Syllabus
Congregational Care 323 – E
July 17 – 22, 2016 plus Hybrid On-line 9 months prior

Instructor: Rev. R. Preston Price  ~ rpprice@pacbell.net; rppgets@gmail.com

Objective: To provide students with a depth of knowledge and variety of experience in the field of con-
gregational care so that individual effectiveness will be increased and noticeable fruit ful-
ness will be experienced by students and by those they pastor.

Goals:
1. From the General Board of Higher Education and Ministry - Students will be able to:
   a. Implement and oversee appropriate types of care in varieties of settings including prisons,
hospitals, nursing facilities, and homes.
   b. Organize caring ministries within the congregation.
   c. Discern and implement appropriate boundaries, knowing when and to whom to refer
people, and when and when not to share information.
   d. Reflect on the practice skills of sensitive caregiving, using role play and analysis case
studies.
2. Comprehend and use what gifts each student brings to congregational care.
3. Include in meaningful ways the larger context within which they offer care.
4. Develop skills of listening, pastoral presence, and empowerment of others that are shaped by the
   cultural and local context.
5. Implement appropriate boundaries and develop further awareness of self-care.

Overview: The progress of the course will begin as a student learns more about himself/herself and
his/her personal and theological approach to life, faith, and the work of ministry. Then
there will be time to attend to the larger context of family, congregation, and community.
Following that there will be a series of opportunities to look further at specifics of con-
gregational care including the many venues and circumstances a pastor can expect to con-
front.

On campus time will be enriched by advance reading, preparation, writing, and interac-
tion with the instructor and fellow students. Since the time on campus in the summer al-
 lows very limited time for reading or writing, this advance time is critical.
There will be eight units prior to arrival at the seminary. Several of these units will in-
volve interaction with the instructor and other class members. The methodology for these
discussions may be among many media such as GoogleGroups, Skype, conference call-
ing, ooVoo, mail listserve, and one-on-one calls. Participation in the discus-
sion/interaction is part of class requirements and completion of Units 1, 2, and 3.
The ninth unit will be class time on campus including three hours of classroom time (with
a break) each of five days.
NOTE: The units are meant to be progressive. Do your best to approach them one by one
in order.

Grading: There will be 100 points offered. Each assignment will have points assigned to it. Class par-
ticipation will account for 20 of those points.
There are 5 Pass/Fail papers. Failure to turn in a paper or turning in a paper with grossly
cursory work will result in “Fail.” A Fail will deduct 10 points from the total score. This
means that the work is important to do, but that evaluation by the instructor is not the
emphasis.
Papers will be graded as quickly as possible after submittal. Unless otherwise noted, the
student may re-submit the paper one time after the initial grade and comments are made.
A new score will be assigned and the final score will be the average between the first and
second drafts.
The student must consult the Rubric for Writing, Appendix D.
The point score to grade equivalency is: 114 – 95 = A; 94 – 91 = A-; 85 – 90 = B+; 80 –
84 = B; 75- 79 = B-; 70 – 74 = C+; 65 – 69 = C; 60 – 64 = C-; 50 – 59 = D; 0 – 49 = F

General matters: It is essential that the provisions contained in the Orientation Course 101 be reviewed
such as plagiarism, grading, etc.
To get the most from the class, work throughout the months leading up to classes in July is essen-
tial. Those who come to the online portion of the course after January 1st may find the reading
and paperwork challenging to complete and especially challenging to learn from. Reflection time
and dialogue with the instructor and other students via GoogleChat or a “reply all” email discus-
sion will add to the reading and writing and enable the student to “hit the ground running” when
class begins.

Required Reading – with annotation

<table>
<thead>
<tr>
<th>Author and title</th>
<th>Publication information</th>
<th>Annotation by RPP</th>
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</thead>
<tbody>
<tr>
<td><strong>Required Readings</strong></td>
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</tbody>
</table>
| Rohr, Richard and Ebert, Andreas. *The Enneagram. A Christian Perspective* | New York: The Crossroad Publishing Company, 2014       | Both an introduction to and application of the ancient methods of personality typing to individuals (esp. past-
tors) and church members. After the introduction, read especially the descriptions of your “number” and appli-
cation to Christian faith.                                                        |
<p>| <strong>Supplemental Readings</strong>              |                                                              |                                                                                 |
| Capps, Donald. <em>Deadly Sins and Saving Virtues.</em> |                                                              | Required reading for “Intro to Pastoral Care” offered to M.Div. students at GETS. |
| Clinebell, Howard. <em>Basic Types of Pastoral Care and Counseling.</em> Updated and re- | Nashville: Abington Press, 2011. | An excellent overview of settings, issues. More of a reference book than a one-time read. Clinebell was one of the leaders in pastoral care and counseling for decades. GBHEM recommended. |</p>
<table>
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<th>Author and title</th>
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<tbody>
<tr>
<td>Doehring, Carrie. <em>The Practice of Pastoral Care: A Postmodern Approach.</em></td>
<td>Westminster John Knox, 2006</td>
<td>Required reading for “Intro to Pastoral Care” offered to M.Div. students at GETS.</td>
</tr>
<tr>
<td>Dykstra, Robert C. <em>Images of Pastoral Care: Classic Readings.</em></td>
<td>St Louis: Chalice Press, 2005</td>
<td>A wide overview of pastoral theology/pastoral care with special attention to images from clown to storyteller or reticent outlaw.</td>
</tr>
<tr>
<td>Fortune, Marie. <em>Is Nothing Sacred? The Story of a Pastor, the Women He Sexually Abused, and the Congregation He Nearly Destroyed.</em></td>
<td>United Church Press, 1999</td>
<td>Supplementary reading for “Intro to Pastoral Care” offered to M.Div. students at GETS. This is a seminal work that began major work in boundary training for mainline Protestant congregations.</td>
</tr>
<tr>
<td>Lartey, Emmanuel. <em>In Living Color: An Intercultural Approach to Pastoral Care and Counseling. 2nd Edition.</em></td>
<td>Jessica Kingsley, 2003.</td>
<td>Required reading for “Intro to Pastoral Care” offered to M.Div. students at GETS.</td>
</tr>
<tr>
<td>Mitchell, Kenneth and Anderson, Herbert. <em>All Our Losses, All Our Griefs: Resources for Pastoral Care.</em></td>
<td>Westminster John Knox Press, 2010.</td>
<td>Required reading for “Intro to Pastoral Care” offered to M.Div. students at GETS.</td>
</tr>
<tr>
<td>Montilla, R. Esteban and Medina, Ferney. <em>Pastoral Care and Counseling with Latino/as.</em></td>
<td>Minneapolis: Fortress Press, 2006.</td>
<td>A wonderful insight into the way cultural and language norms shape pastoral care. Clear application to other ethnicities and to rural and small churches that may well share many of the same understandings and priorities. Helpful when reaching out to Latino/as in the community.</td>
</tr>
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<td>--------------------------------------------------------------------------------</td>
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<tr>
<td>Nichols, Michael P. <em>The Lost Art of Listening: How Learning to Listen Can Improve Relationships.</em></td>
<td>Guilford Press, 1995.</td>
<td>Required reading for “Intro to Pastoral Care” offered to M.Div. students at GETS.</td>
</tr>
<tr>
<td>Poling, James and Kim, HeeSun. <em>Korean Resources for Pastoral Theology: Dance of Han, Jeong, and Salim.</em></td>
<td>Fortress Press, 2012.</td>
<td>Supplementary reading for “Intro to Pastoral Care” offered to M.Div. students at GETS. Poling is a recently retired member of GETS faculty and is passionate about women’s issues and cross-culturalism.</td>
</tr>
<tr>
<td>Wimberly, Edward P. <em>African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment.</em></td>
<td>Cleveland: Pilgrim Press, 2006.</td>
<td>An important aid in understanding how pastoral care can be prophetic and justice-making. It isn’t much of a jump to understanding this approach for other cultures and especially for churches that are “justice minded.” GBHEM recommended.</td>
</tr>
</tbody>
</table>

**Unit 1 – Welcome and Bio**

1) Watch the Welcome Video – [https://www.youtube.com/watch?v=Mje03Zj_APo](https://www.youtube.com/watch?v=Mje03Zj_APo).
2) Write a 2 – 3 page autobiographical statement. Include first your present situation. Then, using “before that” or some other technique work backwards in your life. Include significant events. Be sure to include where you were born and the make-up of your birth family. Submit before moving to following units. (See Appendix D for more information.)
3) This bio will be shared with other class members and will be the first point of discussion and interaction with the instructor and fellow students.

**THIS IS A PASS/FAIL PAPER AND WILL NOT RECEIVE A NUMERICAL GRADE.**
**THE PAPER SHOULD BE SUBMITTED BEFORE YOU PROCEED TO UNIT 2.**

**Unit 2 – Images and Enneagram**

2) In 3 – 5 pages respond to the questions/prompts. (See Appendix D for more information.)

**THIS WILL RECEIVE BETWEEN 1 TO 5 POINTS BASED ON THE REFLECTION AND INSIGHT YOU OFFER.**
**IT IS RECOMMENDED THAT THIS PAPER BE SUBMITTED PRIOR TO MOVING TO 3) IN UNIT 2.**
3) Read the Rohr book (and the Baron book if you have it).
   At some point in your reading (your decision), take the Enneagram survey at: [https://www.enneagraminstitute.com/rheti-sampler/](https://www.enneagraminstitute.com/rheti-sampler/)
4) Reflect on your reading and test results.
5) Write a 3 – 5 page reflection centering on what you have discovered about the Enneagram and especially what you have discovered about yourself. Consider how your own life story both equips you and may blind you to pastoral care needs and pastoral effectiveness in your congregation. Include what ramifications this may have for you in the conduct of your ministry and, especially, congregational care. (See Appendix D for more information.)
6) This will be another point of conversation with the instructor and fellow class members. Be prepared to share your discoveries and reactions in light of your context of ministry.

   THIS WILL RECEIVE BETWEEN 1 – 10 POINTS
   BASED ON THE REFLECTION AND INSIGHT YOU OFFER.
   IT IS RECOMMENDED THAT THIS PAPER BE SUBMITTED PRIOR TO PROCEEDING TO UNIT 3.

Unit 3 – Larger Context

1) Read Hoeft (especially Chapter 2). Read Webb (especially Chapter 10). Look at Clinebell, Chapter 17; Wimberly; Montilla. You may want to examine notes or books you have connected with prior courses “Transformative Leadership 124” and “Administration and Polity 224.”

2) Write a 3 – 5 page reflection on your church and the community surrounding the church. Include demographics (and the sources for them); include what others are saying about the church or the community. Are people proud of the place where they live? Where they worship? Have there been crises or calamities that have tested and/or scared the community? The church? (See Appendix D for more information.)

3) This will be another point of conversation and reflection with the instructor and fellow class members. Be prepared to integrate the learnings of Units 1, 2, and 3 for you and your context of ministry in the discussions.

   THIS WILL RECEIVE 1 – 10 POINTS
   BASED ON THE REFLECTION AND INSIGHT YOU OFFER.

Unit 4 - Reading

1) Read the required books listed on page 2 (Dittes, Webb). (You’ve already read Rohr.)

2) Read at least one of these books: Wimberly or Montilla or Killen.

3) Read Hoeft.

4) Write a separate 250 word reflection/review for each book read. (That’s four books = four reflections/reviews.) Identify some of the ideas in each book that you want to put into practice. Include comment on how the cultural context of the congregation you serve is like/unlike the context the book assumes. (See Appendix D for more information.)

   EACH REFLECTION/REVIEW IS PASS/FAIL
   AND WILL NOT RECEIVE A NUMERICAL GRADE.

   (SEE “GRADING” ON PAGE 1 OF THIS DOCUMENT FOR PASS/FAIL PROVISIONS.)

Unit 5 – Self-Care

1) Read the questions/prompts in “Self-Care”: Appendix B, page 8.

2) Reflect on the questions and do research on the questions that need research.

3) Write a 3 – 5 page response to the questions/prompts.

   THIS WILL RECEIVE 1 – 10 POINTS
   BASED ON THE REFLECTION AND INSIGHT YOU OFFER.

   THIS RESPONSE SHOULD BE SUBMITTED BY FEBRUARY 29 OR AS SOON AS POSSIBLE AFTER THAT.
Unit 6 - Listening

1) Watch the video by Catherine Knott, https://www.youtube.com/watch?v=VPv26OAzZNs.

2) Conduct 2 interviews.
   a. You should recruit a volunteer church member or a community member for each interview. They should not be family or close friends. Tell them you are learning more about listening in an active and deep way. Set a time and place to meet for each interview. Ask for about 45 minutes of their time. Let them know that you want to learn from them whatever they would like to share. It could be about an ongoing health issue (such as diabetes) or an experience they remember — good or bad. It could be their work — what it’s like there. It could be about a hobby. It could be about a loved one or a friend they have now or about someone who has moved away or has died. You can give them these and other examples and say: “What I would like to learn about is something or someone important to you.”
   b. During the interview – this is NOT counseling – you should avoid filling in pauses in the conversation, having an agenda about where the story should go, offering reassurances, telling your personal stories no matter how spot on they are, asking for details that they don’t provide. Avoid supplying feelings: “That must have hurt.” “You have got to have been angry!”
   c. During the interview you should be listening for feelings. If you ask anything, it should be about feelings. (“How does it feel to go to work that early?” “What is it like when you think of [name]?”)

3) Write an essay on each of your experiences. Each essay should be 2 – 4 pages. (See Appendix D for more information.)
   a. Start with context: location, how and how long you have known the interviewee; what the general topic shared was about.
   b. Reflect on the process: How did you feel? Was it difficult?
   c. Reflect on how your enneagram type was reflected.
   d. Share what you could have done differently. Were there moments when you were tempted to guide the conversation? Were you drawn to offer advice? Was it hard to stop the conversation?
   e. NOTE: The essay should protect the identity of the interviewee as one or more may be shared in class. You should share with the interviewee that their identity will be kept private and that you may share your experience with the instructor and the class.
   f. The essays may be submitted separately or together. However, it is recommended that they be submitted one at a time to allow for learning to occur between each.

   Each essay will receive a score of 1 – 10 points for a possible total of 20 points for the assignment. Scoring is based on the reflection and insight you offer. The essays (both or the final one) should be submitted by April 1 to allow for dialogue with the instructor. Later submittals should have approval by the instructor.
Unit 7 – Specific Pastoral Care

1) Reflect on your readings and your pastoral experiences.

2) Write two essays on your own pastoral experience. This is not something you set up (as the interviews in Unit 6). This is a recent conversation or event that has happened. (See Appendix D for more information.)
   a. The first essay should be a conversation that you would consider a pastoral care conversation. (It may have been a result of an appointment or spur-of-the-moment.)
   b. The second essay should be a pastoral occasion – an event, a meeting, an action you took that you would consider pastoral in nature. This “occasion” could have to do with conducting worship, chairing Nominating Committee, sending out a memo, recruiting a volunteer, etc.
   c. Each essay should include:
      i. A description of the immediate context.
      ii. Reflection on feelings you were aware of or that you experienced later.
      iii. Reflection on how you might have behaved/spoken differently.
      iv. What the greatest personal challenge to you was in the conversation or event.
   d. Each essay should be 2 – 4 pages in length.
   e. The names may be changed if you wish. One or more of the essays may be used in class so preservation of privacy should be part of the assignment.

   Each essay will receive a score of 1 – 10 points for a possible total of 20 points for the assignment.
   Scoring is based on the reflection and insight you offer.
   The essays may be submitted separately or together.

   These essays should be submitted by May 15 to allow for dialogue with the instructor.
   Later submittals should have the approval of the instructor.

Unit 8 - Scenarios

1) All materials should be reviewed by the student as preparation is made for July classes. This should include all submittals and the reading. This is also a time to do extra reading in Clinebell or in the general area of Enneagram or other personality typing such as Meyers-Briggs or Kiersey. Also, look over Appendix C, page 9 for further reading.

2) Prepare a brief description or scenario of 5 pastoral situations you have faced (successfully or, better, unsuccessfully). (See Appendix D for more information.)
   a. Each should be no more than 100 words. They can be similar to how Dittes started his book or how Hoeft begins each section (but more briefly). Or it can be this brief: “I saw Mary crying during worship. Mary is in her late 30s and is married with two children. I am unaware of any stress or difficulty in the family. I was able to greet her briefly after worship. There were others around but she gave no sign of distress.” (That’s 48 words.)
   b. Each should be on a separate sheet of paper with your name in the upper right corner.
c. Some of these scenarios will almost certainly be used in class in various ways.

EACH SCENARIO WILL RECEIVE ONE POINT
BASED ON USEFULNESS TO THE CLASS
( WHETHER USED OR NOT IN CLASS).
SUBMIT THESE NO LATER THAN JUNE 15.
LATER SUBMITTALS SHOULD HAVE THE APPROVAL OF THE INSTRUCTOR.

Unit 9 - Classes

1) Attend all classes arriving promptly with all needed papers and materials.
2) Participate in discussion and activities. (If you anticipate difficulties of any kind, please notify the instructor.) It is not necessary to be “the most verbal” student. “Participate” is more than verbal contribution and repartee.
3) Come to class prepared for the topics of the day making obvious that you have spent reflection time.
4) Participate in small work groups and/or discussion groups meeting as assigned at times other than classes.

EACH CLASS SESSION WILL BE SCORED ON A SCALE OF 1 – 4 POINTS
FOR A POSSIBLE TOTAL OF 20 POINTS
AND BASED ON THE CRITERIA OF UNIT 9.

Extra Credit – Film(s)

1) Watch “Inside Out” and write a reflection on the movie as it relates to Congregational Care. The reflection should be no more than 5 pages and may by much shorter.
2) Reflect on at least one other movie as it relates to Congregational Care. Movies about family dynamics or community response to crisis are full of possibilities as well as many others. Write a reflection of no more than 3 pages on each movie in light of the themes and images of the Course. No more than 3 papers in this category will be accepted.

THE PAPER ON “INSIDE OUT” (# 1) WILL RECEIVE 1 – 5 POINTS
WHICH WILL BE ADDED AS EXTRA CREDIT.

THE PAPERS ON OTHER MOVIES (# 2) WILL RECEIVE 1 – 3 POINTS FOR A MAXIMUM OF 9 POINTS
POSSIBLE WHICH WILL BE ADDED AS EXTRA CREDIT.

THE PAPERS (# 1 AND #2) ARE DUE NO LATER THAN JUNE 1 FOR FULL CREDIT.
PAPERS MAY BE TURNED IN AS LATE AS WEDNESDAY OF THE CLASS SESSIONS AND RECEIVE PARTIAL CREDIT.
Appendix A

“Images”

What you expect of yourself when you are at your best is shaped by many factors. Perhaps one of the strongest factors is your own image of a “good pastor.” And, conversely, of a “poor pastor.” Sometimes these images are more subconscious than goals or skills that are carefully considered. But, either way, they are tremendously powerful in determining your behaviors and your experience of yourself – your effectiveness, your authority, your self-satisfaction.

Images of a pastor: Shepherd -- Sheep dog -- Counselor (professional) -- good friend -- wounded healer -- spiritual director -- coach -- help desk personnel -- theologian -- advice column except verbal -- big brother (sister) -- healer -- fellow traveler with advice for the journey -- tribal elder -- village leader -- neutral listener -- moral compass -- Bible teacher (what does the Bible say about this?) -- parent -- buddy -- and many others in the Bible and common parlance.

1) What images would you add to the list?

2) Of the images you have listed and that are listed above, which appeals to you most as a positive image? And/or which do you wish to grow into?
   a. Why?
   b. What might you do to more closely reflect that image?

3) Of the images you have listed and that are listed above, which repels you most as to be avoided?
   a. Why?
   b. What steps might you take to avoid turning into that image?

4) What image do you think your congregation would choose?
   a. If the image is different from what you selected in 2) above, how might you deal with the different expectations?
   b. If the image is the same, what reflections do you have about the strengths and weaknesses of the similarity?

5) How, where, and when have you experienced pastoral care?
   a. From whom?
   b. What were the circumstances?
   c. How did it feel (positive and negative)?
Ministry is not a solo “performance.” It involves a pastoral presence that is supported by many people. A solo operator is almost certainly subject to burnout or, worse, misconduct or boundary crossing. But each pastor does things differently in terms of a support system. The numbers of people, the intensity and depth of relationship, the geographical distances are different to each person. So, the following questions are not asked to judge adequacy or effectiveness. They are to help the student name and claim what they have and what/who they might want to add to the group. If a question is not applicable, feel free to say so. Brief answers are best.

A. Who is your pastor? Pastors? Who is a non-family member you can go to with confidence of being listened to and cared about? If you don’t now have such a person, who are some “nominees”? How might you approach one or more of them? If you do have such a person, what is your “agreement”? Does that person know you consider him/her to be your pastor?

B. Who is your supervisor? Who is the person(s) you would go to if you encountered a “sticky situation” or needed advice about a decision or situation you are facing professionally? If the DS is one such person, what limits might you experience in sharing with the person who can appoint (and un-appoint) you? If the DS is one such person, who else would you use for situations you could not bring to the DS?

C. What family do you have nearby you? Are they a “refuge in the storm” — a people and place where you can get away from the stresses of ministry? What gifts do spouse, children, partners, and other family bring to you? What are the difficulties?

D. What good friends do you have who are not church members? Are they in the community? Far away? How do you cultivate/maintain the friendship(s)? What gifts do they bring? What are the difficulties?

E. What relationships do you have with clergy colleagues? Are you in a small group of clergy? Is there a gathering of clergy in the general area? Are there clergy who are close friends? Mentors? How do you maintain relationships with them?

F. What have you built into your weekly and monthly regime that is caring for your physical, mental, and spiritual health? E.g.: habits, scheduled events, etc. Do you feel what you describe is adequate? If not, what would you add? In any case, what accountability do you have to keep these activities in your schedule?

G. What is your understanding of the requirements of mandated reporter in your state of residence? Specifically, what must be reported? What are the contact numbers? What does the Discipline say about confidentiality and mandated reporting?
### Appendix C

Annotated Bibliography prepared by Rev. Katherine Knott  
For Congregational Care 323-E, 2015

Katherine Knott – the previous instructor for this course has allowed this instructor to use her work including her syllabus, videos, and Bibliography. One video is referenced in the syllabus for viewing. The syllabus was shaped in powerful ways by hers.

<table>
<thead>
<tr>
<th>Author and title</th>
<th>Publishing Info</th>
<th>Comments by Ms. Knott</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albers, Robert, Meller, William, and Thurber, Steven D., eds. <em>Ministry with Persons with Mental Illness and Their Families.</em></td>
<td>Minneapolis: Fortress Press, 2012.</td>
<td><em>This is a series of essays written by varying professionals to offer pastors perspective on particular mental health concerns that may emerge in the parish.</em></td>
</tr>
<tr>
<td>Doehring, Carrie. <em>The Practice of Pastoral Care: A Postmodern Approach.</em></td>
<td>Louisville: John Knox Press, 2006.</td>
<td><em>(This was recently revised in 2015). A very thorough text exploring technique, theology and case studies to address a wide array of pastoral concerns.</em></td>
</tr>
<tr>
<td>Friedman, Edwin H. <em>A Failure of Nerve: Leadership in the Age of the Quick Fix.</em></td>
<td>New York: Seabury Books, 2007.</td>
<td><em>(This is not written for any particular type of reader, nor does it reference a particular theological perspective. Friedman was a disciple of Bowen (founder of &quot;systems thought&quot;), though as disciples often do, placed his own &quot;spin&quot; on the theory that occasionally deviates from Bowen. Friedman is often very provocative and sometimes a bit gruff but, for the most part, he is true to this particular perspective.</em></td>
</tr>
<tr>
<td>Friedman, Edwin. <em>Generation to Generation: Family Process in Church and Synagogue.</em></td>
<td>New York: Norton, 1985.</td>
<td><em>(This is also a &quot;classic&quot; text for systems theory as it relates to both personal family and congregation. A little less dense than Bowen, but yet still quite comprehensive and very technical.</em></td>
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<td><em>All Our Losses, All Our Griefs.</em></td>
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<tr>
<td>Nichols, Michael P.</td>
<td>New York: Guilford Press, 2009.</td>
<td>This is not an academic text, but offers very practical advice on connecting with other persons in a variety of different contexts. This is not specifically written for pastors, but is very helpful in congregational work.</td>
</tr>
<tr>
<td><em>The Lost Art of Listening: How Learning to Listen Can Improve Relationships.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richardson, Ronald.</td>
<td>Minneapolis: Fortress Press, 2010.</td>
<td>The work of Peter Steinke. Steinke has written many (accessible) books on the use of systems theory for congregational studies, and has a website, <a href="http://www.healthycongregations.com">www.healthycongregations.com</a>.</td>
</tr>
<tr>
<td>Rohr, Richard.</td>
<td>New Jersey: John Wiley and Sons, 2011.</td>
<td>This is a helpful text. Br. Richard Rohr is a Franciscan monk and founder of the Center for Action and Contemplation in New Mexico.</td>
</tr>
<tr>
<td><em>Falling Upward: Spirituality for the Two Halves of Life.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stone, Howard W.</td>
<td>Minneapolis: Fortress Press, 1994.</td>
<td>This is a particularly helpful text (written for pastors) in determining how best to approach a particular problem via pastoral intervention (e.g. marital discord, parenting issues, etc.) in short term sessions. This is ideal in equipping a pastor to assist in times of crisis prior to referring the congregant to another professional.</td>
</tr>
<tr>
<td><em>Brief Pastoral Counseling: Short Term Approaches and Strategies.</em></td>
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Appendix D

Rubric for Writing

All papers
1 inch margins on all sides; the student’s name on each page; each page should be numbered – preferably in the format “Page 1 of 4”, “Page 2 of 4”, etc.; double spaced.
Page length requirements are approximate but should not be less than the minimum required nor more than two pages in excess.
9 point font should be used in a clear typeface such as Times New Roman or Calibri or Arial.
It is preferable that papers be submitted in Word (NOT Adobe) electronically. (This enables the instructor to respond using the Comments feature. The student does NOT want to try to read the instructor’s handwriting!)

Unit 1
This can be more “telegraphic.” While proper English and syntax is preferred, “bullet points” are allowed as are incomplete sentences if it is necessary to convey the information within the page limit.

Unit 2
Images Sheet
All prompts/questions should be answered in order. The question/prompt need not be written out.
Lack of proper English, spelling, and syntax will reduce the score by 1 point.
Personal and Biblical references will increase the score.
Reflection Paper (#5)
Lack of proper English, spelling, and syntax will reduce the score by 1 - 2 points.
Connecting with aspects of congregational: 2- 5 points.
Insight regarding one’s Enneagram type as it affects one’s pastoral care style: 2 – 5 points.

Unit 3 -- Reflection Paper (#2)
Lack of proper English, spelling, and syntax will reduce the score by 1 - 2 points.
Sources (types, breadth) and basic information: 2 – 3 points.
Evidence of information from self and others: 2 – 3 points.
Insight and conclusions: 2 – 4 points.

Unit 4 – Reflection Papers
Evidence of reading and comprehension of the entire book plus connection of the book’s content to personal and church context meet expectations for “Pass.”
Reviewing the Table of Contents or a single chapter or making no connection of what is read to what one’s experience is will merit “Fail.” Proper English, spelling, and syntax are necessary.

Unit 5 - Self-care questions
Lack of proper English, spelling, and syntax will reduce the score by 1 – 2 points. The questions need not be printed in the body of the responses and they should be answered in order. The answers may be simple, direct sentences. Responding to all questions/prompts: 1 - 3 points
Thorough exploration and obvious wrestling: 3 – 4 points.
Connection with previous Units’ work: 1 – 3 points.

Unit 6 – Essays (#3)
Lack of proper English, spelling, and syntax will reduce the score by 1 – 2 points. (Quotation of your or another’s actual words is excluded.)
#a: 1 point
#b: 1 – 2 points
#c: 1 – 2 points
#d: 1 – 2 points
Overall insight and evidence of growth: 1 – 3 points

Unit 7 – Essays (#2)
#c.i.: 1 – 2 points
#c.ii.: 1 – 3 points
#c.iii.: 1 – 2 points
#c.iv.: 1 – 3 points

Unit 8 – Scenarios
Each scenario will receive a point if necessary, clear information is provided so that it would be useful in class discussion and work.