explicit ways how some understandings of human experience grounded largely in neuroscience may support and enhance study and practice in pastoral care. *(This last portion is related to an STM grant from the American Association for the Advancement of Science, Dialogue on Science, Ethics, and Religion.)* Throughout the course, we explore pastoral care/counseling from contemporary pastoral-theological, psychological, and cultural perspectives, as well as select perspectives from neuroscience. We also consider the specific roles and possible strategies of the pastoral caregiver and the faith community in supporting individuals and communities as they harness strengths and resources to negotiate challenges and create or maintain stability and well-being. This course includes lecture, readings, discussions, and extensive role play exercises.

Intended Course Outcomes

At the end of this course, a student should be able to:

- Formulate a perspective on pastoral care and counseling that integrates contemporary pastoral-theological, cultural/contextual, and psychological dimensions, as well as some select work in neuroscience
- Consider the prophetic dimensions and moral/ethical concerns of pastoral care and counseling, particularly as related to grave injustices including racism
- Articulate an understanding of some effective methods of pastoral care and counseling as well as the skills that undergird these practices
- Consider various challenging circumstances that may confront individuals, families, and communities and pastoral responses to these circumstances which may be helpful
- Value pastoral care and counseling as a critical ministry of the church

Class Schedule

August 31 *Introduction to the class and to the field*

Section I: Four Theoretical Perspectives to Ground Pastoral Care/Counseling

September 7 *Theoretical Perspective 1: Narrative and Meaning-Making*

Reading:

- **Video:** Please watch the Science for Seminaries video “Is the Human Mind Predisposed to Religious Thought?” at this link:
<https://www.scienceforseminaries.org/resource/is-the-human-mind-predisposed-to-religious-thought/>
- Feiler, B. (2013). “The Stories that Bind Us” in the *New York Times* (March 15)
- Kelley, M. (2010). “Meaning-Making after Loss” in *Grief: Contemporary Theory and the Practice of Ministry*, Fortress Press, 71-94
- Tatar, M. (2020). “After the Unveiling: What If Covid-19 Changes Nothing?” in *Christian Century* (July 29), 24-27

Additional Recommended Reading:

- Attig, T. (2001). “Relearning the World: Making and Finding Meanings” in *Meaning Reconstruction & the Experience of Loss* (R. Neimeyer, ed.), American Psychological Association, 33-53
- Mucherera, T. (2009). “The Palaver and Beyond: A Holistic, Narrative Pastoral Care and Counseling Approach” in *Meet Me at the Palaver: Narrative Pastoral Counseling in Postcolonial Contexts*, Eugene, OR: Cascade Books, 99-135.
- Neimeyer, R. (2001). “The Language of Loss: Grief Therapy as a Process of Meaning Reconstruction” in *Meaning Reconstruction & the Experience of Loss* (R. Neimeyer, ed.), American Psychological Association, 261-292

September 14

Theoretical Perspective 2: Family Systems Theory

Reading:

- Richardson, Ronald. *Becoming a Healthier Pastor: Family Systems and the Pastor's Own Family*. Fortress Press, 2005, up to p. 112
- Nyengele, M. (2004). "Family Systems Theory and the Concerns of African Women Theologians" in *African Women's Theology, Gender Relations, and Family Systems Theory*, New York: Peter Lang, 113-140

Additional Recommended Reading:

- Jones, D. (2018). "The Power of Family Mottos" in *The Presbyterian Outlook* (May 21), 36-41
- Marinas, G. (2015). "The Pastoral Care of Hispanic Families" in *C21 Resources* (Spring), Boston College, 10-11.

September 21

Theoretical Perspective 3: The Brain, Neuroscience, and Resilience

Guest: Jessica Black, Ph.D.

Reading:

- Video: Please watch the Science for Seminaries video "Frontiers of Neuroscience: Charting the Complexities of Our Brains" at this link: <https://www.scienceforseminaries.org/resource/frontiers-of-neuroscience-charting-the-complexities-of-our-brains/>
- Hogue, D. (2018). "How the Brain Matters" in *Pastoral Theology and Care: Critical Trajectories in Theory and Practice*, N. Ramsay, ed. (Wiley Blackwell), 31-53
- Karatsoreos, I. N. & McEwen, B. S. (2013). "Annual Research Review: The Neurobiology and Physiology of Resilience and Adaptation Across the Life Course." *The Journal of Child Psychology and Psychiatry*, 54(4), 337-347.
- Southwick, S. and Charney, D. (2018). "What Is Resilience?" in *Resilience: The Science of Mastering Life's Greatest Challenges*, Cambridge, UK: Cambridge University Press, 1-34.

Additional Recommended Reading:

- Bush, A. (2015). "Little and Often: Using Micro-Practices for Self-Care" in *Psychotherapy Networker*, 39, 24-27, 44-45
- Davidson, R. J. & McEwen, B. S. (2012). "Social Influences on Neuroplasticity: Stress and Interventions to Promote Well-Being." *Nature Neuroscience*, 15(5), 689-695
- Falicov, C. (2005). "Ambiguous Loss: Risk and Resilience in Latino Immigrant Families" in *The Spirit of Sociology: A Reader* (Ron Matson, ed.), Pearson Education Inc., 266-280

- Farmer, R.L. (2009). "Tour of the Brain" in *Neuroscience and Social Work Practice: The Missing Link*. (Thousand Oaks, CA: Sage Publications), 21-34
- Masten. A. S., & Wright, M. O. (2010). "Resilience over the Lifespan: Developmental Perspectives on Resistance, Recovery, and Transformation." In J. W. Reich, A. J. Zautra, & Hall, J. S. (Eds.) *Handbook of Adult Resilience* (Guilford Press), 213-237
- Van Hook, M. (2008). "The Nature and Sources of Resiliency" in *Social Work Practice with Families: A Resiliency-Based Approach*, Lyceum Books, Inc., 3-33
- Walsh, F. (2020). "Loss and Resilience in the Time of Covid-19: Meaning Making, Hope and Transcendence" in *Family Process* 59: 898-911

September 28

Theoretical Perspective 4: Perspectives on Implicit Bias, Racism, White Fragility
 Guest: Rev. Dr. William Roozeboom

Reading:

- Butler, L. (2019). "Introduction" in *Spiritual Care in an Age of #Black Lives Matter* (Eugene, OR: Cascade Books), xxiii-xxix
- DiAngelo, R. (2018). "The Challenges of Talking to White People about Racism" and "Where Do We Go from Here" in *White Fragility* (Boston: Beacon Press), 7-14, 139-154
- Hardy, K. (2015). "The View from Black America" in *Psychotherapy Networker* (November/December), 18-25, 46-48
- William D. Roozeboom (2021) Wired for Fear: Recognizing and Countering Implicit Bias in the Brain, *Journal of Pastoral Theology*
 DOI: [10.1080/10649867.2021.1929710](https://doi.org/10.1080/10649867.2021.1929710)

Additional Recommended Reading:

- Colarossi, J. (2020). "Why Black Women Face More Health Risks Before, During, and After Pregnancy" in *Bostonia* (Winter/Spring), 26-29
- Cottom, T. M. (2019). "Why My Medical Crisis Wasn't Taken Seriously" in *Time* (February 4-11), 20-21
- Mosley, D. (2019). "The Advocate" in *Sojourners* (February), 16-20
- Puri, S. (2016). "Unequal Lives, Unequal Deaths" in *New York Times* (January 20)
- Sherman-Conroy, K. (2019). "Start by Saying Her Name" in *Sojourners* 48 (10) (November), 14
- Vargas, T. (2018). "Why Washington Is One of the Worst Places to Be Black and Pregnant" in the *Washington Post* (June 16), 1-7.

Section II: Methods and Practice in Pastoral Care/Counseling

October 5

Skills for Contemporary Pastoral Care/Counseling

Reading:

- Clinebell, H. (2011). “Foundational Skills for Most Types of Caring and Counseling” in *Basic Types of Pastoral Care and Counseling*, Abingdon Press, 65-92
- Montilla, R. & Medina, F. (2006). “Background and Overview of the Latino/a Culture” in *Pastoral Care and Counseling with Latino/as*, Fortress Press, 9-21

Additional Recommended Reading:

- Wimberly, E. (2006). “African American Pastoral Care and Counseling as Political Processes” in *African American Pastoral Care and Counseling*, Pilgrim Press, 19-36

October 12 *Boston College on a Monday schedule. No class.*

October 19 *Skills for Contemporary Pastoral Care/Counseling*

Reading:

- Chilivis, N. (2014). “Listening Well” in *Christian Century* (May 28), 13.
- Grier, N. (2020). “A Hope to Keep Going Model of Change” in *Care for the Mental and Spiritual Health of Black Men: Hope to Keep Going*. Lanham, MD: Lexington Books, 129-142

Additional Recommended Reading:

- Clinebell, H. (2011). “Methods of Holistic Supportive Caregiving” in *Basic Types of Pastoral Care and Counseling*, Abingdon Press, 93-109.

October 26 *Fostering Hope and Meaning in Contemporary Pastoral Care/Counseling*

Reading:

- Kujawa-Holbrook, S. (2009). “Love and Power: Antiracist Pastoral Care” in *Injustice and the Care of Souls* (Kujawa-Holbrook and Montagno, eds.), Fortress Press, 13-27.
- Neimeyer, R. (1999). “Narrative Strategies in Grief Therapy” in *Journal of Constructivist Psychology*, 12, 65-85

Additional Recommended Reading:

- Bahrapour, T. (2021). “For Those Who Lost Loved Ones to Covid, There Is No Return to Normal” in *Washington Post* (June 8), online edition
- Lee, J. H. C. (2009). “Shame and Pastoral Care: Implications from an Asian Theological Perspective” in *Pastoral Psychology*, 57, 253-262

- Lichtenthal, W. and Neimeyer, R. (2012). "Directed Journaling to Facilitate Meaning-Making" in *Techniques of Grief Therapy: Creative Practices for Counseling the Bereaved* (R. Neimeyer, ed.), New York: Routledge, 165-168
- Thompson, D. & Holland, E. (2003). "Meaning Making in the Wake of Public Tragedy" in *Living with Grief, Coping with Public Tragedy* (M. Lattanzi-Licht and K. Doka, eds.), New York: Brunner-Routledge, 165-178

November 2

Ethics and Boundaries in Pastoral Care/Counseling

Verbatim Analysis Paper Due

Reading:

- Falicov, C. et al. (2020). "Expanding Possibilities: Flexibility and Solidarity with Under-resourced Immigrant Families During the COVID-19 Pandemic" in *Family Process*, 59: 865-882
- Gula, R. (2010). "The Dynamics of Power" in *Just Ministry*, Paulist Press, 117-155
- Smith, A. (2020). "Certain Moral Challenges for Pastoral Care in Today's Early Twenty-First Century World" in *Pastoral Psychology*, 69, 69-76
- Sutterfield, R. (2019). "Why I Stopped Googling My Parishioners" in *Christian Century* (August 14), 20-25

Additional Recommended Reading:

- Code of Ministerial Behavior of Catholic Archdiocese of Boston
(http://www.bostoncatholic.org/uploadedFiles/BostonCatholicorg/Offices_And_Services/Offices/Sub_Pages/Child_Advocacy/2014CodeofMinisterialBehavior.pdf)
- Code of Ethics for Psychotherapist and Practitioner Members of Association for Clinical Pastoral Education
(https://www.acpe.edu/ACPE/Psychotherapy/Ethical_Guidelines/ACPE/Psychotherapy/EthicalGuidelines.aspx?hkey=6f922185-581c-42ef-aa1c-https://www.acpe.edu/ACPE/Psychotherapy/Ethical_Guidelines/ACPE/Psychotherapy/EthicalGuidelines.aspx?hkey=6f922185-581c-42ef-aa1c-b2ea0ba88d33b2ea0ba88d33)
- Evans, M. (2020). "Covid's Color Line – Infectious Disease, Inequity, and Racial Justice" in *The New England Journal of Medicine*, 383 (5), 408-410
- Lartey, E. (2006). "Introduction" in *Pastoral Theology in an Intercultural World*, Wipf & Stock, 1-13
- Xafis, V. (2020). "What Is Inconvenient for You Is Life-Saving for Me": How Health Inequities are Playing Out during the Covid-19 Pandemic" in *Asian Bioethics Review*, 12, 223-234

Section III: Critical Topics in Pastoral Care/Counseling

November 9

Domestic Violence/Vicarious Traumatization

Reading:

- Fisher, S. (2018). "The Right to Leave" in *America* (July 9), 18-24
- Nienhuis, N. (2005). "Theological Reflections on Violence and Abuse" in *The Journal of Pastoral Care & Counseling*, 59, 109-123
- U.S.C.C.B. (2002). "When I Call for Help: A Pastoral Response to Domestic Violence Against Women," available online at <http://www.usccb.org/issues-and-action/marriage-and-family/marriage/domestic-violence/when-i-call-for-help.cfm>
- Van Dernoot Lipsky, L. (2009). "Introduction and Chapter 1 in *Trauma Stewardship*, Oakland, CA: Berrett-Koehler, 1-18

Additional Recommended Reading:

- Das Dasgupta, S. (2005). "Women's Realities: Defining Violence against Women by Immigration, Race, and Class" in *Domestic Violence at the Margins* (N. Sokoloff, ed.), Rutgers University Press, 56-70
- Malley-Morrison, K. (2004). "Introduction" in *International Perspectives on Family Violence and Abuse* (K. Malley-Morrison, ed.). New York: Routledge, 3-13
- McCann, L. and Pearlman, L. (1990). "Vicarious Traumatization: A Framework for Understanding the Psychological Effects of Working with Victims" in *Journal of Traumatic Stress*, 3, 131-149
- Mouradian, V. and Williams, L. (2002). "Stepping Out of the Shadow" in *Wellesley*, 86, 21-28
- Sokoloff, N. and Dupont, I. (2005). "Domestic Violence: Examining the Intersections of Race, Class, and Gender – An Introduction" in *Domestic Violence at the Margins* (N. Sokoloff, ed.). Piscataway, NJ: Rutgers University Press, 1-13.

November 16

Suicide

Reading:

- Keefe, R. (2018). Appendices B-E in *The Lifesaving Church: Faith Communities and Suicide Prevention*. Saint Louis, MO: Chalice Press.
- Malloy, R. (2015). "Dealing with the Aftermath of Suicide" in *America Magazine* (September 22), 1-5 (online edition)
- McKinless, A. (2018). "How One Catholic Ministry Is Helping Families Deal with the Devastating Aftermath of Suicide" in *America Magazine* (March 6), 1-14 (online edition)

Additional Recommended Reading:

- O'Grady, K., White, K., and Schreiber-Pan, H. (2015). "Cross-Cultural Counseling: The Importance of Encountering the Liminal Space" in

Understanding Pastoral Counseling (E. Maynard and J. Snodgrass, eds.), New York: Springer, 161-179

- Stillion, J. (2015). "To Be or Not to Be: Suicide Then and Now" in *Death, Dying, and Bereavement: Contemporary Perspectives, Institutions, and Practices* (J. Stillion and T. Attig, eds.), New York: Springer, 335-347

November 23

Grief and Loss

Reading:

- Ayyub, R. (2021). "Grief Is Overwhelming India. My Family Was No Exception" in *Washington Post* (May 4), online edition
- Doka, K. (2008). "Disenfranchised Grief in Historical and Cultural Perspective" in *Handbook of Bereavement Research and Practice* (Stroebe et al., ed.), 223-240
- Miller, L. (2010). "R.I.P. on Facebook" in *Newsweek* (March 1), 24
- Vaughn, B. (2003), "Recovering Grief in the Age of Grief Recovery" in *Journal of Pastoral Theology*, 13, 36-45

Additional Recommended Reading:

- Video: Watch the AAAS/DoSER video "Death in the 21st Century: What Is Left Behind?" at this link:
<https://www.youtube.com/watch?v=7x3BMrUMXmc>
- Alter, C. (2021). "'Pandemic Grief' Proves Especially Devastating and Complex for Many in Mourning, Health Experts Say" in *Washington Post* (March 28), online edition
- Collins, W. and Doolittle, A. (2006). "Personal Reflections of Funeral Rituals and Spirituality in a Kentucky African American Family" in *Death Studies*, 30, 957-69
- Edelman, H. (2021). "Pandemic Grief Could Become Its Own Health Crisis" in *Washington Post* (February 26), online edition
- Fate, T. (2014). "The Presence of Absence" in *The Christian Century* (June 25), 30-31
- Graham, L. (2006), "Pastoral Theology and Catastrophic Disaster" in *Journal of Pastoral Theology*, 16, 1-17
- Granek, L. (2015). "The Psychologization of Grief and its Depictions Within Mainstream North American Media" in *Death, Dying, and Bereavement: Contemporary Perspectives, Institutions, and Practices* (J. Stillion and T. Attig, eds.), New York: Springer, 105-120.
- Klass, D. and Chow, A. (2011). "Culture and Ethnicity in Experiencing, Policing, and Handling Grief" in *Grief and Bereavement in Contemporary Society* (Neimeyer et al., eds.), Routledge, 341-353.
- Lamlin, C. (2016). "Sweet Hours" in *Boston College Magazine* (Fall), 43-44
- Laurie, A. and Neimeyer, R. (2008). "African Americans in Bereavement: Grief as a Function of Ethnicity" in *Omega* 57 (2), 173-193.

- Molaison, V., Bordere, T., and Fowler, K. (2011). “ ‘The Remedy Is Not Working’: Seeking Socially Just and Culturally Conscientious Practices in Bereavement” in *Grief and Bereavement in Contemporary Society* (R. Neimeyer et al., eds.). New York: Routledge, 375-387.
- Moller, D. (2004). *Dancing with Broken Bones: Portraits of Death and Dying among Inner-City Poor*. Oxford University Press, ix-xiv, 1-31.
- Msimanga, S. and Mberengwa, L. (2015). “Strategies for Healing from Disenfranchised Grief: A Case Study from Botswana” in *The World of Bereavement* (Cacciatore and DeFrain, eds.), Springer, 41-65.
- Njue, J., Rombo, D., Lutomia, A., Smat, L., Mwaniki, L., and Sore, I. (2015). “Death, Grief and Culture in Kenya: Experiential Strengths-Based Research” in *The World of Bereavement* (Cacciatore and DeFrain, eds.), Springer, 3-23
- Park, C. and Halifax, J. (2011). “Religion and Spirituality in Adjusting to Bereavement: Grief as Burden, Grief as Gift” in *Grief and Bereavement in Contemporary Society* (Neimeyer et al., eds.), Routledge, 355-363
- Parkes, C. M. (2015), “Responding to Grief and Trauma in the Aftermath of Disaster” in *Death, Dying, and Bereavement: Contemporary Perspectives, Institutions, and Practices* (Stillion and Attig, eds.), 363-377
- Pearlman, L., Wortman, C., Feuer, C., Farber, C., and Rando, T. (2014), “Sudden Traumatic Death and Traumatic Bereavement” in *Treating Traumatic Bereavement: A Practitioner’s Guide*, The Guilford Press, 3-17.
- Rosenblatt, P. (2008). “Grief across Cultures: A Review and Research Agenda” in *Handbook of Bereavement Research and Practice* (M. Stroebe et al., eds.), Washington, DC: American Psychological Association, 207-222
- Rosenblatt, P. and Wallace, B. (2005). “Narratives of Grieving African Americans about Racism in the Lives of Deceased Family Members” in *Death Studies*, 29, 217-235.
- Schoulte, J. (2011). “Bereavement Among African Americans and Latino/a Americans” in *Journal of Mental Health Counseling*, 33, 11-20
- Wehner, P. (2017). “After Great Pain, Where Is God?” in *The New York Times* (March 25), online edition
- Yang, S. (2012). “An Autophotography of the Young Adult Children of Bereaved Families in Korea” in *Journal of Loss and Trauma*, 17, 1-11
- Yick, A. and Gupta, R. (2002). “Chinese Cultural Dimensions of Death, Dying, and Bereavement: Focus Group Findings” in *Journal of Cultural Diversity*, 9.2, 32+

Section IV: Looking Ahead

November 30

Next Steps in Preparing for Pastoral Ministry

Concluding Paper Due

December 7

Open Class/Discussion

Required Readings

- Richardson, Ronald. *Becoming a Healthier Pastor: Family Systems Theory and the Pastor's Own Family*. Fortress Press, 2005. ISBN: 978-0-8006-3639-5

This required book is available through Course Reserves at the STM library (2 hours at a time). It is also available at the Boston College Bookstore and new and used at [amazon.com](https://www.amazon.com).

- Course articles are available via the Boston College Canvas Course Management System. There is a module with readings for each day of the course.

Additional Readings

There are 3 additional books that you may read at some point during the semester.

One of the following two books may be chosen for the critical book review at the end of the semester:

- Danielle J. Buhuro (ed.), *Spiritual Care in an Age of #BlackLivesMatter: Examining the Spiritual and Prophetic Needs of African Americans in a Violent America* (Cascade Books, 2019, ISBN: 9781532648083)
- Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (2018. Beacon Press, ISBN: 978-0-8070-4741-5)

These books are available through the Library Course Reserves link on our Canvas page. They are also available at the Boston College Bookstore and new and used on [Amazon.com](https://www.amazon.com).

The following book is required for anyone who chooses to write the family of origin paper at the end of the semester:

- Merle Jordan, *Reclaiming Your Story: Family History and Spiritual Growth* (Westminster John Knox Press, 1999, ISBN: 0-664-25641-4)

This book is available through the Library Course Reserves link on our Canvas page. It is also available new and used on [Amazon.com](https://www.amazon.com).

Additional Helpful Resources

- Jennifer Butler Moran, our research/subject librarian at the TML, has created a wonderful resource guide for pastoral care. It is available on the TML website and is also linked [here](#).

Please note, this guide includes materials related to the family of origin paper, including the construction of a genogram.

- This course is part of a grant program in conjunction with the American Association for the Advancement of Science (AAAS), and its [Science for Seminaries project](#). As part of this grant, we will take up some work specifically concerned with neuroscience in dialogue with pastoral theology and care. There are excellent resources on the websites of [AAAS](#), the subdivision of [Dialogue on Science, Ethics and Religion](#), and the [Science for Seminaries project](#).

Expectations and Assignments

1. Attendance, full preparation for and responsible involvement in all elements of class, including role plays (20% of final grade)
2. Discussion Boards (25% of final grade)
Students will contribute to 6 Discussion Boards on Canvas. For each discussion, please post a thoughtful response of 7-10 sentences to the question or prompt. Also, please post a thoughtful and respectful response to the post of one other person (3-4 sentences).
3. Verbatim Analysis Essay (25% of final grade)
Due Tuesday, November 3, submitted through Canvas. 1000-1200 words (not including verbatim portion), double-spaced, 12-point font, 1-inch margins. Please give word count on first page.

Consider a class role play in which you were the pastoral caregiver. Please respond to the following with reference to the role play (please use the following section headings):

A. Introduction/Context:

Offer a brief introduction to the scenario. What was the setting? What was your role? What was the concern/question brought by the careseeker?

B. Verbatim:

Include a piece of verbatim from the conversation (up to one page, single-spaced), including any thoughts, feelings, concerns of which you were aware in yourself.

C. Analysis and Evaluation:

Offer your reflection on and assessment of the conversation:

- a. What were you hoping to do/offer in this portion of the conversation?
- b. What is your assessment of your own work in this conversation?
- c. What has become clearer to you about your own responses (interior or explicit) in the conversation?
- d. What cultural dimensions or factors may have been significant in this conversation?
- e. What justice dimensions may have been significant in this conversation?
- f. How might your understanding of this conversation be enhanced or challenged helpfully by course readings (please consider at least two and provide full citations)?

D. Theological Reflection:

Consider this experience in light of the Bible, tradition, the spiritual life, church teaching, and/or other theological sources. What theological themes emerge for you from this experience (for example, suffering, healing, sin, grace, reconciliation, hope)? What theological questions suggest themselves? Where might you see the possibility of God's presence and invitation in this conversation?

4. Concluding Paper (30% of final grade)

Due Tuesday, December 1, submitted through Canvas. 1800-2000 words, double-spaced, 12-point font, 1-inch margins. Please write word count on first page.

You have a choice of three options for the concluding paper:

A. Family of Origin Paper

In this paper, you will reflect on your own life experience within your family of origin, drawing on the work of Ronald Richardson and Merle Jordan* and class discussions. The purpose is to reflect intentionally on your experiences within your family of origin and ways in which they may have shaped and influenced you, including in the present. Please consider some (perhaps two or three) of the following areas: family patterns, rules (spoken and/or unspoken), values and commitments, assumptions, roles and expectations, ways of interacting, and teaching (implicit and/or explicit) about feelings, particularly sadness and anger. Through your consideration of these areas, reflect on how your experiences within your family of origin have shaped your theology, your experience of religion, your vision of what 'family' should be, and your sense of vocation and ministerial identity. In addition, attention should be given to what aspects of ministry/pastoral care might be particularly challenging for you, given the often long-lasting effects of our family-of-origin experiences, and how you might anticipate and plan for these challenges.

The paper should include a 3-generational genogram and one-page timeline of key events and transitions in one's family of origin (not included in assigned word count).

*Jordan, M. (1999). *Reclaiming Your Story: Family History and Spiritual Growth*. Westminster John Knox Press.

B. Critical Book Review

Please read one of the two following books:

Danielle J. Buhuro (ed.), *Spiritual Care in an Age of #BlackLivesMatter: Examining the Spiritual and Prophetic Needs of African Americans in a Violent America* (Cascade Books, 2019, ISBN: 9781532648083)

Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (2018. Beacon Press, ISBN: 978-0-8070-4741-5)

Then please write a thoughtful book review that demonstrates your careful reading of and critical engagement with the text and includes the following:

- a) A description in your own words of the author(s)' essential thesis(es) or primary argument(s) in the book, as you understand it/them
 - b) A consideration of the strengths of this text
 - c) Any responsible critique you might offer of the book; for example, what are its limitations or liabilities? What questions does the text raise for you that invite further reflection?
 - d) An assessment of the contribution this text might make to particular fields or groups (e.g., pastoral caregivers, theology students, etc.). For whom might this book be well suited or most helpful?
 - e) Explicit theological and cultural considerations
 - f) Explicit reflections on justice that are prompted for you by the text.
- C. Refer back to the "Reflection Questions on Pastoral Care and Counseling" from early in the semester. Drawing on class readings (at least two per question and at least six total) and discussions, suggest how you now reflect on three of these questions. Please include explicit theological and cultural considerations in your essay, as well as connections you may see to matters of justice.

Policies and Additional Information

Respect and Confidentiality:

Throughout the course, all participants are expected and required to listen to and engage with one another in a respectful and courteous manner. Personal or sensitive material shared in class by any participant is to be kept confidential by all other participants and is not to be disclosed or referenced in any way outside of class, including in outside conversations or through social media.

Statement on Racism and Anti-Racism:

As ongoing events continue to make inescapably clear, the sin of racism is alive and well in the United States, working to undermine the sense of God-given dignity, the aspirations, the well-being, and the peace of mind of its victims. Racism may infect all structures and practices, including ecclesial ministry and pastoral practice. In this course, we will explicitly consider the challenges and ethical mandates for pastoral care that are created by the tenacious and pernicious sin of racism in the United States (and beyond). We will take up the urgent question of how one might and must engage in anti-racist pastoral care in this day. This focus will include the challenge for all white participants in the class to consider (again and again) how we continue to benefit from white privilege and how this privilege might extend to understandings, norms, and practices of pastoral care. By choosing to enroll in this course, all participants signal their openness to continue to grow in awareness of and sensitivity to the presence and effects of racism today as well as the moral imperative to develop and enact anti-racist commitments both in this course and in pastoral practice more broadly.

Attendance Policy:

Students are expected to be present at all classes. Except in the case of an emergency, please let me know beforehand if you must miss a class. If a student misses more than one class during the course (except for an emergency or serious illness), his/her final grade will drop 1/3 of a letter grade for each class missed, beginning with the second class missed. PLEASE NOTE: IN THIS TIME OF PANDEMIC, NO ONE IS EXPECTED TO BE PRESENT DURING CLASS WHEN ILL, AND NO ONE WILL BE PENALIZED FOR NEEDING TO MISS CLASS DUE TO SERIOUS ILLNESS.

Formatting and Submission of Papers:

Written assignments should be double-spaced with 12-point font and one-inch margins. Please submit papers through Canvas. Papers are due by the beginning of class on the date designated.

STM Style Guide:

Here is a link to the [STM Style Guide](#) for writing papers, which is based on Chicago/Turabian and adapted for STM use by our TML Librarian

Please note that in this course, *themself* is understood to be a grammatically acceptable term to convey a gender-neutral expression of a singular pronoun (e.g., “The careseeker seemed hesitant at first to share more of *themself*.”) (For further description, see *themself* in Merriam-Webster Dictionary.)

Use of Canvas:

We will use Canvas in multiple ways in this course. Students will contribute to several Discussion Boards. Readings for each class session will be available by date within the “Module” function of Canvas. Additional course materials (e.g., syllabus, additional resources) will be available in a designated module or modules. Assignments are to be submitted through Canvas.

Academic Integrity Policy:

Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one’s own. Penalties at Boston College range from a grade penalty to dismissal from the University. To avoid plagiarism, any use of another’s words or ideas must be fully cited. If in the original wording, quotation marks or blocked, indented quotations must be used. For more information regarding plagiarism and other violations of academic integrity, [please consult the STM website](#).

Bias-neutral and Inclusive Language:

Language is not fixed or static but is constantly evolving and changing as society's attitudes and practices change. Be aware of the development of new forms of expression that endeavor to describe persons in non-discriminatory ways that are appropriate, respectful and just. In accordance with the Chicago Manual of Style and generally accepted contemporary canons of scholarship, the expectation is to use bias neutral language in academic writing. In addition to gender inclusive language, conscientious effort should be made to use appropriate language with reference to race, ethnicity, disability, age, religion, social status, etc.

Bias-Related Incidents: Reporting

As a graduate and professional school of Boston College, the School of Theology and Ministry rejects and condemns all forms of harassment, wrongful discrimination and disrespect that occurs on the basis of race, color, national origin, sex, religion, disability, age, marital or parental status, sexual orientation, military status, or other legally protected status. In order to foster an open and respectful educational environment, the STM is committed to responding to any incident that impedes a student's ability to learn, coexist peacefully, express ideas, or which impedes any other right listed in the Code of Student Conduct. This includes bias-related incidents that may occur between faculty or staff and students or between students themselves.

Students at the STM are encouraged to report bias-related incidents to Dr. Jennifer Bader, Associate Dean, Academic Affairs or Jacqueline Regan, Associate Dean, Student Affairs and Career Services. Students should also familiarize themselves with Boston College's Hate Crimes and Bias-Related Incident Protocol for information on the different kinds of incidents, the process for reporting them, and the University's responses to them. Students may also report bias-related incidents directly to the Office of Institutional Diversity using the Boston College Bias-Related Incident Report Form or through any of the other support resources at Boston College, such as University Counseling Services or the Office of Dean of Students. Students should also be aware that each member of the faculty and staff may have reporting obligations under our sexual misconduct policy. For more information concerning the University's policies surrounding harassment and incidents of bias, refer to the Boston College Notice of Non-Discrimination or visit the Policies and Compliance section of the Office of Institutional Diversity website.

Recording Class Sessions:

In OnSync classes, and in in-person classes, sessions may be recorded by the instructor to assist students enrolled in the class who miss any sessions due to an excused absence, such as illness. In addition, the recordings can be a resource for all students who would like to review the material covered in class. All recordings will be stored within the Canvas site and will only be available for viewing by members of this course.

Students may not record/stream video or audio, or take photos in the classroom, or share portions of any recorded video or audio of the class with anyone outside the class except with the written permission of the instructor and such other permissions as may be required by law or University policies.

Students with Disabilities:

If you have a disability and will be requesting accommodations for this course, please register with the [Connors Family Learning Center](#) (learning disabilities and ADHD) or the [Disability Services Office](#) (all other disabilities). Advance notice and appropriate documentation are required for accommodations.

Writing Companions Corner (WCC):

The WCC offers students one-on-one help with writing research papers, exegeses, reflection papers, and other assignments frequently given by STM faculty. Please watch *STM News* for more information on signing up for an appointment in the WCC.

For a complete list of STM Academic Policies, use the link below: <https://www.bc.edu/content/bc-web/schools/stm/sites/audience-pages/current-students/AcademicPolicies.html>

Grading

The Discussion Boards on Canvas and the Effort/Engagement portion will be graded on a 4-letter system:

E = Exceeding the Expectations (95)

M = Meeting the Expectations (90)

P = Progressing toward the Expectations (85)

N = Not Meeting the Expectations (75)

(N.B. If no contribution is made to a Discussion Board, a grade of 0 (no credit) will be received for that assignment.)

All other written assignments will be graded based on the following STM Grading Policy:

STM Grading Policy:

The Grades in the STM reflect the Academic Policies of Boston College for Graduate Courses as outlined in the University Graduate Catalog. In addition, the STM faculty has adopted the following grading guidelines:

A (4.0) (94-100)

This is the highest grade awarded for individual assignments, and for a course as a whole. "A" indicates that a student's work not only meets, but exceeds the requirements specified for an assignment, and does so in an exemplary manner. As such it should be rare and granted for exemplary work. The outstanding quality of the work includes, but is not limited to, evidence of breadth and depth in reading, insightful engagement with primary and secondary sources, and a well-constructed argument that is creative in its analysis and, where appropriate, underscores the pastoral implications of a topic. To receive an "A," the assignment would be written in a way that is concise and compelling, while also conforming to accepted academic methodologies for the citation of sources.

A- (3.67) (90-93)

This grade indicates that the work significantly exceeds the standards for a "B." The professor's comments will identify the area/s in which the assignment significantly exceeds the standards, such as its argument, methodology, range of reading, or its structure/expression.

B+ (3.33) (87-89)

This grade indicates that the work exceeds the standards for a "B." The professor's comments will identify both what aspect/-s of the paper went beyond "B" and what would have enhanced the paper's argument or presentation.

B (3.0) (84-86)

This grade indicates that the assignment satisfies requirements specified for the particular task and does so in a competent manner; as such, the work meets expectations at the graduate level. As such it should be seen as the standard grade for satisfactory completion. “B” confirms that an assignment demonstrates a sound understanding of relevant material, is constructed coherently, and communicates ideas in a clear and accessible manner, while also being properly attentive to the norms governing the citation of references. While the B grade recognizes competency in the area covered by the assignment, the grade also suggests that greater breadth or depth was possible in fulfilling the assignment; this implies, for example, the need for wider or deeper reading, a better sequencing of ideas, or greater attentiveness to written expression in order to enhance clarity.

B- (2.67) (80-83)

This grade indicates that the work approaches the standards for a “B,” but does not fulfill all the requirements of that grade. The professor’s comments will indicate whether the deficit resides in one particular aspect of the paper—ideas, methodology, works consulted, or its structure/expression—or whether more than one aspect of the paper fell below the standard for a higher grade.

C+ (2.33) (77-79)

This grade indicates that the work significantly fails to meet the standards for a B,” but is more than marginally acceptable. The professor’s comments will identify both what aspect/-s of the paper were insufficient and what would have enhanced the paper’s argument or presentation.

C (2.0) (74-76)

This grade applies to work that is no more than marginally acceptable at the graduate level. The grade makes clear that the work does not rise to the level of competency in the topic covered by the assignment; the deficits could be in any or all of the work’s ideas, research, methodology, or structure/expression. “C” indicates that satisfactory completion of the course will require significant improvement in the areas specified by the professor’s comments.

F (0.0)

An assignment that receives this grade is unsatisfactory in all of the areas that demonstrate competency for a graduate student. There are no other gradations between C and F. All work below C is unsatisfactory.