

HANDBOOK

Pastoral Care and Counseling Training Program

Memphis Theological Seminary

Memphis Theological Seminary offers an American Association of Pastoral Counselors Approved Training Program for pastoral caregivers, chaplains, psychotherapists, and aspiring pastoral counselors on Mondays for nine months of the year. It began in the fall of 2014.

Purpose

The **purpose** of this training program is to help good pastoral caregivers or beginning psychotherapists learn how to be excellent pastoral caregivers, pastoral therapists, or spiritually integrating psychotherapists.

Students can earn

- *recognition* from the American Association of Pastoral Counselors (AAPC) as a Pastoral Care Specialist,
- *Certification* from AAPC as a Pastoral Counselor, or
- a Certificate of Completion from Memphis Theological Seminary.

Description of Program

The Pastoral Care and Counseling Training Program is made up of three tracks: *Pastoral Care Specialist*, *Pastoral Counseling Certification*, and *Training in Spiritually Integrative Psychotherapy*. This is an American Association of Pastoral Counselor Approved Training Program. All three tracks follow the same curriculum for one year, after which students will have completed Pastoral Care Specialist training and will receive a certificate from AAPC and MTS. The second year's classes will take students into more depth in pastoral psychotherapy theory and practice with independent study and extra required writing. Thus, Pastoral Care Specialist training is for one year; the other two take a minimum of six terms or two years.

Pastoral Care Specialist training is not certification, but self-reflective chaplaincy and pastoral care training that begins where a seminary Clinical Practicum ends. It takes that brief Practicum experience and deepens and strengthens the insights and skills of the student. It is similar to Clinical Pastoral Education programs without the required immersion, except that it will not lead to qualifications to be an institutional chaplain (in hospitals, nursing homes, hospice, etc.). Pastoral Care Specialist training allows the student to participate in a practical, manageable program of study and experience in pastoral care. Its completion (or a unit of Clinical Pastoral Education) is a prerequisite for Pastoral Counseling Certification. There are three goals:

1. To learn advanced skills in counseling and pastoral care,
2. To help students understand and better lead communities, and

3. To help students be better pastoral care-givers in their ministerial settings.

At the end of a year's training our graduates will have received training in (1) how to do effective crisis counseling, (2) how to do an effective pastoral diagnosis, (3) how to make appropriate referrals, (4) how to organize and teach effective parent education classes, and (5) understand the importance and use of personal insight and authenticity in providing pastoral care.

Pastoral Counseling training is training in psychotherapy that draws upon the insights of psychology and theology. There are five goals:

1. To help students become excellent psychotherapists who are skilled in the ethical integration of spirituality in their clinical work and can articulate this skill clearly,
2. To help students understand communities and become capable of helping communities claim or reclaim health and spiritual strength,
3. Certification by AAPC (Graduates of this track, upon application to AAPC, will automatically become an AAPC Certified Pastoral Counselor.),
4. Preparation for a Tennessee license as a Clinical Pastoral Therapist, including the rights and privileges of state credentials, and
5. The creation of a plan for developing a practice in pastoral or spiritually integrative psychotherapy.

Training in Spiritually Integrative Psychotherapy is the same as the Pastoral Counseling track without the plan for becoming an AAPC Certified Pastoral Counselor (#3 above). Students on this track are psychotherapists who are in the process of earning state licensure and seek to enhance and advance their skills, particularly in learning how to integrate spiritual and religious concerns into their clinical work.

Schedule of Classes: Beginning in the Fall of 2014 **classes are scheduled for Mondays in**

- **September through November,**
- **January through March,** and
- **May through July.**

First Year Classes will be from 3:00 – 7:30 PM. Second Year Classes will be from 4:00 – 8:30 PM. Classes are limited to eight students.

Class Structures:

- (1) 3:00 - 4:00 pm (First Year) or 4:00 – 5:00 pm (Second Year): lectures and discussions on the readings. This is traditional classroom work.
- (2) 4:00 - 5:30 pm (First Year) or 5:00 – 6:30 pm (Second Year): theory application/case conference consultation, cases presented by students. Theology, theory, and science are applied to clinical work. Students' clinical work is scrutinized by one another, the teachers, and insights are gained in light of our studies. This experience counts as AAPC supervision for pastoral counselors in training.

- (3) 5:30 – 7:00 pm (First Year) or 7:00 – 8:30 pm (Second Year): Interpersonal Growth Group (personal sharing and exploration). The evening is concluded with a “Dream Therapy Group” where the imagination and unconscious voices of God and the self are explored as an entrée to deeper sharing and growth. Assigned readings augment this group therapy experience.

Writing Requirements: Every term each student is required to write papers on the readings as well as a paper at the end of the term meant to consolidate and capture what has been learned. As the student nears completion of the two years, there will be a required **Independent Study** on a particular psychological and theological theory and its clear application to the clinical hour. The program itself embraces *Existential Theology and Psychotherapy* captured by Rollo May, Paul Tillich, James Hillman, John MacQuarrie, and others, and Bowen Family/Systems Theory taught by Edwin Friedman, Hal Runkel, David Schnarch, and others. Much of the readings will include their works, and the final paper on “Theology and Psychotherapy” will need to include significant understanding of these readings.

Evaluations: The theory class will be graded on an A, B, C, D, F basis. Evaluations of written assignments will be based upon (1) *Clarity* of expression, (2) *Mutuality* (shared dialog on paper and in person), (3) *Analysis* of topics or books, (4) *Application* of theory to clinical work, and (5) completion of work by the due date. At the end of each year the student will receive an evaluation in the manner of AAPC certification evaluations. This evaluation will be shared with the student for approval or editing suggestions, which the Director of the program will collaborate with. If there are disagreements that cannot be ironed out, the students may ask for the help of the MTS Associate Dean of Academic Affairs who will follow the grievance policy of MTS.

Student requirements: join the American Association of Pastoral Counselors (Student membership), read the assigned books and other readings, do case conference presentations each term, participate in discussions and consultations with other students, do the required writing, be open and honest in group therapy (and keep confidence), participate in annual evaluations, seek personal therapy as needed and appropriate, and pay the tuition and fees. Students who, in the judgment of the training faculty, are unable to engage in these requirements, may be released from the program.

Credentialing Outcomes: Students who complete a year of study earn recognition by AAPC as a Pastoral Care Specialist, fulfilling one requirement for Certified Pastoral Counselor. Upon completing the two years of classes, students will have significant grasp of Existential Theology and Psychotherapy, and graduates of the full two-year program in pastoral counseling will have met most of the educational requirements for Fellow in AAPC, met supervision requirements for Certified Pastoral Counselor, and, upon completion of 375 hours of clinical counseling (and an application to AAPC), will receive Certification by AAPC. They may advance to Fellow in AAPC by continuing supervision and completing 1000 more clinical counseling hours at which point they are but passing a Licensed Professional Counselor test away from Tennessee Licensed Clinical Pastoral Therapist.

Admission & Tuition

Admission requirements:

- (1) Students must have earned at least a Bachelor's degree from an accredited college for admission into the Pastoral Care Specialist program, and a Master's in counseling or theology from an accredited university or seminary for admission into the Pastoral Counseling, and be in or have earned a Masters program in counseling for admission into the Spiritually Integrative Psychotherapy training program.
- (2) Complete an application.
- (3) Students must have demonstrated competency and aptitude in care and counseling.
- (4) Prospective students meet with the Director for an entrance interview.
- (5) Students must work in a counseling or pastoral care setting.

Tuition & Costs: \$1320 plus \$80 student activity fee per year = \$1400 for the first term, \$1320 for the next two. Pastoral Counseling students will need to contract separately for personal supervision from our approved supervisors (\$350-700), and may choose to purchase personal therapy – an added cost determined by the negotiated fee of the supervisor or therapist (\$200-500). Pastoral Care Specialist students complete the program in one year. Pastoral Counseling Students can complete the program in two years, although most students will take three to complete clinical and supervisory requirements for American Association of Pastoral Counseling certification. Students seeking certification as Spiritually Integrative Psychotherapists can graduate in two years.

Financial help: a small scholarship fund has been donated to the seminary to be divided in \$250 amounts to students with clear needs, and student loans are available.

Application: The application fee is \$40. Interested persons should contact Memphis Theological Seminary (901-458-8232 or www.memphisseminary.edu) and ask for an application form, which will include the following questions.

1. Describe the salient points of development in your personal history.
2. Describe your education.
3. Describe your counseling experience.
4. Describe at least two experiences that have helped you gain significant healing insight.
5. Describe your vocational goals or dreams.
6. Briefly, how does your religious life affect you?
7. Please share three sentences that might summarize your personal theology.
8. Describe your faith community.
9. Why are you interested in this program?
10. If you need financial assistance please provide
 - a. Statement of annual income (e.g., tax form, end of year pay stub, letter from employer).
 - b. Amount you have in savings, your checking account, and investments.
 - c. Outstanding financial obligations.
 - d. Scholarships awards will continue throughout one's training unless funding needs of other students or limits on the scholarship funds require a change.

Mid-Program Admission: Students may enter at mid-program terms if space allows and the Training Director approves. Students who have to take a term or two off may resume training as space allows. Students who drop classes will not receive a refund. Students who fail will receive no refund.

Process of Acceptance: The Training Director will read your application to determine if you should be invited to an interview. (There is a \$40 application fee.) The Training Director will contact you, and will or will not invite you to an interview. After the interview the Training Director will or will not recommend you to the Admissions Committee that will accept or deny admission. Upon full acceptance into the program, you must complete a "Method of Payment Form" and work out the details of tuition and fees with Memphis Theological Seminary.

Graduation

- Upon completion of Pastoral Care Specialist program requirements, the student will be sent a statement of recognition from the American Association of Pastoral Counselors (AAPC).
- Upon completion of Pastoral Counseling program requirements, the student will receive a certificate of completion from Memphis Theological Seminary and be eligible (upon formal application) for Certified Pastoral Counselor in AAPC.
- Upon completion of Training in Spiritually Integrated Psychotherapy, students will receive a Certificate from Memphis Theological Seminary.

Curriculum

First Year, First Term, Fall: September – November

Monday classes

1. 3:00-4:00 PM – **Creating Sanctuary Space & Pastoral Diagnosis**: What are the fundamentals of counseling? How is pastoral care sanctuary space? How do we understand complex problems? How do we keep records?
Required Books:
 - a. Ron McDonald, *Building the Therapeutic Sanctuary*
 - b. John Pruyser: *Pastoral Diagnosis*
 - c. *AAPC's Ethics Statement*
2. 4:00-5:30 PM – Theoretical Application/Case Consultation: we will analyze how pastoral care and counseling ideas are being applied to our clinical work by using verbatim reports or recorded visits.
3. 5:30-7:00 PM – Interpersonal Growth Group. We will analyze personal dreams, captivating stories, symbols, and metaphors in the context of shared intimacy. We will also read James Hillman's book, *InSearch*.

First Year, Second Term, Winter: January – March

Monday classes

1. 3:00-4:00 PM – **Development and Families**: What are the challenges of development? What is the differentiated person?
Required Reading:
 - a. Alice Miller, *Prisoners of Childhood*
 - b. Rudolf Dreikur: *Children: the Challenge*
 - c. Edwin Friedman, *Generation to Generation*
 - d. Hal Edward Runkel, *Scream Free Parenting*
2. 4:00-5:30 PM – Theoretical Application/Group Supervision: we will analyze how pastoral care and counseling ideas are being applied to our clinical work by using verbatim reports or recorded visits.
3. 5:30-7:00 PM – Interpersonal Growth Group: We will analyze personal dreams, captivating stories, symbols, and metaphors in the context of shared intimacy. We will also read Jungian literature.

First Year, Third Term, Spring/Summer: May – July

Monday classes

1. 3:00-4:00 PM – **Crisis, Alcohol & Drugs and Marital Counseling**: How do you handle patterns of dysfunction, lies, and secrets?
 - a. Bill W., *Alcoholic Anonymous*
 - b. John Gottman, *The Seven Principles for Making Marriage Work*
 - c. Ed Wimberly, *Counseling with African American Couples and Families*

2. 4:00-5:30 PM – Theoretical Application/Group Supervision: we will analyze how pastoral care and counseling ideas are being applied to our clinical work by using verbatim reports or recorded visits.
3. 5:30-7:00 PM – Interpersonal Growth Group: We will analyze personal dreams, captivating stories, symbols, and metaphors in the context of shared intimacy. We will also read Rollo May's *Love and Will*.

Second Year, Fourth Term, Fall: September – November

Monday classes

1. 4:00-5:00 PM – **Theology, Redemption, and Liberation in Counseling**: What is the place of meaning and courage in change? What really is forgiveness? How do we cope with and learn from cultural and social diversity?
Required Reading:
 - a. Paul Tillich, *The Courage to Be*
 - b. John Patton, *Is Human Forgiveness Possible?*
 - c. James Cone: *A Black Theology of Liberation*
2. 5:00-6:30 PM – Theoretical Application/Group Supervision: we will analyze how pastoral care and counseling ideas are being applied to our clinical work by using verbatim reports or recorded visits.
3. 6:30-7 PM – shared meal (sack suppers)
4. 7-8:30 PM – Interpersonal Growth Group: We will analyze personal dreams, captivating stories, symbols, and metaphors in the context of shared intimacy. We will read Jean Shinoda Bolen's *Goddesses in Every Woman* or *Gods in Every Man*.

Second Year, Fifth Term, Winter: January – March

Monday classes

1. 4:00-5:00 PM – **Ethical Dilemmas and Complicated Problems**: How do we find our way through the fog?
 - a. Loren Townsend, *An Introduction to Pastoral Counseling*
 - b. Rollo May: *Power and Innocence*
 - c. *Martin Luther King, Jr.*: essays from James Washington's compilation
2. 5:00-6:30 PM – Theoretical Application/Group Supervision: we will analyze how pastoral care and counseling ideas are being applied to our clinical work by using verbatim reports or recorded visits.
3. 6:30-7 PM – shared meal (sack suppers)
4. 7-8:30 PM – Interpersonal Growth Group: We will analyze personal dreams, captivating stories, symbols, and metaphors in the context of shared intimacy. We will read Howard Thurman's *Disciplines of the Spirit*.

Second Year, Sixth Term, Spring/Summer: May – July

Monday classes

1. 4:00-5:00 PM – **Pastoral Theological Method, Insurance Issues, and State Expectations:**
What is unique about pastoral care and counseling? What do institutions and people expect?
 - a. Pamela Cooper-White: *Shared Wisdom*
 - b. Diagnostic & Statistical Manual V
 - c. AAPC Certification Manual and State Licensing Requirements
2. 5:00-6:30 PM – Theoretical Application/Group Supervision: we will analyze how pastoral care and counseling ideas are being applied to our clinical work by using verbatim reports or recorded visits.
3. 6:30-7 PM – shared meal (sack suppers)
4. 7-8:30 PM – Interpersonal Growth Group: We will analyze personal dreams, captivating stories, symbols, and metaphors in the context of shared intimacy. We will also read Ron McDonald's *The Spirituality of Community Life*.

*Final Project: **Guided Study and Theoretical Integration:*** To complete requirements for the *pastoral care specialist*, students have two choices: (1) take a fourth didactic class or (2) write an acceptable paper summarizing what has been learned and how it will affect one's continuing ministry. *Pastoral counseling students* and *spiritual integrative psychotherapist students* will pick an approved psychotherapy theory to learn in depth, sharing insights and understanding with one another in preparation for a final evaluation. Though students may work together, this will be each individual student's key independent study. He or she is expected to develop exceptional understanding of a foundational theory of psychotherapy, how it is integrated into sound theological thought, and applied to clinical practice.

Final Evaluation & Consultation: a pastoral counseling or spiritual integrative psychotherapist student presents his or her best thinking and work for evaluation and consultation by the class and professor. This is an actual application process for AAPC certification, so AAPC guidelines for Fellow certification paper and work sample will be followed.

Historical, Cultural, and Theological Context

Pastoral care is as old as religion itself, for humans from the beginning, aware of mortality and suffering, called upon a higher power to help them through troubling times of loss or pain. Special people with the gift of compassion and comforting words found the courage to minister to the dying and hurting. Religious training has long included listening skills, the reception of confession, the transformation of insight, the wisdom of counsel. Over time pastoral care became the name for this particular ministerial gift, and some were so gifted they were seen as wise men and women, doing a form of pastoral psychotherapy to those in need. Psychology rose in part out of religion's interest in the human psyche or soul.

Freud was central in the rise of psychology, for he named what had been called "more than meets the eye" "the unconscious" and found ways to understand it more deeply. During the first half of the 20th Century Freudian psychoanalysis dominated the psychology field, opening up methods of treatment that were ground-breaking. After World War II two auxiliary theories that were particularly relevant to pastoral ministry developed and grew: Jungian analytical psychology and family systems theory and treatments. Meanwhile, with the rise of professionalism in the helping professions, pastoral care grew into professional, specialized chaplaincy, and, as these special counselors were asked for more and more help, the pastoral counseling movement was born.

Pastoral counseling took the historic traditions of pastoral care and combined them with tools of psychology and theology, including:

1. Psychoanalysis' recognition of unconscious mental processes and methods for lifting them into consciousness;
2. Jungian analytical psychology's insights into the symbolic and mythological worlds;
3. Family systems theories' clear explanations for the family context of parishioners;
4. The application of theology into an understanding of the spiritual, psychological, and social lives of people.

After World War II, pastoral counseling centers blossomed all over the United States, mostly born in church communities. In 1964 the American Association of Pastoral Counselors (AAPC) was established to legitimize the profession and provide quality and uniform certification. Training programs grew and AAPC membership became a way for pastors to make a living specializing in pastoral counseling, often in churches, often now as independent standing institutions.

AAPC and the pastoral counseling movement continued to grow well into the 1980s until Managed Care entered the picture. Gradually insurance companies began to demand state licensure, refused to pay unlicensed pastoral counselors, and cut deals with licensed therapists for reduced fees. Aspiring pastoral counselors found that certification by AAPC was no longer an entry point for earning a living as a pastoral counselor. Instead, the marketplace, which had grown apart from the original religious communities, mostly required a state license. Aspiring therapists began to turn away from pastoral counseling training towards degree based training that offered preparation for state licensure as professional counselors, clinical social workers, and psychologists. Pastoral counseling training programs all over the country closed, and AAPC numbers shrunk.

During the first decade of the 21st Century AAPC leadership moved away from offering training and certification as a sure way to be a successful pastoral counselor and shifted to offering training for established clinicians—particularly those with theological training—to become better therapists with

skills in the integration of spirituality and theology into their clinical work. Seminaries began to take an interest in training pastoral counselors, many developing Doctor of Ministry degrees with a specialty in pastoral counseling.

Out of this context this training is being established with an eye for quality work in pastoral care, pastoral counseling, and spiritually integrated psychotherapy in a community context. We do not promise automatic entry into the professional world of pastoral care or psychotherapy, but training as a Pastoral Care Specialist can help a student represent the beloved community with quality pastoral care. In pastoral counseling we seek to help students prepare for (Tennessee) state licensure as a pastoral therapist. Psychotherapists of all types can gain clarity and depth in fielding the spiritual and religious concerns that arise in their clinical work. Though the most direct route to becoming a psychotherapist is to take more traditional routes to licensure via university counseling psychology degree programs, we offer a unique pastoral approach that integrates a way of being, soulfulness, and spirituality into the counseling hour, while also affirming the importance of community life in psychological and spiritual health. We offer training that adds spiritual depth to what secular degree programs teach, helping pastoral caregivers, pastoral counselors, and psychotherapists stay true to the pastoral “I-Thou” relationship that is the hallmark of community based pastoral therapy.

The word “pastoral” refers to an ideal, simple, charming country life, the peaceful, protective, and contemplative shepherding of sheep, or, we might conjecture, shepherding of souls, which includes an awareness of the wolves that surround the peaceful life. A pastoral care-giver, a pastoral counselor, or a spiritually integrated psychotherapist is one who joins the troubled person at the point of pain and helps mobilize the inner counselor to the aid of the troubled soul, giving voice to that of God within. They call people back into community, not just the marketplace or group life, but true, transforming community life. It is a calling that cannot be lost, for it is as old as the first mother’s and father’s instinct to nurture. Yet it is a calling that can be diluted by our cultural worship of psychological explanations that uses diagnostic language under the domain of experts. Pastoral diagnosis is a common “country” and family language that speaks to the condition of the soul, to the voice of the Divine within. It is in tune with the language of relationships, myths, symbols, and rituals (religious and cultural). We depend on the creation of a sanctuary for healing that requires insight, sensitivity to symbolic keys, and the use of soulful language to move the troubled individual, couple, or family in a new direction. It is this “I-Thou” sensitivity that we seek to develop, a way of contrasting expertise with the pastoral counselor’s “humble ignorance” and community experience that makes one a listener extraordinaire.

Every educational endeavor must be about credo and praxis: theory and practice. So we will do our best to help students think clearly and practically. We seek to help students offer better pastoral care, including greater insight into their own gifts and limitations. And we seek to develop better pastoral counselors and spiritually integrating therapists.

There are growing numbers of institutions that accept Pastoral Care Specialist training as a foundation for chaplaincy, and some religious institutions are opening up again to pastoral counselors or seeking spiritually integrative psychotherapists. We train Tennessee students to become Licensed Clinical Pastoral Therapists, including how to negotiate with insurance companies to be on their preferred provider lists.

Our pastoral care, pastoral counseling, spiritually integrative psychotherapy program is a self-reflective experience that helps students “know thyself,” find a vital place in community life, think theologically in applicable and ethical ways, and create a meaningful future by virtue of the acquired

wisdom gleaned from careful and insightful listening. We seek to create a life-transforming learning community that, for some, will lead them directly into pastoral care ministries, professional pastoral counseling, and a special approach to psychotherapy.

Recommendation:

Joining this program is a major commitment. It has four components that will be emotionally and intellectually challenging. (1) You will be transformed, and some of the transformation will be difficult, albeit positive. (2) You will be challenged to think in new ways. Some of the readings will be difficult, and writing requirements will be rigorous. (3) Your counseling work will be carefully scrutinized, challenging you to have the courage to face your own blocks to listening well. (4) We strive to create a learning community, and for a “group” to change into a true community, commitment, openness, and vulnerability are required.

This program, we hope, will make you a more insightful person, both about yourself and those you minister to or counsel with. We recommend it to you even as we ask you to carefully discern if you are ready for an immersion experience that will tax your time, your money, and your patience. We hope that the outcome will last you a lifetime. It won't be easy.

Director

Ron McDonald, D.Min., is a Tennessee Licensed Clinical Pastoral Therapist, a Diplomate in AAPC, currently the President of the Tennessee Association of Pastoral Therapists and the Certification Chair of AAPC. He is a pastoral counselor at the Church Health Center in Memphis and has a private practice. He is an adjunct faculty member of Memphis Theological Seminary, the author of four books (*Building the Therapeutic Sanctuary*, *Home Again*, *The Spirituality of Community Life*, and *Walking in Memphis*), has recorded two CDs of children's music and stories, is the leader of a band named the EarthQuakers, and has been a speaker and teacher at many conferences on pastoral counseling. He was educated at Union Theological Seminary (NYC), St. Paul School of Theology (KC, MO), and the Foundation for Religion and Mental Health (NY). He is a Quaker.

Dr. McDonald's foundational theories are the teachings of pastoral counselor John Patton (*Pastoral Counseling: A Ministry of the Church*, and *Is Human Forgiveness Possible?*), psychoanalyst Rollo May (*Love and Will*, *Power and Innocence* and *The Courage to Create*), family systems theorist Edwin Friedman (*Generation to Generation*), parent educators Rudolf Dreikur (*Children: the Challenge*) and Hal Runkel (*ScreamFree Parenting*), the liberation theology of James Cone (*A Black Theology of Liberation*), and the ethical approaches of Martin Luther King. He integrates these with his interest in stories and music in what he calls “Back Door Approaches to Care and Counseling”: focusing on metaphors and symbols in counseling.

Guests Lecturers may include: **Dr. William Walker**; a Jungian pastoral counselor; **Sylvia Landau, MSW**, a local authority on the systems theory of Murray Bowen; **Dr. Lee Ramsey**, Professor of Pastoral Theology at Memphis Theological Seminary; **Don McDonald, M.D.**, psychiatrist; **Dr. Ron Johnson**, Pastoral Counselor; Chaplain **Rev. Dennis Neenam**, **Dr. James Coffman**, and **other professionals**.

April 15, 2015