THEO 630-01 Theology of Ministry

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THEO 630 Theology of Ministry
Theology Department
Xavier University
6:00-8:30 pm, Wednesdays
Fall Semester, 2014

Instructor: Rev. Hee-Kyu Heidi Park, Ph.D.
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Course Description

This is an introductory course addressing the theology, goals, and methodological approaches to pastoral ministry. A synthesis of pastoral theology and pastoral ministry focusing on the relationship of theological wisdom and reflection and a spectrum of ministerial practices (youth, care of the sick and dying, social justice, worship, support groups, prison chaplaincy, etc., in both ordained and lay contexts). The readings and discussion incorporate both local and global elements of defining church and ministry.

Speaking from a protestant tradition, pastoral theologian William Clement often said to his students, “pastors are last remaining generalists.” Religious leaders, whether ordained or lay, learn about various living experiences within and beyond their contexts of ministry, and thus often are in position to be the first responder to various caregiving situations. Standing along the tradition of “care of the souls,” this course will explore the nature, theories, and practice of pastoral care; prepare the student to respond appropriately to common pastoral care situations; and provide basic training in relationship skills.

Student Learning Objectives (SLOs): As a result of this course, students will:

1. Understand the specific requirements for safe, ethical, legal and helpful pastoral care.
2. Increase their readiness to respond to a range of pastoral care situations.
3. Demonstrate understanding and skills related to active listening and appropriate responding to persons seeking care.
4. Demonstrate basic skills in spiritual assessment and theological reflection.

Required Readings

The following books will be assigned in their entirety:


Coleman, Monica. *Not Alone: Reflections on Faith and Depression*. (Culver City, CA: Inner Prizes, 2012)


**Other Required Readings**

The following books will have significant portion assigned:


These articles and chapters will be electronically available on the course website:


Kiersey, David. *Please Understand Me II*, Chapter 1 and inventory.

Ramsey, Nancy. “Navigating Racial Difference as a White Pastoral Theologian.” *Journal of Pastoral Theology* 12, no. 2 (Fall 2002)

Clark, Peter Yuichi. “Exploring the Pastoral Dynamics of Mixed-Race Persons” *Pastoral Psychology* 52, no. 4 (March 2004)


Ashby, Homer. “Being Forgiven: Toward a Thicker Description of Forgiveness” Journal of Pastoral Care and Counseling 57, no. 2 (Summer 2003)


**Supplementary Reading**

In the course outline, I have noted supplementary reading for each subject. If it is an article, you will also be able to find it on our course’s website. In these lists, you will also find information for books, which could be a useful addition to your library for further exploration.

**Course Schedule**

**Session 1** (August 26): Introductions
Introduction to the course, terminologies, resources and one another

**Session 2** (September 2): Pastoral Theology: What is Pastoral Care?

The first question we will wrestle with is “what is pastoral care?” Traditionally pastoral care has been understood as counseling individuals and families within in the context of Christian congregations. However, during the last few decades, we have seen radical changes in the contexts and paradigms in this tradition of “the care of the souls.” Through part of this week’s work we will get a sense of such development. The second question is “what is pastoral care?” What would make our various pastoral interaction care? The other half of the work will explore some of the fundamental qualities of effective pastoral care.

- **Required Reading**
  Doehring, The Practice of Pastoral Care, Introduction, Chap. 1, 2, and 3.
Hunsinger and Latini, *Transforming Church Conflict*, Introduction, Chap. 1, 2, 3, and 4.
Larney, *In Living Color*, Preface, Chaps. 1, 2, and 3.
Kujawa-Holbrook and Montagno, eds., *Injustice and the Care of Souls*, read Chap. 2 and either 1 or 3.
Goleman, *Emotional Intelligence*, Chap. 3: When Smart is Dumb" and Chap 8: "The Social Arts.”

**Supplementary Reading**
- Savage, *Listening and Caring Skills in Ministry*, Chaps. 3 and 4

**Workshop**
Demonstration of Spiritual Care Conversation

**Session 3** (September 9): Ethical and Legal Issues and Pastoral Care Assessments

This week, we will look into professional ethics in the practice of pastoral care and explore some pastoral care assessment tools. The class presentation will include the practice of referral.

**Required Reading**
- Doehring, Chap. 4 and 5.
- Lebacqz and Driskill, Chap. 6.
- McClintock, Chaps. 7 and 8.
- Hunsinger and Latini, Chap. 5, 6, and 7.
- Savage, Chaps. 8 and 9.
- Fitchett, Chap. 1: “The Place of Assessment in Pastoral Care,” and Chap. 3: “The 7X7 Model for Spiritual Assessment”
- Locate, read, and bring to class your religious community's/denomination’s Code of Ethics for religious leaders or, if you are not affiliated with a religious community, read the American Association of Pastoral Counselors Code of Ethics: [http://aapc.org/content/ethics](http://aapc.org/content/ethics)

**Supplementary Reading**
- Lebacqz and Driskill, Chap. 2

**Workshop**
Empathic Listening Skills
Instruction for Caregiving Analysis.

**Session 4** (September 16): Human Identity within Cultural Contextual Reality

We are shaped by our cultures as much as we are shaped by genetics and personalities. This week’s reading engages us with such reality. During the class our own cultural contextual identities, as well as personal, experiential identity will be reflected upon and the pastoral care strategy to navigate through such reality will be discussed.

**Required Reading**
- Kujawa-Holbrook and Montagno, eds., Chaps. 4, 5, and 6.
- Identity Map: Fill out and bring it with you to class
- Doehring, Chap. 6.
- Read Kieser, *Please Understand Me*, read Chap. 1, complete the inventory, and score it.
- Ramsay, “Navigating Racial Difference as a White Pastoral Theologian.”
- Clark, “Exploring the Pastoral Dynamics of Mixed-Race Persons.”

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Session 5 (September 23): Family Systems Theory

Family systems theory provides invaluable conceptual framework for navigating through complex dynamics not only in families but also in congregation and social life. This week’s reading explores this theory from the perspective of congregational life.

- **Required Reading**
  Steinke, *How Your Church Family Works*.
- **Supplementary Reading**

Session 6 (September 30): Caring for Conflicts

When we face disagreements, interpersonal or social conflicts, our capacity to care for others often diminishes significantly. This week’s reading explores theoretical understanding of conflicts and adequate pastoral responses to such situations.

- **Required Reading**
  Hunsinger and Latini, Chaps. 8, 9, 10 and Conclusion.
  Leas, complete the inventory and score it, then read *Discover Your Conflict Management Style*.
  Savage, Chaps. 5, 6, and 7.
  Hamman, Chaps. 4, 5, and 6.
- **Supplementary Reading**
  Morris, “Listening with the Heart: Conversation as Charity”
  Law, *The Wolf Shall Dwell with the Lamb*, Chaps. 9 and 10

Session 7 (October 7): Care for the Imprisoned

We take a turn this week to look into specific ministry contexts. This week, we’ll reflect on prison ministry. The reading focuses on specific cultural and structural context of US prison situation, which will serve as our theological reflection starting point.

- **Required Reading**
  Alexander, Introduction, Chaps. 1, 2, 3, and 4.
  Watch the film, “Slavery by Another Name” on Canvas
Session 8 (October 14): Care for the Youth

This week, we turn to youth ministry. What kind of pastoral theological issues do we encounter in youth ministry? The reading will attend to specific issues and we will pay special attention to developmental processed during the class discussion time.

• Required Reading
  Franklin and Fong, Ch. 5-10.
  Workshop: Pastoral Care Giving Conversation (Audio-Taped).

Session 9 (October 21): Existential/Theological reflections (suffering)

This week we will consider a few of the most common existential challenges that calls for pastoral care.

• Required Reading
  Doehring, Chap. 7.
  Rochelle Robins, “Complexity and Imperfection: A Theology of Jewish Pastoral Care.”
  Cobb, "Pastoral Counseling and Theology."
  Klotz, “Wrestling Blessings: A Pastoral Response to Suffering.”
  Hamman, Chap. 3: “The Capacity for Concern.”
  Ashby, “Being Forgiven: Toward a Thicker Description of Forgiveness.”
  Swinton, “The Body of Christ Has Down’s Syndrome: Theological Reflections of Vulnerability, Disability, and Graceful Communities.”
  Michelle Lim Jones, “Korean Women’s Christology: East Meets West,” in Erickson and Lee, eds.

• Supplementary Reading

• Workshop: Mid-term evaluation

October 23: Midterm (Caregiving Analysis) due at 5pm in Canvas.

Session 10 (October 28): Child Abuse and Sexual Abuse, and Domestic Violence

This week, we will examine several forms of power abuse that are around us. After surveying the diverse form of child abuse, sexual abuse and domestic violence, we will discuss appropriate pastoral care giving responses.
Session 11 (November 4): Death, Loss and Grief

Loss and grief are part of the human life cycle and congregational life. This week we will look into the subject of grief work and explore adequate pastoral care strategies.

• Required Reading
  Franklin and Fong, Chap. 12.
  Kujawa-Holbrook and Montagno, eds., Chap. 21.
  Doehring, Chap. 8.

• Supplementary Reading

Session 12 (November 11): Depression and Anxiety

The reading will cover issues of mood disorders and anxiety disorders to prepare students to develop appropriate pastoral response strategies and reflect on the issues theologically.

• Required Reading
  Franklin and Fong, Chaps. 11, 13-18.
  Coleman, *Not Alone: Reflections on Faith and Depression.*

• Workshop
  Suicide Intervention

Session 13 (November 18): Addiction/ Personality Disorders

This week’s reading addresses addiction and personality disorders. Pastoral theological issues from these realities will be raised and discussed.

• Required Reading
  Franklin and Fong, Chaps. 3, 4 & 22.
Kujawa-Holbrook and Montagno, eds., Chap. 12.
Gerald May, Addiction and Grace: Love and Spirituality in the Healing of Addictions.
(180p. read as much as you can)

- **Supplementary Reading**
  - Vernon Johnson, I’ll Quit Tomorrow.
  - Cynthia Kuhn, Scott Swartzwelder and Wilkie Wilson, Buzzed: The Straight Facts about the Most Used and Abused Drugs from Alcohol to Ecstasy.

**November 25: No Class - Thanksgiving**

**Session 14** (December 2): Self-Care
During this session, we will look back on the topics that we have covered and explore the ethical, theological and practical need for self-care in ministry.
The final assignment will be distributed and explained.

- **Required Reading**
  - Miles, Domestic Violence, esp. Chaps. 2, 3, 4, and 5.
  - Franklin and Fong, Chap. 34.
- **Supplementary Reading**
  - Hee Sun Kwon and Carrie Doehring, "Spiritual Resources Used by Korean Victims of Domestic Violence."

**Session 15** (December 9): Last Things

**December 16: Final (Case Study Analysis) Due at 5 pm.**

**Opportunities to Demonstrate Your Learning**

1. **Preparation for Class and Reading Responses** (SLO 1 &2)
   Students are required to reflectively read the material for each week. Each student will be required to post reading responses on the class’s online discussion board every week. This response needs to be more than a substantial paragraph but no more than a page. Students are also encouraged to provide feedback on other’s posting, but this is not required. The reading responses are due at 7 pm on the day before the class (Tuesday), as these reading responses will inform the instructor’s preparation for the class.

2. **In Class** (SLO 2, 3 & 4)
   Prompt arrival, regular attendance for the full class session, and constructive participation are required. Please notify the instructor in advance if you are unable to be in class or arrive on time.

   Each student is asked to provide two brief – no more than 5 minutes long- presentation of a spiritual resource. Share with the class a spiritual teaching or practice that has sustained you, and briefly explain its meaning to you. This short spiritual resource will help all of us
transition into our learning space and let us experience the diverse way we are nurtured in the spirit. If you can connect this resource to the topic of the class, it would be very helpful, too.

The first half of each class will include a presentation by the instructor and a class discussion of issues related to the readings. Rather than reviewing the reading material the instruction will focus on additional material. Students are encouraged to articulate the questions and comments posted on the discussion board to further the discussion. The second half of the class will be used for small group activity, which includes exercises to increase caregiving skills.

Throughout the course, all interactions relevant to the course are expected to be informed by the theories and praxis taught in this course. For example, in class discussions, interaction with the instructors and other students, or even interactions on the online discussion board are considered to be a context to demonstrate learning. During the first class, we will construct a relationship covenant that will be in effect throughout the course, and we will expect to honor it throughout the course. We will consider elements such as confidentiality, attentive attitudes, appropriate self-disclosure, discussion domination and use of technology and so on when we construct the covenant.

3. **Caregiving Analysis** (SLO 3 & 4)
Within the context of small groups, students will engage in pastoral care giving conversations and give feedback to one another about these conversations. These conversations will happen inside the classroom and sometimes outside the classroom. These conversations will be videotaped or audiotaped, which will be later transcribed to be used as the basis of the mid-term essay. In this essay students will reflect on their skills and various dynamics and contexts of this conversation. This essay will be about 10 double-spaced (12 pt, Times New Romans) pages excluding the verbatim and bibliography. A detailed instruction will be distributed later. This paper is due at 5 pm on October 23 on Canvas.

4. **Case Study Analysis** (SLO 1, 2, 3 & 4)
On the last day of class students will be given a case study and a series of questions for their final assignment. This assignment’s purpose is to synthesize what was learned through the reading and class instruction by reflecting on a specific situation. By analytically answering the questions, students will demonstrate their learning that satisfies each Student Learning Objectives of this course. This analysis should be about 10 double-spaced (12 pt, Times New Romans) pages in length. This assignment is due at 5 pm on December 16 on Canvas.

**Assessment and Grading**

Course letter grades will be based on the number of points earned, out of 100 possible points, through these assignments:

- Timely and thoughtful completion of postings = 6 points.
- Attendance, spiritual resource presentation, and constructive = 14 points.
  NOTE: Missing part of the class time will result in your being marked as absent; notifying the Instructor of your absence does not excuse you from class and counts toward the maximum number of allowed absences; missing more than two class sessions will result in failure of the course.
- Caregiving Analysis: 40 points
- Case Study Analysis: 40 points
Assessment and Grading

Grades indicate a professor's assessment of a student's academic performance and not a student's effort. In accordance with University policy, letter grades in graduate theology courses mean the following:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>100-94</td>
<td>Exceptional academic performance (that is, uncommonly high academic achievement, which demonstrates mastery of the subject matter, uncommon skills in critical analysis and effective communication, and imagination)</td>
</tr>
<tr>
<td>A-</td>
<td>93-92</td>
<td>Good academic performance (that is, high quality academic achievement; demonstrated competency in the discipline above the average or standard)</td>
</tr>
<tr>
<td>B+</td>
<td>90-91</td>
<td>Marginally satisfactory academic performance (that is, academic achievement that meets the minimum level of competency in the discipline)</td>
</tr>
<tr>
<td>B</td>
<td>87-89</td>
<td>Minimal academic performance</td>
</tr>
<tr>
<td>B-</td>
<td>84-83</td>
<td>Failure</td>
</tr>
<tr>
<td>C+</td>
<td>83-82</td>
<td>Marginal academic performance</td>
</tr>
<tr>
<td>C</td>
<td>81-79</td>
<td>(Minimal academic performance)</td>
</tr>
<tr>
<td>C-</td>
<td>78-76</td>
<td>Failure</td>
</tr>
<tr>
<td>D+</td>
<td>75-74</td>
<td>Failure</td>
</tr>
<tr>
<td>D</td>
<td>73-71</td>
<td>Failure</td>
</tr>
<tr>
<td>D-</td>
<td>70-68</td>
<td>Failure</td>
</tr>
<tr>
<td>F</td>
<td>67-0</td>
<td>Failure</td>
</tr>
</tbody>
</table>

This grade scale is taken directly from the Theology Department’s grading policy, which can be accessed through the following link: [http://www.xavier.edu/theology/Grading-Policy.cfm](http://www.xavier.edu/theology/Grading-Policy.cfm).

Following this policy, note that the following grading rubric will be used to grade written assignment. I advise you to use this rubric to assess your own writing before you submit it as a way to improve your work.

Grading Rubric For Written Assignments

<table>
<thead>
<tr>
<th>Content</th>
<th>Interpretation</th>
<th>Organization</th>
<th>Mechanics/Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The essay clearly states a thesis, develops it with careful analysis, insight, and originality; and supports and defends the argument substantially and concretely with appropriate reference to and reflection on sources/resources.</td>
<td>Demonstrates keen understanding of the cultural and historical context of the sources/resources used in the essay and a parallel understanding of the situation to which they are being applied. When appropriate, assesses well other interpretative options, explains interpretive choices made in the essay and exhibits creativity or originality.</td>
<td>Essay progresses in carefully ordered stages; transitions effective; paragraphs and sentences coherent.</td>
</tr>
<tr>
<td>THEO 630 - 10</td>
<td></td>
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</tr>
</tbody>
</table>
Course letter grades will be based on the number of points earned, out of 100 possible points, through these assignments:

- Timely and thoughtful completion of postings = 6 points.
- Attendance, spiritual resource presentation, and constructive = 14 points.
  NOTE: Missing part of the class time will result in your being marked as absent; notifying the Instructor of your absence does not excuse you from class and counts toward the maximum number of allowed absences; missing more than two class sessions will result in failure of the course.
- Caregiving Analysis: 40 points
- Case Study Analysis: 40 points

Auditors
For the sake of the classroom dynamic, auditors are expected to be consistent, informed, and active participants in the seminar. Auditors are encouraged to post reading responses on the course discussion board, but are not required to do so.
**Academic Policy**

All of the university’s policies regarding various forms of academic misconduct are in effect for this course. Following is Xavier’s policy:

The pursuit of truth demands high standards of personal honesty. Academic and professional life requires a trust based upon integrity of the written and spoken word. Accordingly, violations of certain standards of ethical behavior will not be tolerated at Xavier University. These include theft, cheating, plagiarism, unauthorized assistance in assignments and tests, unauthorized copying of computer software, the falsification of results and material submitted in reports or admission and registration documents, and the falsification of any academic record including letters of recommendation. **All work submitted for academic evaluation must be the student's own.** Certainly, the activities of other scholars will influence all students. However, the direct and unattributed use of another's efforts is prohibited as is the use of any work untruthfully submitted as one's own. Penalties for violations of this policy may include one or more of the following: a zero for that assignment or test, an "F" in the course, and expulsion from the University. The dean of the college in which the student is enrolled is to be informed in writing of all such incidents, though the teacher has full authority to assign the grade for the assignment, test, or course. If disputes of interpretation arise, the student, faculty member, and chair should attempt to resolve the difficulty. If this is unsatisfactory, the dean will rule in the matter. As a final appeal, the academic vice president will call a committee of tenured faculty for the purpose of making a final determination.

Students are encouraged to make use of the following tutorials to familiarize with research process and academic honesty expectation: [http://www.xavier.edu/library/xu-tutor/](http://www.xavier.edu/library/xu-tutor/)

**Religious Observance**

If religious observance will cause a student to be absent from class or otherwise affect his or her ability to complete academic assignments, he or she must notify the instructor in advance and make necessary arrangements to complete the entire course.

**Course Policy**

1. Communication: Please check your xavier email and the course canvas regularly for communication regarding this course, as any changes will be communicated there.
2. Inclusive language: Students are encouraged to use for written work, classroom discussion, worship, and common discourse. Inclusive language refers to language that refers to God and humanity in terms that are not solely male, language that deals with color in ways that does not foster racism (i.e. equating “black” with “evil”, “white” with “purity or goodness”), and sensory language (“paralyzed,” “deaf,” “blind”) in ways that does not equate persons with disabilities and evil.
3. Relational Covenant: lively discussion requires sense of emotional safety among the participants. We will discuss various ways in which our classroom can provide such safe environment for our theological discussion during our first class. After we come up with a
relational covenant based on this discussion, all students are asked to honor this covenant throughout the semester.

4. Work Submission: All written work should be submitted through canvas. Feedback will be given back electronically through canvas as well.

5. Special Accommodation: to request academic accommodation for a disability, please talk to the instructor and contact Academic Support Services (http://www.xavier.edu/undergraduate-admission/life-at-xavier/academic-support.cfm). Also, note the following XU resource:

   The Learning Assistance Center (LAC) provides support services to facilitate learning. The LAC has two main purposes: tutoring and disability services. Our tutoring services include subject specific tutoring, study skills assistance, study groups, and Supplemental Instruction (SI). For students with documented disabilities, our disability services provides accommodations such as extended time on exams, reduced distraction testing environment, note-taking assistance, and assistive technology. We provide these services in a positive and encouraging environment which promotes appreciation for diversity and Cura Personalis.

   The Learning Assistance Center is located on the fifth floor of the Conaton Learning Commons, Suite 514. (http://www.xavier.edu/learning-assistance-center/index.cfm)

6. Changes: The instructor reserves the right to change the syllabus as needed. Such change will be communicated through emails and canvas announcement as soon as possible.

7. Electronic devices: if your phone rings during the class, you will have to bring a snack that can be shared with all students during the next class.