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This is to certify that the doctoral study by

Brenda Perry Wallace

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Walden University
2015

Abstract

Perceptions of Live Experiences of Clinical Pastoral Education Students

by

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MDiv. Morehouse School of Religion at The Interdenominational Theological Center,

1998

BS, Bethune Cookman University, 1974

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Walden University

May 2015

Abstract

This qualitative case study addressed the problem at a West Indies theological college that lacked the ability to provide courses for spiritual care training by using the teaching methodology of clinical pastoral education (CPE). CPE is an experiential process using a clinical method of learning to interpret human conditions. Spiritual care training through CPE teaches clerics how to help persons find meaning in life's situations and make connections with their God. Guided by the frameworks of transformative learning and critical theological reflection, this study explored the lived experiences of 5 purposefully selected CPE students who participated in 1 unit of CPE training at the college.

Interview data were coded and analyzed to uncover emergent themes. The findings revealed these overarching themes: (a) personal empowerment, (b) increased pastoral care competencies, (c) increased sensitivity to suffering, and (d) connectivity to self-care and ministry. The interview data provided the impetus for the developed CPE Orientation (CPEO) to help students obtain basic skills in pastoral/spiritual care and critical theological reflections. It is recommended that persons with advanced CPE training could conduct the CPEO training, negating the need for a certified CPE supervisor expertise. Positive social change may occur when pastoral/spiritual care training is provided to clergy and laity to improve basic pastoral/spiritual care skills by helping clergy and parishioners respond to stressors in a healthy manner. Theological education that promotes spiritual care for persons in crisis may benefit the world and presents an avenue for social change to occur in the communities where clergy serve.

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Dedication

I dedicate this doctoral project to my mothers: Christine Hill Perry my biological mother who died when I was ten-years-old and Vanester Fields Lewis my foster mother for 46 years who died in 2012 in the middle of this doctoral journey. It was their teachings, abiding love, and spirits that sustained me in this difficult doctoral process.

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I want to thank the students, faculty, and staff for providing and sharing with me their experiences and the information I needed to conduct this study on the island of the West Indies.

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Section 1: The Problem

Introduction

Higher education in the West Indies is challenged to deliver accredited clinical pastoral education (CPE) training to local ministers and pastors. Currently, institutions in the West Indies lack the capacity to deliver CPE. College educators, denominational leaders, and local clergy consider the incapacity to deliver CPE on the island under study a concern. The Association for Clinical Pastoral Education (ACPE) as an organization accredits centers for training and certifies supervisors to teach CPE. CPE is an experiential process using a clinical method of learning (ACPE Standards & Manuals 2010 Standards). The clinical method of learning process allows students to follow an action, reflection, and corrective action technique (ACPE Standards & Manuals 2010 Standards)..In addition, there is a growing concern for persons in crisis living in poverty as well as the impacts that poverty has on mental health and decision-making. CPE would provide the necessary pastoral and spiritual care training that clergy need to address these problems. CPE-trained ministers could serve as the first line of defense to combat the growing distress that poverty and mental health have on the island by mentoring affected parishioners (Silver, Bricker, Schuster, Pancoe, & Pesta, 2011).

There is a lack of funding to sustain hiring a qualified CPE trainer because this world country cannot compete with the salary in more prosperous countries. The theological college in question first hired CPE supervisors to teach two summer units of CPE and then contracted a CPE supervisor for a year to conduct four units of CPE training. Funding to hire the CPE supervisor for an academic year failed midstream

largely due to a lack of finances. The total number of students exposed to CPE at the theological college in this study was only 21 over a 2-year period.

Definition of the Problem

The local problem and reason for this study unfolded when two CPE supervisors were contracted to provide CPE training on the island. The local institution is challenged to provide CPE training due to a lack of resources and expertise.

Local Setting

The local setting of the study was Jamaica, which is an island of the West Indies. This setting may be referred to as the island throughout this document. The setting for this study consisted of one of three theological institutions on the island. The theological college in question sought to provide CPE training, but did not have persons certified or qualified to teach CPE. The local seminary hoped to make CPE a major component of the master of divinity degree program. The local seminary is financially supported by participating church denominations that send clergy for training. Denominational leaders select these clergy candidates and local pastors, and the clergy candidates anticipate pastoral ordination and placement upon completing their theological training at the college. The institution, however, does not limit enrollment to participating denominations, but allows students who seek ordination and continuing education to enroll from nonparticipating churches. The seminary in this study does not receive government subsidies. Its recurrent expenditure is met by the churches' contributions, by overseas donors, and by fees from independent students. The institution does not have the capacity to adequately fulfill the practical and clinical theological training needed for

pastoral competencies to meet the needs of persons living on the island. The institution cannot continue providing ongoing CPE training due to a lack of expertise and funding.

Local Culture

Most vacationers to the island are aware of the tropical climate and low economy; however, they usually are unaware of the religious traditions. According to GlobeAware (2012), “[island] time. . . is not as all-consuming as in Western cultures” (About the people, para. 1). The GlobeAware (2012) reported the Anglican Church and the Church of God as the predominant Christian religions on the island with a large percentage (75%) also engaging in traditional African religions (Religion, para. 2). Reid (2012) reported that the “Pentecostal church is the fastest growing . . . the Seventh-Day Adventist Church retained its rank as the largest denomination” (para. 4-5). Large portions of the island people are associated with conservative evangelical religious traditions.

Tourism, mining of bauxite, and agriculture contribute to the local economy. Jamaica is a poor country and religion plays a vital part in the lives of the people. Crabtree (2010) reflected that there is a “strong relationship between a country's socioeconomic status and the religiosity of its residents” (para. 2). Furthermore, Crabtree posited, “One theory is that religion plays a more functional role in the world's poorest countries, helping many residents cope with a daily struggle to provide for themselves and their families” (Implications, para. 1). There is a relationship between the economy and religion and between how religion impacts the inhabitants in this country.

The Larger Population

Globally, theological education promotes the care of persons in crisis and presents an avenue for social change in developing nations and the communities that clergy serve. According to Hamza (2010), higher education must change in an international context, not just in the national context. Lehtsaar and Ivanova1 (2011) discovered that effective pastoral care and support to congregants could reduce the mental strain that crises bring. In this study, I furnished evidence for what the president of the local institution on this island described as persons in crisis and persons' willingness to seek counseling from ministers (personal communication, June 9, 2012). Van Beek (2010) also proposed the need for international and global standardized pastoral care training that provides cross-cultural education models. Cross-cultural theological education is needed where training aspects are both “ecclesiastical and therapeutic” (Van Beek, 2010, p. 480). In other words, CPE is a training program that provides both theological education and self-awareness training. Students of CPE find healing when they recognize how their behavior impacts others and their ministry praxis.

In the United States and in other places where forcibly immigrated or enslaved Africans lived, these persons are a part of the African Diaspora and tend to place more trust in pastors and ministers for emotional support. The National Alliance on Mental Illness (NAMI, 2004) reported, “African Americans tend to rely on family, religious and social communities for emotional support rather than turning to health care professionals, even though this may at times be necessary” (p. 1). The NAMI (2005) and the International Conference on Health in the African Diaspora (ICHAD,2012) further purported that churches and ministers provide needed resources for persons in crisis.

While the aforementioned study was specific to African Americans, similar cultural attitudes prevail about the church and ministers in other nations and the West Indies in particular (M. Lewis, personal communications, June 9, 2012). Additionally, Stansbury, Harley, King, Nelson, and Speight (2012) suggested from their review of empirical studies relating to African American clergy, “clergy are an integral part of mental health care in the African American community” (p. 962). In the United States, African Americans depend heavily upon clergy for support. This support ranges from help with the criminal justice system to counseling for mental health concerns.

Relationship of Problem to Local Setting

The lived experiences of CPE students who participated in CPE training that taught ministers and pastors the art of theological reflection using the theory of transformative learning were explored. The local faculty and administrators at the college wanted to expand the theological education of students to include CPE as a requirement for the master of divinity degree. I explored what CPE students on the island think, feel, and believe about their CPE experience. Additionally, I explored what elements of CPE were most helpful and what part of the training was least helpful for pastoral praxis in this local setting. The perspectives of CPE students provide key elements for basic pastoral competency training needed in this country.

Relationship of the Problem to Other Low Income Countries

Low income countries are challenged to provide pastoral/spiritual care training; however, Ghana has adopted the pastoral/spiritual training from the United States CPE standards to provide pastoral/spiritual care training. ACPE (2010) has established international affiliates in several low income countries that include Cameroon, Kenya,

and Nairobi. Hormenoo (2001) and Johnson (2010) highlighted the need to consider the cultural perspectives of those receiving CPE training. Hormenoo reflected on the cultural perspective of using CPE to undergird theological education for training pastors at a seminary in Ghana. Hormenoo outlined the necessity for taking the cultural context into consideration when developing CPE outside of the United States. Underserved communities, such as in urban setting and minority communities pastors may benefit from CPE training. Johnson looked at the need to motivate African American ministers to expose themselves to CPE. African American ministers might benefit from CPE training to address the societal ills found in poor neighborhoods.

The International Conference on Health in the African Diaspora (ICHAD) and a simple ProQuest search using the keywords “*low income countries* and *mental illness* or *mental health*” indicated a rise and disparity between mental health and poverty in low-income countries (Belkin et al, 2011; Caldas de Almeida & Hoecirz-Lennon, 2010; Saxena et al, 2011; Thornicroft, 2012). The aforementioned authors further suggested coping skills that the church and other organizations could offer to support and influence parishioners. Hickling, Matthies, Morgan, and Gibson (2008) addressed psychological crisis issues facing the Caribbean community. The inclusion of pastoral/spiritual care training to prepare clergy and laity could be used to provide the spiritual, mental, and emotion support to persons facing crisis.

Rationale

Evidence of the Problem at the Local Level

Several faculty members of the college recognized the need for CPE training because they were exposed to CPE in the United States (M. Lewis, personal

communication, May 16, 2012). Other college faculty and management also provided evidence of the local problem. The institution and island under investigation lack qualified ACPE accredited personnel to teach CPE (M. Spencer, personal communication, May 16, 2012). An exploration of how CPE students on the island thought, felt, believed, and whether CPE theological education is needed formed the basis for this study. The absence of adequate financing and technological infrastructure has deemed this island as a less-developed country. The lack of technological infrastructure at the college inhibits distance learning options.

Evidence of the Problem from the Professional Literature

Clergy who do not recognize the importance of attending to self-care, trauma, depression, and ethical lines such as professional boundaries can inadvertently fall into inappropriate behavior. According to Gregory (2010) and Vitello (2010), clergy boundaries are problems both in the United States and in other countries, including the country of Jamaica in this study. Vitello revealed, “Clergy health studies say that many clerics have “boundary issues” — defined as being too easily overtaken by the urgency of other people’s needs” (Vitello, 2010, para. 18). Depression, trauma, and self-care are other issues clergy face. Linton (2011) discussed short-term interventions at a 1-day workshop aimed to help police officers deal with posttraumatic stress. Participants were exposed to “interventions that could alleviate and prevent the onset of depression or posttraumatic stress disorder; the range of symptoms that could suggest that a person is suffering from depression; and self-care strategies for pastoral counselors and peer counselors” (Linton, 2011, para. 10). Ministers who do not understand the importance of boundaries can fall into problems. There are other stressors for pastors of churches.

Briggs (2012) asserted “clergy killers [are] congregations where a small group of members are so disruptive that no pastor is able to maintain spiritual leadership for long” (para. 1). The occupational hazards that clergy are exposed to are posttraumatic stress, boundary crossings, and disruptive situations that persons in other service occupations endure.

Definitions

The definitions in this section include terms in this study primarily about CPE and the theoretical and conceptual frameworks. CPE is theological education designed to provide ministers, pastors, and seminary students with pastoral care skills in a small group process. CPE is an interfaith process and experiential model of education, where a certified CPE supervisor in an accredited center supervises the ministry practice of students in small groups and individually. The supervisor assesses students’ individual needs and how they encounter persons in crisis. There are nine essential terms needed to share a common understanding of the CPE process.

Clinical pastoral education: “A method of learning ministry by means of pastoral functioning under supervision as developed by ACPE. It is a process model of education, predicated on students’ individual needs that are compatible with program objectives” (ACPE Standards & Manuals 2010 Standards, 2010, p. 4).

CPE training: An experiential and reflective teaching and learning process at the first level that engages students in pastoral formation, pastoral competence, and pastoral reflection in the United States and Canada (ACPE Standards & Manuals 2010 Standards, 2010). Thornton (2005) suggested:

CPE offers a method of interpreting human experiences . . . the method begins within a theological framework, examines specific ministry events or cases descriptively, enters into dialogue with the appropriate behavioral science information and the minister's own intuitive wisdom, engages in theological reflection, and then forms a pastoral assessment and plan for ministry. At the core of CPE is the process of supervision. (p. 178)

Educational pedagogy: Transformative learning (Mezirow, 1990) and theological reflection (Killen & de Beer, 2002).

Pastoral: The shepherding and giving of care to individuals while in a relationship (Hormenoo, 2001).

Pastoral care: “Care of souls” (Kemp, 1947, p. 11) which “aims to recognize, sustain, encourage and nurture human individuality” (Kellehe et al, 2011, p. 8).

Reflection/reflective practice: Actively thinking, writing, and discussing new learning discoveries (Hayden, 2010). Stewart (2010) posited a definition of reflective practice as a

“part of a process of engaging in a cycle of continuous learning that defines the practitioner as learner. . . . The act of thinking about the learning material, especially in the context of experience, supports adult engagement in the learning process.” (p. 17)

Reflection is a process that is an essential element in developing expertise and higher order thinking skills as noted by Killen and de Beer (2002).

Self-evaluations: Documents from the students' assessment and perspective of how well ACPE standards and outcomes are met (ACPE Standards & Manuals 2010 Standards, 2010).

Spiritual care: The ability to offer care that enables the care-seeker to explore and search for personal meaning and purpose to life stressors and emotional disease that is not related to a person's personal religious preferences (Edwards, Pang, Shiu, & Chan, 2010).

Spirituality: "Personal search for meaning and purpose in life, which may or may not be related to religion" (Edwards et al, 2010, p. 753). Orton (2008) clarified the difference between religion and spirituality stating, "Religion and spirituality are related but not identical concepts. Religion involves an organized belief system with agreed places and rituals. Spirituality is a more personal endeavor to find meaning in life and relationship with the transcendent" (pp.114-115).

Theological reflection: Carefully and critically reviewing an individual's experiences with God/Creator/Higher Power/Higher Being in light of faith and faith traditions. It is looking at the feelings and thoughts that a person uses to make meaning out of circumstances or experiences encountered as well as how God may be working in the encounter to understand or make meaning of the encounter. Theological reflection informs pastoral formation, pastoral competence, pastoral reflection, and discernment. In this study, I used the theological reflection theory developed by Killen and de Beer (2002). The theory includes five movements: "experience, feelings, images, insight, and action" (Killen & de Beer, 2002, p. 20).

Transformative learning: “The process of learning through critical reflection, which results in reformulation of a meaning perspective to allow a more inclusive, discriminating, and integrative understanding of a person’s experience. Learning includes acting on these insights” (Mezirow, 1990, Kindle-PC location 58).

Transformative learning is the process of effecting change in a frame of reference. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, and conditioned responses—frames of reference that define their life world. Frames of reference are the structures of assumptions through which we understand our experiences. (Mezirow, 1997, p. 5)

Verbatim reports: A scripted dialogue of the conversation between the student and the careseeker. Doehring (2006) stated that a verbatim is “a pastoral care conversation in the format of a script” (p. 10). Cooper-White (2004) noted that as many pastoral care providers also refer to the verbatim report as a case study for “pastoral assessment and theological reflection” (p. viii).

Significance

If clergy do not comprehend the relationship between poverty, mental health, and pastoral responsibility, then clergy will not be able to cope with the stressors and demands of ministry that often require the balancing personal and professional commitments. The stressors of dealing with the emotions of others, with the emotions of persons dealing with poverty and mental health issues, and of other pastoral responsibilities can lead to maladaptive or antisocial behavior. CPE standards help clergy to see and comprehend the relationships between ministry and self-care in order

to become equipped to support their communities towards better decision making and healthier emotional choices.

The Ministry of Health (MOH), the Ministry of Education (MOE), and theological educators on the island are proponents of ministers being at the forefront in providing counseling and pastoral care for persons in the community. The MOE, MOH, and theological educators are also looking for ways to train and equip these ministers to provide quality pastoral care and counseling due to the growing global economic despair and the class disenfranchisement across the island caused by the economic conditions. These economic concerns further add to the need for training and equipping ministers, pastors, and lay persons to cope with the growing demands placed on persons in the community along with the lack of financial and technological resources.

Guiding/Research Question

The purpose of this study was to explore the lived experiences of CPE students who participated in one unit of CPE training to find out what benefits or impacts the training has on clergy who have participated in CPE training. This unique community of ministers can provide essential information about whether CPE is needed to improve pastoral care practice versus a desire for some training that would be nice to have. The CPE training will provide ministers and clergy basic pastoral/spiritual care and theological reflection skills. Additionally, CPE training gives clergy confidence and competence in their ministerial practice. Further, I examined what these students' thought, felt, and believed were the essential impressions and learning of this training had on their pastoral care praxis and theological reflection and if the learning promoted transformative learning.

The research questions that guided the study included the following:

1. How did CPE students experience CPE training on an island of the West Indies?
2. How were the impacts (positive or negative) of the CPE training in influencing CPE students' perceptions to learning more about theological reflection?
3. How did the transformative learning during CPE training impact students' lived experiences of for their ministry practices?

These questions that guided this study were included in the interview questions to determine the need for curriculum and training program for theological reflection and transformative learning using the tenets of CPE.

Review of the Literature

The Void in Clinical Pastoral Education Literature

Disciplines in education, psychology, and science, rely on current literature for research studies. The religion and theology disciplines still rely on sacred older/ancient literature for research studies. The absence of literature is not an excuse for the lack of current CPE scholarship; it is a phenomenon. Christian theological and pastoral scholars reflect on God, Jesus, the Holy Spirit, as well as early church mothers and fathers to find new meaning appropriate for today in ancient sacred texts. The following literature review describes the gaps and voids in the literature regarding CPE.

There is a void in past research using qualitative research methodologies that explored CPE practice and the experiential or process model of CPE training. Additional research is needed to add to the literature regarding different units of CPE (i.e., extended

versus the intensive learning units) (Jankowski, Vanderwerker, Murphy, Montonye, & Ross, 2008; Johnson, 2010; Mari-Jata, 2012; McClure, 2010). Mari-Jata articulated that there is a “void in the CPE research literature” and “Clinical practice of pastoral care should be followed by robust and rigorous research studies” (p. 31). Mari-Jata further stated CPE-documented studies “between 2003 and 2008 . . . these early studies were quantitative” (p. 97). Other researchers also expressed disappointment to find a lack of qualitative scholarship pertaining to chaplains (Brown, 2010; Fitchett, 2011; Galek, Flannelly, Jankowski, & Handzo, 2011; Murphy & Fitchett, 2010). The void in scholarly literature regarding CPE training models and the experiential process could benefit from the qualitative empirical findings from this project study and add to the needed literature.

A 3-month search was conducted to obtain relevant articles in Columbia Theology Seminary, a prestigious seminary library in Atlanta, Georgia. The library searches included looking for peer-reviewed material on CPE, and I concluded that the literature did not exist. Conversations with two seminary librarians to assist in the research had little outcome. One librarian shared the need to change the search criteria to look for articles in other areas, such as *pastoral care*, *pastoral formation*, *pastoral reflection*, and *pastoral competencies*. This search included using the aforementioned keyword terms also provided a dearth of articles. In conversations with the other librarian, who shared that theology as a discipline falls into one of two categories, research and practice, found in documents for Ph.D. or Th.D. research degrees or DMin practical degrees. This librarian claimed that the ministerial practitioners usually do not do research or write scholarly peer-reviewed articles, and the ministerial researchers do

not tend to work in areas of practicality. Cleric researchers' peer-reviewed articles bring new insights into sacred texts, e.g., the Bible or provide new information regarding church fathers primarily and occasionally church mothers. Usually, clergy practitioners earn a doctor of ministry degree (G. Lartey, personal communication, January 7, 2013). Lartey's (2013) assertions are borne out in the literature and substantiated by my lack of finding peer-reviewed articles in the area of CPE also considered in the realm of ministry practices.

The search for CPE literature within the past 5 years yielded no new literature. Reviewing four recent dissertations regarding CPE for bibliographic information also did not provide any literature sources needed. However, the search yielded these four dissertations with CPE references:

- Jones, L. (2010). *You must change your life: A narrative and theological inquiry into the experiences of transformative learning in clinical pastoral education students*. Unpublished manuscript, Department of Adult and Community College Education, North Carolina State University, Raleigh, NC. (Note: The latest CPE reference was dated 2006).
- Johnson, V. (2010). *Pastoral care: How to motivate African American pastors and ministers to take CPE*. Unpublished manuscript, Department of Doctor of Ministry, United Theological Seminary, Dayton, OH. (Note: The latest CPE references were 2008 personal conversations with certified ACPE supervisors).

- Oertli, K. (2010). *Walking together: A narrative/pastoral approach to the ACPE site team visits*. Unpublished manuscript, Theological School of Drew University, Drew University, Madison, NJ. (Note: The latest CPE reference was dated 2007).
- Mari-Jata, D. (2012). *Clinical pastoral education (CPE) and the phenomenology of suffering in the lived-experience and life-world of clinical pastoral care educators and practitioners in hospital clinical organizations (HCOs)*. Unpublished manuscript, Department of Doctor of Education, Union Institute & University, Cincinnati, OH, (Note: One 2012 CPE reference from the Cleveland Clinic website).

Additionally, scholarly peer-reviewed articles in theology are not formatted in the same manner as other disciplines with clearly identifiable findings from research. Therefore, an attempt to break down the three main tenets of CPE followed as *pastoral formation, pastoral competence, and pastoral reflection*. A search using these CPE terms also yielded no current literature. There is a void in the literature relating to CPE internationally, and with specific reference to the Caribbean there is a significant void.

Pastoral Care Literature

The history of pastoral care is a young discipline in theology and theological education. Pastoral care began in the 1940s and 50s with Kemp (1947), Hiltner (1958), and McNeill (1951). Other scholars added core competencies and functions of pastoral care (ie., Clebsch & Jaekle, 1964; Clinebell, 1984; Heitink, 1979; Lartey, 2003, 2004, 2006; Louw, 1990, 2004; Patton, 1993; van den Berg, 2008; Watkins-Ali, 1999; Wimberly, 1999, 2010). McClure (2010) stated that the pastoral care history of the past

50 years has concentrated on “the exploration of emotions and affective experience” as skills to bring about health and healing for those to whom they serve (p. 799). The research in pastoral care as a discipline requires qualitative research rigor to substantiate what students experience in the CPE learning process. In addition to the research over the past 50 years, the next research phase might include other areas of pastoral care such as pastoral competencies and self-awareness that students ascribe to experiences in the CPE learning processes.

It is important that ministers are able to evaluate the major life narratives that undergird ministry praxis. CPE pastoral caregivers also help sufferers to connect their narratives to the narratives of sacred and/or Christian stories (Cole, 2010; Hestenes, 2012; Lehtsaar & Ivanoval, 2011; McClure, 2010). The aim to provide holistic pastoral care can have compelling results. When holistic pastoral care is connected with communities of poor people, and the care-giver offers competent care, the care seeker has the opportunity to experience the functions of pastoral care (Cole, 2010; Janse van Rensburg, 2010; Mills, 2005). The narratives of those seeking pastoral care are necessary for clergy to facilitate the health and wholeness of careseekers.

Pastoral and Theological Leadership

Clerics research often consists of sacred text and the works of church fathers and mothers for areas to publish literature. The need for leadership training, expressed by Beeley (2009), drew on the works of early church fathers Hippo, Augustine, and St. Gregory. Other religious scholars also used ancient texts when identifying the need for pastoral and theological leadership. Aiken (2009), Bratz (2009), Gortner (2009, 2010), Jones (2009), and Strawbridge (2009) each used the biblical text to espouse where

ministers might glean insights into pastoral and theological leadership. The aforementioned scholars Aiken (2009), Bratz (2009), Gortner (2009, 2010), Jones (2009), and Strawbridge (2009) found leadership practices from the ancient biblical text to support how and why ministerial leadership practices may be applied in current theological leadership praxis. However, those researchers did not provide data that current theological leaders might apply to pastoral/spiritual care praxis, pastoral counseling, or pastoral leadership.

Chaplaincy

CPE is one of the prerequisites for a person to become a board-certified chaplain in the United States. Orton (2008) articulated “CPE is a component of accredited training for health care chaplains” (p.1 22). Brown (2010), Fitchett (2011), Galek et al., (2011), and Murphy and Fitchett (2010) argued for more chaplaincy research using case study methodologies as well as experiential research. However, a call for more chaplaincy research is premature without a call for more research of the programs that train chaplains, and that program is CPE. Flannelly, Weaver, Smith, and Handzo (2003) asserted, “Theological education in the United States has embraced CPE as an integral component of the formation of future ministers in a growing number of mainstream religious denominations” (p. 331). In other words, there is a need for CPE research to validate the important benefits that CPE training provides, rather than focusing on chaplaincy experiences. The question becomes, "How has the CPE training helped ministers to improve pastoral formation, competencies, and theological reflection in ministerial experiences?"

While chaplains and mainstream ministers understand that CPE training is

required, CPE supervisors also need to engage in case study research of student learning processes and teaching methodologies, such as transformative learning and theological reflection. My hope was to find chaplaincy literature that discussed CPE to assist in providing a broader view of pastoral/spiritual care. A PubMed search using keywords *CPE and chaplaincy* yielded 14 articles in the last 5 years. These authors described CPE supervisory training, chaplaincy and the end of life, chaplaincy and competency, as well as CPE experiences as students (Anderson, 2012; Averill, 2010; Cramer & Tenzek, 2012; Fitchett, Tartaglia, Dodd-McCue, & Murphy, 2012; Galek et al., 2009; Gillman, 2010; Jones, 2010; Lahaj, 2011; Little, 2010; Nance, Ramsey, & Leachman, 2009; Ragsdale, Holloway, & Ivy, 2009; Ragsdale, Steele-Pierce, Bergeron, & Scrivener, 2012; Vuono, 2010). Jones (2010a) discussed transformative learning and CPE. The chaplaincy literature reinforced the need for chaplains with CPE training in health care settings.

The keyword *chaplaincy* as search criteria in ProQuest resulted in 25 articles. The articles' discussions pertinent to my research study included the role of chaplains in specific situations such as organ procurement and ethics (Binon, 2010; Carey, 2012; Carey & Cohen, 2010; Carey, Robinson, & Cohen, 2011). Scholars who discussed palliative care and end of life included Abu-Ras and Laird (2011); Alesi, Fletcher, Muir, Beveridge, and Smith (2011); and Flannelly et al., (2012). Averill (2010), Hirschmann (2011), and Vuono, (2010) reflected upon experiences as CPE students in a residency program. Residency programs pay a student's stipends unlike individual CPE units in this study. Abu-Ras and Laird discussed the role of hospital chaplains when providing spiritual support to multifaith persons in a New York hospital and the need for more

chaplains of the Muslim faith tradition.

Board certified chaplains are required to be sensitive to religious faith traditions that are different from their own tradition. ACPE standards include objectives and outcomes that require students who enroll in one-unit of CPE to articulate and comprehend competencies in providing care to diverse populations “initiate helping relationships within and across diverse populations” (ACPE Standards & Manuals 2010 Standards, p. 14). The term *diverse populations* includes several groups that include but are not limited to ethnicity, religious traditions, gender, and sexual orientation. A ProQuest search using key terms *spiritual care* and *chaplaincy* yielded only four peer-reviewed articles. Two of the four articles were repeated findings from the previous search in ProQuest using *chaplaincy* as the keyword search. Pesut, Reimer-Kirkham, Sawatzky, Woodland, and Peverall (2012) argued for the need to move from the term *pastoral care* to *spiritual care*. The *spiritual care* term was “examined the negotiation of spiritual and religious plurality in health care services,” particularly as the world becomes more pluralistic in its ideal of religion and spirituality (Pesut, Reimer-Kirkham, Sawatzky, Woodland, & Peverall, 2012, p. 827). The term *spiritual care* is a term that is inclusive of all religious traditions. The term *pastoral care* refers more to the Judeo-Christian religious traditions where the pastor is the shepherd. Alternatively, the term *spiritual care* also embraces the emotional care and support that all religious clerics provide to their congregants. The literature search resulted in only four articles; two of the four articles repeated indicating saturation in chaplaincy literature occurred. One article found articulated possible CPE curriculum suggestions for the future (Derrickson & Van Hise, 2010). In other words, CPE curriculum needs empirical data to support the

teaching models that CPE supervisors use in spiritual care teaching methodologies and practices.

Saturation

To achieve saturation, in the search for *spirituality* and *chaplaincy* I retrieved duplicate articles that produced the same articles from previous searches for '*chaplaincy* and *CPE*,' '*spiritual care and chaplaincy*,' and '*chaplaincy*' yielded overlapping articles. To answer the research questions, an investigation at a preeminent seminary library, resulted in catalogued literature for review. The following keywords guided the search: *pastoral care* (24 articles), *pastoral leadership* (25 articles), *pastoral formation* (five articles), *pastoral awareness* (one article), *pastoral reflection* (two articles), and *pastoral training* (six articles). The lack of peer-reviewed sources suggested the need for empirical research in *spiritual formation*, *spiritual awareness*, *spiritual reflection*, and *spiritual care training*. Another category was added to this search because of its impact on clinical pastoral education, and that is *theological reflection* because pastoral reflection rendered only two articles. *Theological reflection* netted a total of 14 articles for consideration. When the same articles repeatedly appeared in the search results, saturation was reached. The same articles overlapped in the search results regardless of the keywords used.

Theoretical and Conceptual Framework

To frameworks used to support this study were transformative learning and theological reflection. A discussion on Mezirow's (1990, 1997) theoretical framework of transformative learning is presented as well as the conceptual framework of theological reflection that is proposed in this study. Finally, an illustration showing how the

integration of the theoretical and conceptual frameworks interconnects to CPE provides the foundation for this study.

Transformative Learning

Transformative learning theory supports the teaching pedagogy of CPE. Adult learners bring an abundance of life-learned information and experiences to the educational experiences. Transformative learning as the educational pedagogy and framework undergird CPE research for this project. “Transformative learning is the process of learning through critical reflection, which results in reformulation of a meaning perspective to allow a more inclusive, discriminating, and integrative understanding of one’s experience. Learning includes acting on the insights” (Mezirow, 1990, Kindle-PC location 58).

Transformative learning is the process of effecting change in one’s frame of reference also called assumptions. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, and conditioned responses—frames of reference that define their life world. Frames of reference are the structures of assumptions through which we understand our experiences. (Mezirow, 1997, p. 5)

Mezirow also asserted that adults bring prior knowledge that they gained over a lifetime to the learning experiences. Additionally, adults bring the meaning that they assigned to those experiences.

Furthermore, Mezirow (1997) posited that transformative learning takes place as adult learners seek to make meaning from experiences and “frames of references” (p. 5). The “frames of references” or assumptions that Mezirow described are challenged

during the CPE course (p. 5). The CPE supervisors and peers challenge each other in a safe small group learning environment during the CPE training experiences so that students become self-aware of the biases they bring to the group. Transformative learning gained from experiences, critical reflection, challenging assumptions, taking responsibility for person's actions, and meaning perspectives or meaning making.

“Transformative learning theory seeks to articulate the process by which persons make meaning of their experiences and their lives” as articulated by Jones (2010b, p. 1).

Transformative learning was selected because it assisted students in applying meaning to make tenets to their life experiences.

Transformative learning could be a liberating experience when change occurs and beliefs are challenged. Mezirow (1971) pioneered the theory and term transformative learning. Several other scholars expounded on the theory to add new knowledge (Brock, 2010; Cranton, 2002; Merriam & Ntseane, 2008; Ntseane, 2011) to Mezirow's transformative learning theory. Merriam, Caffarella, and Baumgartner (2007) suggested that transformative learning required change, and change gets at the heart of the matter when students determine what it means to transform or be transformed by information and experience. Scholars such as Kegan (1994), Merriam, Caffarella, and Baumgartner, (2007) and Taylor (2009) frequently cited Mezirow's works that were published in 1978, 1990, 1991, and 2000. Kegan, (1994); Merriam, Caffarella, and Baumgartner, (2007); and Taylor, (2009) affirmed the liberating and transforming power that comes as a result when persons challenge predetermined strongly held “frames of references” (Mezirow, 1997, p. 5). Merriam, Caffarella, and Baumgartner (2007)

expanded how transformative learning impacts the lives of students. Challenge and change occur as persons transform using new information.

The definition of transformative learning been expanded and a new name was proposed. Newman (2010) noted that transformative learning needed to be renamed to a more appropriate title “good learning” and suggested it was learning that is interpretive, essential, critical, political, and passionate (p. 50). Newman (2012) departed from the traditional transformative learning scholars when suggesting that the process of transformation is in fact “good learning” (p. 50) and not transformative learning (Cranton, 2002; Dirkx, 2006; Mezirow, 2003; and Taylor, 2009). Dirkx (2012) however, challenged Newman’s concept of “good learning” and further argued that transformative learning is a “shift in consciousness” which means a transformation occurs during the learning process (p. 400). The scholarly discussions of transformative learning keep it in the forefront of educational learning theory. Transformative learning theory promotes self-formation, self-development, and personal growth and should maintain the name rather than moving to the name “good learning” (Dirkx, 2012, p. 400).

The relationship between spirituality and transformative learning process has been explored. Tisdell (2008, 2010) made connections between spirituality and transformative learning. Tisdell (2008) defined spirituality as “an individual’s personal experience with the sacred, which can be experienced anywhere” (p. 28). Spirituality and theological reflection are experienced anywhere. The very word theology suggests an experience with the sacred. The study of God (Higher Power) is theology. The connection between transformative learning and spirituality supports the type of learning that occurs in CPE whether transformative or good. CPE promotes self-formation, self-

development, personal growth, and spirituality. The experience of theologically reflecting on the sacred individually connects the conceptual frameworks.

Theological Reflection

Additionally, theological reflection was also used in this study as a conceptual framework that sought to create a process by which persons come to terms with experiences by making theological meaning. Scholars attested that reflection and reflective practices are key in the educational experience (Glazer, Abbott, & Harris, 2004; Maher, 2003; Patterson & Klein, 2012; Schön, 1984, 1989, 1990). Theological reflection as a conceptual framework examined the feelings and thoughts that people utilize to make meaning out of circumstances or experiences encountered in everyday life. Furthermore, theological reflection is the framework used to investigate how God may be working in an encounter to understand or make meaning out of a person's lived experiences. Also, theological reflection informed how ministers articulate pastoral formation, pastoral competence, pastoral reflection, and discernment. Investigated in this doctoral study was theological reflection theory as developed by Killen and de Beer (2002). The theory includes five movements: "experience, feelings, images, insight, and action" (Killen & de Beer, 2002, p. 20). The process of theological reflection integrates the five movements so that meaning is made clear from what is felt, seen, imaged, and finally what action results from the reflection.

CPE supervisors use theological reflection to help students to think critically about how and where the divine can be found in human experiences. Warren, Murray, and Best (2002) suggested that theological reflection as part of CPE training helped CPE students to "integrate book learning with clinical experience" (p. 323). Theological

reflection involves reviewing experiences (individual and in small groups) to find meaning enlightened by a religious heritage. Ministers and laity gain theological reflection skills from experiences to interpret and make meaning by reflecting on actions. These experiences include conversations that often buffet the culture against faith traditions. Additionally, these experiences call students to engage feelings, recall images, gain insights, and decide on a course of action based on the information received through the process. Busby (2008) offered to church pastors “Reflection without action remains pointless” (p. 66). Busby (2008) further articulated that theological reflection emerged from “two broad streams of learning theory . . . Adult Experiential Learning and Theological Education” (p. 67). Williams (2011) asserted that “[A] key role of theological reflection in the practice of adult education is to open up formative learning possibilities for the learner that are facilitated” into a learning process (p. 54). Some scholars (Khin & Fatt, 2010; Lawson, 2011; LeCornu, 2009; McDougall & Davis, 2011; Williams, 2011) suggested that reflection is a major component to experiential learning. CPE uses an experiential learning process to promote critical thinking and reflection.

Integration of Transformative Learning and Theological Reflection

Transformative learning and theological reflection integrate well with CPE training. In Table 1, both transformative learning and theological reflection are avenues for meaning making and interpreting experiences. In Table 1 the tenets of theological reflection are compared to the tenets of transformative learning with the CPE learning process. Column one describes the movements of theological reflection as outlined by Killen and de Beer (2002). Column two describes how transformative learning can occur

and outlines the steps of transformative learning advanced by Jones (2010) summarizing Cranton's (2006) guide.

Table 1

Integration of Theological Reflection, Transformative Learning, and CPE

| Theological Reflection | Transformative Learning* | Clinical Pastoral Education |
|--|---|--|
| Experiences (action, culture, tradition, & position) conversation between experience, culture & faith tradition . . . Tragedy, painful, surprise experiences | Experiences (individual or communal) Disorienting dilemma | Learning in community of a small group process |
| Feelings | Undergoing self-examination, feelings of guilt or shame Critical Reflection (on action or in action) | Feelings Examination of feelings and emotions |
| Images | Challenging Assumptions (action, culture, tradition, & position) frames of reference | Challenging assumptions |
| Insights or meaning making | Taking Responsibility | Participants take responsibility for actions, feelings, and beliefs |
| Actions (making meaning) | Meaning Perspectives and meaning making; Planning a course of action | Students begin to make meaning of pastoral care praxis from personal history and theological heritage |
| Faith tradition used for interpretation of experience | Cognitive | Students examine how their theological heritage and personal history of faith impact pastoral care practices |
| Insights or meaning making | Conducting a critical assessment of internalized assumptions and feeling a sense of alienation from traditional social expectations | Students are challenged to critically assess and reflect on personal behaviors in communication |
| Images | Exploring options for new ways of being and acting | Students explore what is liberative, empowering and transformative in critical reflection |
| Faith tradition used for interpretation of experience | Building competence and self-confidence in new roles | Developing Pastoral Care Competencies based on ACPE Standards |

| | | |
|--|--|---|
| Faith tradition used for interpretation of experience | Acquiring knowledge and skills for implementing a new course of action | Students learn key interventions and skills of pastoral care praxis |
| Faith tradition used for interpretation of experience | Trying out new roles and assessing them | Students role play and examine verbatim reports of actual pastoral care encounters. |
| Experiences (action, culture, tradition, & position) conversation between experience, culture & faith tradition Tragedy, painful, surprise experiences | Reintegrating into society with the new perspective | Students practice using new skills and competencies acquired. |

**Note.* Logan (2010) outlined transformative learning information in column two (p. 4).

Information in Table 1 demonstrates the connectedness of CPE to transformative learning to theological reflection. The relationship between transformative learning and CPE demonstrates a level of interconnectedness and how it integrates into the tenets of CPE. Several sessions of the CPE process are required for transformation and transformative learning to occur.

Theological reflection is a transformative process that results in maturity. Killen and de Beer (2002) asserted that theological reflection is transformative, liberating, and growth producing. Critical reflection as ascribed by Brookfield (2010) is a major component of theological reflection. Killen and de Beer (2002) used current research in adult learning, more specifically Mezirow's (1978, 1990, 1991, 2000) transformative learning tenets to develop a theological reflection model. Tolliver and Tisdell (2006) began making connections to spirituality and transformative learning. Connecting the relationships between theological reflection and transformative learning engages in higher order learning. Tisdell (2010) continued to foster spirituality and transformative learning as adults focus on "experience[s] of what they consider sacred" (p. 92).

Sacredness embodies the ideas and concepts of theology and spirituality. These

connections enhance the integration of theological reflections to transformative learning. As stated earlier, there is a dearth of recent articles in the area of theological reflection theory. Lawson, (2011) noted a few resources for those with desires to do research in the area, yet 15 sources were cited with only one 2009 book referenced, and all others were earlier dates. The one resource mentioned related to theological commitments by Parrett and Kang (2009), was unrelated to this project. There is evidence that transformative learning interconnects to theological reflection and CPE.

Implications

The need to provide effective pastoral/spiritual care training with high standards, high impact, and low costs can impact positive social change globally. Hormenoo (2001) found ways to provide an effective pastoral care training program using ACPE copyrighted materials. My experience on the West Indies Island afforded me an opportunity to be immersed somewhat in this cultural context. This culture was different from my African American upbringing in the United States. Growing up poor in a high economic society in the USA provided different perspectives for me than those of persons who grew up in the local context of Jamaica, which is considered a low economic society. While most of the students from this island also shared African descent with me, I noted different approaches to pastoral leadership. There was also a lack of documented pastoral care competencies. Teaching CPE on this island broadened my perspectives of the cultural issues that local clergy faced daily, such as issues of extreme poverty and emotional distress. I proposed to investigate and obtain the perceptions and lived experiences of CPE students. The institution's leadership anticipated that training tools can be identified to assist clergy and meet the needs

outlined in CPE to prepare ministers to assist persons to cope with poverty conditions, HIV/AIDS, and the rise in mental health issues associated with poverty. Students identified and suggested training components deemed helpful to alleviate problems found in the local community.

Pastors come to CPE training with the notion that it is their responsibility to improve upon the circumstances of their parishioners. These pastors are often frustrated with their current pastoral care approaches because boundaries are crossed between minister and parishioner in the ministers' attempts to provide solutions to the parishioner's problems. Two learning outcomes of CPE that were established to assist in these areas are these: (a) "recognize relational dynamics within group contexts" and (b) "initiate helping relationships within and across diverse populations" (ACPE Standards & Manuals 2010 Standards, p. 14). Students are exposed to the pastoral skills necessary to work within and across class cultures allowing the "careseekers" to come to conclusions without the minister or pastor attempting to provide solutions from the ministers' perspective or life narratives (Doehring, 2006, p. 19). Effective pastoral care providers are ministers who walk along-side persons as they come to their conclusions about what is best for them at any moment in time.

CPE training using theological reflection and transformative learning techniques can meet the need for basic pastoral care skills training in the local context. CPE is a valuable and viable option for ongoing theological education as expressed by student program evaluations. Therefore, it was necessary to obtain the perceptions, beliefs, thoughts, and perceptions of CPE students on the island under investigation in order to prepare appropriate curriculum and learning modules. CPE students in this local context

could possibly use CPE training in professional development training sessions. Addressed in this study is the need for CPE training plans that others could use in professional development training sessions with didactics and rubrics based on theological reflection and transformative learning theories. This training curriculum was created to address the need for basic skills in theological reflection and pastoral/spiritual care practices.

As a result of the research from this project, a professional development module was developed for the institution that might alleviate the stated problems and concerns.. Training materials were created and adapted in pastoral/spiritual care and critical theological reflections pedagogy for instructors, ministers, pastors, and students. As a result of this training, ministers, pastors, and students gained rudimentary pastoral/spiritual care and theological reflection skills. Also, the outcome of this training provided ministers and pastors with insights and skills to help disenfranchised persons and persons in crisis to find hope, emotional health, and spiritual healing. Aspects of this study focused on positive social change that is designed to engage persons in theological reflective work and transformative learning with purposes of improving conditions and experiences spiritually, socially, and academically in communities. When persons reflect critically on the status quo and seek to harness the human potential for change by *being* and *doing* things differently, positive social change may also occur.

When ministers and pastors complete a well-taught unit of CPE, they engage in empowering and liberating practices of offering pastoral care to persons in crisis while at the same time becoming self-aware, gaining pastoral care skills, and accruing pastoral care competencies. For example, one student who was a minister for many years had a

change in ideas and views about marriage, and this student no longer asked women to remain in abusive homes because the Bible teaches against divorce. Another, pastor improved listening skills after completing a unit and was able to listen more empathetically to children. These are examples of challenging the status quo to improve the lived experiences of others in their low income society.

Summary

Interviews were used to investigate and collect data on how CPE students thought, felt, and believed about their CPE experiences. Furthermore, data informed how CPE learning experiences were transformative. The administrative leadership at the college on this Caribbean island under investigation wanted to determine whether a CPE curriculum model using theological reflection and the transformative learning theory model might benefit other ministers and pastors in their pastoral care praxis.

The history and practice of CPE as well as the history of pastoral care in the United States and other countries have been transformative and documented quantitatively. CPE is an experiential learning model that allows student participants to learn while doing in an action-reflection-corrective-action process. The data were analyzed to determine how CPE students experienced the training. The information gained from this study helped to develop a collection of strategies such as verbatim reports and theological reflection exercises. The interview data revealed what worked well to teach ministers and pastors pastoral care skills using competencies, theological reflection, and transformative learning theory.

Emergent themes from the interview data were identified using inductive reasoning methods to capture the lived experiences of CPE students. Merriam (2009)

suggested case study research investigates “real-life context” (p. 40). Additionally, this study added to the educational research literature currently unavailable in clinical pastoral education. Furthermore, a professional development training model was created, based on the research findings to provide an orientation to clinical pastoral education without the need for a certified ACPE supervisor. The research methodology used to answer the main research questions, the findings from interview data, as well as the emergent themes that resulted from the analysis of interview data, are amplified in the following section.

Section 2: The Methodology

Introduction

The purpose of this research was to explore the lived experiences of CPE students on a West Indies Island. In this section, I discuss the research method, research design used, research participants' demographic information, case study justification, data collection techniques employed, the researcher's role, data analysis, process followed, and study findings, as well as the synthesized interpretations and connections from the data collected. I also introduce a case study design used to discover and obtain rich descriptions of CPE students' lived experiences to address the local problem. The descriptive themes uncovered aligned with the frameworks, which were transformative learning and theological reflection. The interpretations from the data answered the research questions that guided the study, and member checking also supported validity. The perceptions of CPE students contributed to possible solutions to expose clergy to the art and science of CPE by providing a 3-day professional development workshop.

Research Methodology Design

For this qualitative research study, I employed a case study design to gather the meanings and interpretations that participants ascribed to lived experiences of CPE in the local context. Qualitative research is used when researchers seek to explore the lived experiences of study participants and to describe the essences or meanings that participants have of experiences (Creswell, 2007, 2009; Smyth, 2012). Yin (2014) proposed using a case study research method when the research questions sought to answer *how* and *why* questions. The research questions followed Yin's (2014) suggestions. They were the following:

1. How did CPE students experience CPE training on an island of the West Indies?
2. How were the impacts (positive or negative) of the CPE training in influencing CPE students' perceptions to learning more about theological reflection?
3. How did the transformative learning during CPE training impact students' lived experiences for their ministry practices?

To better comprehend CPE students' lived experiences, (Creswell, 2007), I used a case study qualitative research design to gather data from CPE students who are presently enrolled or who had attended or had graduated from the institution in the West Indies. Little previous research has been conducted describing the lived experiences of CPE students or CPE teaching methodologies, such as transformative learning and theological reflection. In a search, I only found two recent articles capturing CPE student experiences. Mari-Jata (2012) used phenomenological research methods to gain an understanding of suffering from chaplains who participated in CPE. Scholars (such as Brown, 2010; Fitchett, 2011; Murphy & Fitchett, 2010) proposed that chaplains use case study research to provide evidence-based data from spiritual or pastoral care practices. Case study research is needed to support the work of chaplains as well as to inform other disciplines, particularly in health care, about what chaplains do when offering pastoral or spiritual care. The results of my study provide evidence that support positive lived experiences of CPE students.

In this study, I focused on the need for further qualitative research in CPE in third world countries because few scholars have examined the experiences of CPE

students in the West Indies, the United States (DeLong, 2010), or anywhere else in the world. This qualitative study added to the body of knowledge of the lived experiences, beliefs, and feelings of CPE students. In-depth data obtained from this study included the lived experiences of five CPE students' experiences bounded by the local context and the CPE program bounded the study. The finite number of 21 viable participants met the strict criteria that bounded the case study research. This research method best suited the focus to gain "insight, discovery, and interpretation" (Merriam (2009, p. 42). Merriam's (2009) assertions are validated in this study. I gained insights, discovered new information, and assigned interpretive meaning to participants' interview data.

Descriptive data were analyzed and coded to uncover emergent themes in the case study research upon analysis of responses to interview questions. Additionally, a case study research method retrieves "a rich, "thick" description of the phenomenon under study" (Merriam, 2009, p.43). In this case study, I used the data gathering process to "discover, describe, and interpret" the lived experiences of CPE students (Merriam, 2009, p. 43). Yin (2014) suggested case study research is excellent when the researcher "want[ed] to understand a real-world case and assume that such an understanding ... involve[ed] contextual conditions" (p. 16). The focus on studying contextual conditions at the institution, as well as the context of the island, attended to a broader understanding to address the CPE students' concerns. Yin attested to the desire for this research project. Fitchett (2011) noted that the founder of CPE, Anton Boisen, used case study research extensively. Fitchett claimed that chaplains' case study research was nonexistent. This case study research project further responded to the lack of rigorous CPE research and to the need to add new knowledge to the field.

Selection of Participants

The project study sample consisted of 21 potential Caribbean students, and the criteria required participants who completed one unit of CPE at the local institution. In this study, I used a convenient and purposeful sample method to recruit potential study participants to examine the lived experiences of CPE students. Potential students received e-mails and flyers requesting participation in a study that incorporated the use of one-on-one Skype interviews. Students who received invitations were members of the Caribbean West Indies islands community and were current students or were graduates from the institution. Five CPE students volunteered to participate in the project study. It took several invitation requests to secure the five volunteers. The hope was that volunteering participants would “not hesitant to speak and share ideas” (Creswell, 2007, p. 133). In the interview sessions, participants spoke candidly when responding to interview questions. One of the benefits of the case study method using an interview protocol is that participants are allowed to expand their comments to a particular question in semistructured formats.

The five study participants received an interview protocol (See Appendix B). The interview questioning process included open-ended questions in a semistructured interview format. The five participants represented only 25% of the potential student pool. In the study’s sampling projection, I anticipated a response rate of 33% response or at least seven possible students who did not materialize. Of the five or 25% participation, four persons or 80% received CPE training from me as the CPE supervisor. Several e-mail invitations were sent to possible study participants to increase the study size to no avail. The responding participants in this study “[we]re not hesitant

to speak and share ideas” (Creswell, 2007, p. 133). As shown in the interview data, participants shared feelings and thoughts candidly about their CPE experiences.

Qualitative Inquiry Procedure

To solicit voluntary participation in one-on-one interview sessions, e-mail messages were sent to secure prospective study participants. Once students volunteered and the interviews were scheduled, I e-mailed the informed consent and interview protocol with questions just prior to the one-on-one interview sessions. I used semistructured, open-ended, one-on-one interview sessions as the primary data collection method. The interview sessions were audio-recorded using a password-protected iPad with an AudioNote application. Transcribed interview data were coded into clustered themes from the frequent repetitions of keywords. I then placed the transcribed data into an Excel spreadsheet for review, analysis, and interpretation. The research questions guided how students’ responses were clustered to discover themes that might emerge. A process of reading and circling repeated key or related words and phrases helped me to uncover emergent themes from the interview data. For example, some of the repeated words transcribed like “to dig deep, to look inward, really opened up who you were, in-depth, open up, dug deep within, and opened my eyes,” I interpreted as transformative experiences. A repeated inductive method helped me to analyze the interview data to discover emergent themes.

Justifications for Case Study Research Method

The curriculum in the CPE program and the institution was one in which boundaries were created for this case study research project. According to Creswell (2007) and Merriam (2009), case study methods are used to study bounded programs.

CPE is a bounded program. I investigated how CPE students in a specific context experienced CPE, and I discovered study participants' perceptions of those experiences during the program, which also bounded this study. During this case study's process, interview data were recorded and then transcribed. Interview data were investigated to discover and describe the lived experiences and perceptions of CPE students. The analysis process was used to indicate how experiencing CPE provided transformative experiences for students and how CPE improved theological reflection praxis as pastoral care providers. Merriam suggested the importance of understanding why and how study participants perceive and experience a phenomenon. The participants in this study described how and why they incorporated transformative learning and theological reflection to enhance pastoral praxis due to CPE. The meanings study participants ascribed to their experiences were interpreted, and study participants validated the interpretations made.

The aim of this research was to discover how a person makes meaning from experience (Merriam, 2009). A narrative research method might have been used to make sense of the lived experiences of participants from stories. However, linguistic and oral historical analyses were not undertaken because the structures of the stories or historical memoirs were not the focus of this research project (Creswell, 2007). Therefore, a narrative study method was abandoned. Due to the length of time required to conduct a phenomenological research project, it was discarded. Additionally, Merriam suggested that it might have been difficult to determine how students consciously experienced CPE using phenomenological research. This study's aim did not focus on culture through

observation; therefore, an ethnographic research model was not appropriate (Creswell, 2007).

Of these research methods, the preferred method best answered the research questions of *how* and *why* the lived experiences of the participants who engaged in CPE were important for training clergy in the local context. In this study, I did not seek to “generate or discover a theory”; therefore, grounded theory was an inappropriate research method (Creswell, 2007, p. 63). Additionally, the five individuals experienced CPE training in the local context, which created a bounded study. Creswell (2007) articulated that “detailed description of the case set within its context” such as the setting and participants I accessed in the West Indies with specific criteria, which constituted a bounded program (p. 74). This means that the convenient purposeful sample was conducive for case study research.

Sample Selection of Participants

The selection of participants was convenient and purposeful. The main criteria used to select participants required volunteers who had completed one unit of CPE training between 2010 and 2012 at the institution in the West Indies (Creswell, 2009; Merriam, 2009). The research site and the participant criteria met the guidelines for convenient sampling. CPE students who completed one unit of CPE training at the specific theological college in the West Indies received weekly e-mail invitation requests over a one-month period. A relatively small number of students (21) completed a unit of CPE training at the college. The volunteers who responded and agreed to participate in one-on-one Skype interview sessions were selected. The sample size consisted of five students (or 25% of the potential 21 participants) fell within the suggested range of

participants for case study research (Creswell, 2007, 2009). Once volunteers responded to the e-mail invitation, participants received informed consent forms for signatures or stated consent just prior to commencing the interview. Study participants held the current roles of pastors, teachers, or master of divinity students. Participants in this study were all from the Caribbean islands of the West Indies. Participants either graduated from the college or were current students. The sampling method used a purposeful and convenient sampling procedure to select participants; because they matched the pre-established criteria. The five participating students proved to be an efficient population sample for case study research.

Participant Consent and Protection

To indicate their consent to participate, project study members received an e-mail and sent a reply e-mail with the words in the subject line that stated "I Consent". Some of them e-mailed a signed scanned signature page of the informed consent form that stated that no coercion persuaded their participation in the study. A reexamination of the study members' informed consent forms transpired before the actual interviews began to ensure that participants understood the confidentiality process and the protection of their rights as participating individuals. Strict confidentiality was maintained throughout the project study, data collection, and analysis process. Alpha and numeric character pseudonyms maintained anonymity for protection of participants' identities. Established relationships with several participants existed because I taught four of the study participants prior to the interviews. Eight or 38% of the 21 potential student participants invited to participate received training from another CPE instructor. I taught the remaining 13 students or 62% of the potential participant pool. Personal

perceptions and perspectives were bracketed in a reflection log that captured personal feelings of pride and frustration. The reflective log was the tool that recorded my biases.

Data Collection

Data collected in this study came from five participants' interviews. In case study research, multiple individuals who have all experienced the phenomenon under investigation, are utilized which in this specific study was CPE training (Creswell, 2007). Additionally, Creswell (2009) stated the researcher collects the data by conducting interviews. Data collected from participants who matriculated or who were matriculating at the theological college, bounded this study. Since all students had an affiliation with the institution in the field where students experienced the phenomenon, this qualified as a qualitative inquiry (Creswell, 2009). Five participants were enough to meet the qualifications for case study research when all participants experienced a similar criterion that bounds a qualitative study for rich content material that specifically addressed the research questions.

Instruments

This research study followed a semistructured and open-ended interview questions protocol to gain an understanding of how CPE students interpreted their lived experiences. An interview protocol developed from the research questions guided the data collection interviews. The protocol was revised to accommodate a suggestion from the first study participant. Student 1 (S1) asked to share additional information about personal CPE experiences that were not included in the protocol. By using the student's suggestion, it allowed the remaining participants to share freely anything not included in the interview protocol. This addition gave the remaining participants the opportunity to

add free-flowing comments. The instruments used included an interview protocol, a password protected iPad with the AudioNote application, and a reflection journal. The interview process included retrieving responses to four demographic questions and five semistructured questions that guided this research. These tools supported the data collection and analysis process.

Barriers to Accessing Participants for Data Gathering

To obtain study members from the Caribbean islands to participate in this research study project can be a challenging task as an outsider who is not physically located on the island. Palmié (2013) noted that James Leyburn in conducting research study was unable to obtain 10 participants from the Caribbean for his research while at the same time he was able to secure 50 participants in the Philippines. A similar situation occurred in this current study. Due to the obstacles encountered before my institutional review board (IRB) application was approved, the window of opportunity closed for me to conduct interviews in person at the institution. The plan was for me to return to the island taking vacation time from my job to conduct the interviews after receiving committee and university research review (URR) approval of the project. It took much longer than expected to receive international letters of cooperation from the Ministry of Health (MOH) and institution at which the research study was conducted. Investigators must consider the local context when conducting any research in the Caribbean.

Most United States Americans expect to enjoy certain privileges that we have in the United States such as constant electricity, air conditioning, and Internet services, which are all givens and available as long as utility bills are paid. Consider the public

libraries and public schools that are conveniently located in every community. All of these necessities Americans take for granted in the United States are not conveniences in Jamaica. Most persons on this island are conservationists who reuse everything from aluminum foil and plastic wrap, to water bottles and much more. The picture that most Americans have of this island is one of beautiful crystal clear beaches, plenty of sunshine, and luxurious resorts. Popular vacation spots are located in three main areas of the country: Negril, Montego Bay, and Ocho Rios. Many tourists do not visit other areas of the island enough to know the difficulties native Jamaican citizens experience in their everyday lives due to poverty and a frail national infrastructure.

During the school year I spent in Jamaica, it was common to have no water in the middle of the day and to have intermittent Internet services. These are the realities of not living in hotels or resorts on this island. As an outsider, I initially had no idea initially why there were so many white five-gallon buckets in the apartment. My assumption was that the apartment was about to be painted. Causally, I mentioned to one of my colleagues at the institution that the water was cut off in my apartment. I was then told that the five-gallon buckets contained water. It was further explained to me that in order for everyone to have utilities, the utility companies use a process called 'load shedding' to balance the distribution of services. Every home and apartment had five gallon buckets of water for cooking, drinking, and bathroom use.

My doctoral chair and I would often be interrupted during our weekly sessions because the Internet telephone call (via Skype and Magic Jack) was disrupted, or the electricity was being conserved or balanced. I distinctly remember needing to fax a nine-page document from the island to Miami, Florida. I was immediately told there were no

fax machines that had the capability to fax internationally. Seeking another alternative to solve my dilemma, I asked if I could scan the document and e-mail it abroad. I was then sent to the institution's library to scan my document. The librarian took me to her office where we used one of the first scanners Hewlett Packard ever made in the 1980s. It was huge, long, and extremely slow. It took us almost eight hours to scan and e-mail the nine-page document to Miami, Florida from the island. These are just a few of the obstacles I encountered as an outsider.

Other United States citizens and I often take the privileges that we have in our country for granted. When I first arrived in Jamaica in 2012, I thought I had stepped back into the 1960s, thrust into living again in the conditions found in the small town of my birth in the United States instead of finding some of those conditions still existing in the world of the 21st century. What I had to realize was that this was my first experience in a low-income country and that I was not in an industrialized capitalistic nation such as the United States. Citizens of low-income countries may not be as advanced technologically as others. Hossein (2010) stated, "Complex issues such as poverty, inequality, and underdevelopment in the Global South, are not easy problems to explain" due to the culture in these countries (p. 2). Moreover, this global South Caribbean island was the local context for this study as a United States citizen I was an outsider. Within this context, I was of privileged status because of my African American heritage as well as my educational status and connection to the college. Due to the economic and infrastructure issues my participants and I faced in Jamaican daily life conditions, I was only able to secure five study participants.

I sent e-mail invitations and had flyers posted around the campus to solicit

student participation. Of the 21 students surveyed to participate in this study, 25% responded. The other 75% of the sample students did not respond to the invitation because of the challenges of distance, economic resources, and facility availability, i.e., travel, transportation, and lack of access to personal computers, libraries, Internet cafés, and copy centers. Some students were unable to participate in this study because they had graduated from the institution and returned home to other Caribbean countries, e.g., Belize, St. Lucia, Antilles, and Antigua. It is difficult to discern whether e-mailed invitations were received due to the lack of responses.

Additionally, most of the students had graduated from the college, and several of the 21 possible participants no longer lived in Kingston, the Jamaican capital city. Some students traveled numerous miles to get to the college for classes. The students who lived on the island shared that they traveled from the countryside. Their locations included Spanish Town, Manchester, Clarendon, and St. Elizabeth. For example, students traveled 22 kilometers one way from Spanish Town to Kingston, 97 kilometers one way from Manchester, 55 kilometers one way from Clarendon to Kingston and 126 kilometers one way from St. Elizabeth. These students had completed their education at the college and had moved back to their home locations. The transportation options often described as unsafe adventures with no air conditioning and being subjected to taxi drivers' wayward maneuvering, may have prevented these students from participating.

Three participants in my class lived in Kingston and were challenged by gasoline prices. These students shared that gasoline prices ranged from \$700 to \$900 Jamaican dollars per gallon (\$7.00 to \$9.00 USD). In order to participate in this study, the other students living in countryside locations needed to obtain transportation services, pay for

costly travel factors, plan on extra time to deal with the reality of infrequent Internet or bus services, and make extra preparations to survive any of the common but unsafe travel conditions.

Four of the five students that participated in this study lived in Kingston or in close proximity to the college. The other student in this study was a seminary student in Decatur, Georgia, U.S.A. A possible sixth student was unable to connect with me by way of Skype after numerous attempts, because of the intermittent Internet services. The students who participated in the study had personal computers, use of the Internet service at the college, and economic resources. As indicated, I was only able to obtain five study participants or 25% of the targeted population.

Implementation Plan of the Qualitative Inquiry

My plans in the approved IRB document served as a guide in the process of obtaining stakeholder and community partners. As a project stakeholder, the staff at the Training and Counseling Center (TACC) provided CPE students' e-mail addresses as a project study stakeholder. TACC was the initial CPE accredited center with a CPE supervisor who conducted CPE at the institution in the West Indies. Potential participants received flyers and invitations. Staff at the institution posted invitation flyers on the community bulletin board with the expectation of recruiting volunteer participants. The staff at the institution in this study were participating stakeholders. To obtain study participants required several requests over a 1-month period. The original project proposal anticipated that at least seven or 33% of the possible participants pool would volunteer. However, only five participants or 25% of the targeted population agreed to participate in this project study.

The next step in the inquiry process was to schedule the actual interviews. The different time zones initially created interview scheduling obstacles. Interviews were rescheduled and conducted after resolving the time zone barriers. The interview sessions lasted between 30-64 minutes. The interview protocol consisted of six interview questions and four demographic questions. A dialogical format was employed with follow up and ancillary questions used during the interviews as recommended by Krueger (2002). This investigative style afforded a dialogical format with ease of obtaining responses to interview questions.

Interview sessions were transcribed from the iPad application into a Microsoft Word document. Interview transcriptions were printed, read, and reread, permitting a data analysis process identifying and highlighting repeated words and phrases. The repeated words and phrases became codes for transcribed interview data. This process enabled the development of codes to uncover the themes that emerged.

The next step in the analysis process was to use a Microsoft Excel spreadsheet to discover how the interview data answered research questions. These steps facilitated the data analysis and allowed the themes to emerge. The spreadsheet provided a transparent view of how the data answered the guiding research questions. Codes developed from repeated words and phrases formed four categories and the categories revealed the emergent theme after repeatedly reviewing the interview data. The themes represented an interpretation or the meanings assigned to the interview data.

I maintained a reflective log to capture feelings of excitement, joy, frustration, and the sense of being overwhelmed during the data analysis process. As a neophyte researcher, the amount of interview data seemed overwhelming and daunting to process

until the data patterns began to appear from the repeated words and phrases. This inductive and reflective process also helped to notice and identify personal biases. The prevalent biases observed rekindled memories of personal liberating, transforming, and empowering CPE experiences. A bias that did not materialize was my thought that participants would not be transparent. Extra effort was taken so as not to influence participants' responses. Creswell (2009) acknowledged that when the instructor conducts a case study investigation, a bias naturally exists. In other words, because I taught four of the five study volunteers, my presence as a researcher and instructor had the potential to bias participants' responses. Students seemed not to allow my presence as a former instructor and also as the interviewer to hinder authentic responses. Using a reflective log, data collection and analysis processes were tracked and recorded throughout the investigative phases of this project.

Role of Researcher

The theological college in the West Indies contracted me to provide CPE training in 2012 and 2013. As a certified CPE supervisor who conducted over 24 training sessions in the past six years, I taught well over 60 small group sessions of four to eight students. I received ACPE certification in April 2008. My personal CPE experience as a student proved to be liberating, empowering, and transforming. My CPE experiences were identified as possible biases because I encountered positive transformative experiences both as a student and an instructor, an experience that was both healing and life changing. I understood that participants who fully engaged the clinical method of learning often defined as action, reflection, and corrective action could also report having similar experiences. Some students engaged the learning process fully while

others gave it only cursory attention because denominational leaders or the denominations required and forced them to take the CPE course for ordination.

I was the primary instructor who supervised most of the participants over the course of my 2 years at the institution in this study. In CPE, often the students and supervisor garner close relationships, yet the relationships should not have adverse effects on the data collection process. The participants felt that engagement in this study would be viewed as a method of giving back to the institution. The consenting volunteers shared freely and were excited to participate in this research study. The participants were well aware that by sharing convergent opinions with me in class, there would be no reprisals in class, and likewise, their divergent opinions would not result in reprisals during the interview process. Moreover, students were aware that CPE supervisors frequently elicited divergent perspectives of truth from a variety of sources. Furthermore, students understood fully that I wholeheartedly believed that there are many correct answers to any one problem. This mantra helped assist in bracketing perspectives during the data collection process to uncover what students thought, felt, and believed from their experiences of CPE.

Data Analysis and Qualitative Results

The qualitative results from the interview data were tabulated, reviewed, analyzed, and coded to retrieve emergent themes. Qualitative research scholars, Creswell (2007, 2009) and Merriam (2009), both suggested that qualitative research data analysis is inductive with a bottom up approach that is interpretative. I used the suggested strategies by Creswell (2007), Hancock and Algozzine (2011), Stake (2010), and Yin (2014) for analyzing case study research.

The data collection and analysis steps followed by Hancock and Algozzine (2011) were:

1. Gathering information from interviews
 - a. List the research questions and sub-questions
 - b. Cross-reference interview topics with research questions
 - c. Develop protocol for interviews
2. Group the statements into meaningful units by summarizing and interpreting information
3. Synthesize findings
 - a. Develop arguments for grouping strategy
 - b. Ask if information is easy to read and comprehend
 - c. Identify a conceptual structure to present information

Following these steps allowed analysis of the data by uncovering significant phrases that were clustered into themes and had either interpretive meaning or transcendental meanings assigned to describe CPE students' experiences. To maintain confidentiality and to protect the identity of student participants, alphanumeric pseudonyms (S1 to S5) were assigned for each of the five participants. From transcripts of verbal data, quotes were extracted, categorized, and entered into an Excel spreadsheet. In addition, I maintained a research journal to minimize the influence of my biases when coding data using the process.

I used several Microsoft Excel matrixes that arranged data for easier manipulation and investigation to uncover how participant's responses provided insight into the research questions. A Microsoft Excel spreadsheet was used to arrange actual

interview data such that nascent themes were recorded. Also, a Microsoft Excel spreadsheet was used to summarize participants' data that corresponded to CPE experiences that exposed transformative experiences. I selected these quotes from the transcripts as descriptions, which affirm interview data and demonstrate participants' transformative experiences:

S1: "finding voice and truth telling"

S2: "having empathy and connection"

S3: "finding who I am and balance"

S4: "listening and relaxing"

S5: "relaxing and self-care"

In reviewing the above information, participants' meaning and perceptions of the CPE experiences proved to be transformative, based on the meaning they ascribed to the experience.

Credibility

A two-step process was applied and followed to establish credibility of the findings and interpretations. The first step was to do member checking by requesting that participants review the meanings and theme interpretations assigned to the interview data they provided. Participants reviewed the actual transcribed quotes assigned to the emergent themes. I created a separate Microsoft Word document for each project participant that listed each emerging theme and the student's corresponding transcribed response that connected with each theme.

Member checking is a recognized process to obtain credibility of qualitative research. Carlson (2010) defined member checking in this manner: "Member checking is

basically what the term implies – an opportunity for members (participants) to check (approve) particular aspects of the interpretation of the data they provided” (p. 1105). Project credibility involved member checking, that is, a form of qualitative validity “how accurately the account represents participants’ realities” (Creswell & Miller, 2002, p. 124). Creswell and Miller (2000) further articulated that researchers “seek to actively involve participants in assessing whether the interpretations represent them” (p. 125). Member checking is a systematic collaborative endeavor in that interview narrative data are reviewed and confirmed “the credibility of the information” by the interviewed participants to ensure credibility (Creswell & Miller, 2000, p. 127). This review lens used was to establish credibility and validity of the interpretations assigned to specific interview data.

I requested that study participants review the interview data provided and validate that the emergent themes accurately interpreted the information provided during data collection. This member-checking step also validated the interpretation and meanings assigned as themes emerged from actual interview data (Creswell & Miller, 2000). The responses from all five of the study participants supported interpretive analysis of the themes that emerged. I received actual e-mailed responses that reinforced the validity and credibility of the themes assigned. Participants’ responses from the member checking indicated:

S1: “Yes, your interpretations are fine.”

S2: “Received and confirmed.”

S3: “Good interpretation!”

S4: “That which you have recorded is quite fine with me.”

S5: “You have interpreted my responses very well.”

The second step was to obtain peer reviews of the themes and student responses from CPE colleagues. I compiled all of the interview data that corresponded to the themes into a Microsoft Word document. I sent e-mails to CPE colleagues that included the same participating students’ information, including their pseudonyms labeled S1 to S5 to represent the participant responses and to maintain strict participant confidentiality and identity protection. Three colleagues familiar with the CPE classes held in the West Indies received a Microsoft Word document requesting a review of the same participants’ interview data that participants received in order to determine peer-reviewed credibility. Two CPE colleagues had visited the institution, and one had actually taught the first unit of CPE at the institution.

The third step was to obtain peer review to enhance the confidence that the thematic analysis was credible. McLeod et al., (2013) suggested peer reviews enhance confidence and provide assessments and helpful nonjudgmental assessments for feedback. The peer reviews I received provided feedback that supported the trustworthiness of the thematic analysis. Two CPE-peer supervisors responded to my request, representing a 66% response rate. I received the following quote from Peer 1, adding credibility and validity to the assigned themes from the interview data stated:

I've read the statements under the categories, and they seem quite congruent with the theme you've identified. The four themes are on target with what I have experienced happening in units of level I CPE. The perceptions of the students reflect the contexts in which they attempted ministry, and those perceptions

demonstrate the process of resistance and of learning. It looks as if you had a productive unit with some learners.

Peer 1 agreed that the emergent themes from the interview data were consistent with lived experiences of other CPE students' experiences. As a seasoned CPE supervisor and ACPE leader, Peer 1 has over 30 years experience teaching CPE to students, which adds credibility and validity to the emergent themes.

Peer 2 also added credibility to the themes from the interpretations assigned to the data. Peer 2 responded to my request to review the themes that emerged and the participant statements that supported the themes. Peer 2 shared thoughts and experiences obtained from teaching CPE, and the received response was:

The themes and student reflections are consistent with my experience as a supervisor of Level 1 CPE students. The reflections indicate the students' grasp of the importance of the integration between head and heart, between concept and praxis, between professional competence and personal wholeness. The reflections seem to also indicate the "newness" of utilizing and evaluating "emotion" and "affective responses" in the professional, pastoral role. I suspect this is indicative of the cultural definitions of "professionalism" and perhaps even "faith", definitions that might suggest that the pastor/chaplain suppress or ignore his/her own emotional world for the sake of appearing competent. The reflections indicate a level of excitement on the part of the students of the awareness of the new concept of professional authenticity!

Peer 2 captured the essence of CPE student self-awareness, self-reflection, and emotional integrity. The emergent themes from the interview data were accurate.

The processes of member checking and the peer reviews proved fruitful in supporting the notion that had I interpreted the data and the themes appropriately. The qualitative inquiry of this project study withstood the credibility tests. The validity of the participants' interview data was credible adding empirical substance to CPE qualitative scholarship.

The Findings

In this study, I explored the analysis of the findings from the following: (a) impacts of theological reflections and transformative learning of the live experiences of students who participated in CPE training on the island of the West Indies; (b) research collected from CPE students' interviews; (c) demographic data; (d) interview data that linked to research questions; (e) data that linked to emergent themes; and (f) data that linked to conceptual frameworks. The last phase of the findings analysis included a discussion on how data synergistically connected to the problem, research questions, themes, literature, conceptual frameworks, and to the proposed project deliverable.

Linking Interview Data to Research Questions

An interview protocol was designed to capture responses in answer to the guiding research questions. There were connections made between the interview data and the research questions that guided this study. The research questions that guided this study were:

1. How did CPE students experience CPE training on an island of the West Indies?

2. How were the impacts (positive or negative) of the CPE training in influencing CPE students' perceptions to learning more about theological reflection?
3. How did the transformative learning during CPE training impact students' lived experiences for their ministry practices?

There were five CPE students who agreed to participate in this study. The experience of CPE seemed to “revise or reshape their interpretation or to construct a new meaning” to their ministry praxis and experiences (McGeary, 2007, p. 170). The research questions developed sought to discover how students experienced CPE. Regarding transformative learning and theological reflection, students expressed experiences that transformed their meaning perspectives, and meaning schemas. Participants seemed to experience transforming experiences when students ascribed their experiences as strengthening and allowing personal growth as pastoral/spiritual care providers. Participants suggested from live experiences that CPE training is vital to meet the needs of persons on the island dealing with the crisis, poverty and mental health concerns. The findings reported separately examined each research question. The participants answered this first question: How did CPE students experience CPE training on an island of the West Indies? The data that answered the first research question were as follows with participant responses:

S1: “It's the CPE process that demands of you, if you want to do it properly, to dig deep. Finding my voice”

S2: “I think primarily because CPE had to do with the councilor.”

S3: “One, CPE first of all, calls me to look inward. This was not just a course to pass.”

S4: “CPE structure in which we had to learn was very much communal.”

S5: “CPE, it was more centered on the self . . . everything coming from you . . . own experiences.”

The response from S4's appeared to be an outlier because this participant described the communal nature of CPE while other participants described the personal or individual nature of the CPE experiences. While S4 mentioned the communal structure in which students learn vicariously from the experiences of others, this stance still possesses a personal viewpoint.

The findings indicated that the participants' experiences were all positive. Participants did not express any negative experiences from participating in the CPE program. The participants' transformative experiences were aligned with the instructor's CPE experiences. Each participant consistently indicated that a longer CPE timeframe created problems. The data related to the question of CPE experiences illustrated personal growth upon self-examination.

Self-awareness and self-reflection are tools that continue to help clergy provide pastoral/spiritual care in the local context better understand others. Self-awareness and self-reflection are essential components of the proposed project to address the problems in the local context. The interpretation assigned to this data appeared to be transformative as Mezirow's (1997) outlined “frames of references” that study participants' described live experiences (p. 5). In other word, CPE teaches the value of self-awareness and self-reflection as a source for spiritual maturity.

The second research question sought to uncover both positive and negative impacts of theological reflection perceptions. The question was: How were the impacts (positive or negative) of the CPE training in influencing CPE students' perceptions to learning more about theological reflection? Theological reflection was one of the conceptual frameworks that guided this research project. From the interview data, participants began to see the biblical text and sacred music in new ways and with different "frames of reference" (Mezirow, 1997, p.5). Students applied and found new meanings based on the theological reflection skills attained. Four participants interpreted the biblical text that applied to real-life cases using fresh points of view. One participant applied sacred music to interpret a real-life case theologically. All participants used theological reflections skills to interpret real-life cases with fresh points of view. Participants described in detail how they reflected theologically and responded to the research question precisely how they viewed the biblical text or sacred music with fresh eyes. From this data, theological reflection skills provided participants a manner in which to associate real-life experiences to both sacred text and sacred music. Theological reflection skills are necessary for ministers to gain a broader understanding of how ancient text and music apply to today's life circumstances.

S1: "[The text] when Jesus was praying in Gethsemane. It took me right back to CPE, because of how difficult it was for my patients in the ward to go through the last stages [of cancer]."

S2: Well, my most memorable event was when I got to engage the Rastafarian. There's this song I remember singing and reflecting on that night, I don't know if you'll know it. It is called The Great Physician now is near, the

Sympathizing Jesus. He speaks the drooping heart of cheer - the voice of Jesus. I felt like there was something needing healing out of my past for which I needed to deal with in order to engage the Rastafarian in my next encounter. I look at the scriptures with a fresh eye.

S3: [I]t made the theology become practical. It caused you to look back and look where you are and look forward. It kind of really opened up who you were in a context of the whole ministry. You saw humanity and feeling pain. I don't think I reflected much. But, what CPE has done for me is to remind me what God has given me and what He expects of me.

S4: The Samaritan in the biblical text is despised by many others in society, and such was a case of this man dying of AIDS. He was not wanted. No one wanted to be around him and many would simply pass by and not pay any attention to him. The story of the Good Samaritan spoke volumes because in that story there wasn't much talking, or preaching, or teaching. It was simply doing an act of care and love and just being there helping the person.

S5: I was thinking about how very special as human beings we are to God . . . I can't remember the term that he was a no good something like that. [I]t was . . . very sad. From Genesis we are all created in the image of God.

Each of the participants saw positive impacts from theological reflections and ascribed new meanings to sacred songs or biblical texts. There were no outliers in the responses to this research question. The data related to this question suggested that participants were able to engage in deep theological reflections by connecting their experiences to an image of the divine.. Participants did not indicate any adverse impacts

that influenced perceptions of theological reflection. Theological reflection using liberation theology centers on providing a holistic freedom from economic oppression and poverty (Howard, 2011). These findings indicate that students gained a greater appreciation for liberating rather than abusing theological reflection perspectives. It seems that ministers who can connect the lives and pain of others to theology are better equipped to provide pastoral/spiritual care. Similarly, ministers who provide spiritual care help persons find meaning in life's circumstances. Since the participants' experienced positive impacts, it is important that the proposed project include a component to assist ministers in developing useful theological reflection "as an integrative tool" for the ministry and life's circumstances (Ault, 2013, p. 81). A practice of theological reflection requires that ministers make time for theological reflection to assess where and how God or the Higher Power might be leading persons to make meaning of life's experiences. The only negative impact that might have surfaced from student responses mentioned was the time needed for them to stop, relax, and engage in theological reflection. Again, time was mentioned as a negative aspect of CPE was the overall time interval to complete the course. Either the program was too long or too short depending on what the student was dealing with during the course.

The third research question dealt with another conceptual framework, that of transformative learning, which was: "How did transformative learning during CPE training impact students' lived experiences for their ministry practices?" Participants used the critical reflective process to change perspectives, understandings, beliefs, values, and/or worldviews of their experiences. Students critically reflected on their experiences to discover what became transformative in their lives. In other words, "a

mind-set or worldview of orienting assumptions and expectations involving values, beliefs, and concepts” were challenged (Intolubbe-Chmil, Spreen & Swap, 2012, p. 169). The study participants reflected worldviews that were challenged and changed which resulted in transformed assumptions during the course. Participants described transformative experiences as follows:

- S1: “The permission to cry and be sad. The boldness . . . It's more truth telling. It's the redemption coming through, and having now, to stand in it and know experientially, but I'm learning to pray and speak the truth in love.”
- S2: “Well, my greatest lesson was about empathy. How do you step into the shoes of the other while maintaining your independence?”
- S3: I couldn't be all things to all people. I think, it gave me a serious wake-up call, when I came face-to-face with that. It was putting a name to something I was doing and making me conscious of it. The self-care has been the most earth-shattering thing through CPE, because I am somebody who abuses my own self.
- S4: The ARC was one = **A**ction **R**eflection **C**orrective Action. I think the one issue that I had to deal with that I remember still is doing the mythology Learning from others and learning about myself as well. And the tension I felt in sharing that mythology, the struggle we all had in opening up and sharing our mythologies.
- S5: You think deeper, before you make any comments then. I think now, that this person's story, these are the things that make you understand that these persons have a past that make them behave how they do. You don't make

judgments with what they say, but rather you think deeper and you try to understand.

Each of the students had transformative experiences about CPE. These study participants shared how “dysfunctional frames of reference . . . produce reasoned interpretations” can punctuate the continuity in their ministry (Liodaki & Karalis, 2013, p.76). The comments of these study members also exemplified some connections to transformative learning principles such as meaning perspectives, schemas, understandings, and actions (Mezirow, 1990, Kindle-PC). As participants began to challenge traditional beliefs and values, transformation occurred as perspectives were expanded and visions morphed into new realities.

Contrary to the other participants, S4’s response to this question again was the outlier. S4 referred to a personal aspect as a character flaw that was perceived negatively. The project proposed from this study addressed transformative learning concepts as shown in Table 1, *Integration of Theological Reflection, Transformative Learning, and CPE* was outlined in the earlier in Section 1 for the problem.

Demographics

The participants represented diversity of age, gender, and religious traditions. The responding participants demographic data represented three females and two males. Participants ranged in age from 21 to 50 years of age. The religious traditions represented three Methodists, one Moravian, and one Anglican. Professional experiences were categorized as (a) two full-time ministers; (b) one full-time master of divinity student; (c) one part-time master of divinity student and full-time physician; and, (d) one part-time minister and full-time teacher. It should be noted that one of the full-time

minister was formerly a full-time teacher. These participants brought an abundance of experiences to this doctoral study. Table 2 describes the similarities and differences between participants. Additionally, Table 2, Demographic Data, exhibits the demographics of the CPE students participating in this study.

Table 2

Demographic Data

N = 5

| | S1 | S2 | S3 | S4 | S5 |
|----------------------------|--------------|----------|-----------|----------|-----------|
| Gender | F | M | F | M | F |
| Full-Time Profession | Pediatrician | Pastor | Pastor | Student | Teacher |
| Part-Time Profession | Student | | | | Minister |
| Previous Profession | | | Teacher | Priest | |
| Denominational Faith Group | Methodist | Moravian | Methodist | Anglican | Methodist |
| Age Range | 36-50 | 21-35 | 36-50 | 21-36 | 36-50 |
| CPE Program | E | S | S | E | E |
| Researcher as Supervisor | Y | Y | N | Y | Y |

Note. E = CPE Extended 16 Week Program; S = CPE Summer Intensive 10 Week Program. Y = Yes; N = No.

The female participants were older than male students as shown in Table 2. All of the females were Methodist. Two of the female participants shared experiences as teachers.

Linking Emergent Themes to Research Questions

The data were analyzed thematically using my research questions. Four themes emerged from the data which were: (a) personal empowerment, (b) increased sensitivity to the suffering of others, (c) improved competencies in pastoral care, and (d)

connectivity to self-care and ministry. The themes were linked to the research questions. See Table 3 for the relationships between research questions and emergent themes from the data.

Table 3

Emergent Themes Linked to Research Questions

| Emergent Themes | Research Questions | | | Percentage |
|--|-----------------------------------|---|--|------------|
| | CPE students' experience training | CPE students' positive and negative perceptions to learning more about theological reflection | Transformative learning during CPE training impact students' lived experiences of for their ministry practices | |
| Personal Empowerment | X | X | X | 100% |
| Increased Sensitivity to the Suffering of Others | X | X | X | 100% |
| Improved Competencies in Pastoral Care | | X | X | 66% |
| Connectivity to Self-Care and Ministry | X | X | X | 100% |

The theme with the lowest percentage from the data collected occurred in the area of pastoral competencies representing 66%. While pastoral care competency information emerged, it was not information that guided the study from the research question. The theme of improved competencies in pastoral care was a major surprise in analyzing the data. Pastoral or spiritual competencies are outcomes of CPE training, yet

it was surprising that this theme emerged in this study because pastoral/spiritual care competencies were not a focus of this research study. The primary focus of the study concentrated on participants' experiences, transformative learning, and theological reflection. Participants noted that they received pastoral or spiritual care competencies from the CPE experience. This became an emergent theme as it prepared students to offer adequate pastoral/spiritual care. Teaching pastoral or spiritual care skills is a significant component of CPE. Clergy who acquire pastoral/spiritual care competencies can subsequently help careseekers address the impacts that poverty has on mental health and behavior. Grealish, Tai, Hunter, and Morrison (2013) posited that when persons are given information to help others manage their problems, this effort could lead to empowerment for careseekers. Grealish et al., (2013) suggested empowerment of careseekers has the possibility for changing behaviors. Contributions imitating from this study may be viable in providing solutions to the local problems of poverty and mental health issues. Participants' responses indicated a need for further CPE training for local clergy. Participants' responses highlighted the relationships between the research questions, the themes that emerged from the data, as well as pointed to solutions that help clergy solve the local problems.

Linking Interview Data to Emergent Themes

The interview data supported the themes that emerged. The four themes that emerged from the data were: a) personal empowerment, b) increased sensitivity to the suffering of others, c) improved pastoral care competencies, and d) connectivity to self-care and ministry. Interview data connected to the emergent themes. Additionally, literature supported the themes that emerged from the interview data.

Personal empowerment. Personal empowerment was the first theme that emerged from the data. Much of the interview data revealed how the CPE course enabled students to look deeply within. Listed below are significant findings that depicted participant responses that articulated personal empowerment from study participants.

S1: things that helped me to get through dealing with going through with my patients . . . the passages that strengthened me to be able to bear through it and to make sense of the suffering, because I struggled with why all of this. I had to come to terms with so much suffering. A family member comes in with the child, maybe eight years old or ten years old, saying "His head is hurting, his heart is hearting." You ask what has happened and it comes out that a family member has passed and yes this child was close and it happened in the house. By the time you start talking to that child and telling the child it's okay to cry, because nobody has allowed the child to ask questions and cry, and they just let it out. At the end of it all, well, you know, everybody else feels better - including me. That's the medicine. It's just somebody to say, "I love you and it's okay to be sad. It's okay to go slow. It's okay to miss it's okay all of those things. Finding my voice. Um, it's pulling from the various lectures and the CPE.

S2: the significant thing to me about the CPE course is that I have to do it myself. How do I offer care to myself before I offer care to others. I had to connect with my past in terms of my own father and mother. It forced me to make a connection, because I wasn't having communication with my

father. Well, without a doubt, in the course, my greatest lesson was about empathy. . . . I've learned how to sit and listen and pay attention. . . . I think one of the things I am still learning is to be quick to admit that I don't know. I'm still learning that because I'm still trying to remind myself as I deal with the people I offer care to, that I don't necessarily have a solution for your issue, and that I struggle with how to deal with a sense of inadequacy.

S3: CPE first of all, calls me to look inward. This was not just a course to pass. This calls you to look at your core self. It was like dealing with some self-issues. I felt I was equipped to do what it is that I wrestle with, I continue to wrestle with, but God has called me to do so that helped to set a standard of what I was going out to tell God's people. I couldn't be all things to all people. Okay, I did not journal seriously prior to CPE. I think it has changed who I am as a person. One of the things I struggled with was I am a teacher - that's what I am - that's who I am. In a sense, you know, you're now a pastor. What CPE did for me was to show me . . . I could still be a teacher and I can allow that skill I got from the classroom to make a difference into any situation; in any aspect of my ministry. . . . [W]hat CPE has done for me is to remind me what God has given me and what He expects of me. . . .CPE has caused me to really reflect on who I am and what He has given.

S4: The good thing about CPE is that it helped me be relaxed in a situation that could have turned out to be a tense situation. So CPE helped me to be

calm and to listen. The beauty of the program helped me to listen. To listen to the similarities. Their story is not such a far fetch story, not a foreign story – it's a story that's very common even in my own life. Positively it has opened my eyes to listen to people and what they have to say and to listen to what they do not say as well – which is really important. I feel confident. The process of just listening to people gives me a sense of excitement. The pastoral care skills I have gained, which I hadn't utilized before, I did not know how to utilize before – conflict resolution, becoming more keen on people who are hurting – who are hurting – and it has allowed me to become more sensitive to people's needs.

S5: With [CPE], it was more centered on the self. And going back to our experiences, so far back, really helped us to understand who we are and understand why we did some things the way we have done it. I'm more relaxed and calmer now. Before CPE, I was always worrying about this and that and so on. Spend more time taking care of myself. And if you can't take care of yourself then I guess you cannot take time taking care of other persons.

From the personal empowerment theme, participants conveyed experiences that dealt with positive experiences of looking at their personhood. Grealish et al., (2013) defined empowerment as “a positive and helping process that enables a person to take charge of their lives, make informed choices and make decisions about their lives”

(p.136). Personal empowerment also requires contemplation, assessing persons' strengths and weakness, and steps needed to take charge of life experiences.

In this theme, S1 provided outlying comments. S1's experience helped to deal with suffering while the other participants' experiences dealt with self-care, relaxing or looking inward. Personal empowerment also illustrates transformation. Transformative learning connects to this theme. Jones (2012) coined the term "learning through soul" (p. 22). Jones further reiterated "the truism that we learn better when we find the content highly engaging". It seems that the personal empowerment that participants' articulated was through the soul learning (p. 22). CPE allowed participants to engage in dialogue and discover their strengths and weaknesses. By identifying their strengths, participants gained a sense of empowerment.

Increased sensitivity to the suffering of others. Participants articulated a keen sensitivity to the suffering of others using verbatim reports during the CPE course to illustrate it in the dialogue portion of the verbatim accounts of ministry praxis. As participants recounted the pastoral care provided to careseekers, they relayed vivid memories of careseeker's suffering experiences. The suffering may have been in the form of terminal illnesses (such as AIDS or cancer) or the effects of poverty in the local context. Participants further discussed how they sensed or witnessed the presence of God or what reminded them of a theological reference in a song or sacred text. Participants connected the sufferings of careseekers to their own suffering experiences and shared how scripture or sacred music could be a source to alleviate their suffering after identifying what the lessons were from the experiences. Students were willing and unafraid to engage "the suffering of humankind" (Metz, 2014, p. 32). Metz further

argued that persons with a “willingness to suffer with others” often do so with a theology of expression “in singing but also in crying out” (p. 32). Participants were able to make meaning of their suffering and allow careseekers to make meaning of their suffering experiences. The following significant data elements highlight how participants communicated increased sensitivity to the suffering of others.

S1: [The text] when Jesus was praying in Gethsemane, it took me right back to CPE, because of how difficult it was for my patients in the ward to go through the last stages [of cancer]. . . . I tend to go to case instances - real people cases. Which brings it back - do you understand the real relationships people go through? That's really where I'm going with my theology. [T]he passages that strengthened me to be able to bear through it and to make sense of the suffering, because I struggled with why all of this. I had to come to terms with so much suffering. I think I discussed . . . how the poor - the systems that keep people down. The systems have you shackled and you don't even know sometimes.

S2: What I remember most about it is, when he [Rastafarian] spoke about his life and how he spent time in prison because he chopped his girlfriend and the other man. Because, he was also remorseful that he ended up in prison. [The Rastafarian] recounted the pain he experienced while being incarcerated he vowed to himself that he wouldn't get involved in any wrongdoing since he was in prison. I think I still struggle whenever I hear about any abuse. It is something that I still struggle with. In fact, there was a young lady that I encountered in 2007, who I worked with until 2011 -

for four years - who was in an abusive relationship with her child's father, and he was a policeman. She was fearful of him because, he said if she ever leaves him he would kill her. In fact, she now lives in North Carolina. She applied for an overseas job and now lives here since 2011. That was her escape route. So I have a sense of how to connect with scripture and have taken a greater view of some of the cultural realities that exist in our culture today and how our culture in this age. Well, without a doubt, in the course, my greatest lesson was about empathy. That was my greatest lesson. How do you step into the shoes of the other while maintaining your independence? . . . The greatest things I've learned in my pastoral care even up to this point is how to have empathy with others.

S3: The whole experience was very moving. You saw humanity and feeling pain. One of my verbatim - I know it moved the whole group, because it was about a young girl who had been living with, first of abandoned by mother, then having being abandoned by mother, and being abandoned meant that the mother just literally left them in a house by themselves and went away - they were like 4 and 6 years old and she just left some food on the table and went away leaving them there. And the father came about two days later to pick up these two girls. It continued - a mean father, the father moved her elsewhere to his sister's. His sister's gentleness was the reason why she was there, because he had now abused her and she became pregnant from his Aunts boyfriend. The interesting thing was that the family turned against her even though she was the one that was

perpetrated on. So, the family turned against her and she was so bitter. She lost the child but there was this sense of loss even though it was not what she wanted, but she had lost. I remember when she came back from the hospital they were watching her a whole lot because she would be very helpful with the babies, but you wonder, would she be helping or hurting? [H]ere she is facing loss. So, it was a real soul-searching. She was just 15 years old. She felt God had abandoned her. She hadn't done anything to deserve this and should she go on from here? The whole experience was very moving. You saw humanity and feeling pain. Even though you think your thing is really bad, there are others that are worse. The care I have for them, just a touch, just a hug. You know? And, not to be the minister who is up there and the people are down there, but I get to the place where I'm interacting

S4: The most significant pastoral event and throughout CPE and so far in my life was the event where I was at the home of a young man, who was younger than I am, who was dying from AIDS, and the level of poverty that the family was in and the great need both physical, food, and care – the many avenues of care that was needed for that situation. It's my first time interacting with someone who is dying with AIDS and it was my first time being in a home with such intensive poverty. . . . Their story is not such a far fetch story, not a foreign story – it's a story that's very common even in my own life..[I]t has opened my eyes to listen to people and what they have to say and to listen to what they do not say as well – which is

really important. What they say that they think I want to hear, and what they don't say. I have been able to keep up with follow-ups that I need to do with my pastoral responses to people. So, um, I wasn't able to do much follow up – I didn't really think of it – but the whole act of reflecting and making corrective actions has been very helpful in my pastoral care.

S5: [A] young man – 15 years old . . . lived with his family . . . the young man felt as if he wasn't really worth much. He felt so unloved that he was angry. And it was cool to see afterwards, because each week he would come to me so I was able to see me so I was able to see him really trying. And even his relationship with his father, even though it wasn't where he wanted it to be, he really tried not to lash out at him [and] family and concentrated on his work and his school and how he was doing – it was a problem. So, it turns out pastorally, I was there for him. to talk whenever he needed someone to talk with I was there listening to him . . . listening and asking him questions so he could help himself to grown. I was thinking about how very special as human beings we are to God and it was very disheartening how this young man from very early felt that his mother did not care for him and only with his father felt so unloved by them and then his grandmother cursed him . . . it was you know, very sad, it reminded him how very special he is to God. That really kept me talking with him and I'd pass by his class to see how he [was] and to talk with him. From Genesis we are all created in the image of God. That's means we are special to him and we have a responsibility. I reminded him that it is not his fault that these things are happening to him. And it was interacting with other. You find when you listen, when you hear persons

behave a particular way and you think first. You think deeper, before you make any comments then. I think now, that this person's story, these are the things that make you understand that these persons have a past that make them behave how they do. Instead of trying to make judgments you try to find where they are coming from Listen to the person more.

This theme personal empowerment focused on the suffering of others and the sensitivity that CPE students seemed to feel in the form of authentic empathy for another. Drevdahl (2013) argued that without sensitivity to the suffering of others, persons could become desensitized. Drevdahl further argued that "Seeing one's self as separate from the Other means his/her suffering can be rationalized as something that is normal or just the way things are" (p. 52). It is important to maintain a degree of authenticity, empathy, and connection to others in order to provide effective pastoral/spiritual care. The study participants seemed to capture the real meaning of empathy through their sensitivity to suffering.

In responding to this theme, S2 appeared as the outlier because the connection made to the suffering of the careseeker and theology was through sacred song. The other participants asserted that the suffering of the other was connected specifically to the scriptural text. Theologically, participants connected meaning schemas to either sacred scripture or sacred song to the sufferings of others.

Improved competencies in pastoral care. One of the main purposes or outcomes that resulted from CPE training was to teach effective pastoral/spiritual care skills. As discussed earlier in this study, CPE is theological education designed to provide ministers, pastors, and seminary students with pastoral care skills in a small

group process. As a CPE supervisor, it is not surprising that students described their pastoral skills using terms such as “being equipped,” “competent,” and “enhanced listening.” Because the research questions and conceptual frameworks did not specifically address pastoral care competencies, this theme emerged from the data as a surprise.

S1: I would say I feel more equipped. You can never feel fully equipped. You feel like you have some tools you're working with now. . . . I didn't run out of the room as often, because, you know, I have that problem with people closer to me. I was able to be there in a more wholesome way for her. I'm not running so much. . . . I can stay by them. The forthrightness is a feeling to confront. The boldness. I used to let a lot of things pass and not say much. It's more truth telling. Trying to balance truth and grace in my life. Everything you do, sitting back through it, I was already doing it in one form by journaling, but it took it to another level. It enhanced my being equipped. It enhanced that. I think I'm doing it more automatically and not knowing that you're doing it. It's working into my competence. When you interact with a patient, in my office, I use all of my equipment. I have a prayer journal and a writing journal. It's in my personal part to let the voice through because God needs to speak through, because he speaks through you different from me.

S2: I look at the scriptures with a fresh eye. [M]y greatest lesson was about empathy. I'm not sure if before CPE I engaged with people and connected with scripture. So I have a sense of how to connect with scripture and have

taken a greater view of some of the cultural realities that exist in our culture today and how our culture in this age. . . . How do you step into the shoes of the other while maintaining your independence? Just two days ago I saw this... the active listener is one who traveled miles in the speakers' shoes. That is how empathy came back to mind. The greatest things I've learned in my pastoral care even up to this point is how to have empathy with others. [Compartmentalizing] it's an important difference between not getting immersed and overwhelmed and not being too distant. I've learned how to sit and listen and pay attention. So they are able to know that I am paying attention. I'm confident. I think the skills I have developed and learned through the course help practice pastoral care more effectively. I think one of the things I am still learning is to be quick to admit that I don't know. I'm still learning that because I'm still trying to remind myself as I deal with the people I offer care to, that I don't necessarily have a solution for your issue, and that I struggle with how to deal with a sense of inadequacy. It is something - I said to them, "don't assume I will find a solution for you. Let's talk about what you can do."

S3: I have gotten what I think my counseling skills have really been enhanced, because I do have honors in counseling. First of all, well the caring, the listening. The caring, the listening. I did not journal seriously prior to CPE. I don't think I reflected much, I just did what I had to do. If issues came up then I'd deal with them. For every situation now, I find myself reflecting to the point where I almost step outside of the situation and look

in. I have gotten what I think my counseling skills have really been enhanced, because I do have honors in counseling. I think that's one of the errors that I thought that I was good at. . . . CPE helped to format it in such a way that it's more in-depth. . . . And now, for my clients, instead of trying to fix them, I allow them fix themselves. The questions that I use are out of that experience. How do you see so somebody comes to sit in front of me and they're presenting a scenario. I know me that I need to ask questions to get them to reflect on it. Also, in the care of my people, because I have reflected on self, and I realize that the experience at [clinical site] reminds me that God's people are hurting - quietly sometimes. It has helped to guide how I handle my people and how I care for them and how I deal with my counseling issues. . . . I have one church in the community, out in the hills, where they're mostly women - it's an impoverished area - they have a lot of land, so I'm into getting farming tools and seeds and all kinds of things; sewing machines. How can they help themselves to become better? It is exciting.

S4: Positively it has opened my eyes to listen to people and what they have to say and to listen to what they do not say as well – which is really important. I feel confident. The process of just listening to people gives me a sense of excitement. I'm eager to learn from this individual in front of me. Part of the process is that I'm eager to learn about myself, so I feel good each time I get the chance to interact with someone who's willing to interact with me. . . . The pastoral care skills I have gained, which I did not

know how to utilize before – conflict resolution, becoming more keen on people who are hurting – and it has allowed me to become more sensitive to people’s needs. . . . I think the one issue that I had to deal with that I remember still is doing the mythology and listening to others mythology – that was a very important part of the experience for me. Learning from others and learning about myself as well. And the tension I felt in sharing that mythology, the struggle we all had in opening up and sharing our mythologies.

S5: You don’t make judgments with what they say, but rather you think deeper and you try to understand. You ask a question, “Oh, how did that happen?” Listen to the person more instead. You know. Don’t talk much and listen more. I continue to care for persons. But, there’s a time when you go beyond your comfort and you realize that you really need to think

Participants obtained skills that improved their pastoral care practices as they engaged in the CPE training. Bledsoe, Setterlund, Adams, Fok-Trela, and Connolly (2013) argued clergy with effective pastoral care training are better equipped to work with persons dealing with emotional distress. Participants seemed to feel more confident and equipped to provide pastoral/spiritual care services because of the competencies gained in the CPE unit.

Connectivity to self-care and ministry. Participants in this study were able to begin to appreciate balance and the need for self-care. Participants realized the connection between self-care and the ministry they provide. Scholars supported the need

for clergy to live balanced lives with equally self-care as care is provided to others (Berry, Francis, Rolph, & Rolph, 2012; Carter, 2013; Vaccarino & Gerritsen, 2013; Wimberly, 2011). Clergy must comprehend the relationships between self-care and the care of others to reduce clergy burnout (Miner, Dowson & Sterland, 2010). Self-care is an essential element for continued training in the local context. Ministers must confront the connections between self-care and balanced ministry praxis in the local context as a moral imperative to working with the issues in any community. The following interview data shows how participants' gained a better understanding to the need for self-care practices.

- S1: I'm not running so much. The permission to cry and be sad. That comes straight up. The forthrightness is a feeling to confront. The boldness . . . It's more truth telling. Sometimes, more often than I'm swallowing it. I've let go of the shame - walking more abundant. Trying to balance truth and grace in my life. It's the redemption coming through, and having now, to stand in it and know experientially, but I'm learning to pray and speak the truth and love. I have a prayer journal and writing. . . . It's the conflict I was running from in those situations. Having grown up in too much of it. It's the redemption coming through, and having now, to stand in it and know experientially, but I'm learning to pray and speak the truth and love.
- S2: Well, even now I need to remind myself that I need to get into my feelings and not into my head. Sometime in the class I got disconnected, so I've learned how to sit and listen and pay attention. So they are able to know that I am paying attention. Well, personally, I think that it connects with

how I'm feeling. How do I take care of myself? How do I get out some of the issues that confront me so I can comfort others? I think one of the things I am still learning is to be quick to admit that I don't know. I'm still learning that because I'm still trying to remind myself as I deal with the people I offer care to, that I don't necessarily have a solution for your issue, and that I struggle with how to deal with a sense of inadequacy.

- S3: One, CPE first of all, calls me to look inward. This calls you to look at your core self. It was like dealing with some self-issues. What CPE does is causes us to refocus ourselves - to look at self and deal with self. . . . What CPE has done in that area has caused me to be balanced. . . . The self-care has been the most earth-shattering thing through CPE, because I was somebody who abuses my own self.
- S4: The Samaritan in the Biblical text is despised by many others in society, and such was a case of this man dying of AIDS. Learning from others and learning about myself as well. Action Reflection Corrective Action, I've been reflecting a lot since, so I have been able to keep up with follow-ups that I need to do with my pastoral responses to people. So, um, I wasn't able to do much follow up – I didn't really think of it – but the whole act of reflecting and making corrective actions has been very helpful in my pastoral care
- S5: CPE, it was more centered on the self. Your person and everything coming from you. I go to the hospital and that, but not at the detriment of myself. I take more time for S5. I take more time taking care of S5. Spend more

time taking care of myself. And if you can't take care of yourself then I guess you cannot take time taking care of other persons.

The participants in this study found opportunities to advance their ministry practice by finding pathways to engage in healthy self-care practices. Vaccarino and Gerritsen (2013) suggested it is an important need for clergy to pay attention self-care. These scholars further articulated "In order to prevent burnout and self-neglect, clergy need to take care of themselves" (Vaccarino & Gerritsen, 2013, pp. 70-71). Self-care contributes to balanced well being for ministers. CPE is designed in such a manner so as to help clergy see the need for self-care in order to adequately provide spiritual care. Each of these participants expressed how they cared for themselves differently as a result of CPE training. Each participant found different means to adapt self-care as a vital part of their personal ministry practice..

Self-awareness is a tenet of self-care because persons need to become self-aware before they can identify the need for self-care. Self-care is closely aligned to self-awareness research that suggested increased self-awareness, self-reflection, and self-knowledge contributes to leadership effectiveness (Axelrod, 2012). Further, when clergy are coached in small CPE groups ministers tend to lead more balanced lives and allot the time necessary for personal self-care.

Weighted analysis of emergent themes. Additional data analysis of the emergent themes related to participants' interview data revealed possible weighted correlations. See Table 4 as an illustration of how weighted students' interview data correlated to the themes that emerged. Participants' interview data were assigned a numerical value. I interpreted and assigned a ranking system to help connect the data to

the emergent themes. The ranking system used a rating scale of one to three, with three being the highest score. I interpreted and defined each rating's assigned quality values.

In comparing the demographic data to the quality of responses, S1 and S3 had the higher scores that seemed to attribute to personal life experiences. All of the participants felt that CPE training should continue on the island. One participant suggested that it be mandatory for all students at the institution to receive CPE training. S3's comments included: "I am still singing the praises of CPE . . . For me, it was an indictment, because every student leaving [the institution] should be exposed to CPE." The comment by S3 further corroborates with what the president of institution and the ministry of health suggested in terms to train ministers in the art and science of CPE.

The following codes assigned helped to rank the responses using a scale from 1 to 3 with 1 as the lowest score and 3 as the highest. Definitions were created and assigned a number. Numerical definitions assigned to the interpretations of participants' interview data were:

1. *General specific responses* are responses that were not reflective or connected to academics or real-life experiences.
2. *Moderate specific responses* are responses connected on some level to reflections of their experiences and more academic theological reflection or transformative learning
3. *Very specific responses* are responses that were very experiential and reflective. Responses connected experiences to academics, real-life, theological reflection, and transformative learning.

Table 4

Weighted Emergent Themes

| | S1 | S2 | S3 | S4 | S5 |
|--|-------|-------|-------|------|------|
| Personal Empowerment | 3 | 2 | 3 | 2 | 1 |
| Increased Sensitivity to the Suffering of Others | 3 | 3 | 3 | 3 | 3 |
| Improved Competencies in Pastoral Care | 3 | 3 | 3 | 1 | 1 |
| Connectivity to Self-Care and Ministry | 2 | 2 | 2 | 1 | 3 |
| Totals | 11/12 | 10/12 | 11/12 | 7/12 | 8/12 |
| Percentage | 92 | 83 | 92 | 54 | 67 |

This information was utilized to help synthesize the interpretations connected to the data. For example, participants S3 and S5 had experiences as teachers as well as ministers. S3 is in full-time ministry and was a teacher. S5, on the other hand, is a teacher who does ministry part-time. From my perspective, the personal experiences and responses shared by S3 seemed to weigh more heavily than those provided by S5.

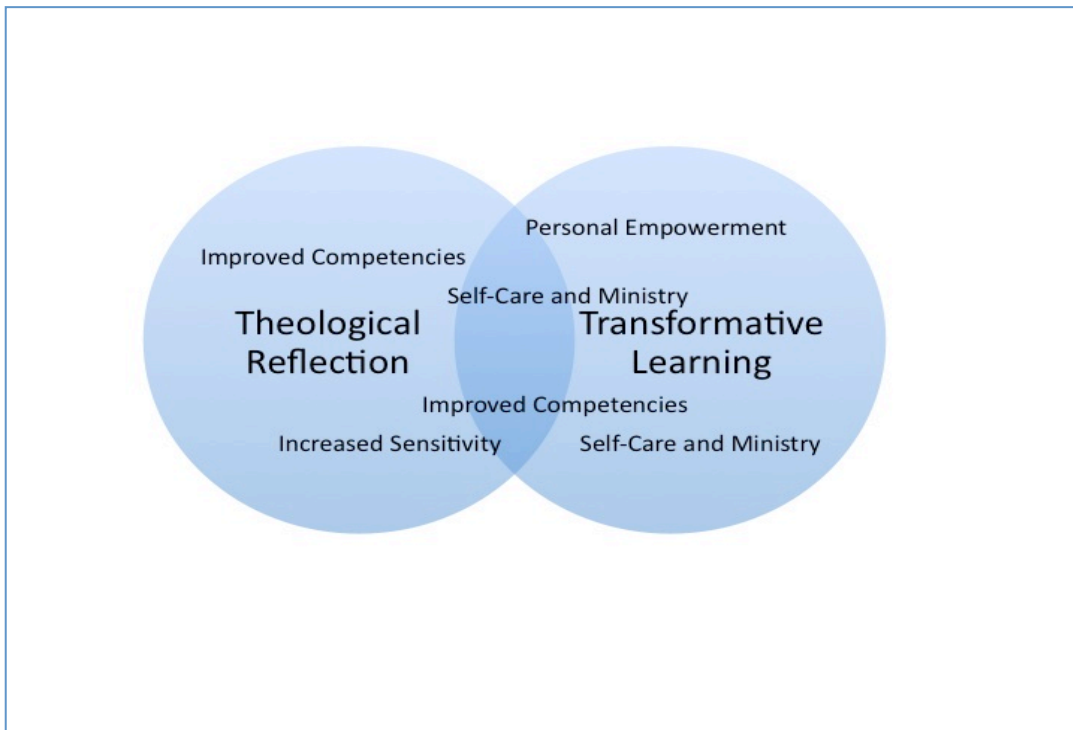
The responses of full-time pastors S2 and S3 weighed similarly to the emergent themes. Participants S1 and S4 are master of divinity students, S1 is part-time student, and S4 is a full-time student. From my perspective, the responses of two participants, S1 and S4, I thought S1's responses weighed more than S4's. S4 was a full-time priest yet, his responses were not as specific as those provided by S1.

Linking Emergent Themes to Conceptual Frameworks

The conceptual frameworks used in this study linked to themes that emerged from the interview data. Four themes emerged from the data. They were: (a) personal empowerment, (b) increased sensitivity to suffering, (c) improved pastoral competencies, and (d) connectivity of self-care to ministry. Theological reflection and transformative learning formed the conceptual framework for this study and the analysis of the interview data. A Venn diagram was the best method to illustrate the relationships between the emergent themes and the conceptual frameworks. The diagram shows how the emergent themes overlap the frameworks.

This Venn diagram pictorially depicts how the two themes improved competencies, and self-care and ministry overlapped both conceptual frameworks theological reflection and transformative learning. Two themes correlated to theological reflection and two themes correlated to transformative learning. Personal empowerment and connectivity to self-care and ministry correlated to transformative learning and increased sensitivities to suffering and improved competencies correlated to theological reflection. Figure 1 illustrates how themes overlapped with the conceptual frameworks of this study.

Figure 1. Integration of Conceptual Frameworks and Emergent Themes



As shown in Figure 1, there were relationships between the emergent themes, conceptual frameworks, and the research questions that guided the study. Table 1 showed the interrelationships between CPE, theological reflection, and transformative learning. Two emergent themes corresponded directly to theological reflection and two themes correlated directly to transformative learning. However, students' comments also overlapped with more than one theme and to both conceptual frameworks. The theme 'connectivity to self-care and ministry' had overlapping implications for theological reflection as well as the theme improved competencies in pastoral care had implications for transformative learning. The ramifications of this information illustrate that the emergent themes in the study support the conceptual frameworks. The need for continued CPE training is validated by the themes and the interview data.

Synthesis of Findings

Synthesis is making connections between two or more concepts. Several connections were uncovered from the findings. The results from the research found connections between interview data and the research questions as well as interview data to the themes that emerged. The findings support the need for additional CPE training in the local context. The participants suggested that consideration be given to the timeframe of the CPE training. Based on the data, I proposed creating a professional development workshop to orient clergy in the context to the tenets of CPE in response to the data findings. The interview data supported how the themes emerged. Additionally, the connections found between how the interview data supported the conceptual frameworks used to undergird the study. The integration of the interview data flowed from research questions to emergent themes to conceptual frameworks. This chain created the foundations for developing a 3-day professional development training to give ministers the basics of CPE training.

The CPE training experiences of study participants were transformative and provided relevant theological reflection skills. All study members stated that there were positive learning experiences from the lessons learned during the CPE training. The conceptual frameworks are essential to the training of CPE in the local context. The data found is an illustration that the CPE instructions received by participants enhanced pastoral/spiritual care praxis. The pastoral/spiritual care practices gained enabled study members to offer care to persons in crisis or persons suffering from mental health issues in the local context.

The results from this study add to the much-needed qualitative research literature regarding CPE. I found aspects in the scholarly literature that also support the emergent themes and the need for further training for clergy in the art and science of pastoral/spiritual care (Berry et al., 2012; Bledsoe et al., 2013; Carter, 2013; Drevdahl, 2013; Gallagher, Costal, & Ford, 2012; Grealish et al., 2013; Jenson, 2011; Jones, 2012; Metz, 2014; Vaccarino & Gerritsen, 2013; Watson, 2014; Wimberly, 2011). Further, existing literature reinforced careseeker empowerment as well as the empowerment of clergy providing pastoral/spiritual care (Grealish et al., 2013; Tremblay & Gutberlet, 2010). Sources in the literature seemed to reinforce the findings that clergy with sensitivities to the suffering of others do not become desensitized humans and can find fresh approaches to apply theology to practice. Ministers and laity equipped with competencies are better able to provide care. Additionally, clergy with pastoral competencies authentically work well with persons in crisis, those dealing with emotional distress, and those suffering from mental health issues.

I demonstrated how information flowed from the research findings to research questions to emergent themes and to conceptual frameworks further illustrated the relevance and need for CPE training in the local context. Social change could result from providing a professional development workshop that offers the competencies needed to address the concerns of persons suffering from the ills of poverty, cancer, HIV/AIDS, mental illness, as well as other troubles humans experience in life.

Conclusion

A case study design was employed to explore a qualitative research method. The objective of this study was to discover and reveal the essence or meanings that

participants assigned to their own lived experiences regarding CPE training. According to Creswell (2007 & 2009) and Smyth (2012), qualitative research methods can be used by researchers to describe the essences that participants in the study ascribe to their lived experiences. Merriam (2009) argued that case study research design focuses on the exploration of “a rich, “thick” description of the phenomenon under study” (p.43). The scholarship from qualitative research design helps produce empirical results. The qualitative research design is empirically sound. However, these results can be used to validate the credibility that CPE training methods are avenues for positive social change.

In this methodology section, I have presented the following:

1. a discussion the justification for the research method for this project study;
2. a description the detailed plan of action used to collect and analyze the data collected;
3. a discussion of the role of the researcher;
4. a discussion of how biases were guarded
5. a description of how credibility was validated through member checking and peer reviews;
6. a display of findings from the interview data collected; and
7. a connection between emergent themes to contextual frameworks.

In summary, participants’ supported and exceeded expectations with their comments that transformative learning and theological reflection materialized from CPE training. I found interview data that answered the research questions and links were

made to the emergent themes. Participants described how CPE training used theological reflection to enhance the lived experiences from transformative learning. All the participants suggested the benefit and the need for a certified CPE supervisor. All participants commented on changing the courses' timeframe. Therefore, a 3-day professional development workshop can address the concerns suggested about the timeframes of CPE course and eliminate the need for a certified CPE supervisor.

Section 3: The Project

Introduction

A 3-day professional development training (PDT) entitled clinical pastoral education orientation (CPEO) is recommended based on the research findings from participant interviews. It is suggested that the proposed PDT be conducted over a 3-month period. It is further suggested that a workshop session be conducted per month consisting of an 8-hour training day. This PDT is grounded in the conceptual frameworks of transformative learning and critical theological reflection. The educational theory that supports this PDT is instructional design as posited by Merrill (2002). PDT teaching techniques include blended learning and scaffolding.

Professional development refers to and is used to enhance skills for adults in chosen careers or professions. Participants of PDT learn to apply new skills to remain proficient and enhance job performance. Unlike other professions such as teachers, social workers, doctors, nurses, and lawyers, ministers volunteer for PDT and are not required to attend PDT to maintain certifications, licensures, or ordinations. A value of this PDT CPEO is that it promotes continued lifelong learning to improve pastoral care ministry skills as well as enhance critical theological reflection skills. Because a PDT adds to existing knowledge, and adults learn best through experience, this CPEO PDT allows participating clergy and laity to learn by doing through real-life experiences. The targeted audience of clergy, theological students, and congregational laity learn in this CPEO PDT how to add new basic knowledge and skills to what is already known about pastoral/spiritual care and theological reflection.

The materials developed for the PDT CPEO address and answer the research questions that guided the project study and the themes that emerged from the findings. A discussion of the purpose and goals of the PDT and learning objectives and the outcomes of ACPE are presented for the targeted audience (theological students, ministers, and laity) in the project. Appendix A of this project study includes the PDT CPEO components, timelines (hour-by-hour), activities, and PowerPoint presentations with instructor notes. The instructors are required to have completed at least four units of CPE and may or may not be certified as a CPE supervisor.

Professional Development Training Clinical Pastoral Education Orientation

Purpose

The purpose of the PDT CPEO is to provide the training tools needed for advanced CPE students to teach as instructors. The instructors may be able to use the PDT CPEO to add basic skills to the knowledge that clergy already have in the areas of pastoral/spiritual care and critical theological reflection. These additional skills can be replicated such that clergy can competently provide the care persons in the community need to heal emotionally and spiritually. Another, purpose is to provide tools that others might duplicate and use to teach ministers and laity at the local college. The PDT CPEO is developed to address the themes that emerged from research study. Furthermore, the PDT CPEO may give clergy and laity many of the tools they need to adequately address the suffering of persons found in the local context. Finally, the PDT CPEO might meet the needs expressed by the institutions administration and faculty.

When pastoral care providers are unaware of self, they may also be unaware of crossing boundaries, or effective decision making, or effective pastoral care skills. Often

it is when ministers cross boundaries that these individuals violate trust in the helping and nurturing relationships. Wimberly (2011) articulated that stress could lead to antisocial behavior. I experienced firsthand how stressors can lead to maladaptive or antisocial behavior as a member of an ethnic minority in the United States, as a CPE supervisor, as a young person growing up in an impoverished community, and later as the director of chaplaincy in impoverished community. Pastors who do not understand themselves or who do not recognize and maintain healthy pastoral boundaries are ill-equipped to cope with the stressors of life (Buhari, 2013). CPE training teaches clergy and laity how to foster healthy spiritual relationships while maintaining appropriate boundaries and by providing effective pastoral/spiritual care. Wimberly (2011) illustrated the need for trained clergy and stated, “Religious caregivers and spiritual leaders must learn to take care of themselves in the presence of trauma while managing the trauma in the lives of others,” (p. 48). The proposed PDT CPEO offers the basic training needed to help religious leaders manage the trauma. Another purpose of CPEO is to equip and support persons to be a catalyst for positive social change. Trained clergy and laity can assist persons in communities to become better decision makers and make healthier emotional choices that may lead to positive social change.

As evidenced from the interview data, trained clergy could become agents of positive social change when engaging in effective pastoral/spiritual care. Furthermore, trained ministers could use critical theological reflection to effectively improve the lives careseekers and to promote positive social change. Trained pastoral/spiritual care providers who are “effective, efficient, engaging” in pastoral/spiritual care, experience personal liberation, empowerment, and transformation (Merrill, 2009, p. 2).

Transformed communities can lead to positive change in communities. Furthermore, the positive social change that communities experience can also lead to transformed nations and global community. Equipped clergy and laity can address the basic needs of disenfranchised persons on the island as expressed by faculty (M. Lewis, personal communications, June 9, 2012). Ministers who provide much-needed resources for persons in crisis have the ability to effect positive social change, which is a goal of this project study.

Description and Goal

The goals established for this project study align with the mission of the institution, address the findings, and offer an alternative to the traditional CPE course by eliminating the need for a certified CPE supervisor. The following is the mission statement of the college involved in this study.

The . . . College . . . as a Christian Institution, seeks to provide Theological Education in a student-centered environment that promotes spiritual, emotional and social development, and prepares men and women for mission and service.

The goals of the proposed CPEO are to

1. Address the findings that answered the research questions of this study,
2. Foster the mission and vision of the institution,
3. Offer CPEO training in other developing countries that are seeking, spiritual care practice alternatives to the training that CPE enforces,
4. Provide viable training for ministers who are called to serve as pastors of churches, yet may not have the formal theological education needed to obtain the skills required, and

5. Offer an alternative training that meets the requirement of the institution that may make a difference in the island's society through positive social change.

Clergy have a responsibility to meet the spiritual and emotional needs of the persons suffering in a community. Positive social change can occur when clergy and laity realize that there is a responsibility to effect positive community outcomes. Ministers who attend the proposed CPEO will be able to foster positive community outcomes because of the pastoral/spiritual care training received. Trained ministers and laity recognize there is a relationship between clergy and the persons suffering in the area. In order to address the needs of disenfranchised persons suffering from HIV/AIDS, mental health, and poverty, communities need competent clergy exposed to pastoral care and critical theological reflection skills. Clergy, theological students in college or seminary, and laity who receive essential pastoral care skills can cope with the stressors associated with ministry and can assist parishioners in coping with the issues of life.

Rationale

The reason PDT was chosen for this study is because little is known about “effective, efficient, engaging” pastoral care conducted in the local context (Merrill, 2009, p. 2). Information received from the institution's president and faculty before performing the project research offered the support and insights needed to develop a PDT. The resultant themes and findings from the project study interviews provided a source for the needs assessment for CPEO training. In the research study, participants expressed the need for CPE training on the island to adequately prepare clergy to respond to the needs presented in the local context in which they live. Additionally, in

personal communications with the institution's president and faculty in 2012, they identified the need for CPE training without the resources to implement CPE as it is implemented in the United States. Existing faculty could reduce the need for a certified CPE supervisor by implementing this CPEO professional training. The economic status of the island's institution prohibits continued employment of a certified CPE supervisor. The local context consists of persons disenfranchised in the society who live in extreme poverty and who are facing constant traumatic experiences. Some persons suffer from homelessness, mental health, and HIV/AIDS issues commonly associated with poverty (Draine, 2013). Disenfranchised persons who suffer from the societal ills of some communities, such as poverty and homelessness, could find relief when clergy utilize the basic skills acquired from CPE training.

Based on the mission of the institution, a program evaluation report would not satisfy the needs of the institution because a CPE program does not exist to evaluate. A curriculum plan is an inappropriate project option because it would require a certified ACPE supervisor to conduct the course in the local context. Due to current financial and infrastructural constraints, it is also not feasible to hire an ACPE supervisor. A policy recommendation would require certain responsibilities and lines of authority to implement. The governmental lines of authority are nonexistent, and it is inappropriate to produce a policy in this country for another country to implement. For these reasons, the best rational option that answers the research questions of this study is the PDT option. As outlined in this project study, PDT will satisfy the research findings and themes discovered from the data collected. I stopped reviewing here due to time constraints. As planned in this PDT, ministers or laity who participate in the CPEO will

learn how to provide pastoral/spiritual care to persons in real-life situations. Asselin (2011) and Merrill (2002) suggested adults learn best when real-life situations are used to enhance existing skills and add new knowledge to existing knowledge. Through this training, by guiding learners to specific learning outcomes, CPEO participants will be able to gain basic care knowledge through transformative learning, blended learning, student centered learning, and instructional design techniques. This CPEO is designed for caregivers to be able to gain a) a sense of personal empowerment, b) an increased knowledge of effective pastoral/spiritual care skills, c) an increased sensitivity to the suffering of others, and d) the ability to connect the need for self-care to ministry praxis that addresses the themes uncovered in the data collection process. The skills provided in the training will support the themes revealed in the study findings.

CPEO participants regardless of status of ministers or laity, will be able to gain an appreciation of and benefit from critical theological reflection. Ministers trained in critical theological reflection can also care for persons in real-life situations (Asselin, 2011; Merrill, 2002). Critical theological reflection using the pastoral care event to recall the “stories [to] demonstrate what each individual encountered . . . and together they capture the nature of the experience. Every person learned about himself or herself and about teaching and learning” (Carusetta & Cranton, 2005, p. 296). Consequently, critical reflection and critical theological reflection skills specifically acquired by ministers could promote healing mentally, emotionally, and spiritually for both caregivers and careseekers.

Some individuals in the local context are eligible to receive some form of assistance. Unfortunately, persons eligible to receive benefits fail to apply (Blake &

Gibbison, 2015). It seems that persons would rather seek assistance from the church. Therefore, clergy need the tools to help persons obtain tangible assistance along with the pastoral and spiritual care needed to address the root causes of the dilemmas those persons on the island face. Also, the stigmatizing attitudes toward persons suffering from mental health or mental illnesses have decreased in the local context due to the “the integration of community mental health care with primary health care service . . . in Jamaica” as local health care workers often partner with churches (Hickling, Roberson-Hickling, & Paisley, 2011, p. 169). The intent of this CPEO is to provide basic “effective, efficient, engaging” (Merrill, 2009, p. 2) pastoral care skills as well as provide critical theological reflection skills to promote continued success. The developed PDT CPEO is designed to provide pastoral care skills and theological reflection skills that clergy could use to improve the ministry praxis.

Review of the Literature

Professional Development Training

The purposes of PDTs sessions are to improve the praxis of persons in many specific professions and add to existing knowledge. Scholars Baker, Wrubel, & Rabow (2011); Black et al., (2010); Curran (2014); Kitchel, Cannon, & Duncan (2010); and Patton, Parker, & Neutzling (2012) supported the use of professional development training as an effective education genre. Mizuno-Lewis et al., (2014) articulated, however, that there are also barriers to PDT. Based on the research findings, participants found CPE training in extended units (usually 16 weeks) and those in intensive units (usually 10-12 weeks) were much too long. The training conducted in this project will be used to rectify the time issue with three 8-hour concentrated days of actual training to

shorten the training over a 3-month period. The 3-month period gives the participants an opportunity to reflect upon each session and to complete a pastoral care event. The requirement to bring a pastoral care event to each session allows participants to practice new learning and improve upon pastoral care competencies. Adult learners use critical reflection to evaluate the adult's performance by thinking and finding meaning. Asselin (2011) stated, "Reflection is a deliberate and dynamic process of thinking about and clarifying meaning of an experience within the context of one's existing knowledge, experience, and beliefs, enabling one to gain insight into self and practice" (p. 125). Additionally, Das and Anand (2014) suggested using four strategies for international critical reflection: "critical incidents and debriefing techniques" (p. 112); "peer learning and support" (p. 113); "deconstructing and reconstructing theory and practice" (p. 114); and, "partnership and participation" (p. 115). The activity of reviewing a pastoral care event at two sessions supports debriefing, peer and instructor support, and partner participation. Another type of reflection necessary and important to this study is theological reflection.

The genre for this project is a PDT CPEO and the activities associated support acquiring additional expertise within a short timeframe. The following sources and their research provided guidance for this project genre; for example, Das and Anand (2014) and Welsh and Dehler (2012) focused on critical reflection while Bohonos (2014) and Dzakiria, Don, and Abdul Rahman (2012) emphasized the importance of blended learning. Ruys, Keer, and Aelterman (2012) highlighted instructional design principles for facilitators to apply in training. Additional literature that supports the training methodology used in this project includes transformative learning and reflection

techniques. Miranda (2012) articulated that transformative learning used in “giving time for journaling and silence, raising questions and metaphors for engaged thinking, and allowing ample time to grapple with the nuances of paradox” were some lessons learned when CPEO incorporates transformative learning (p. 78). Bay and Macfarlane (2011) articulated the need to combine transformative learning with critical reflection as a means for student and teacher to work collaboratively in training. Intolubbe-Chmil et al., (2012) illustrated the need for international experiences in education. The PDT CPEO allows students to learn in the local international context and to experience learning in that context. The teaching techniques include a variety of flexible education activities for a blended learning experience.

Merrill’s Instructional Design Theory

Educators employ instructional design methods to teach professionals how to improve the skills previously acquired. Instructors apply Merrill’s (2002) first principles of instructional design theory to guide students in connecting with the primary teaching tool (pastoral care event/verbatim). Merrill’s first principles are implemented in the following phases: problem-centered, activation phase, demonstration phase, application phase, and the integration phase. Students present the pastoral care event/verbatim to exhibit effective pastoral care competencies and theological reflection skills.

CPE supervisors often utilize the instructional design theory to improve the praxis of ministers as espoused by instructional design scholars. Ministers are required to bring real-life situations in the form of verbatim reports to class sessions so that the supervisor and peers can assess ministry praxis. Merrill (2002) stressed the use of four principles of instruction to solve “real-world . . . relevant” problems (p. 45) and Merrill

(2009) advocated “effective, efficient, engaging” (3 E’s) instructional practices that are useful for training pastoral/spiritual care skills (p. 2). The principles of problem-centered instruction are activation, demonstration, application, and integration. Merrill (2009) asserted the evaluation principle is based on the 3 E’s. The intent of the 3-day CPEO is to allow clergy and laity to experience all of Merrill’s principles when using the pastoral care event/verbatim as a training tool. The pastoral care event/verbatim is a tool ministers use to describe and recap verbatim their practice of offering pastoral care to parishioners or careseekers. Increased learning can occur when ministerial students are required to solve real-life problems. The purpose of reporting on a pastoral care event is to allow persons the opportunity to actively solve and plan how to address a real-world event. Ministers or laypersons faced with various parishioners’ real-life concerns assist parishioners in creating alternatives that provides best solutions for them. CPEO participants will receive an orientation packet at least 30 days prior to the first session with the pastoral care event form included.

Merrill’s First Principles

The first principle of instruction is activation. At the first CPEO session, ministers will be required to bring a written completed pastoral care event/verbatim that will be included with the other orientation materials as one of the prerequisite assignments. This pastoral care event report is to establish a baseline that demonstrates the current level of pastoral care proficiency related to each participant’s preCPEO level of experience, skills, and knowledge. The instructor uses a method similar to biblical exegesis to determine the quality of the pastoral/spiritual care provided by the student. Instead of using biblical exegesis to discover the meaning of the biblical text based on

biblical text and context, the pastoral care event/verbatim focuses on the “living human document” for the careseeker who makes meaning of experiences (Gerkin, 1984, p. 38). Gerkin (1984) drew upon the work of Anton Boisen, the founder of clinical pastoral education. Boisen began evaluating pastoral care using evaluative case studies of patients’ spiritual health and wholeness as patients sought to make meaning of life experiences. CPE supervisors continued to use the model established by the founder to teach, assess, and evaluate the pastoral/spiritual care and critical theological reflection skills.

This training implementation was designed to enhance the knowledge and experience that ministers bring to the session. Additionally, this first pastoral care event provides ministers an opportunity to show how they provide pastoral care. Moreover, students learn from the pastoral care event/verbatim they provide as well as learning from the presented pastoral care event/verbatim of other students. The pastoral care event exercise will be presented in a role-play format. The pastoral care event affords the instructor an opportunity to establish foundational parameters. The pastoral care event is planned to give each student the structure to organize both old and new knowledge for better learning outcomes. Students will use the pastoral care events to establish where they are in starting the process before adding new skills. The instructor uses the pastoral care event to build on the knowledge the student already possesses. The knowledge students already know activates the existing learning, and the students demonstrate what they know regarding pastoral care and can organize new learning into existing learning.

The next principle of instructional design as taught by educators specifically provides CPE students an opportunity to show evidence of pastoral/spiritual care and

critical theological reflection skills using the verbatim/pastoral care event. The second phase of Merrill's (2009) instructional design is demonstration. In order to promote progress and the demonstration of new learning, students are required to bring a pastoral care event/verbatim to two CPEO sessions. In the demonstration phase, students present in a role-play format the actual pastoral care event. The demonstration allows students to receive feedback from their peers and instructor. The instructor coaches the student and shows how effective competent pastoral care looks in certain situations. The feedback information given directs how to use the relevant information provided in subsequent pastoral care events. The instructor encourages students to use the new information in future pastoral care events. The subsequent pastoral care events presented allow both instructor and peers to compare old knowledge to new learning. The pastoral care event demonstration gives students an opportunity to learn from the errors they make. Instructors promote learning when students can learn from mistakes and can see from the demonstration what to do and what not to do in the role-play exercises. The pastoral care event form gives students a map to guide the care they provide to parishioners. Ministers learn from each other and by the repetition of skill demonstration and allow the instructor to stress comparing and reflecting from different perspectives.

In the third principle of instructional design, instructors coach learners to demonstrate application of new skills, and in this instance, pastoral care skills acquired. According to Merrill (2002), the next phase of instructional design is application. In this phase, students will apply new learning to pastoral care events. Clerics and laity are encouraged to practice the new pastoral care skills they learn during the month between CPEO sessions. Merrill (2002) suggested that practice increases learning. This CPEO

emphasizes practicing with real-life, real-world events so that learning is retained from doing rather than from being told in strictly a lecture format. Merrill's (2002) goal, as applied to this CPEO, is to teach competent "effective, efficient, engaging" pastoral care skills (p.2). Pastors offer pastoral care using the pastoral care event to practice and to compare how well current practices measure up with new knowledge to improve the care careseekers receive. Each CPEO participant has the opportunity to present in two CPEO sessions a pastoral care event that shows how he or she applied the new pastoral care skills received in the training. Initially, CPEO students receive more feedback and encouragement coaching from the instructor. The students then begin to critique and model the competent pastoral care skills of their instructor.

Finally, instructional design educators help learners apply integration skills to everything previously learned with new knowledge. Merrill's (2002) final stage of problem-centered instructional design is integration. To apply this principle of training design, students will reflect both critically and theologically on their experiences of providing "effective, efficient, engaging" competent pastoral care (p. 2). At the conclusion of the 3-month CPEO, students will write a five-page paper demonstrating the integration of what they learned during the 3-months. The instructor will use this paper as an evaluative tool of assessment for the students and instructor. The integration paper gives students the opportunity to articulate improvement and "defend their new knowledge, and to modify their new knowledge for use in their everyday lives" (Merrill, 2002, p. 50). Furthermore, Asselin (2011) posited, "a written narrative is an account of a clinical situation including a reflection on one's thoughts, actions, intentions, insights, and new perspectives learned" (p. 2).

From this integration paper, the instructor will be able to evaluate if the CPEO objectives and learning outcomes were met. The parishioners see the improvement in how the pastor/clergy/laity offers care because students are excited to demonstrate the new knowledge they attained. The integration paper should demonstrate how students incorporate new knowledge into the daily real-life practices of providing pastoral care. Students integrate what and how they incorporate learned material presented and how they will continue to use clinical pastoral care event into their everyday praxis. The integration paper and the action-reflection-corrective action process allow students to look back on their experiences in the CPEO to activate, demonstrate, apply, and reflect on the new learning to make it a part of their pastoral care practice.

The pastoral care event is the primary tool for ministers to use when learning pastoral care skills and critical theological reflection. Students will have the opportunity to present a pastoral care event at two of the three CPEO sessions that demonstrate: a) a baseline of pastoral care skills, and b) the progress made in using the pastoral care skills received. Certified CPE supervisors use the pastoral care event/verbatim as the primary teaching tool covering all five of Merrill's (2009) first principles. (See the developed pastoral care event form in Appendix A.) Merrill's (2009) principles provided the impetus for "efficient, effective, and engaging" instruction techniques that provide basic pastoral/spiritual care skills (p. 2). The use of the pastoral care event/verbatim will be discussed in conjunction with Merrill's first principles in the rationale section. As defined in the Definitions section of this project, the verbatim is a scripted dialogue of the conversation between the student and the careseeker, also known as a pastoral care

event. The pastoral care event/verbatim is a reenactment, a role-play between two students in two of the CPEO sessions.

CPE students use an ARC method or an action, reflection, corrective process to improve and expand existing knowledge of pastoral/spiritual care and critical theological reflection skills. The CPE teaching process is also known as the “clinical method of learning” which is “an instructional plan that employs a process model of education” (ACPE Standard, 2010, p.10). A CPE course usually covers a 16-week extended unit or a 10-week summer intensive unit. A CPE unit is comprised of a small group size consisting of a minimum of three students to a maximum of eight students. The students might have five or six opportunities to demonstrate and present clinical material in a pastoral care verbatim of their work. One of the concerns discovered from the data findings unveiled a need to reduce the usual timeframe of the 16-week (20 hours per week clinical assignment) and the 10-week (40 hours per week clinical assignment) training. Participants in the study shared concerns for the time commitment needed to fulfill a CPE training unit for both timeframes.

The concept of practicing the art and science of pastoral care skills is reinforced by the verbatim and critical theological reflection analysis. The proposed CPEO training will provide learning exercises to advance the knowledge and skills that foster ministers’ pastoral care skills through the use of the verbatim. The purpose of the verbatim addresses these themes: personal empowerment, increased sensitivity to the suffering of others, improved pastoral care competencies, and connectivity to self-care and ministry.

Blended Learning

Several CPE teaching approaches are used, including role-play, didactic sessions, and student presentations. The importance of learning from the pastoral care event is to provide an “amount of guidance and support . . . for student [*sic*] in the learning” (O’Meare, 2010, p. 26). Some pastoral care learning events require a gradual learning process. The pastoral care event “can be used to reflect assessment of competency and can be a required component” (Asselin, 2011, p. 6). Figure 2 illustrates the blended learning of Merrill’s principle with scaffolding instructions activities for the 3-day CPEO.

Figure 2. Scaffolding Steps of the CPEO

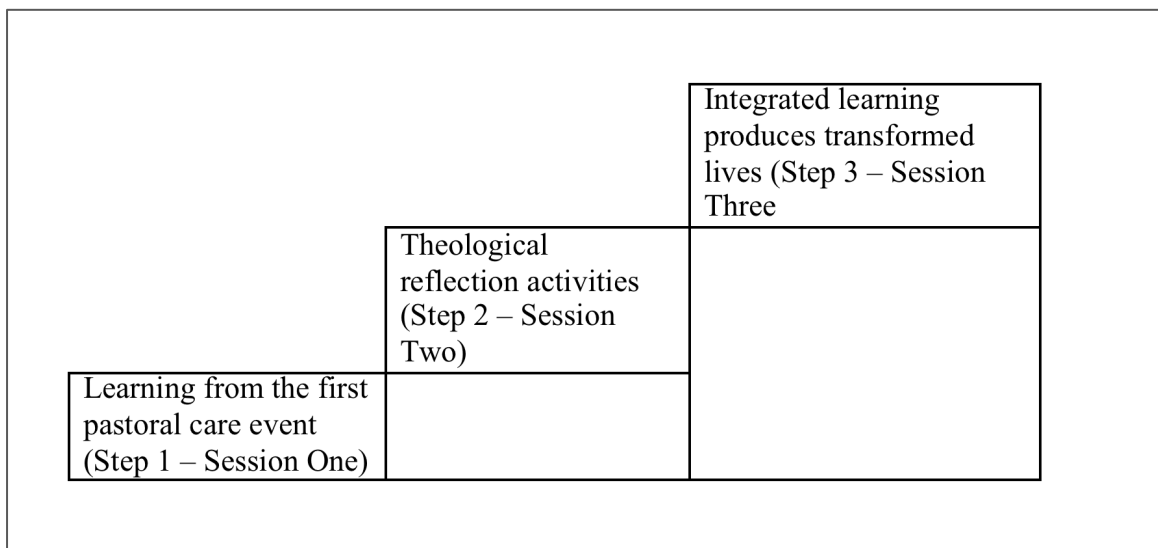


Figure 2 depicts the progression of activities to support new learning by permitting students and instructor to identify a baseline knowledge level. The scaffolding term is a metaphor borrowed from the construction industry (van de Pol, Volman, & Beishuizen, 2010). The pastoral care event is an activity that “is not a passive participant in teacher–student interaction but scaffolding is seen as a fluid,

interpersonal process in which both participants are active participants” (van de Pol, Volman, & Beishuizen, 2010, p. 272). Van de Pol et al., (2010), Merrill (2002), and Knowles (1988) asserted that scaffolding allows the student to accept responsibility for her or his learning. All levels of education from pre-school to adult use scaffolding learning strategies to reinforce student responsibility for learning (Merrill, 2002; Pentimonti & Justice, 2010; van de Pol et al., 2010). The next section will address the format of the 3-day sessions over a 3-month period. CPE supervisors and instructional designers use teaching strategies to build learning in a gradual method to improve skills.

A major component of the CPE process is also known as the clinical method of learning using the verbatim or the pastoral care event. CPE supervisors employ standard objectives and outcomes, which in other words are “an educational model that uses data from the actual practice of ministry as the content for reflection” (ACPE Standards and Manuals 2010 Definition of Terms, p. 4). Over a semester or 16-week unit of CPE, students might have five to six opportunities to present clinical material in the form of a verbatim. The concept of practicing reinforces critical theological reflection and pastoral/spiritual care skills (Asselin, 2011). The verbatim is used to gain personal empowerment, increased competency, increased sensitivity to suffering, and make the connection between ministry and self-care. The pastoral care event/verbatim form is shown in Appendix A.

Project Themes Literature

PDT appropriately addresses the research problem, and it addresses the themes that emerged from the research findings. The PDT CPEO will instruct students using the pastoral care event/verbatim. From the pastoral care event/verbatim participants in the

CPEO will have opportunities to learn about the themes. The resultant themes from the research findings revealed that ministers experienced personal empowerment, increased sensitivity to suffering, increased pastoral care skills, and made connections between self-care and ministry praxis. Students gain personal empowerment through self-awareness. Gallagher, Costal, and Ford (2012) suggested five steps for self-awareness and leadership. These steps include: a) follow a reinvention model, b) analyze aggregate 360-feedback data, c) define self-awareness behaviors, d) link behavior to leadership outcomes, and e) use a four-prong model (p. 51). The priority tool of the pastoral care event/verbatim, the Enneagram, and DiSC™ will be used in the training to assist students in achieving the five steps outlined by Gallagher et al, (2012). Jenson (2011) highlighted three research themes to foster personal empowerment and self-awareness: a) capacity for perspective taking, b) clarity regarding leadership style, and c) awareness of discrepancies between espoused values and actual behavior. The enneagram and the DiSC™ give students an opportunity to accomplish the skills necessary for self-awareness and personal empowerment. In other words, leadership requires that leaders know self through self-awareness and personal empowerment (Watson, 2014). Personality instruments used such as the enneagram and DiSC™ assist ministers and laypersons become self-aware and gain personal empowerment that transfer skills into competent care providers.

Students learn how to embrace suffering rather than suppress the feelings of pain brought about by suffering. There are many forms of human suffering. Using the search criteria *suffering* and *clergy* revealed that suffering is prevalent in many aspects of society and is not exempt from socioeconomic conditions, race, or gender; suffering is

an equal opportunity experience (Black, 2011; Boerner & Mock, 2012; Bodek, 2013; Exline, Prince-Paul, Root, & Peereboom, 2013; Minton & Antonen, 2013; Nash, Faulkner, & Abell, 2013). The act of providing pastoral/spiritual care demands empathy and the sensitivity to the pain and suffering of others (Ando et al, 2010). Stress can be a form of suffering. Wimberly (2011) reported manifests itself when people or families face two or more life transitions at the same time Metz (2014) insisted that clergy “have a duty as theologians to face into the storms of our broken world” (p.24). Fox (2010) articulated pastoral care “is all about *being* with someone who is suffering,” which is another purpose that the pastoral care event/verbatim provides; the pastoral care event/verbatim documents the caregivers’ ability to be with another (p. 18). Pastoral care competencies are achieved through the use of the pastoral care event/verbatim and students outline in a dialogical format how to embrace rather than avoid the pain of suffering.

To gain proficiency in pastoral/spiritual care skill clerics practice their professions to improve these skills. *Pastoral/Spiritual care competency* found in scholarly literature is often written by professionals other than clergy; the literature search revealed an inordinate number of articles; authors argued for the coordination of care by professionals in hospice, hospitals, and palliative care centers (Ando, Morita, Akechi, & Okamoto, 2010; Oishi & Murtagh, 2014; Rumbold, 2013; Schultz, Lulav-Grinwald, & Bar-Sela, 2014). Physicians, nurses, and social workers wrote most of these peer-reviewed scholarly articles (Carey & Medico, 2013; Hendriks, 2012; Navarro, Siciliano, & Saucer, 2013; Reed, 2014). The previously mentioned articles indicated the value of the clergies' voices in the scholarly literature. Scholarly articles written by

clergy or that included co-authorship with clergy were Cockell & McCherry (2012); Cooper, Aherne, & Pereira (2010); Corbett et al (2014); Fair (2010); and, Ogbuanu (2014). Educators authored articles on challenging the need for teacher motivation and pastoral care (Cardoso, Thomas, Johnston, & Cross, 2012; Riley, 2013). Ministers and clergy are challenged to publish scholarship, not only in academia, but also for pastoral care practitioners. Mouton (2014) argued the need to shift from pastoral/spiritual care for individuals to the pastoral/spiritual care of communities, particularly in countries where violence toward women is the norm. Ministers need competent pastoral/spiritual care skills to assist careseekers cope with health challenges, issues associated with homelessness, and poverty to name a few challenges found in communities.

The final theme explored in the literature was *self-care*. Several scholars articulated the need for self-care in a variety of helping professions. The literature specific to this study focused on *clergy* and *self-care* and indicated the need for and importance of clergy to take the time needed for self-care (Carter, 2013; Horsfall, 2010; Vaccarino & Gerritsen, 2013). Wimberly (2011) posited, “Given the vulnerability of religious caregivers and spiritual leaders to catastrophic events . . . it is incumbent upon them to learn to take care of themselves” (p. 49). Scholars documented well the need for clergy to pay attention to stress and burnout; the literature is enormous both locally, in the United States and abroad. The literature advocated clergy self-care for over 30 years in articles and dissertations to reduce the stress and burnout ministers (Fichter, 1984; Rayburn, Richmond, & Rogers, 1986). The Lilly Foundation and the Alban Institute began to support and encourage United States pastors to take sabbaticals because ministers started to leave the parish, and that there are faith traditions that provide

sabbatical resources for self-care. Clergy often experience stress and burnout of their own making (Berry et al, 2012; Carter, 2013; Chandler, 2009; Miner, Dowson, & Sterland, 2010). Scholarly literature as demonstrated validates and supports the findings and themes found in this project study. The emergent themes were supported by the instructional design teaching strategies and can be taught in PDT sessions.

Interconnection of Instructional Design, Critical Theological Reflection, and Transformative Learning

CPEO PDT connects the conceptual frameworks of *theological reflection and transformative learning* with the educational theory of instructional design. The second day of the CPEO is dedicated to critical theological reflection and the process of critical reflection (self or otherwise). Critical reflection is a fundamental component of integrative learning and thinking (Welsh & Dehler, 2012). In higher education, critical reflection is taught to promote higher-order learning (Ganiron, Jr., 2014). Mezirow (1990) posited this regarding critical reflection and learning, “the process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation and action” (p. 1). The pastoral care event/verbatim is a tool used in CPE to help students gain “understanding, appreciation, and action” (Mezirow, 1990, p. 1). Intellectuals Fiorella, Vogel-Walcutt, & Schatz (2012); Hosler & Arend (2012); Hong & Choi (2011); Hung (2013); and Lindgren & McDaniel (2012) suggested using *critical reflection and instruction design* when developing PDT. A search using the keywords *transformative learning* and *instructional design* yielded only three articles (Hoskins, 2013; Nesbit & Mayer, 2010; Smith, 2011). A search using the keywords *transformative learning and theological reflection* resulted in the same article

I found prior to conducting research for this project (Ault, 2013). Higher-order learning skills are employed to assist students in integrating transformative learning, critical reflection, and critical theological reflection skills.

A *theological reflection* current literature search yielded 503 articles; however, the searches began to repeat the same articles found using other keyword search criteria. A search using the keywords *theological reflection* and *suffering* produced 10 articles and four articles that are pertinent to this study (Jung, 2010; Miller, 2011; Sauer, 2013; Velardo, 2011). These scholars suggested that when persons reflect theologically that are better equipped to embrace suffering for emotional and spiritual health.

The PDT genre proposed to teach the skills needed that answers the research questions implement training to addresses the emergent themes in the CPEO training session. *Professional design* as the project genre and *instructional design* as the project educational theory supported the benefits of using instructional design when professional developers prepare workshops (Hough, 2011; Polly & Hannafin, 2010; van Rooij, 2012). Polly and Hannafin (2010) suggested PDT participants be given opportunities to develop key skills using learner-centered instructional design. Van Rooij (2012) suggested professional developers use “a process guided by systematic design models and principles focused on establishing and maintaining efficient and effective human performance” (p. 33). Based on the literature, there are interconnections between the professional development genre used in this project and educational theory selected to guide the delivery of the PDT CPEO.

Search Criteria

The literature found from keyword and Boolean searches using the search databases available such as Walden University's Academic Search Complete, Education Research Complete, Google Scholar, ProQuest Central, Sage Premier, and Thoreau. Throughout this section, search words used will appear in *italics*. Educators use professional development training in a wide variety of disciplines from the health care industry to corporate management to continuing education for educators. The search terms were: *instructional design, critical reflection and instructional design, blended learning, scaffolding, pastoral care, critical reflection, professional development, self-awareness, poverty and Jamaica, and transformative learning*. The resultant themes were also used as search criteria *personal empowerment, suffering, pastoral care competencies, and self-care*. A peer-review search was conducted combining *professional development and transformative learning* expecting to make connections between the project genre and one of the conceptual frameworks. This search found 99 articles and some of these articles were duplicates. A search of peer-reviewed articles using the search criteria of *professional development and instructional design* yielded 136 articles, all of which were not available to me through Walden University library system. Therefore, the actual CPEO basic design will follow the instructional design articulated by Merrill (2002, 2009) and Caffarella and Vella (2010). The search conducted supports the connections between the project genre and the educational theory.

Saturation

Saturation was reached as significant overlap and commonality resulted from various keyword search combinations and criteria. The same articles repeatedly appeared in the search results, and indicated that saturation was reached. Saturation was reached when the search criteria for each search term or combination of terms yielded the same articles.

The actual CPEO basic design will follow the instructional design articulated primarily by Merrill (2002, 2009) and Vella (2001, 2010) by using the conceptual frameworks of transformative learning and theological reflection. Scholarly literature supports the development of the CPEO training. The literature explored supports the project genre, the themes that emerged from the project study, and the conceptual frameworks that reinforce the project proposed.

Project Description

Needed Resources and Existing Supports

Resources needed to implement the CPEO PDT could include the support from institutions and organizations, The potential resources, existing organizational, and institutional supports include the local institution, ACPE in the United States, Association of Professional Chaplains (APC), denominational leaders in the local context, local media outlets, such as radio and newspaper, and the Jamaican Ministry of Health. Board-certified chaplains who are members of APC have the necessary training to conduct the CPEO PDT. These organizations could work collaboratively to implement the CPEO PDT and would expose far more ministers and laypersons to

pastoral/spiritual care and critical theological reflections skills thereby creating far reaching positive social change for communities.

Denominational leaders in the United States and in other low-income countries could use this CPEO to train clergy. This PDT CPEO will use the basic tenets articulated by Merrill's (2009) "effective, efficient, engaging" pastoral care and critical theological reflection skills (p. 2). Denominational leaders who require mentoring as a way to educate prospective clergy could also use this PDT as a training module along with other requirements.

An inquiry to the local institution in Jamaica will be made to determine if the campus could provide a classroom suitable to conduct the training. There are faculty members who were trained in the United States and received CPE residency training that equipped the faculty who are capable of facilitating the CPEO, given the training materials to conduct the course. Printed copies of an orientation packet would be provided for each student. However, if prospective participants have access to smartphones or computers, printed copies would not be necessary. Comments made by project study participants in the data collection interviews indicated that students are excited that the local institution will provide some form of CPE.

Potential Barriers

The restraints outlined in Sections 1 and 2 highlighted the main barriers to providing CPE in the local context, such as financial needs and securing locally trained CPE supervisors to conduct the course. CPE proved to be a viable educational method that provided ministers in the local context the pastoral care skill and critical theological reflection skills needed to assist disenfranchised persons on the island, in the United

States, and globally. Furthermore, often persons most affected by disenfranchisement may not seek the assistance needed due to finances and could obtain some level of assistance from trained clergy (Hickling, Roberson-Hickling, & Paisley, 2011). Moreover, some ministers who need the training may not feel the need to avail themselves of the training. Participants may view the minimal application fee as a financial barrier. Another potential barrier is whether this CPEO will satisfy one of the master of divinity requirements established by the local institution for CPE training. Educational resource barriers may exist in the local context. For example, the copyright laws regarding the use of purchased DVD movies in an educational setting may interfere. Additionally, advertising the proposed CPEO also could prove to be a barrier. Financial resources could hinder advertisement through media outlets for print and digital recruitment efforts.

Potential Solutions to Barriers

The training material provided in this study could potentially remove the need to secure certified CPE supervisors. The training provides the elements needed to achieve basic pastoral care competencies and critical theological reflection skills. Professors on the institution's campus of the institution who received CPE residency training in the United States could teach or facilitate this CPEO using the materials found in Appendix A. It is possible that current faculty employed by the institution could facilitate the CPEO training thereby negating the need for certified CPE supervisors.

It is believed that persons who avail themselves of the training could become excellent advocates. The advocates could encourage others and provide the word of mouth advertising needed to increase participation in the CPEO training. Additionally,

the institution might be willing to obtain partners from the denominational leaders to support both financial and participatory assistance for the CPEO training for clergy and laity to advertise and recruit potential participants. The CPEO would serve as the replacement for CPE training on the island removing the financial burden for a certified CPE supervisor.

Project Implementation Plan

These steps are needed to implement the proposed project, the 3-day CPEO content, and the proposed timetable. The instructor uses the objectives and outcomes from ACPE in the 3-day CPEO to ensure participants receive the tools necessary to provide basic pastoral/spiritual care. This section only includes an overview of the proposed CPEO content. A complete discussion of the training contents with accompanying training materials is found in Appendix A.

Initially, it is necessary to obtain approval from persons at the local institution to conduct the CPEO in the local context. A letter will be sent to the college president and the operations/resource personnel director to secure the approvals needed. Once approvals are obtained, it is hoped that the three CPEO sessions could be implemented over 3-months of a semester following an academic year. For example, the 3-month CPEO could be completed during a semester from September to December, or January to April/May, or June to August. With this proposal, the CPEO could be repeated three times in a year giving, more students an opportunity to participate in the small group sessions. Thus, a total of 18 students could be trained during an academic year.

After the necessary approvals are obtained, invitation flyers to potential students would be posted at the institution with the institution's permission. An application

process and fee are outlined in Appendix A. If the institution's administration chooses to use the CPEO as one of the requirements for the master of divinity degree, then collaboration of student participation would be conducted through the institution's registrar. Selection of class participants will be based on submitted applications and the immediate needs for attendance, and graduation will include those first served by the CPEO sessions.

Prospective participants will complete an application and submit a non-refundable application fee of \$10.00 USD, representing \$1,000 JD. The application fee will cover the costs associated with printing prerequisite materials and with provides refreshments for the six break sessions. Participants' families and friends will be invited to attend the culminating awards ceremony. Students will be awarded a certificate that certifies completion of the CPEO. Students will be responsible for their lunches during the separate 3-day sessions. Outlined next is a proposed overview of the three separate sessions.

Implementation Overview of CPEO Sessions

The CPEO is divided into three all-day sessions that will be conducted over a 3-month period one session per month. Once students are accepted to participate in the CPEO sessions, the students will receive an orientation packet. The orientation packet will include required prerequisite materials as well as information needing to be completed throughout the three CPEO sessions.

Ministers will receive necessary pastoral/spiritual care and critical theological reflection skills in the CPEO when a 1-day session will be presented for each month over a 3-month period. Each session allows two 15-minute breaks and an hour lunch

break. Students will be able to demonstrate a baseline of their pastoral/spiritual care competency during the first CPEO session. In the second CPEO session, students will provide materials needed for critical theological reflection and integration. In the last CPEO session, students will demonstrate how the learning received is integrated into their pastoral/spiritual care praxis. Students experience transformation and demonstrate their achievement of basic pastoral/spiritual care and critical theological reflection skills.

Implementation Timetable and Content Overview

This section provides an overview that outlines the content for each of the three sessions. Also included are the objectives and outcomes of the CPEO borrowed from the ACPE Standards for each of the 3-day sessions. Persons doing this type of training must have gained some previous skills in working with clinical materials such as the pastoral care event/verbatim. Not just anyone can teach this material; trainers must already bring pastoral care skills having already attended a CPE Residency program.

Day One - Session One

Pastoral Care Basics

ACPE Objectives:

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

309.2 to develop students' awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect their pastoral care ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

309.10 to develop students' abilities to use both individual and group supervision for personal and professional growth, including the capacity to evaluate one's ministry (ACPE Standards and Manuals 2010 Standards, 2010 p. 13)

ACPE Outcomes ACPE

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

311.8 use the clinical methods of learning to achieve their educational goals.

Day One Activity Overview

- Introducing the day's objectives and outcomes;
- Getting acquainted using the enneagram;
- Introducing main topics of pastoral care and listening didactics;
- Presenting pastoral care event/verbatim: Presented by each student (maximum of six);
- Reviewing of Maddox article using jigsaw exercise;
- Evaluating and reflecting using think-pair-share exercise; and,
- Reviewing homework requirements to read King article for next session.

Day 31 - Session Two

Theological Reflection and Integration

ACPE Objectives:

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

309.2 to develop students' awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect their pastoral care (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

309.9 to develop students' understanding and ability to apply the clinical method of learning [i.e., action, reflection, corrective action] (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

ACPE Outcomes

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

311.8 use the clinical methods of learning to achieve their educational goals.

Day Two Activity Overview

- Introducing the day's objectives and outcomes;
- Getting acquainted using the DiSC™ to *Understand the Strengths and Weaknesses We Bring to the Church*
- Presenting a PowerPoint – Transformative Learning in Small Spiritual Groups;
- Presenting and discussing YouTube video *The Worst Pastoral Care Ever*;

- Discussing excerpts for Theological Reflection on parts of the movie *The Shawshank Redemption*;
- Introducing Theological Reflection Didactic with a PowerPoint;
- Presenting and discussing YouTube video on *Foundations of Theological Reflections*;
- Presenting an independent activity pastoral care response to biblical texts with discussion to follow;
- Role-playing positive responses to YouTube video *The Worst Pastoral Care Ever*;
- Evaluating and reflecting by using think-pair-share exercise; and,
- Reviewing homework requirements to compose a five-page integration paper for next session and pastoral care event/verbatim.

Students have 30 days to practice new learning, complete the five-page paper, and experience a pastoral care event/verbatim.

Day 61 - Session Three

Pastoral Care and Integration

ACPE :

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

309.9 to develop students' understanding and ability to apply the clinical method of learning [i.e., action, reflection, corrective action] (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

309.10 to develop students' abilities to use both individual and group supervision for personal and professional growth, including the capacity to evaluate one's ministry (ACPE Standards and Manuals 2010 Standards, 2010, p. 13).

ACPE Outcomes

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

311.8 use the clinical methods of learning to achieve their educational goals.

Session Three Activity Overview:

- Introducing the day's objectives and outcomes;
- Reviewing new learning of Sessions One and Two;
- Presenting pastoral care event/verbatim by each student (maximum of six);
- Presenting and discussing excerpts from students' integration papers;
- Completing the Likert evaluation and returning it to the Instructor; and
- Awarding of the Certificate of Basic Pastoral Care and Theological Reflection in an awards ceremony

Appendix A contains the details and materials included in the agenda for each session, class activity directions, forms, PowerPoint presentations, and handouts. In addition, Christian denominations that do not require formal education could use this training to assist ministers and laity to improve pastoral care and theological reflection skills. The timetable that this CPEO will follow is presented in Table 6

Table 6

Project Study Project (CPEO): Proposed Implementation Schedule

| CPEO TOPIC | TASK | PARTICIPANTS |
|---|--|---|
| Advertise CPEO PDT with CPEO application | Post Advertisement Flyers | Institution's staff and CPEO participants |
| CPEO Orientation Packet | Submit all orientation materials needed for the CPEO PDT to prospective participants | CPEO Instructor |
| CPEO Session One Day One orientation packet is mailed (30-days prior to the first CPEO session) | Nine and one-half hour session | Program Instructor and Six Program Participants |
| Formative Simple Evaluation | Last half-hour of Session One | Program Participants |
| 30 Days to Complete CPEO Homework and review evaluation information | Participants use new learning for 30 days and Program Instructor makes necessary adjustments based on feedback from evaluation | Program Participants and Program Instructor |
| CPEO Session Two Day 31 | Nine and one-half hour session | Program Instructor and Six Program Participants |
| Formative Simple Evaluation | Last half-hour of Session Two | Program Participants |
| 30 Days to complete CPEO homework and review evaluation | Participants use new learning for 30 days and Program Instructor make necessary adjustments | Program Participants and Program Instructor |

| | | |
|---------------------------|-----------------------------------|--|
| information | based on feedback from evaluation | |
| CPEO Session Three Day 61 | Nine and one-half hour session | Program Instructor and Six Program Participants |
| Summative Evaluation | Last hour of session | Program Participants |
| Awards Ceremony | Final half-hour of session | Program Instructor, Program Participants, and Invited Guests |

Roles and Responsibilities of Students and Others

Instructor. I will schedule a Skype meeting with the institution to discuss the possibility of using the institution to facilitate the CPEO training. The plan will include:

- Presentation of a proposal to host, recruit students, and advertise the CPEO training;
- Proposal will include benefits, barriers, and solutions of the training for the institution;
- Proposed agenda outlining content for each of the 3-day sessions;
- Coordination with the institution's administration and leadership to procure classroom space, equipment, and materials to implement the CPEO training;
- Collaboration with college officials to identify accepted students and distribute orientation packets;
- Conduct the initial CPEO training with other instructors as observers,
- Use formative evaluations from the CPEO training for any improvements or revisions of sessions; and
- Submission of evaluation report to institution's personnel to identify suggested areas of improvement for next session.

Institution's Administration. I will establish a coordinated meeting of protocol with the institution's administration to include:

- Securing classroom space to conduct the CPEO training,
- Obtaining media outlets,
- Engaging college's student body to distribute CPEO invitation flyers,
- Compiling summative report of first CPEO and sharing results with the institution's administration.

Students. Students are responsible for submitting an application and the application fee by the deadline to attend the CPEO professional training. Students will be responsible for completing all the prerequisites necessary to attend the CPEO training. Additionally, students will be required to attend sessions all 3 days, be prompt and on time for each session, remain for the entire sessions, and complete the reading and all homework assignments. Students will be responsible to conduct and present in class two pastoral care events using the verbatim format provided. Students will be required to fully participate in classroom activities and assignments. Students are responsible for completing and sharing the short session evaluations at the end of the first two sessions and an overall evaluation at the end of the third session. All evaluations must be candid when students share their assessment of the CPEO sessions. A five-page integration paper will be required and excerpts shared with the group at the last session. Students are responsible for creating and participating in the closing awards ceremony by coordinating with the instructor. Students will receive a Certificate of Basic Pastoral Care and Theological Reflection Skills.

Project Evaluation Plan

I will use formative and summative evaluations for this CPEO training. The formative evaluation will be used “to improve or change a program while it is in progress” (Cafferarella & Vella, 2010, p. 328). The summative evaluation administered at the end of the 3-day CPEO will determine if “the results or outcomes of a program” are met (Cafferarella & Vella, 2010, p. 328). The CPEO evaluation process will use two evaluations, one simple formative evaluation used at the end of the first two CPEO sessions and a summative evaluation used at the end of the training sessions as an overall evaluation that addresses the entire 3-month CPEO. The purpose of the formative evaluations is to determine if the instructor may need to make adjustments in the next session to improve student learning. The purpose of the summative evaluation is to determine if the objectives and learning outcomes of the CPEO are met. The evaluation of the entire CPEO will consist of an overall evaluation using a Likert scale and also the content of the students’ final assignment, an integration paper. The integration paper will capture valuable information to share with the students and the instructor. Future research conducted could use the qualitative and quantitative data gathered from the overall evaluations. Both the formative and the summative evaluation requirements and the guidelines for the integration paper are included in Appendix A.

At the conclusion of the 3-month PDT, students will present excerpts from five-page papers demonstrating the integration of basic competencies, pastoral care and theological reflection skills. The instructor will use this paper as an evaluative tool of assessment for the instructor and future students. The integration paper gives students

the opportunity to articulate suggested improvements “defend their new knowledge, and to modify their new knowledge for use in their everyday lives” (Merrill, 2002, p. 50).

A short awards ceremony at the end of the final session will be held. Family and friends are invited to celebrate the accomplishments of participants. A certificate will be awarded to each participant who completes the objectives of this basic pastoral care and theological reflection skills CPEO. From the integration paper, the instructor will be able to evaluate if the CPEO objectives were met.

The information received from the evaluations will be used to assess, revise, and improve the CPEO subsequent sessions. I will administer the formative evaluations used at the end of the first two CPEO sessions and will use an overall summative evaluation that addresses the entire 3-month CPEO. The purpose of the evaluations is to determine if the objectives and learning outcomes of the CPEO are met. The wrap-up period of the first two CPEO sessions allows time for participants to reflect individually, to pair with a partner, and to share reflections of the day with the instructor and small group. The think-pair-share reflection sessions will require students to answer five questions. The questions are:

1. What activity was most helpful?
2. What activity was least helpful?
3. What did you hope would have been covered and was not discussed in this session?
4. Which outcome best improves your pastoral/spiritual care competency skill or your critical theological reflection skill?
5. Did this training conducted today meet your learning expectations?

The answers to these evaluation questions can be the springboard for the beginning of the next session. Instructors will compile formative evaluative information and will be able to incorporate suggestions for the next training session.

Participants will assess the overall CPEO using a Likert scale for the summative evaluation. Moreover, the students' integration paper will also serve as a summative evaluation. The instructor can use these summative evaluations to improve future CPEO sessions. Other researchers can use the qualitative and quantitative feedback data gathered from the summative evaluation. Both the formative and summative evaluations requirements are included in Appendix A. At the conclusion of the 3-month PDT, students will present excerpts from five-page papers demonstrating the integration of basic competencies pastoral care and theological reflection skills. The instructor will use content from this paper as an assessment for the instructor and future students. Students discuss and are given the opportunity in the integration to articulate suggested improvements and "defend their new knowledge, and to modify their new knowledge for use in their everyday lives" (Merrill, 2002, p. 50).

A short awards ceremony at the end of the final session will be held. Family and friends are invited to celebrate the accomplishments of participants. A certificate will be awarded to each participant who completes the objectives of this basic pastoral care and theological reflection skills CPEO. From the integration paper, the instructor will be able to evaluate if the CPEO objectives were met. The information receive from the evaluations will be used to assess, revise, and improve the CPEO subsequent sessions.

Implications Including Social Change

It is anticipated that as a result of the PDT CPEO ministers and laypersons will have the skills necessary to improve the communities in which they live. The improvements that come as a result of the PDT CPEO could be the catalyst for positive social change.

CPEO Importance to the Stakeholders

The implications of this project study to social change happens as ministers and laypersons in the local context are better equipped in pastoral/spiritual care skills to provide assistance to others in the local context. Ministers and laypersons who live in the local context can assist stakeholders in providing solutions to the ills found in the local communities. Stakeholders in the local context include the faculty and staff of the local institution, theological educators on the island, the Ministry of Health, Ministry of Education, and denominational leaders. These leaders in the local context have been and are looking to find solutions to help persons deal with the social issues that plague the communities. The PDT CPEO proposed in this project provides some teaching tools to help pastoral/spiritual care providers assist persons struggling with the issues of poverty and mental health. Clergy and laity better equipped in pastoral/spiritual care skills have the potential to help other persons cope with and improve maladaptive or antisocial behaviors. Leaders in denominations, MOH, and MOE, as well as, theological educators, and faculty at the local institution can use the developed PDT CPEO to train persons on the island in critical theological reflection and pastoral/spiritual care skills.

Importance to the Local Context

The emphasis on teaching effective pastoral/spiritual care skills in the local context provides a means for improving decision-making proficiency of persons seeking pastoral/spiritual care. Persons who receive effective pastoral care are able to develop the know-how to address the concerns they bring to the caregivers in acceptable social prowess. The behaviors of persons who live in poverty in Jamaica are often ill-equipped to make logical decisions in their best interest. Lowe et al., (2014) suggested that there is a correlation between depression and living conditions in the local context. Persons suffering with depression often seek assistance from clergy in the local context. Adequately trained clergy and laity in effective pastoral/spiritual care skills can often provide some level of relief and refer persons to the appropriate mental health practitioners. Untrained ministers and laity can further damage persons suffering from mental health issues. Hoffman (2010) articulated “an individual may truly believe God to be loving and compassionate while experiencing God as cold and distant (p. 268). Trained persons can help careseekers appropriately assign difficult feelings they have with an image of God. For example, some persons believe it to be inappropriate to have feelings of anger and shame toward a deity, specifically to God or a Higher Power. Oftentimes, when persons are able to express such feelings, they are able to find the mental peace they seek (Hoffman, 2010). Prepared clergy could show love and compassion appropriately without boundary crossing as they assist careseekers in making healthy emotional and spiritual decisions.

The CPEO training sessions seek to help ministers and laypersons to cope with the issues associated with poverty and mental illness as well as other concerns. Scholars

(such as, Blake & Gibbison, 2015; Brown et al., 2014; Hickling & Paisley, 2011; Hickling et al., 2011; Lowe et al., 2014; Pusey-Murray & Miller, 2013) suggested that not only do the mental health sufferers need assistance, but the caregivers of these persons also need assistance. Effectively trained spiritual/pastoral caregivers can help persons who provide physical care for persons dealing with mental health issues. The implications for social change are found in the assistance trained clergy and laypersons provide.

Far Reaching Implications

The far reaching implications of the CPEO professional development training are that the instructor can provide training to ministers and laity in other low income countries as well as in Christian denominations that do not promote formal theological education. Additionally, persons who have advanced CPE training but do not hold the certification of a certified CPE supervisor can facilitate this CPEO training. Consequently, the possibility exists that CPEO training can be conducted globally. Globally, trained ministers and laypersons providing effective pastoral/spiritual care can be the catalysts to bring this kind of social change to the planet.

Conclusion

Addressed in this section were the purposes, goals, objectives, and outcomes of the proposed project CPEO. Further, I discussed the literature supporting the project genre and the educational theory of Merrill's instructional design. Proposed are the interconnections between the project genre, educational design, and the conceptual frameworks while providing supporting scholarly literature. The rationale, proposed implementation and timetable, barriers, proposed evaluation plan and social change

implications are provided in this section. There were social change implications that are addressed in this study such as those found in the local context and what stakeholders can anticipate. The suggested PDT CPEO training provided will assist in helping persons cope with systemic issues of poverty and mental health issues.

Section 4: Reflections and Conclusions

Project Strengths and Limitations

The qualitative case study research grounded in the empirical findings outlined the strengths and benefits of the project study deliverable. The approach for this project study is based on findings that support the need for CPE in the local context. These research findings also add to the scholarly literature regarding qualitative research studying CPE and student perceptions, as well as adding to spiritual care training (Bentur & Resnizky, 2010). Based on participant interviews in the project study, this CPEO will give participating students in the local context and those globally who read and learn about it the benefit of knowing more ways of receiving practical theological education in basic pastoral/spiritual care skills and theological reflection as well.

The interview data provided the impetus for the CPEO that gives the students an opportunity to learn and practice new basic skills in spiritual care and critical theological reflections. The timeframes of the current models for CPE as practiced in the United States were unacceptable as they were either too long or too short based on the interviews of Jamaican study participants who live in this country. Traditional CPE training requires a certified CPE supervisor to conduct the CPE training. The CPEO I designed for this project study allows non-CPE supervisors and persons with advanced CPE training to provide training in basic skills in an alternative training course that does not require hiring a certified CPE instructor. By implementing this CPEO, religious denominational leaders will be able to use this training tool to give ministers additional basic pastoral/spiritual care and theological reflections skills. Moreover, Bible colleges in the United States can also use the CPEO developed to further cause of positive social

change nationally as more institutions implement this training for basic skills. Finally, the CPEO is grounded and developed from empirical project study research.

The limitations of this qualitative project study are: (a) this project did not have the benefits of previous CPE research or an adequate supply of peer-reviewed literature; (b) the small total convenient sample size of 21 possible participants, and the participants who agreed to participate was smaller (five participants), representing 25%; and (c) because the sample size was small, the data from this project study are not necessarily generalizable. There was a void in the peer-reviewed literature referring to CPE in the last 5 years. There is, however, helpful peer-reviewed literature referring to chaplains and chaplaincy (Abu-Ras & Laird, 2011; Cadge, 2014; Cadge et al, 2011; Carey & Medico, 2013; Carey et al, 2011; Dodd-McCue et al, 2013; Flannelly et al, 2011; Flannelly et al, 2012; Hirschmann, 2011; Johnson et al, 2010; Kao, 2010; Merchant & Wilson, 2010; Myers, 2012; Norris, 2014; Paledofsky, 2012; Rumbold, 2013; Silton et al, 2013; Swain, 2011; Winter-Pänfdler & Flannelly, 2013).

CPE is the training required to prepare chaplains for board certification by the United States organization the Association of Professional Chaplains; yet, the literature is deficiently lacking regarding CPE training. CPE training prepares chaplains seeking board certification that validates pastoral/spiritual care competencies. I agree with Mari-Jata (2012) who stated that there is a “void in the CPE research literature” and Mari-Jata further noted, “Clinical practice of pastoral care should be followed by robust and rigorous research studies” (p. 31). On a personal level, developing the CPEO doing the robust and rigorous work in completing this project study was a transformative process for me.

An additional limitation, I recognized in this project study deliverable was that by developing and offering a shortened orientation to CPE, students would not obtain the full benefit of a 16-week extended course or a 10-week intensive course. Hong and Choi (2011) explained that students “can reshape the appropriate problem space and carefully re-examine their proposed solutions” when experiential problem solving is repeated in practice (p. 691). Therefore, the orientation received could be enough for ministers to reorient to the problems they face in communities. Merrill’s (2002) suggested, “Learning is promoted when new knowledge is applied by the learner” (p. 45). Repeated practice of solving real-world problems benefits learners and helps them to integrate new knowledge. The process of repeating and evaluating student’s pastoral/spiritual practice using verbatim reports allows students to integrate learning and practice into real-life and real-world situations. The beneficial strength gained by taking this CPEO is that students can gain valuable skills and reflective insights in 18 hours that were not otherwise available to assist them in their ongoing daily work as pastors and chaplains. A further limitation is that PDT participants may find that the 3-day CPEO over 3 months is inconvenient, and they might prefer that training be conducted over 3 consecutive days. It is hoped that students would desire additional training and continue to use the skills attained from the professional training.

Recommendations for Alternative Approaches

An alternative method of delivering the CPEO is to conduct the PDT over a 6-week period using technology such as Skype and a distance learning model. Sherman, Crum, Beaty, and Myran (2010) found that distance learning outcomes are equally successful for distance learning, if designed as well as the outcomes are for face-to-face

learning environments. However, this alternative would limit the time for participants to practice the art and science of pastoral/spiritual care with instruction. Another alternative would be for ministers in the local setting who would migrate to the United States to become certified CPE supervisors there and to return later to the local setting to establish CPE in Jamaica based on Jamaican educational requirements. This option could prove to be more expensive, more time consuming, and more disruptive to families, and would require a commitment of 3 to 5 years to attain the CPE supervisory certification. CPE supervisory certification training requires the same educational rigor involved in attaining any terminal degree. A master of divinity degree, a master of theology, or its equivalent is required to begin CPE supervisory training in an accredited CPE center. Still another possible solution to the local problem is that the faculty at the local institution could use the research from this project study to begin to develop a CPE program that meets the needs of the local context.

Little is known about student perceptions of their experiences of CPE that are grounded in research methodologies, such as qualitative case study or quantitative research study. An alternative solution to the problem is to determine quantifiable data in a research project that gathers, analyzes, and synthesizes information to provide pastoral care training by using distance learning to broader populations. Few CPE programs consistently offer distance learning environments; the U.S. Department of Defense is the lone exception. I believe my project study findings provide the basis that could be used for the development of a distance learning curriculum specific to the local Jamaican context by using Skype or Adobe Connect as delivery options.

Others could do related needs analysis in more depth for these religious leaders on the island in order to gather insider information for creating and implementing additional training modules and deliverables beyond the scope of this current project study. Because the infrastructure for electricity and the Internet on the island is unreliable on a daily basis for some Skype-based or Internet-based learning deliverables, future training deliverables could be produced in a self-study format with videos or DVDs and CDs for auditory learning. Individuals could use an alternative format on demand when electricity in developing countries appears again after a face-to-face training session might have to be canceled due to electrical outages. Computers are not available for personal use by all the pastors and chaplains who would like to benefit from more CPE training. Alternative formats of lesson content in future CPEO training, such as on CDs or DVDs, could reach more professionals to train for better job performances.

Furthermore, little is known about chaplain competencies needed in this international local context. A solution might consist of the current faculty with advanced pastoral care training in the local context to gather and to use existing scholarly chaplaincy literature to develop and to adapt pastoral/spiritual care standards for the local context. The alternative problems and solutions described in this section provide the impetus for further scholarship and positive social change efforts. In the next section, I will highlight some of those opportunities.

Scholarship, Project Development, and Leadership and Change

Addressed in this section is knowledge I received from the process of scholarship and project development as well as from new concepts on leadership and change. Also

addressed in this section are comments on concepts and processes used to implement the project deliverable from scholarly literature as a result of researching and creating this project. In CPE, the pastoral care event/verbatim form is used to develop several learning and reflection skills. One of the uses of the pastoral care event/verbatim form is to develop self-awareness and self-reflection skills. I found that built into this doctor of education degree process are other forms and tools I have used for self-awareness and self-reflection.

Crucial to my process and progress were the determination, commitment, and patience needed to complete this research study. Having enough patience was by far the most grueling aspect of the three processes. To complete the research and this project study was difficult, and continuing steadily in the entire process challenged the patience skills I had learned in previous learning environments. The patience required in the researching and reading literature, and the writing, editing, and rewriting processes seemed overwhelming. Transcribing the interview data required patience and tenacity to continue the process until themes emerged. The interview data transcription process and coding also challenged my patience to new limits.

Academically and professionally, the dissertation journey has challenged personal development in ways that were never anticipated. The important lessons involved: (a) practice (b) patience, (c) broadening perspectives, (d) overcoming barriers/obstacles, and (e) increasing levels of expectations for scholarly productivity.

Perfecting the level of diction for scholarly writing requires practice, practice, and patience. In order to develop the vernacular of research, more education is needed in the discipline. Patience is a virtue misunderstood by most. Patience starts with working

on a project or paper investigation over a number of years. Working on a proposal and prospectus, gaining IRB approval for international research, scheduling and conducting one-on-one participant interviews all required a new understanding of patience as a virtue.

The interviewing and the analysis processes required gathering interview data, transcribing that data, synthesizing data, and reporting the information, which also challenged me as a scholar to exercise patience. The most thoroughly enjoyed process was completing the course work during this doctoral journey. The data collection process required even more patience to secure interview participants. The interview transcription process demanded the most patience. The doctoral process required relying on and integrating information learned during the course work to complete the project study and develop the project PDT deliverable. To my surprise, the scholarship, research findings, and project study details added beneficial insights to the much-needed scholarly CPE literature.

Professional development training was not unfamiliar to me; however, developing the training materials from start to finish grounded in qualitative research methods from research findings was very new to me. I also have participated in other PDTs and have provided cursory training to many groups professionally. Yet, I had never before experienced any training development efforts as extensive as creating this professional development project. The experience and knowledge gained in the process of developing a PDT from start to finish with specificity to the details of PowerPoint presentations with instructor notes for an entire 3-day session certainly has improved my leadership, scholarship and training. I recognize that these higher-order level thinking

and planning experiences increased my efficiency as a training developer and have already improved my CPE training, reflecting, and applying from this doctoral journey to the current CPE training I facilitate.

Through this amazing doctoral journey, I also noticed enhancements in my leadership abilities. As an older adult entering this doctoral process, I bring a wealth of experiences, from the opportunities for leadership in corporate America, to assistant pastor positions in churches, and especially as an assistant pastor of the historic Ebenezer Baptist Church in Atlanta, Georgia. The leadership skills attained by participating in this doctoral degree process augmented how I now respond to management or ecclesial issues by making executive decisions through using scholarly literature and research to solve problems and issues. I am a lifelong learner and have always been a people person who wanted to learn, and the demands of this degree process have greatly improved and enhanced those people skills. Using the research and scholarly practices skills have helped me to help others use research to solve the issues they face.

Journey towards Becoming a Scholar Practitioner

The process of creating the first draft, editing, re-writing, editing, and re-writing over and over and over again helped me to increase my patience, become a scholar practitioner, and a project developer. I learned in this process how to “do the work of the scholar” (B. Holmes, personal conversations, September 8, 2012). The work of the scholar for me is finding scholarly literature that supported my premise as well as literature that opposed my premise. I chose to develop a professional development training orientation packet for the CPEO training. My choice required reviewing

literature and integrating the information to develop the PDT that was grounded in scholarship and qualitative research methods as a transformative process. I came into this doctoral process as a novice educator and a neophyte scholar.

Becoming an educator is a second career option for me after spending over 20 years in engineering and middle management. I grew professionally through this educational process. The literature review process highlighted the need for more scholarly CPE peer-reviewed articles because of the void that exists in finding such literature. Had it not been for this required process, I would not have known or inquired about CPE scholarly peer-reviewed literature. This doctoral process furthered my reflective practice because I experienced powerful moments of transformation and growth. The transformation occurred when I found sources in the literature that support each of the themes that emerged from my interview data.

During the doctoral process, I maintained a reflective journal to document my progress and to capture the moments in which a transformative experience occurred. This reflective journal helped to remind me of both the struggles I endured and the joys I felt as I maneuvered through the journey. Using the IRB process to obtain approval to do international research was an eye-opener that required patience. I needed patience to acquire the collaborative agreements to conduct research in another country. This process of obtaining IRB approvals helped to propel me into the category of a scholar. Other steps in my process toward becoming a scholar were the following: deciding upon a research methodology, inviting persons to participate who met the research criteria, conducting the interviews, transcribing the interviews, and reporting on the findings from the interviews. I needed a greater amount of patience because Walden University's

requirements for the international approval process took repeated requests to obtain study participants. The ‘aha’ moment that I documented in my reflective journal was noted when I finally began to see the themes emerge from the interview data. After reading, comparing, and coding the interview data seeking to find themes, the themes began to appear as if by magic. The illumination of the themes was a transformative and a magical moment for me. The tedious nature of searching for and uncovering or discovering themes can be equated to finding new meaning when reading a biblical text that people have read hundreds of times before. Yet, at this specific reading it seems that the spiritual illumination that was once hidden suddenly is revealed as a treasure.

The Importance of Reflection and Learning

The additional patience I had to draw upon challenged me to stretch and grow spiritually, personally, and professionally. What I gained in reflection of this process is the realization that more CPE articles grounded in scholarly research methods are needed. The importance of scholarly material upon which to build a research project will help the ACPE to remain relevant in order to maintain the United States Department of Education endorsement. It is important that I invite and encourage other CPE educators to conduct research and add to the much-needed body of knowledge that continues to support this effective experiential CPE training method. It is also important to invite persons in the CPE guild to encourage advanced CPE students to participate in data collection, to critically reflect on CPE experiences, to conduct evidenced-based studies, and to write scholarly articles about the CPE experiences in academic scholarly journals. The importance of this project study adds to the CPE knowledge base and scholarly academic literature.

What I learned during this project study research process will be shared to assist persons in the local context to begin to build a CPE program to satisfy the local contextual needs. Additionally, the information I gained from my work in Jamaica can be used in other contexts to train clergy and laity in basic pastoral/spiritual care and critical theological skills. The CPEO PDT can further be used to train students who attend Bible colleges to obtain basic pastoral/spiritual care and theological reflection skills. The critical theological reflection skills that students gain from the CPEO training will help to create an attitude of religious and social tolerance of interfaith religious practices. Religious and social tolerance can lead individuals to appreciate positive social change both nationally and globally person by person, country by country.

Implications, Applications, and Directions for Future Research

Discussed in this section are the implications, applications, and future research directions. Making behavioral changes are often difficult; however, practice improves behaviors and helps to make changes attainable. Treffry-Goatley, Mahlinza, and Imrie (2013) stated “Behaviour change is, however, a lengthy, complex process and there is always space for entertaining non-didactic mechanisms to engage audiences and engender social change” (p.112). Self-awareness and self-reflection can lead to behavioral changes and positive behavioral changes can lead to positive social change in society. Jenson (2011) suggested “leader development strategies . . . are likely to promote . . . self-awareness because they require leaders to transcend their own experience” (p. 35). Self-awareness gained in the CPEO can be the stimulus for creating positive social change in the local context individually, communally, nationally, and globally.

Ministers who participate in a CPEO PDT that offers basic pastoral/spiritual care and critical theological reflection skills are challenged to stretch and grow spiritually, personally, and professionally. The outcomes that ministers experience will help them become more competent in pastoral functioning and personal development which will lead to personal and spiritual growth in local parishes. Personal and spiritual growth for persons in local parishes can lead to behavioral changes for persons who receive competent pastoral/spiritual care. When persons experience personal and spiritual growth through behavioral changes, they can also lead others to create changed communities, resulting in communal and national positive social change. All of the emergent themes discovered in this project study have the potential for influencing and changing lives to stimulate positive social change.

Implications

Because the CPEO is developed for the local Jamaican context, it does not preclude the project study findings from being implemented in other contexts. CPE in the United States is the training that most professional chaplains receive to become board-certified chaplains. The CPEO developed can also be used in other contexts inside or outside the United States to provide basic pastoral/spiritual care and theological reflection skills. The CPEO training can be used to help ministers who work in any disenfranchised community obtain pastoral care skills needed to cope with the ills of poverty and despair. The CPEO training can also help to combat economic concerns by equipping ministers, pastors, and laypersons to manage the growing demands placed on persons in communities struggling with the lack of financial and technological resources.

The project study was based on qualitative case study research, which uncovered four empirical themes. The themes were personal empowerment, increased pastoral care competencies, increased sensitivity to suffering, and connections to self-care and ministry. As stated in the methodology section, I employed a case study design that gathered meanings and interpretations that participants ascribed to lived experiences of CPE in the local context. I sought to answer *how* and *why* questions in my case study research as suggested by Yin (2014). I further employed the tenets of transformative learning and theological reflection as the conceptual frameworks that undergirded the project study. The implications derived from the project study indicated that themes are grounded in empirical qualitative case study design. Other implications from this project study indicate the need for further CPE evidenced-based research to highlight the benefits of the experiential educational methodology. Moreover, further CPE evidenced-based research could substantiate the themes that uncovered in this study that would allow generalization of findings.

Application and Directions for Future Research

It is recommended that the CPEO be implemented in the local Jamaican context and in other areas of the world. The formative and summative evaluations gathered from the CPEO in several contexts can lead to future research and refinement to parts of the CPEO deliverable for future implementation. It is further recommended that CPE supervisors begin to author peer-reviewed articles that support or negate the positive impacts and experiences of students participating in CPE training. Furthermore, it is recommended that denominational leaders begin to train ministers who do not have or

are unable to attain seminary degrees in basic pastoral/spiritual care and theological reflection skills.

Conclusion

A charge to keep I have

A God to glorify

An ever dying soul to save

And fitted for the sky.

Charles Wesley (1762)

The first line of Charles Wesley's hymn sums up my doctoral journey and my life's journey. In this conclusion, I recap insights I learned along this journey that now can describe me as scholar, practitioner, an agent of social change, a neophyte researcher, and a project developer. My journey began with the desire to expose the world to the transformative experiential teaching and learning processes of clinical pastoral education. I developed a project study with scholarly research questions that guided my research to that end. This journey afforded me many opportunities to reflect upon my praxis as an educator. Furthermore, this journey helped me to reflect upon the strengths and limitations of the project's professional development training developed. When I initially began to develop the project deliverable, I naively thought I could provide more information in a 3-day workshop than was humanly possible for the training participants to comprehend or achieve successfully in that much time. Rather than adding new knowledge to fill the gap in training, I wanted to provide all knowledge necessary for training participants to become overnight experts and excellent pastoral care providers. What I learned about myself was that I needed to have more patience and to allow

participants to garner the same or at least similar enthusiasm for providing quality care giving to careseekers that I had.

Globally, my study was to fill the void in pastoral care training where education and training were lacking in a low-income country that could not afford the luxury of hiring clinically trained supervisors as pastoral care educators. My desire to train persons who provided care to other persons living in poverty and to those who may be suffering from mental health issues was paramount to me. I grew up poor in the 1950s and 1960s, during the Jim Crow era of the American South. While my experience was in no way as dire as the persons some of my students encountered, my heart bled and my charge to make a difference in their lives was fueled. It seemed that my desire to make a difference was the catalysis that propelled me into this doctoral study; it was what I felt that transformed me and would also transform others.

My study focused on identifying the perceptions of clinical pastoral education students on an island of the West Indies. The themes that emerged from my qualitative research study helped me formulate a 3-day CPEO PDT workshop to address the gap in knowledge and applied practice for pastoral care providers. The themes that emerged were personal empowerment, increased sensitivity to suffering, increased pastoral care skills and the connection to self-care and ministry. The question for me became, how might I offer condensed training that exposed workshop participants to basic pastoral care skills along with some basic understanding of self and critical theological reflection skills? My hope is that by developing and eventually implementing the CPEO, I will be able to motivate workshop participants to seek further training or education in the discipline of pastoral care, which is a relatively new area of study and research in my

field. This goal alone was one that fostered the way for me to achieve transformation that produced positive social change for me and for those persons who worked with me.

The strength of this project study research and the CPEO PDT deliverable can be replicated in contexts other than the local context to train ministers and clergy in basic pastoral/spiritual care and theological reflection skills. The key essence of this project study is that by implementing the CPEO training, the more clergy who attend can be better prepared to deal with the ills found in society in the local context as well as in other contexts such as urban areas where poverty exists as well as in rural areas of the United States where poverty is found. I believe that as a result of participating in this CPEO PDT, clergy will comprehend the relationship between poverty, mental health, and personal pastoral responsibility. Without deeper spiritual comprehension, the practice of efficient pastoral/spiritual care, and critical self-reflection as well as critical theological reflection, clergy usually may not be aware of or be able to cope with the stressors they find on the job (Fichter, 1984; Rayburn, Richmond, & Rogers, 1986). Any of those stressors can lead to maladaptive or antisocial behavior, burnout, and compassion fatigue. Moreover, I believe clergy who attend the CPEO training will expand their skills in personal empowerment, increased pastoral care competencies, increased sensitivity to suffering, and to find connections between self-care and ministry.

Upon reflection of my journey toward becoming a scholar practitioner, I came to realize that I experienced my personal theory of education to be liberating, empowering, and transforming. By liberating, I mean having the ability to identify options. I was afforded the opportunity to choose from a plethora of options. These options included

selecting a problem for which to conduct research and selecting a topic for which to study. I had the options to develop research questions and a research methodology best suited to answer the questions developed. I further had the option to develop the type of deliverable necessary to address the uncovered themes that emerged. I found this doctoral journey also to be empowering. I define empowerment as the ability to select the best options from the many options available to address the problem, the research questions, the research methodology, and finally, the deliverable grounded in empirical data.

The doctoral journey by definition is transformative. Transformation occurs at several very strategic points, from good student to academic scholar; from academic scholar to investigative researcher; from researcher to producer of new knowledge for the profession. It is liberating to “labor in the vineyard” and study pastoral care and to hear the testimony of those who want more training in the development of spiritual growth. This spiritual growth takes the form of actively ministering to the souls of those in need and bringing knowledge and caring expertise to each situation. My hope is that liberated, empowered, and transformed clergy will continue to help other persons and in doing so, transform communities, resulting in positive social change nationally and internationally.

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Appendix A: The Project

The Clinical Pastoral Education Orientation (CPEO) A 3-Day Professional Training for clergy and laity

Goals:

The goals of the proposed CPEO are to:

- 1) address the findings that answered the research questions of this study;
- 2) fosters the mission and vision of the institution;
- 3) offers CPEO training in other developing countries seeking spiritual care practice alternatives to the training that CPE enforces;
- 4) provides viable training for ministers who are called to serve as pastors of churches, yet they may not have the formal theological education needed to obtain the skills required; and,
- 5) offers an alternative training that meets the requirement of the institution that will make a difference in the island's society through positive social change.

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Introduction:

This 3-day professional development training (PDT) entitled Clinical Pastoral Education Orientation (CPEO) is developed as a result of the research findings from participant interviews. The proposed PDT is conducted over a 3-month period. One workshop session is conducted per month consisting of an 8-hour training day. This PDT is grounded in the conceptual frameworks of transformative learning and critical theological reflection. The educational theory that supports this PDT is instructional design as posited by Merrill (2002). PDT teaching techniques include blended learning and scaffolding teaching techniques.

This CPEO 3-Day PTD is designed to provide pastoral/spiritual care basic skills and critical theological reflection basic skills. Instructors who choose to use of this CPEO must have completed at least four units of clinical pastoral education (CPE). The CPEO requires that instructors have a basic understanding of CPE with four units of CPE completed would give instructors the tools needed to teach the CPEO. The training sessions are designed to also provide self-awareness to increase personal empowerment and how to make the connections between ministry and self-care. The PDT is also designed to provide participants with increased pastoral care competencies along with an increased sensitivity to the suffering of others.

In addition, instructors need obtain a copy of the DVD *Shawshank Redemption* and three articles in order to use the teaching activities of word bank and jig saw training. The articles that the instructors need are:

Asselin, M. (2011). Reflective narrative: A tool for learning through practice. *Journal for Nurses in Staff Development*, 27(1), 2-6. doi: 10.1097/NND.0b013e3181b1ba1a

King, S. (2012). Facing fears and counting blessings: A case study of a chaplain's faithful companioning a cancer patient. *Journal of Health Care Chaplaincy*, 18, 3-22. doi: 10.1080/08854726.2012.667315

Maddox, R. (2012). The chaplain as faithful companion: A response to king's case study. *Journal of Health Care Chaplaincy*, 18, 33-42. doi: 10.1080/08854726.2012.672279

Goals and Objectives:

The goals of the proposed CPEO are to:

- 1) address the findings that answered the research questions of this study;
- 2) fosters the mission and vision of the institution;
- 3) offers CPEO training in other developing countries seeking spiritual care practice alternatives to the training that CPE enforces;
- 4) provides viable training for ministers who are called to serve as pastors of churches, yet they may not have the formal theological education needed to obtain the skills required; and,

- 5) offers an alternative training that meets the requirement of the institution that will make a difference in the island's society through positive social change.

The ACPE Objectives are:

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards, 2010, p. 13).

309.2 to develop students' awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect their pastoral care (ACPE Standards, 2010, p. 13).

309.10 to develop students' abilities to use both individual and group supervision for personal and professional growth, including the capacity to evaluate one's ministry (ACPE Standards, 2010, p. 13)

Application & Instructions for Clinical Pastoral Education Orientation CPEO

Please respond to each of the following items. . Your typed responses on separate pages would be appreciated.

1. A reasonably full account of your life. . Include, for example, significant and important persons and events, especially as they have impacted, or continue to impact, your personal growth, development, and work history. . Describe your family of origin, current family relationships, and important and supportive social relationships. (3 pages)
2. A description of your spiritual growth and development. . Include, for example, the faith heritage into which you were born and describe and explain any subsequent, personal conversions, your call to ministry, religious experiences, and significant persons and events that have impacted, or continue to impact, your spiritual growth, development, and ministry context. (1.5 pages)
3. An account of a "recent ministry encounter" in which you were the person who provided pastoral care. . Include the nature and extent of the encounter, your assessment of the issue(s), problem(s), situation(s). . Describe how you came to be involved and what you did. . Give a brief, evaluative commentary on what you did and how you believe you were able to help. (1 page)
4. Your impressions of Clinical Pastoral Education. Indicate any learning goals or issues of which you are aware and would like to address in CPE. . Finally, indicate how CPE may be able to help you meet needs generated by your ministry or call to ministry. (Half page)
5. A required application fee of \$10.00 USD. .
6. Retain your own copy of this completed application and bring it with you to any interview for CPE.
7. Have you ever been convicted or pled *nolo* to a misdemeanor, a felony, or other crime? Yes___ No___

Print or type responses and mail completed application to the Center or Cluster to which you are applying.

Directory Information

Name: _____

Mailing address: _____ City: _____ ST: _____

Country & ZIP: _____ E-mail: _____

Day Tel.: _____ Alt Tel.: _____ Fax: _____

Permanent address: _____ City: _____ ST: _____

ZIP: _____ Country: _____ Alt E-mail: _____

Denomination/Faith Group Affiliation: _____

Jurisdiction/District/Diocese/Conference/Assoc: _____

Annual Conference: _____

Local Church & Ministry Position: _____

Ordained/Licensed/Appointed: _____ Date: _____

College: Degree/Date: _____

Seminary: Degree/Date: _____

Clinical Pastoral Education Orientation

Professional Development Workshop for Clergy & Laity

**When: September 5, 2015
October 3, 2015
November 7, 2015**

**Where: College Library
Conference Room**

Times: 9:00am - 5:00pm

Clinical Pastoral Education Orientation (CPEO) Packet

Before the first CPEO session, participants are required to complete prerequisites. The prerequisites include:

- 1) Read attached article: Facing fears and counting blessings: A case study of a chaplain's faithful companioning a cancer patient. *Journal of Health Care Chaplaincy*, 18, 3–22. doi: 10.1080/08854726.2012.667315
- 2) Complete the personality inventory participants are to visit the Enneagram Institute website and complete the free Enneagram assessment found on www.enneagraminstitute.com
- 3) Present an actual pastoral care case that was provided to a local parishioner or client. The event should have taken place within the last two weeks. Use the attached Pastoral Care Event/Verbatim Form.

Each participant will have the opportunity to present the pastoral care case to the group for feedback and critique.

Recommended Reading:

Doerhing, C. (2006). *The practice of pastoral care: A postmodern approach*. Louisville, KY: Westminster John Knox.

Pastoral Care Events (Verbatim)

Interviewer's Name _____

Date of Visit _____

Initials of Patient/Client _____

*** Never use actual names of persons. Use initials or fictitious names.**

Location Station _____

Length of Visit _____

Known Facts

| Ethnicity | Please mark appropriate box(es) | | | | | |
|-------------------|---------------------------------|-----------------------|---|---|---|---|
| African Jamaican | | Age | | | | |
| Asian Jamaican | | | | | | |
| European Jamaican | | Gender | F | M | | |
| Indian Jamaican | | Marital Status | M | S | W | D |
| Jewish Jamaican | | Religious Affiliation | | | | |

Purpose of Visit and type: (Mark all that are applicable)

- | | |
|---|--|
| <input type="checkbox"/> Routine Visit | <input type="checkbox"/> Peer Pressure |
| <input type="checkbox"/> Follow Up | <input type="checkbox"/> Pastoral Care |
| <input type="checkbox"/> Parent/Teacher Situation | <input type="checkbox"/> HIV Aids |
| <input type="checkbox"/> Consult | <input type="checkbox"/> Mental Health Issues |
| <input type="checkbox"/> Mentoring | <input type="checkbox"/> Drug/Alcohol Abuse |
| <input type="checkbox"/> Grief/Sadness | <input type="checkbox"/> Homelessness |
| <input type="checkbox"/> Discipline/Behavior | <input type="checkbox"/> Economic Issues |
| <input type="checkbox"/> Sexual Orientation | <input type="checkbox"/> Other (e.g. Client's Stated Purpose(s)) |

Outward Observations Made By The Interviewer (Mark all applicable)

accepting skeptical unaccepting
 sadness frustration happy
 agitation loneliness hopelessness
 helplessness fear relief

Outward Observations Made By The Interviewer Cont'd. (Mark all applicable)

irritation sarcastic forgetfulness/confusion
 relaxed anxious despair
 thoughtful anger worthlessness
 compulsive sensing visions dread
 cheerful tearful guilt
 shock numbness yearning
 isolated verbal communications physically limited

Spiritual Assessment Concerns

seeking/searching meaning questioning of one's faith
 encompassing religious rituals reconnecting to former religious practices and beliefs

Assumptions from Observations by the Interviewer

Purpose/Focus for Learning by the Interviewer

**Dialogue Conversation between the Interviewer (I) and Client (C)
(What was actually said by both the Interviewer and Client?)**

I-01 _____

C-01 _____

I-02 _____

C-02 _____

I-03 _____

C-03 _____

I-04 _____

C-04 _____

See Attachment for additional dialogue

Reflection and Analysis of the Client:

How do you understand what's going on with the person? Note association of ideas, repetition, hidden implications, unconscious revelations, etc. State insights gained and interpretations that occur to you regarding the person.

Of the Interviewer:

How do you understand what went on with you and your responses? Note the feelings the person stimulated in you. Note how you responded from your feelings. How did you feel as a minister in this visit? Note your struggle areas and what you might have done better. Note where and how you did a good job in ministering to the person. How does this visit relate to your goals? Assess your ability to initiate a helping relationship. Evaluate your use of listening skills. Identify your strengths and weakness of your pastoral care in this encounter.

Theological Implications:

Were there any explicit theological statements made? What were the implicit theological understandings expressed in the session (i.e., God as wrathful judge, understanding of forgiveness and/or grace, view of the human condition, etc.)? How did this interview relate to your theology? What theological themes can you identify? How does your religious heritage relate to this case? Is there a 1) biblical character, 2) Bible verse, 3) religious figure, 4) archetype or image that reminds you of this person?

Interpersonal Dynamics:

Characterize the manner in which the two (or more) of you related. How did the person stimulate you to respond? How did your responses stimulate the person and in what way? How does your personal history relate to the patient's struggle? How does your personal history intersect with the person to who you are offering pastoral care?

Psychological/Sociological Concerns:

Were there issues of anger, loss (grief), bitterness / resentment, and maybe guilt / regret present? Were there issues of isolation / inclusion / diversity / exclusion present in the visit? How would you assess how the person(s) is coping with their life stages? What attitudes did the person present? Did the person present racial / gender / class / sexual orientation concerns?

Future Goals for learning based on this experience:

Attachment:**I-05** _____**C-05** _____**I-06** _____**C-06** _____**I-07** _____**C-07** _____**I-08** _____**C-08** _____**I-09** _____**C-09** _____**I-10** _____**C-10** _____**I-11** _____**C-11** _____**I-12** _____**C-12** _____**I-13** _____**C-13** _____**I-14** _____**C-14** _____**I-15** _____**C-15** _____**I-16** _____**C-16** _____**Continue with additional dialogue numbering if needed.**

Pastoral Care Event/Student Rubric

| | Excellent = 3 | Satisfactory = 2 | Fair = 1 | Unsatisfactory = 0 | T |
|---|---|---|--|---|----------|
| Pastoral encounter (known facts, observations) Identified inward observations and assumptions of self. | Student demonstrates full comprehension of the observations and articulates full comprehension of how assumptions of care provider's self impact the pastoral/spiritual care. | Student demonstrates some comprehension and articulates some comprehension of how assumptions of care provider's self impact the pastoral/spiritual care. | Student demonstrates little comprehension and articulates very little comprehension of how assumptions of care provider's self impact the pastoral/spiritual care. | Student demonstrates no comprehension and articulates no comprehension of how assumptions of care provider's self impact the pastoral/spiritual care. | |
| Pastoral encounter (known facts, observations) Identified inward observations and assumptions of the client(s) may have felt. | Student demonstrates, documents, and connects care concerns to the comprehension of how client(s) concerns and feelings. | Student demonstrates some, documents some, and connects some care concerns to the comprehension of how client(s) concerns and feelings. | Student demonstrates little, documents little, or connects little care concerns to the comprehension of how client(s) concerns and feelings. | Student does not demonstrate, documents, or connects care concerns to the comprehension of how client(s) concerns and feelings. | |
| Learning goals- Identify and articulate learning objectives, goals, and learning questions. Identify your strengths and weakness of your pastoral care in this encounter. | Student documents how learning goals, objectives, strengths, and weaknesses relate clearly and concisely connect them to this pastoral care in this encounter. | Student documents how learning goals, objectives, strengths, and weaknesses relate some of them to this pastoral care in this encounter. | Student documents how learning goals, objectives, strengths, and weaknesses relate only two of them to this pastoral care in this encounter. | Student does not documents how learning goals, objectives, strengths, and weaknesses relate of them relate to this pastoral care in this encounter. | |
| Pastoral conversation and dialogue with demonstration to show compassionate pastoral care | Student documents and describes the pastoral care provided with clear specificity of compassionate pastoral care interventions. | Student documents and describes the pastoral care with some specificity of compassionate pastoral care interventions. | Student documents and describes the pastoral care with little specificity of compassionate pastoral care interventions. | Student documents and describes the pastoral care without specificity of compassionate pastoral care interventions. | |
| Pastoral and dialogue with demonstration to | Student documents and examines the | Student documents some of the feelings of | Student documents and examines few | Student does not document or examine the | |

| | | | | | |
|--|--|---|---|--|--|
| identify and follow the feelings that the client(s) presented. | feelings of the careseeker and demonstrates the ability to remain connected and follow the careseeker's feelings without changing the subject when careseeker shares concerns. | the careseeker and demonstrates the ability to follow some of the careseeker's feelings without changing the subject when careseeker shares concerns. | of the feelings of the careseeker without following the careseeker's feelings while changing the subject when careseeker shares concerns. | feelings of the careseeker without following the careseeker's feelings while changing the subject when careseeker shares concerns. | |
| Ability to critically reflect and analyze ideas, repetition, hidden implications, unconscious revelations, state insights gained, and interpretations that occur to you regarding the client(s). | Student documents and demonstrates the ability to synthesize information provided by the careseeker by checking out assumptions and constructs and interprets meaning. | Student documents and demonstrates some ability to synthesize information provided by the careseeker by checking out assumptions and constructs and interprets meaning. | Student documents and demonstrates little ability to synthesize information provided by the careseeker without checking out assumptions. | Student documents little or no synthesis of information provided by the careseeker without checking out assumptions. | |
| Identify and articulate where and how you did a good job in ministering to the person. | Student clearly and concisely documents an effective evaluates ministry practice. | Student documents and evaluates of ministry practice. | Student documents and does not evaluation of ministry practice. | Student does not document and does not evaluate ministry practice. | |
| Ability to articulate and associate theological and/or biblical images that reminded you of the client(s). | Student documents clearly and answers fully all of the questions asked. Student associates theological and/or biblical images correlate appropriately to the dialogue presented. | Student documents and answers some of the questions asked. Student associates theological and/or biblical images appropriately to the dialogue presented. | Student documents and student's association to theological and/or biblical images do not correlate to the pastoral dialogue presented. | Student documents and answers only a few of the questions. Student does not make any associations to theological and/or biblical images do not correlate to the pastoral dialogue presented. | |
| Ability to articulate the cultural, psychological and sociological themes and images presented in the dialogue such as issues of isolation, inclusion, | Student documents clearly and answers fully all of the questions asked regarding cultural, psychological and sociological themes and images presented | Student documents and answers some of the questions asked regarding cultural, psychological and sociological themes and images presented in the dialogue. | Student documents and answers only a one of the questions asked regarding cultural, psychological and sociological | Student does not document or answer any of the questions asked regarding cultural, psychological and sociological themes and images presented in the dialogue. | |

| | | | | | |
|---|------------------|--|---|--|--|
| diversity. exclusion, life stages, racial, gender, class, or sexual orientation concerns? | in the dialogue. | | themes and images presented in the dialogue. | | |
| Total/T | | | | | |

The CPEO 3-day Professional Training Conducted over 3-months

Outlined here are the day-by-day objectives and outcomes as well as materials for each section followed by the actual day's hour-by-hour schedule for three days. This section also address the objectives, outcomes, and format of the 3-day

Objectives Session One – Day One:

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards, 2010, p. 13).

309.2 to develop students' awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect their pastoral care (ACPE Standards, 2010, p. 13).

309.10 to develop students' abilities to use both individual and group supervision for personal and professional growth, including the capacity to evaluate one's ministry (ACPE Standards, 2010, p. 13)

1. Describe current pastoral care praxis;
2. Opportunities to express their feelings about pastoral care experiences; and
3. Time for sharing what they accomplished using the pastoral care event (verbatim).

Outcomes ACPE

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

311.8 use the clinical methods of learning to achieve their educational goals.

Materials Day One

Enneagram - PowerPoint

Listening Brain Teaser – PowerPoint

Pastoral Care Event/Verbatim Forms completed

Articles:

Review of King's article using classroom strategy Jigsaw exercise - King, S. (2012).

Facing fears and counting blessings: A case study of a chaplain's faithful companionship of a cancer patient. *Journal of Health Care Chaplaincy*, 18, 3–22. doi: 10.1080/08854726.2012.667315

Review Maddox's article using classroom strategy Work Banking – Maddox, R. (2012).

The chaplain as faithful companion: A response to king's case study. *Journal of Health Care Chaplaincy*, 18, 33–42. doi: 10.1080/08854726.2012.672279

Jigsaw activity - Asselin, M. (2011). Reflective narrative: A tool for learning through practice. *Journal for Nurses in Staff Development*, 27(1), 2-6. doi:

10.1097/NND.0b013e3181b1ba1a Evaluation Simple Forms

Session One – Day One

| Time | Activity |
|---------------------|--|
| 8:00 – 8:05 am | Introduction to the CPEO Day One |
| 8:05 – 9:15 am | Get Acquainted Using the Enneagram |
| 9:15 – 10:15 am | Activating Agent Listening Brain Teaser |
| 10:15 – 10:30 am | Break |
| 10:30 – 11:15 am | Student One Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on the rubric |
| 11:15 am - 12:15 pm | Lunch On your Own |
| 12:15 pm – 1:00 pm | Student Two Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on the rubric |
| 1:00 pm – 1:45 pm | Student Three Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 1:45 pm – 2:30 pm | Student Four Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 2:30 pm – 2:45 pm | Break |
| 2:45 pm to 3:30 pm | Student Five Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 3:30 pm – 4:15 pm | Student Six Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 4:15 pm – 5:30 pm | King's article review using the classroom strategy referred to as the jigsaw exercise to learn pastoral care skills. Maddox's article using the classroom strategy referred to as word banking exercise to learn pastoral care skills. |
| 5:30 pm – 6:00 pm | Think-Pair-Share Reflection & Formative Evaluation Forms Completed; Homework begin Journaling the reflections of your experiences for the Final Integration Paper and read Asselin, M. (2011). Reflective narrative: A tool for learning through practice. |

Objectives Session Two - Day 31:

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards, 2010, p. 13).

309.2 to develop students' awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect their pastoral care (ACPE Standards, 2010, p. 13).

309.9 to develop students' understanding and ability to apply the clinical method of learning [i.e., action, reflection, corrective action](ACPE Standards, 2010, p. 13).

Outcomes ACPE

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

311.8 use the clinical methods of learning to achieve their educational goals.

Materials Session Two – Day 31

DiSC Understanding the Strengths and Weaknesses We Bring to the Church – PowerPoint

Transformative Learning in Small Spiritual Groups - PowerPoint

YouTube 'Worst Pastoral Care Ever' Video:

<https://www.youtube.com/watch?v=dNdJdI4otEI>

YouTube 'Foundations Of Theological Reflection I & II'

https://www.youtube.com/results?search_query=Foundations+Of+Theological+Reflection+I+%26+II

Introduction to Theological Reflection – PowerPoint

Movie DVD – *Shawshank Redemption*

Article Discuss: Asselin, M. (2011). Reflective narrative: A tool for learning through practice.

Pastoral Care Responses to a Parishioner

Session Two – Day 31

| Time | Activity |
|---------------------|---|
| 8:00 – 8:05 am | Introduction to the CPEO Day Two |
| 8:05 – 9:05 am | Get Acquainted Using the DiSC – Understand Strengths and Weakness We Bring to the Church |
| 9:05 – 10:05 am | Transformative Learning in Small Spiritual Groups |
| 10:05 – 10:20 am | Break |
| 10:20 – 10:45 am | YouTube Video: <i>Worst Pastoral Care Ever</i> and open discussion Think-Pair-Share Reflection & Evaluation Exercise guides the discussion about what students recognized needed improvement and how improvements might be made. |
| 10:45 -11:30 am | Theological Reflection excerpts discussion from Movie DVD <i>Shawshank Redemption</i> Think-Pair-Share Reflection & Evaluation Exercise guides the discussion about what theological issues students recognized from the excerpts. |
| 11:30 am - 12:30 pm | Lunch On your Own |
| 12:30 pm – 1:30 pm | Introduction to Theological Reflection – Didactic using PowerPoint |
| 1:30 pm – 2:45 pm | YouTube Video presentation: <i>Foundations Of Theological Reflection I & II</i> taking into consideration the article by Asselin, M. (2011). Reflective narrative: A tool for learning through practice. |
| 2:45 pm – 3:00 pm | Break |
| 3:00 pm – 4:00 pm | Independent activity pastoral care response to biblical texts Mark 7:24-30 & 2 Samuel 18:33 |
| 4:00 pm – 5:00 pm | Role Play giving positive responses YouTube Video: <i>Worst Pastoral Care Ever</i> |

| | |
|--|---|
| 5:00 pm – 5:30 pm | Students evaluate and reflect using think-pair-share exercise Formative Evaluation Forms Completed |
| 5:30 pm - 6pm | Review homework requirements to compose five-page Integration Paper for next session and pastoral care event/verbatim |
| Students have 30 days to practice new learning, complete a pastoral care event/verbatim, and complete a five-page paper. | |

Guidelines for Movie Seminars: *Developing Critical Theological Skills with Eyes to See and Ears to Hear/Womanist Theology as an Aid to Pastoral Care and Counseling*

Movie Assessment Rubric

CPE Orientation (CPEO) Session Formative Evaluation

Objectives Session Three – Day 62:

309.1 to develop students' awareness of themselves as ministers and of the ways their ministry affects persons (ACPE Standards, 2010, p. 13).

309.9 to develop students' understanding and ability to apply the clinical method of learning [i.e., action, reflection, corrective action](ACPE Standards, 2010, p. 13).

309.10 to develop students' abilities to use both individual and group supervision for personal and professional growth, including the capacity to evaluate one's ministry (ACPE Standards, 2010, p. 13).

Outcomes ACPE

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

311.8 use the clinical methods of learning to achieve their educational goals.

Materials for Session Three

Pastoral Care Event Forms completed

Five-Page Integration Paper completed

Likert Summative Evaluation Form

Basic Pastoral Care and Theological Reflection Certificates for each student

Session Three – Day 62

| Time | Activity |
|---------------------|---|
| 8:00 – 8:05 am | Introduction to the CPEO Day Three |
| 8:05 – 9:05 am | Ice Breaker using pennies; Review of New Learning from Sessions One and Two |
| 9:05 am – 9:50 am | Student One Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 9:50 am – 10:05 am | Break |
| 10:05 am – 11:40 am | Student Two Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 11:40 am - 12:40 pm | Lunch |
| 12:40 pm – 1:35 pm | Student Three Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 1:35 pm – 2:15 | Student Four Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 2:15 pm – 3:00 pm | Student Five Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 3:00 pm – 3:15 pm | Break |
| 3:15 pm – 4:00 pm | Student Six Presents Pastoral Care Event and Receives Oral Feedback from Instructor and Peers based on rubric |
| 2:45 pm to 5:00 pm | Students Present and discuss excerpts from Integration Paper |
| 5:00 pm – 5:30 pm | Students complete and return Likert Overall Evaluation |
| 5:30 pm – 6:00 pm | Awards Ceremony Students receive Certificate of Basic Pastoral Care and Theological Reflection Skills |

Enneagram PowerPoint with Instructor Notes

SLIDE 1: The Enneagram

Enneagram Personality Types
 Enneagram Institute
<http://www.enneagraminstitute.com>

Instructor Notes: Go to the enneagram website <http://www.enneagraminstitute.com> and teach from the website the nine enneagram personality types. The Instructor will need to click on each number to share the in circle to obtain information on each enneagram type. This didactic session will use information from Riso and Hudson's Enneagram Types as found on their website [enneagraminstitute.com](http://www.enneagraminstitute.com) and the book Wisdom of the Enneagram (1999).

Students were asked to complete the simple test as a pre-requisite for this CPEO professional development.

SLIDE 2: Objectives for this Didactic

- Review the nine enneagram types
- Review the three enneagram centers and functions
- Review the levels of development
- Identify the enneagram wings and functions

Instructor Notes: These are the four objectives we will follow in this didactic.

SLIDE 3: SELF-REVIEW

How do you see yourself? Do you see yourself as others see you?

Instructor Notes: We often see ourselves differently than others see us. The Enneagram is used to help persons see themselves as others see them.

SLIDE 4: RISO AND HUDSON IDENTIFIED NINE

ENNEAGRAM SPIRITUAL PERSONALITY TYPES

- One - Reformer
- Two- Helper
- Three - Achiever
- Four - Individualist

- Five - Investigator
- Six - Loyalist
- Seven - Enthusiast
- Eight - Challenger
- Nine - Peacemaker

Instructor Notes: Use the website to display the nine types: www.enneagraminstitute.com. There are nine Enneagram personality numbers represent nine points on a circle. Please share from your homework that identified your Enneagram number. Give each student an opportunity to share his or her Enneagram number. Review the definitions and character traits of each Enneagram number. Click on each number from the website to determine the stages of growth.

SLIDE 5: ENNEAGRAM TYPE ONE

The one-enneagram type is considered the Reformer and the attributes consist of a principled behavior. This type has a tendency toward perfectionism.

Instructor Notes: Each Enneagram number represents basic fears, desires, and superego messages. The One – Reformer’s basic fear is that “of being “bad,” defective, evil, or corrupt.” The One’s basic desire is “to be good, virtuous, in balance and to have integrity.” And the One’s basic superego message is “You are good or okay if you do what is right” (Riso & Hudson, 1999, p.99). Daniels & Price (2009) suggest that Enneagram One’s should “pay particular attention to your inner critic and its incessant demands The inner critic demands to always do what is correct and responsible suppressing their personal needs (p. 83).

SLIDE 6: ENNEAGRAM TYPE TWO

The two-enneagram type is considered the Helper and the attributes consist of a people-pleasing behavior. This type has a tendency toward helping others without regards for self-care.

Instructor Notes: The basic fear of the Two Helper is that “of being unloved and unwanted for themselves alone.” The basic desire of the Two is “to feel loved.” And the

basic superego message of the Two is “You are good or okay if you are loved by others and are close to them” (Riso & Hudson, 1999, p. 127). Daniels & Price (2009) suggested that Two’s should “pay attention to how your attention and energy go to the needs and feelings of others. . . . They tend to believe they must fulfill others’ needs in order to gain approval and love” (p. 86).

SLIDE 7: ENNEAGRAM TYPE THREE

The three-enneagram type is considered the Achiever and the attributes consist of a success-oriented behavior. This type has a tendency toward excelling and pragmatism.

Instructor Notes: The basic fear of the Three’s is that “of being worthless, without value apart from their achievements.” The basic desire is “to feel worthwhile, accepted, and desirable.” The superego message is “You are good or okay as long as you are successful and other and others think well of you” (p. 153). Daniels & Price (2009) suggested that Three’s “pay particular attention to your feelings and your tendency to put them aside in favor of efficient action. . . . They often suspend or avoid feelings because feelings seem to get in the way of efficient action (p. 89)

SLIDE 8: ENNEAGRAM TYPE FOUR

The four-enneagram type is considered the Individualist and the attributes consist of a sensitive behavior. This type has a tendency toward being self-observed.

Instructors Notes: The basic fear of the Four is that “of having no identity, no personal significance.” The basic desire of the Four is “t find themselves and their significance, to create an identity out of their inner experience.” The Four’s basic superego message is “You are good or okay if your are true to yourself” (Riso & Hudson,1999, p.180). Daniels & Price (2009) stated that Four’s “pay particular attention to how much time you spend missing and longing for things that feel important but are not present in your life. . . . They often get so absorbed in what would be ideal but is lacking that they tend to miss what is positive about the present” (p. 92).

SLIDE 9: ENNEAGRAM TYPE FIVE

The five-enneagram type is considered the Investigator and the attributes consist of an observer behavior. This type has a tendency toward both innovation and secrecy.

Instructor Notes: Riso & Hudson (1999) articulated that Five's basic fear is that "of being helpless, useless, incapable (overwhelmed)." Their basic desire is "to be capable and competent." And Five's superego message is "You are good or okay if you have mastered something" (p. 208). Daniels & Price (2009) said that fives "pay attention to your tendency to limit your emotional involvement and connection by detaching from your feelings and disengage from others . . . Often detach from their feelings and disengage from others because they are concerned that others might intrude upon them and demand too much of them (p. 95).

SLIDE 10: ENNEAGRAM TYPE SIX

The six-enneagram type is considered the Loyalist and the attributes consist of a responsible behavior. This type has a tendency toward personal commitment.

Instructor Notes: Riso and Hudson stated that Six's basic fear is that "of having no support and guidance, of being unable to survive on their own." Additionally, their basic desire is "to find security and support." And, six's superego message is "You are good or okay if you do what is expected of you." . Daniels & Price (2009) on the other hand suggested that six's "pay particular attention to how much your attention and energy go to imagining worst-case scenarios and selecting information that supports negative, harmful possibilities. . . . They tend to question, doubt, and fear or challenge what could go wrong because of a loss of trust in themselves and others (p. 98).

SLIDE 11: ENNEAGRAM TYPE SEVEN

The seven-enneagram type is considered the Enthusiast and the attributes consist of a fun-loving behavior. This type has a tendency toward spontaneity.

Instructor Notes: Riso & Hudson (1999) offered that type seven's basic fear is "Of being deprived and trapped in pain." Their basic desire is "to be happy, satisfied, to find fulfillment." The basic superego message is: You are good or okay if you get what you need" (p. 262). Daniels & Price (2009) suggested that seven's "pay attention to how

much your attention and energy go to planning for pleasurable, positive possibilities They tend to avoid fear, pain, and limitations by generating multiple positive options for themselves” (p. 101).

SLIDE 12: ENNEAGRAM TYPE EIGHT

The eight-enneagram type is considered the Challenger and the attributes consist of a dominating behavior. This type has a tendency toward self-confidence.

Instructor Notes: Riso & Hudson (1999) articulated that the basic fear of the eight is that “of being harmed or controlled by others, of violation.” The basic desire is “to protect themselves, to determine their own course in life.” The basic superego message is “You are good or okay if you are strong and in control of your situation” (p. 289). Daniels & Price (2009) stated that eight’s “pay attention to both the positive and negative impact of your energy on others. . . . They tend to “have big, forceful energy that others often experience as excessive, or too much, even when Protectors are holding something back” (p. 104).

SLIDE 13: ENNEAGRAM TYPE NINE

The nine-enneagram type is considered the Peacemaker and the attributes consist of an easy-going behavior. This type has a tendency toward complacency.

Instructor Notes: Riso & Hudson (1999) articulated the basic fear is that “of loss and separation; of annihilation.” The basic desire is “to maintain their inner stability and peace of mind. The basic superego message is “You are good or okay as long as those around you are good or okay,” Daniels & Price (2009) suggested that nine’s “pay particular attention to how much your attention and energy are pulled by and then dispersed into many claims made upon you, leading to indecisiveness and over-accommodation” (p. 107).

SLIDE 14: ENNEAGRAM TYPE REVIEW

What do you remember about the nine-enneagram types?

Instructor Notes: Review all nine of the enneagram types with the participants. Ask students what is known about each of the nine-enneagram types?

SLIDE 15: MORE ENNEAGRAM INFORMATION

<http://www.enneagraminstitute.com>

Instructor Notes: Looking at the website the enneagram circle. The personalities are grouped into three sections and each section has a center. The first group is the 9, 8, & 1.. The next group is 2, 3, & 4. The third group is 5, 6, & 7.

SLIDE 16: ENNEAGRAM CENTERS

- The instinctive center consists of types 8, 9, and 1 with emotions of anger.
- The feeling center consists of types 2, 3, and 4 with emotions of shame.
- The thinking center consists of types 5, 6, and 7 with emotions of anxiety.

Instructor Notes: ENNEAGRAM CENTERS: The centers are labeled as the Instinctive center, the feeling center, and the thinking center.

SLIDE 17: THE INSTINCTIVE CENTER

- Eights act out of her or his anger
- Nines act out of her or his anger
- Ones act out her or his internal and need for external control

Instructor Notes: In other words, when Eights feel anger building in them, they immediately respond to it in some physical way, raising their voices, moving more forcefully. Others can clearly see that Eights are angry because they give themselves permission to express their anger physically.

Nines say "What anger? I am not a person who gets angry." are the type most out of touch with their anger and instinctual energies, often feeling threatened by them.

Ones feel that they must stay in control of themselves, especially of their instinctual impulses and angry feelings at all times. They would like to direct these energies according to the dictates of their highly developed inner critic (superego), the source of their strictures on themselves and others.

SLIDE 18: THE FEELINGS CENTER

- Twos attempt to control her or his shame
- Threes try to deny her or his shame
- Fours attempt to control her or his shame

Instructor Notes: Twos want to think of themselves as good people. They also want to convince themselves that they are good, loving people by focusing on their positive feelings for others while repressing their negative feelings (such as anger and resentment at not being appreciated enough). As long as Twos can get positive emotional responses from others, they feel wanted and are able to control feelings of shame.

Threes learn to cope with shame by trying to become what they believe a valuable, successful person is like. Thus, Threes learn to perform well, to be acceptable, even outstanding and are often driven relentlessly in their pursuit of success as a way of staving off feelings of shame and fears of failure.

Fours focus on how unique and special their particular talents, feelings, and personal characteristics are. Fours highlight their individuality and creativity as a way of dealing with their shameful feelings, although Fours are the type most likely to succumb to feelings of inadequacy. Fours also manage their shame by cultivating a rich, romantic fantasy life in which they do not have to deal with whatever in their life seems drab or uninteresting to them.

SLIDE 19: THE THINKING CENTER

- Fives fear her or his outer world anxiety
- Sixes are out of touch with his or her anxiety
- Sevens fear her or his inner world anxiety

Instructor Notes:

Fives cope with their fear by withdrawing from the world. Fives become secretive, isolated loners who use their minds to penetrate into the nature of the world. Fives hope that eventually, as they understand reality on their own terms, they will be able to rejoin the world and participate in it, but they never feel they know enough to participate with total confidence. Instead, they involve themselves with increasingly complex inner worlds.

Sixes have trouble trusting their own minds, so they are constantly looking outside themselves for something to make them feel sure of themselves. They might turn to philosophies, beliefs, relationships, jobs, savings, authorities, or any combination of the above. But no matter how many security structures they create, Sixes still feel doubtful and anxious. They may even begin to doubt the very people and beliefs that they have turned to for reassurance. Sixes may also respond to their anxiety by impulsively confronting it— defying their fear in the effort to be free of it.

Sevens would like to stay clear of feelings of pain, loss, deprivation, and general anxiety. Sevens keep their minds occupied with exciting possibilities and options— as long as they have something stimulating to anticipate, Sevens feel that they can distract themselves from their fears. Sevens, in most cases, do not stop merely at thinking about these options, however. As much as possible they attempt to actually do as many of their options as they can. Thus, Sevens can be found staying on the go, pursuing one experience after another, and keeping themselves entertained and engaged with their many ideas and activities.

SLIDE 20: THE ENNEAGRAM WINGS

Enneagram Wings

Instructor Notes: Each Enneagram type also has a wing. The wing is considered the number on either side of your enneagram number. For example, looking at the enneagram circle again, the one could have a wing of nine on the left or two on the right because the nine and the two are on either side of the one.

SLIDE 21: ENNEAGRAM WING DESCRIPTIONS

- Wings defined: Wings are the two types on either side of your core Enneagram type and you may show some characteristics of one or both of these two types.
- Wings are secondary types of your core personality type, which means that you may also display some of the characteristics of these Enneagram types.
- Wings do not fundamentally change your Enneagram type: they merely add additional qualities to your core personality.

Instructor Notes: Each person's personality consists of all nine of the enneagram personality types. However, each of person has a dominant type and the person's dominant type is often supplemented with secondary types known as wings. This slide shows how the wings are configured.

- 9 and 2 are wings of 1
- 1 and 3 are wings of 2
- 2 and 4 are wings of 3
- 3 and 5 are wings of 4
- 4 and 6 are wings of 5

- 5 and 7 are wings of 6
- 6 and 8 are wings of 7
- 7 and 9 are wings of 8
- 8 and 1 are wings of 9

SLIDE 22: ASSIGNING WINGS

- A person may have one wing, two wings, or no wing.
- Wings can change, as persons get older. One wing when younger and then another when more mature and operating out of the essence of the type.
- Everyone is uniquely created and two people may have the same identical enneagram type and wing, yet operate or use the enneagram qualities differently.

Instructor Notes: Everyone is a unique individual even though some of us may have the same enneagram type and secondary wing. Wings make us unique in how they operate.

SLIDE 23: REASONS FOR WINGS

The general wing description for all nine enneagram types are to help us explore an aspect of the enneagram and help to identify the wing or wings that best fit.

Instructor Notes: As stated earlier, wings helps to identify our unique enneagram personality type.

SLIDE 24: WINGS FOR ENNEAGRAM ONES

- Ones with a nine wing usually display an ability to relax and unwind without having to go on vacation. They tend not to be reactive when in conflict with someone. They tend to negotiate conflict with respect for the opinions of others.

- Ones with a two wing usually display an attitude of generosity. They are people-centered displaying consistent warmth toward others.

Instructor Notes: The possible wings for the One Enneagram type are Nine and Two.

SLIDE 25: WINGS FOR ENNEAGRAM TWOS

- Twos with a one wing tend to balance focus on both people and task equally. They pay attention to both people and details. They have an ability to say ‘no’ and be firm.
- Twos with a three wing have ease in holding leadership and high profile positions. They tend to have a desire to be successful while pursuing respect as much as being liked.

Instructor Notes: The possible wings for the Two Enneagram type are One and Three.

SLIDE 26: WINGS FOR ENNEAGRAM THREES

- Threes with a two wing tend to be sensitive to the feelings others and helping others in their professional and/or personal lives.
- Threes with a four wing tend to be in touch with her or his feelings and have little problems engaging in emotional conversations. Threes with four wings also have an artistic expression.

Instructor Notes: The possible wings for the Three Enneagram type are Two and Four.

SLIDE 27: WINGS FOR ENNEAGRAM FOURS

- Fours with an enneagram three wing have higher energy levels and are action oriented. They have confidence and are comfortable being visible.
- Fours with an enneagram five wing have a tendency to be more analytical and objective. They exhibit self-restraint and are highly perceptive to situations.

Instructor Notes: The possible wings for the Four Enneagram type are types Three and Five.

SLIDE 28: WINGS FOR ENNEAGRAM FIVES

- Fives with an enneagram four wing tend to be emotionally sensitive and expressive. They have an aesthetic perspective with capabilities for writing poetry, novels, or screenplays and/or being photographers or artists.
- Fives with an enneagram six wing have an intuitive insight and place greater value on loyalty. They also have a tendency to be quick with instantaneous thinking processes.

Instructor Notes: The possible wings for the Five Enneagram type are types Four and Six.

SLIDE 29: WINGS FOR ENNEAGRAM SIXES

- Sixes with an enneagram five wing are internally focused than they are externally focused. They have a passion and thirst for knowledge.

- Sixes with an enneagram seven wing tend to see the full glass of water while sevens see the glass half full. They are cheerful and optimistic with a high energy level.

Instructor Notes: The possible wings for the Six Enneagram type are types five and seven.

SLIDE 30: WINGS FOR ENNEAGRAM SEVEN

- Sevens with a six wing tend to have a capacity to see the water glass completely full. They have a tendency to be more deliberate with an increased perceptiveness.
- Sevens with an eight wing have a grounded presence and will put ideas into action. They tend to have a direct communication style that is assertive and powerful.

Instructor Notes: The possible wings for the Seven Enneagram type are types six and eight.

SLIDE 31: WINGS FOR ENNEAGRAM EIGHT

- Eights with a seven wing have lighthearted outlook and more high-spirited. They tend to be willing to involve themselves in new things.
- Eights with a nine wing are calmer with an interpersonally warm demeanor. They have a greater tendency to listen to the opinions of others.

Instructor Notes: The possible wings for the Eight Enneagram type are Seven and Nine.

SLIDE 32: WINGS FOR ENNEAGRAM NINES

- Enneagram nines with an eight wing tend to have more of a take-charge attitude. They have a tendency to be forceful; they also have a tendency to listen to the opinions of others.
- Enneagram nines with a one wing pay very close attention to details with a high emphasis on punctuality. They have a keen sense of discernment to situation.

Instructor Notes: The possible wings for the Nine Enneagram type are Eight and One.

SLIDE 33: QUESTIONS ??

Instructor Notes: We have covered a lot of information about the Enneagram. Do you have any questions?

SLIDE 34: REVIEW

What did you learn that was most beneficial to you?

Instructor Notes: Let's recap by sharing what you learned and what was most beneficial to you. Allow students to share at least one thing that is important to them.

SLIDE 35: CONCLUSION

Conclusions and Lessons Learned

- There are nine enneagram types
- There are three centers and they are:
 - Instinctive
 - Feeling
 - Thinking

- Each enneagram type have two wings
- Enneagram wings help to individualized the enneagram types

Instructor Notes: Recap the basic information shared during this didactic.

SLIDE 36: REFERENCES

- www.EnneagramInstitute.com
- Riso, D., & Hudson, R. (1999). *The wisdom of the enneagram*. New York, NY: Bantam Books.
- www.KnowYourTime.com
- Daniels, D., & Price, V. (2009). *The essential enneagram: The definitive personality test and self-discovery guide*. New York, NY: HarperCollins.

Instructor Notes: Should you want to learn more about the enneagram please refer to these references.

Activating Agent PowerPoint with Instructor Notes

The following slides are self-explanatory. Beginning with slide 6, the slides are arranged with a listening brainteaser on each slide. The listening brainteaser questions are on one slide, and the answers to the questions are presented on the slide immediately following. All of the brainteasers do not need to be used at one time. The first eight-brainteaser exercises should be used from 6 to slide 14. The next set of eight slides from slide 15 to slide 24 should be solved in pairs. The next set of slides starting with slide 25 and ending with slide 33, allow all students to work together to resolve these slides. The last brainteaser slides should be shared and worked as a team with all the participants.

SLIDE 1: IT'S TIME TO LISTEN

It's time to listen and listening is an art!

Instructor Notes:

“Most people do not listen with the intent to understand; they listen with the intent to reply.”

~ Stephen R. Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*

"Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen." ~Winston Churchill

SLIDE 2: LISTENING FACTS

Facts about Listening

Instructor Notes: 1) Listening is a primary form of communication. 2) Listening habits are taught and are the results of training. 3) People are typically poor listeners. The causes of many disagreements are the result of poor communications.

SLIDE 3: LISTENING TIPS

Excellent tips for developing listening skills

Instructor Notes: 1) Pay close attention and center on the person talking 2) Focus on what is being said without adding value 3) Be quiet and do not talk while the other person is talking 4) Make sure to let the person speaking finish before interjecting 5) Paraphrase important points back to the other person 6) Wait a second or two before

giving feedback 7) Ask question for clarification 8) Allow the person talking to be the star

SLIDE 4: HOW TO BE A GOOD LISTENER

Be a good listener

Instructor Notes: 1) Keep your eyes are on the speaker 2) Use your ears to listen carefully 3) Keep your mouth quiet 4) Keep your hands still 5) Keep your feet still

SLIDE 5: LISTENING

This way to listening fun

Instructor Notes: 1) “We have two ears and one mouth so that we can listen twice as much as we speak” Epictetus 2) Let’s test your listening skills with this little “brainteaser”. Listen carefully to the following statements and write your answers on the sheet provided.

SLIDE 6: HOW WELL DO WE LISTEN

What is black and white and read all over?

Instructor Notes: Listening skills are very important when offering pastoral care! Listen to question and write your response down. When everyone has finished show the answer on the next slide.

SLIDE 7: ANSWER

A newspaper. It is read and not red.

Instructor Notes: Some people read the newspaper from cover to cover daily!

SLIDE 8: WHAT DO YOU HEAR?

If I dig a hole three feet by two feet deep, how much dirt is in the hole?

Instructor Notes: Listen to question and write your response down. When everyone has finished show the answer on the next slide.

SLIDE 9: ANSWER

There is no dirt in a hole.

Instructor Notes: When you dig a hole, then there is no dirt inside the hole.

SLIDE 10: HOW WELL DO WE LISTEN

What time can you spell the same backwards and forwards?

Instructor Notes: Listen to question and write your response down. When everyone has finished show the answer on the next slide.

SLIDE 11: ANSWER

Noon

Instructor Notes: Noon is spelled N O O N both forwards and backwards. This exercise was meant to help you concentrate and realize the importance of listening when providing pastoral/spiritual care.

The Chaplain as Faithful Companion: A Response to King’s Case Study

Directions:

After reading the article, using the key words or word bank, then complete the statement that best answers the sentence.

Key Words/Word Bank

| | | |
|------------------------------|----------------------|-----------------------|
| courage | psychological themes | rituals |
| authority | community | meaning |
| spiritual/religious struggle | cancer | life |
| | | faithful companioning |

1. This is an 18-month _____ journey of a prominent woman named “Esther” who was diagnosed with leukemia. Chaplain Stephen King in this case study, provided care to this patient over a period of time as she moved from hope for a cure to facing the end of her life.
2. Esther demonstrated _____ in making decisions that she indicated were right for her. She chose stem cell transplantation as her only option for cure. She found _____ through work and relationships.
3. There were times when Esther expressed _____ of being anxious and sad with appropriate reasons regarding her blood and marrow transplant treatment.
4. Esther voiced her doubts and fears about God’s role in her life and illness. She named and faced her _____.
5. Prayer was meaningful for Esther, even though there were few _____ and practices in her life. She embraced creating a written legacy for her children and partner, Ashley.
6. The sense of _____ was a vital resource for Esther. It included her immediate extended families, her healthcare, pastor, and church back home.

7. Her religious history was that of a participant in mainline Protestant traditions
Esther's _____ was weighted more on her internal experience
rather than holding a sacred text or external figure (human).
8. Chaplain King helped Esther sort through her feelings of joy and sorrow, and use
them to affirm what she valued in _____.
9. The chaplaincy care sustained and brought healing to Esther through
_____.

CPE Orientation (CPEO) Session Formative Evaluation

Complete this form at the end of each CPEO session.

1. What activity was the most helpful or what information received in this session was most helpful?

2. What was the most helpful information received in this session?

3. What topics relating to (personal empowerment, pastoral care competencies theological reflection, and transformative learning) did you hope would have been covered and were not discussed?

4. Which outcome best improves your pastoral/spiritual care competency skill or your critical theological reflection skill?

5. Did this training conducted today meet your learning expectations?

CPE Orientation (CPEO) Sessions Summative Evaluation

Please indicate how you evaluate the overall CPEO sessions you attended. Select and place an X in the square that best describes your experience. Use this legend to determine your evaluation for each area: 1 - poor, 2 - fair, 3 - satisfactory, 4 - very good, and 5 - excellent.

| | 1 | 2 | 3 | 4 | 5 |
|--|---|---|---|---|---|
| 1. How useful to your ministry was the overall CPEO? | | | | | |
| 2. How useful to your ministry was CPEO session, day one? | | | | | |
| 3. How useful to your ministry was CPEO session, day two? | | | | | |
| 4. How useful to your ministry was CPEO session, day three? | | | | | |
| 5. How useful was the integration paper to your ministry transformation? | | | | | |
| 6. How useful was the pastoral care event form for improving your competencies in pastoral/spiritual care? | | | | | |
| 7. How important to your ministry are theological reflection skills? | | | | | |
| 8. How useful was the Enneagram tool to your self-evaluation and personal empowerment? | | | | | |
| 9. How useful was the DiSC tool to your self-evaluation and personal empowerment? | | | | | |
| 10. How useful to was the pastoral care event form to increasing your sensitivity to suffering of others? | | | | | |

Comments:

Guidelines for the Integration Paper:

A Summative Evaluation

Use the following guidelines to construct an integration paper that is a synthesis and critical reflection of your experiences while attending the CPEO. The integration paper is due at the third face-to-face session. This paper is to be typed using 12 point New Times Roman font, doubled-spaced, and limited to five pages. The major headings for the paper are delineated below.

Synopsis of Experiences

Write a brief synopsis of clinical pastoral/spiritual care experiences as well as your experiences attending each of the three face-to-face sessions. Critically reflect on how the pastoral care event/verbatim experience improved and enhanced your pastoral/spiritual care skills. Also, include a synopsis of how your critical theological reflection skills improved as result of attending the CPEO. (Length: one page)

Integration of Concept

Relate the concepts learned from providing care at your clinical pastoral/spiritual care site and the critical theological reflections revealed. Related what your learned about yourself that was transformative and enlightening. Make clear connections between the concepts presented during the CPEO and the pastoral care verbatim events. Describe clearly your faith tradition, thoughts, feelings, images, experiences, and insights. Based on the knowledge gained as a result of attending the CPEO, what actions do you plan to change in your ministry or what new actions do you plan to make in your ministry context? (Length: Two and one-half pages)

Impacts for Ministry

Be specific about what impact did the CPEO experiential learning have on your ministry practice(s). Identify and compare the pastoral/spiritual care you provided before attending the CPEO and the pastoral/spiritual care you provide after attending the CPEO. (Length: One page)

Issue(s)

After participating in the CPEO, and practicing new pastoral/spiritual care skills what new or old issue(s) were raised for you. (Length: One-half page)

INTEGRATION PAPER RUBRIC

| | Excellent = 3 | Satisfactory = 2 | Fair = 1 | Unsatisfactory = 0 | T |
|--------------------------------|---|---|--|---|----------|
| Synopsis of Experiences | The paper demonstrates and captures detailed reflections with specific examples of how the pastoral care event/verbatim experience improved and enhanced pastoral or spiritual care skills. | The paper demonstrates some reflections and some examples of how the pastoral care event/verbatim experience improved and enhanced pastoral or spiritual care skills. | The paper lacks specificity of reflections and with vague examples of how the pastoral care event/verbatim experience improved and enhanced pastoral or spiritual care skills. | The paper lacks reflections and/or lacks any examples of how the pastoral care event/verbatim experience improved and enhanced pastoral or spiritual care skills. | |
| Integration of Concept | The paper demonstrates with explicit and specific details how the student integrated and synthesized the knowledge and concepts taught in the CPEO. | The paper demonstrates some details of how the student integrated the knowledge and concepts taught in the CPEO. | The paper lacks specificity of how the student integrated the knowledge and concepts taught in the CPEO. | The paper lacks any details of how the student integrated or synthesized the knowledge and concepts taught in the CPEO. | |
| Impacts for Ministry | The paper demonstrates with specific detail what student learned about them with a comparison between old and new knowledge. | The paper demonstrates some detail what the student learned about them with a comparison between old and new knowledge. | The paper lacks specificity of details regarding what the student learned about them with a comparison between old and new | The paper lacks any details regarding what the student learned about them with a comparison between old and new knowledge. | |

| | | | | | |
|----------------------------|--|--|--|---|--|
| | | | knowledge. | | |
| Issue(s) Raised | The paper demonstrates with specific detail what new knowledge was practiced. Paper demonstrates with specific detail what issues were raised and why as a result of the CPEO PDT. | The paper demonstrates that some new knowledge was practiced. Paper demonstrates and provides limited details about what issues were raised as a result of the CPEO PDT. | The paper lacks specificity of what new knowledge was practiced. Paper does not provide what issues were raised as a result of the CPEO PDT. | The paper lacks any details regarding what new knowledge was practiced. Paper does not provide what issues were raised as a result of the CPEO PDT. | |
| Total/T | | | | | |

Guidelines for Assessing Movie DVD
Developing Critical Theological Skills with Eyes to See and Ears
to Hear, Womanist Theology as an Aid to Pastoral Care and
Counseling

PURPOSE: *Development of “critical eyes and ears” in order to examine ones faith system as it is impacted by racism, classism, sexism, etc. How do you view life? Is it in a “critical way of seeing which shows things in a belief system that is life-threatening and life-taking or is it, an examined faith which inspires people to discard beliefs, images and symbols that have had the potential to support scapegoating and destruction?”*

Objective: *Quest for Social Salvation through the confrontation of violence which result in fragmentation, fractures, and wounds in the church and world.*

1. What was the theme of the movie for you?
2. What feelings did you have as you watched the movie?
 - a. Be specific and state how you felt toward the particular person(s) and/or event, how your feelings affected you.
 - b. What memories did it bring back in your life?
3. What theological theme(s) did you see in the movie?
 - a. Did it remind you of a biblical story? If so, which?
 - b. What redemptive factors did you see in the movie?
 - c. How do the themes fit with your tradition and/or faith stance?
4. What ethical issues were presented, directly or indirectly, in the movie?
5. How did the movie portray the importance of societal norms?
 - a. Did you agree with how the institution dealt with the concepts of norms?
Why?
 - b. What would have been a healthier synopsis and how realistically can we help change societal norms?

6. What concepts of individualization and conformity were raised in the movie?
 - a. What needs for both are there in the world?
 - b. What does your theology say about these two varying poles?
7. What pastoral care principles did you see portrayed in the movie?
8. In your personal and professional life, have you encountered any similar situation?
9. Did you identify with any of the characters? If so how?
10. Look at the different aspects of “tradition-
 - a. What are the healthy aspects of tradition?
 - b. What are the unhealthy aspects of tradition?
 - c. How do you know the difference and how can you challenge tradition?

MOVIE ASSESSMENT RUBRIC

| | Excellent = 3 | Satisfactory = 2 | Fair = 1 | Unsatisfactory = 0 | |
|-------------------------|---|--|--|--|--|
| THEMES PRESENTED | Student information is clear, coherently organized with appropriate use of grammar. Student was able to clearly articulate the secular and theological themes from the movie.. Student explained correlations of why and where the sacred stories, redemptive factors, and themes from faith traditions were presented. | Student used appropriate grammar. Student provided some secular and some theological themes. Student provided some correlations to the sacred stories or redemptive factors or themes from faith traditions. | Student could not articulate coherently secular or theological themes presented in the movie. Student identified very few correlations to sacred stories or redemptive factors themes from faith traditions. | Student did not provide secular or theological themes, sacred stories, or redemptive factors or any faith traditions from the movie. | |
| FEELINGS | Student information is clear, coherently organized with appropriate use of grammar. Student was able to clearly articulate what feelings were expressed | Student used appropriate grammar. Student could coherently articulate feelings expressed in the movie. Student articulated some of their feeling reactions to characters. Student articulated some personal associations and | Student used appropriate grammar and provided some personal feelings, associations and identifications with the movie characters. | Student did not provide personal feelings, associations, or identifications with the movie characters. | |

| | | | | | |
|---|--|---|---|---|--|
| | <p>in the movie. Student articulated feeling reactions to characters presented in the movie. Student articulated what and how personal associations and identifications to characters or memories arose in them.</p> | <p>identifications to characters.</p> | | | |
| <p>SOCIETAL NORMS & MARGINAL NORMS</p> | <p>Student information is clear, coherently organized with appropriate use of grammar. Student clearly articulated ethical issues, societal norm, and marginal norms presented in the movie. Student clearly articulated critical purchase – agreement/ disagreement – with the societal norms</p> | <p>Student used appropriate grammar. Student could not provide some information regarding the ethical issues, societal norms, and marginal norms presented in the movie. Student articulated either agreement or disagreement without expressing why the assessment was made.</p> | <p>Student could not provide some information regarding the ethical issues, societal norms, and marginal norms presented in the movie. Student did not clearly articulate critical purchase from the movie.</p> | <p>Student could not provide coherent information regarding the ethical issues, societal norms, or marginal norms presented in the movie.</p> | |

| | | | | | |
|--|--|---|---|---|--|
| | presented and why. Student identified issues that those marginalized in the movie and society might share. | | | | |
| PASTORAL PRINCIPLES & TRADITIONAL ASPECTS | Student provided clear, coherently organized information with appropriate use of grammar. Student clearly articulated pastoral principles portrayed in the movie. Student clearly and coherently assessed both healthy and unhealthy aspects of religious traditions found in the movie. | Student used appropriate grammar. Student could provide some of the pastoral principles portrayed in the movie. Student assessed some of the healthy and unhealthy religious traditions found in the movie. | Student could provide a few of the pastoral principles portrayed in the movie. Student assessed a few of the healthy and unhealthy religious traditions found in the movie. | Student could not provide the pastoral principles portrayed in the movie. Student assessed little or no healthy or unhealthy religious traditions found in the movie. | |
| TOTAL POINTS | | | | | |

DiSC™

Understanding the strengths and weaknesses we bring to ministry

Instructor Notes:

The DiSC™ is a purchased personality tool from ISight formerly known as Carlson Learning Company. The instructor will need a license to administer this personality tool or have students to take the test individually from the <http://discpersonalitytesting.com/free-disc-test/> website.

However, to determine the strengths and weaknesses students bring to the church, the instructor will need the book *Understanding How Others Misunderstand You: A Unique and Proven Plan for Strengthening Personal Relationships* by Ken Voges & Ron Braund (1995).

The DiSC™ assesses needs and values Voges & Braund (1995) defined needs as “basic to our existence . . . physical, relational, and spiritual” (p. 24). Voges & Braund (1995) defined values as “standards that guide one’s life” (p. 24).

SLIDE 1: DiSC™

Strengths and Weaknesses

SLIDE 2: A PERSONALITY ASSESSMENT TOOL

The DiSC™

- ❖ **Dominant**
- ❖ **Influencing**
- ❖ **Conscientious**
- ❖ **Steadiness**

Instructor Notes: The DiSC™ represents four quadrants one’s personality. The quadrants are arranging similarly as the Myers Briggs personality test. We will follow this order and examine the desires of each type.

SLIDE 3: DOMINANCE TYPE

Dominate Personality Type

Desires being in charge and setting one's own standards of achievement.

Instructor Notes: Each personality type have primary drive, personal giftedness, group giftedness, spiritual giftedness, internal fear, strengths when out of control, ways of operating under stress, and blind spots (Voges and Braund, 1995).

SLIDE 4: INFLUENCING PERSONALITY TYPE

Influencing Personality Type
Desires a friendly environment and the freedom and flexibility to make changes

SLIDE 5: STEADINESS PERSONALITY TYPE

Steadiness Personality Type
Desires to work in a supportive and carrying out the expectations of others.

SLIDE 6: CONSCIENTIOUS PERSONALITY TYPE

Conscientious Personality Type
Desires being right, fulfilling commitments, and having control of quality.

SLIDE 7: DiSC™ PRIMARY DRIVE

High D
Very independent in seeking solutions to problems
High I
Creating a favorable, friendly environment
High S
Controlled, secure, stable environment
High C
Being cautious, desires to follow instructions

Instructor Notes:

Each personality type has a primary drive. Voges & Braund (

1995) taken from pages 90, 133, 174, & 215.

SLIDE 8: DiSC™ PERSONAL GIFTEDNESS

High D**Innovative problem solver****High I****Quick of tongue, special ability to affirm, and encourage others****High S****Maintaining traditions, constancy, and steadiness****High C****Attention to details, validation of data, diplomatic, and loyalty**

Instructor Notes: Everyone is gifted in one area or another.

SLIDE 9: DiSC™ SPIRITUAL GIFTEDNESS**High D****Wisdom, exhortation, and administration****High I****Helps, hospitality, and mercy****High S****Helps, service, and mercy****High C****Pastor-teaching, helps, and service**

Instructor Notes: Just as we all are gifted we also have spiritual giftedness. Voges & Braund (1995) were taken from pages 90, 133, 174, & 215.

SLIDE 10: DiSC™ INTERNAL FEAR**High D****Loss of control****High I****Public or social rejection****High S****Disharmony and confronting others****High C****The unknown and undefined**

Instructor Notes: Each personality type operates at times out of a place of internal fear. Voges & Braund (1995) were taken from pages 90, 133, 174, & 215.

SLIDE 11: DiSC™ STRENGTH OUT OF CONTROL**High D****Focusing on goals without concern for people's feelings****High I****Speaking without thinking****High S**

Procrastinates, waits for things to happen
High C
Over analyzes the importance of issues and data

Instructor Notes: Out of control is most often perceived as a negative. However, as we experience life we have out of control coping skills. Voges & Braund (1995) were taken from pages 90, 133, 174, & 215.

SLIDE 12: DiSC™ UNDER STRESS BECOMES

High D
Intense, active, and initiates action
High I
Careless and disorganized
High S
Seeks to compromise or avoids making a decision
High C
Cautious and indecisive

Instructor Notes: Normal behavior and behavior under stress is different. When stressful behavior is observed, with communication skills and the knowledge of how some persons behave gives you an advantage to de-stress the situation. Voges & Braund (1995) were taken from pages 90, 133, 174, & 215.

SLIDE 13: DiSC™ BLIND SPOTS

High D
Seeing the need to be accountable to others
High I
Remembering past commitments
High S
Taking ownership of their individual significance
High C
Loses sight of the big picture by continued focus on details

Instructor Notes: Everyone has blind spots. The more we aware of our blind spots the better we are able to communicate with others. Voges & Braund (1995) taken from pages 90, 133, 174, & 215.

SLIDE 14: THE 3 R's

- **How to Respond**
- **How to Relate**
- **How to Reinforce**

Instructor Notes: Each personality type has a preference of how to respond and relate as well as reinforce need forces.

SLIDE 15: RESPONDING TO HIGH D'S

- ❖ **In conflict expect: Disagreement and debate**
- ❖ **Focus: On actions and goals**
- ❖ **Tone: Must be firm and direct**
- ❖ **Give “What” responses**

Instructor Notes: In order to increase effectiveness when responding to and loving High D's, it is important understand the needs of the High D (Voges & Braund, 1995, p. 112).

SLIDE 16: RESPONDING TO HIGH I'S

- ❖ **In conflict expect: Denial or shift blame**
- ❖ **Focus: On relationships and fun activities**
- ❖ **Tone: Informal, friendly, and positive**
- ❖ **Give “Who” responses**

Instructor Notes: In order to increase effectiveness when responding to and loving High I's, it is important understand the needs of the High I (Voges & Braund, 1995, p. 149).

SLIDE 17: RESPONDING TO HIGH S'S

- ❖ **In conflict expect: Time to process when changes**
- ❖ **Focus: Harmony and stability**
- ❖ **Tone: Be nonthreatening and patient**
- ❖ **Give “How” responses while making allowances for family needs**

Instructor Notes: In order to increase effectiveness when responding to and loving High S's, it is important understand the needs of the High S (Voges & Braund, 1995, p. 193).

SLIDE 18: RESPONDING TO HIGH C'S

- ❖ **In conflict expect: Response to be cautious and/or negative**
- ❖ **Focus: Patiently answering every question**
- ❖ **Tone: Patient and persistent**
- ❖ **Give “Why” responses**

Instructor Notes: In order to increase effectiveness when responding to and loving High C's, it is important understand the needs of the High C (Voges & Braund, 1995, p. 236).

SLIDE 19: RELATING TO HIGH D's

- ❖ **Be brief and to the point**
- ❖ **Explain “How to achieve goals” using logic with an action plan**
- ❖ **Allowing time to consider your ideas**

Instructor Notes: In order to increase effectiveness when relating to and loving High D's, it is important understand the needs of the High D (Voges & Braund, 1995, p. 112).

SLIDE 20: RELATING TO HIGH I's

- ❖ **Use friendly voice tones**
- ❖ **Allowing time for them to verbalize their feelings**
- ❖ **You transfer talk to an action plan**

Instructor Notes: In order to increase effectiveness when relating to and loving High I's, it is important understand the needs of the High I (Voges & Braund, 1995, p. 149).

SLIDE 21: RELATING TO HIGH S's

- ❖ **Use friendly tones when instructing**
- ❖ **Give personal, nonverbal acceptance, and assurances**
- ❖ **Allow time to process information**

Instructor Notes: In order to increase effectiveness when relating to and loving High S's, it is important understand the needs of the High S (Voges & Braund, 1995, p. 193).

SLIDE 22: RELATING TO HIGH C's

- ❖ **Answer questions in a patient and persistent manner**
- ❖ **Mix accurate information with assurances**
- ❖ **Allow time to validate information**

Instructor Notes: In order to increase effectiveness when relating to and loving High C's, it is important understand the needs of the High C (Voges & Braund, 1995, p. 236).

SLIDE 23: HOW TO REINFORCE LOVE WITH D's

- ❖ **Repeat the plan of action, focusing on goals, objectives, and results**
- ❖ **Give bottom-line instructions**
- ❖ **Get out of her/his way**

Instructor Notes: In order to increase effectiveness when reinforcing love to a High D's, it is important understand the needs of the High D (Voges & Braund, 1995, p. 112).

SLIDE 24: HOW TO REINFORCE LOVE WITH I's

- ❖ Offer positive encouragement and incentives for taking on tasks
- ❖ You organize the action plan
- ❖ Communicate positive recognition

Instructor Notes: In order to increase effectiveness when reinforcing love to a High I's, it is important to understand the needs of the High I (Voges & Braund, 1995, p. 149).

SLIDE 25: HOW TO REINFORCE LOVE WITH S's

- ❖ Repeat any instructions
- ❖ Provide hands-on reinforcement
- ❖ Be patient in allowing time to take ownership

Instructor Notes: In order to increase effectiveness when reinforcing love to High S's, it is important understand the needs of the High S (Voges & Braund, 1995, p. 193).

SLIDE 26: HOW TO REINFORCE LOVE WITH C's

- ❖ Provide a step-by-step approach to a goal
- ❖ Provide reassurances pf support
- ❖ Give permission to validate data with third parties

Instructor Notes: In order to increase effectiveness when reinforcing love to a High C's, it is important understand the needs of the High C (Voges & Braund, 1995, p. 236).

SLIDE 27: CONCLUSIONS

- ❖ There are four quadrants
 - ❖ Dominant
 - ❖ Influencing
 - ❖ Steadiness
 - ❖ Conscientiousness
- ❖ There are 3 R's to loving each type
- ❖ Each personality type has strengths and weaknesses

SLIDE 28 QUESTIONS

Questions

Instructor Notes:

Are there any questions?

SLIDE 29: REFERENCES

References

- ❖ **Voges, K. & Braund, R. (1995). *Understanding how others misunderstand you: A unique and proven plan for strengthening personal relationships*. Chicago, IL: Moody Publishers.**
- ❖ **<http://discpersonalitytesting.com/free-disc-test/>**

Transformative Learning: Small Spiritual Group Dynamics and Group Process

Instructor Notes:

This presentation will give you the basic information about group dynamics and group process. This presentation today entitled ‘Transformative Learning in Small Spirituality Groups. You may ask questions as we go along or you may jot down your questions to ask at the end of this presentation. So, let us get started.

SLIDE 1:

OBJECTIVES

- ❖ *To Explain Transformative Learning*
- ❖ *To Explain Group Process*
- ❖ *To Explain Critical Reflection*
- ❖ *To Explain Reflection-on-Action*
- ❖ *To Explain Reflection-in-Action*

Instructor Notes: The objectives today and my hope at the end of this presentation is that you will have a better understanding of transformative learning concepts, group process, and critical reflection, reflection-on-action and reflection-in-action, as well.

SLIDE 2: TRANSFORMATIVE LEARNING BENEFITS

Maturity

Assumptions

Challenge

Spiritual Crisis

Authenticity

Critical Reflections

Small Groups

Safety

Surprise

Integration

Meaning Making

Tacit-Knowing

Instructor Notes: Several benefits result from transformative learning in small group process. The outcomes that come from being a part of a small spiritual group process are maturity and surprise. Assumptions are challenged. Meaning making and tacit-knowing are gained and revealed. From revelation, integration is obtained and greater authenticity achieved.

SLIDE 3: DEFINITIONS

Definition of terms

Transformative Learning – is the process of effecting change in a frame of reference. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, conditioned responses—frames of reference that define their life world. Frames of reference are the structures of assumptions through which we understand our experiences (Mezirow, 1997, p. 5).

Instructor Notes: It is important that we begin with a common understanding of terms. So, let us begin with the definition of transformative learning from the Father of Transformative Learning Jack Mezirow. Jack Mezirow is the Emeritus Professor of Adult and Continuing Education at Teachers College – Columbia University. A transformative learning presentation must begin with Mezirow’s original idea and definition.

Transformative Learning – is the process of effecting change in a frame of reference. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, conditioned responses—frames of reference that define their life world. The link offers practical means to use transformative learning and the next generation of scholars for transformative learning.

SLIDE 4: DEFINITIONS

Definition of terms

Group Process – is an interpersonal learning experience that recreates the family of origin interactions with members of the group setting.

Instructor Notes: Group process has many facets for learning. It is a place where one can learn more about one's self. When members feel safe their assumptions are challenged, blind spots are illuminated and personal growth and maturity achieved in the comfort of a supportive community.

Group Process – is an interpersonal learning experience that recreates the family of origin interactions with members of the group setting. The website listed offers a four stage process for small spiritual groups.

SLIDE 5: WIMBERLY'S GROUP PROCESS

Definition of terms Wimberly

- *Phase 1 – Orientation Phase*
- *Phase 2 – Conflict and Differentiation*
- *Phase 3 – Cohesion and Productivity*
- *Phase 4 – Constructive independence and interdependence (1994, 134-149)*

Instructor Notes: Several group theorists propose phases for group processing. This presentation will look at the suggestions for group processing from a Christian Educator, group therapists and a theologian. As this presentation will discuss, phase proposals provide similar and differing phases.

I begin this presentation with four group phases posited by Anne Streaty Wimberly. Anne Wimberly is an African American Christian Educator. She outlines her four phases for Christian group processing in her book, *Soul Stories: African American Christian Education*.

SLIDE 6: COREY & COREY'S GROUP PROCESS

Definition of terms Corey and Corey

- *Phase 1 – Initial Group Stage*
- *Phase 2 – Transition Group Stage*
- *Phase 3 – Working Group Stage*

- *Phase 4 – Final Group Stage (2002, 1 & 5)*

Instructor Notes: Corey and Corey provide another four-phase approach to group processing in their textbook on group processing. The Marianne Schneider and Gerald Corey's text *Groups: Process and Practice 6th Ed.* Pacific Grove, CA: Brooks/Cole, 2002. For a more elaborate discussion on Corey and Corey's group processing refer to the link provided.

SLIDE 7: YALOM's GROUP PROCESS

Definition of terms Yalom

- *Phase 1 – Initial Stage: Orientation, Hesitant Participation, Search for Meaning, Dependency*
- *Phase 2 –Second Stage: Conflict, Dominance, Rebellion*
- *Phase 3 –Third Stage: Development of Cohesiveness and Harmony*
(2005, 143)

Instructor Notes: Another group process theorist is Irvan Yalom. Yalom is a noted psychotherapist who specializes in group processing. Yalom began with a four-phase approach and in recent years in his latest book he combined phase 3 and 4. The text is *The Theory and Practice of Group Psychotherapy 5th ed.* Currently, Yalom is Professor Emeritus of Psychiatry at Stanford University.

SLIDE 8: FOWLERS's GROUP PROCESS

*Definition of terms Fowler***

Phase 1 – Stage 1 Intuitive –Projective Faith

Phase 2 – Stage 2 Mythic –Literal Faith

Phase 3 – Stage 3 Synthetic-Conventional Faith

Phase 4 – Stage 4 Individuate – Reflective Faith

Phase 5 – Stage 5 Conjunctive Faith (mid-life Crisis)

Phase 6 – Stage 6 Universalizing Faith (enlightenment)

(1981,116-118)

*** Fowler uses the stages of faith and human development I am trying to find a correlation between our human/faith development stages to the group processing stages.*

Instructor Notes: Here I move from a group processing theorist to a theologian's perspective on faith development. I use this phase approach to demonstrate the similarities between faith development, transformative learning and group processing. Small spirituality group processing stages tend to follow a similar life cycles. The more important similarity is that of reflective practice in faith, transformative learning and group processing. James W. Fowler is the Charles Howard Candler Professor of Theology and Human Development at Emory's Candler School of Theology.

SLIDE 9: CRITICAL REFLECTION

Definition of terms

Critical Reflection – involves a critique of the presuppositions on which our beliefs have been built (Mezirow, 1990, p.1). The assessment of the validity of the presuppositions of one's meaning perspectives , and examinations of their resources and consequences (Mezirow, 1990, Kindle-PC location 58).

Instructor Notes: Fowler's developmental stages and Mezirow's transformative learning involve reflective practices. Students in small spiritual groups use the critical reflection process both individually and communally. The group as a unit uses critical reflection and individuals in the group also reflect critically.

SLIDE 10: REFLECTION-ON-ACTION

Definition of terms

Reflection-on-Action – involves thinking through a situation after it has happened (Merriam, Caffarella, & Baumgartner, 2007, p. 174)

Instructor Notes: Reflection-on-action is a reflective practice that looks back in time. This reflective look can be a look backward look of a few days, a few months or years.

SLIDE 11: REFLECTION-IN-ACTION

Definition of terms

Reflection-in-Action – recognizes that we sometimes think about what we are doing. Phrases like ‘thinking on your feet,’ ‘keeping your wits about you,’ and ‘learning by doing’ suggest not only that we can think about doing but that we can think about doing something while we are doing it (Schön, 1989, pp. 6-7)

Instructor Notes: Unlike reflection that looks back in time, reflection-in-action catches those ‘aha’ moments in what Yalom refers to as the ‘here-and-now.’

SLIDE 12: SPIRITUAL

Definition of terms

- **Spirituality** – is not a particular religion. Spirituality is a state of being while understanding one’s essence. It is a matter of the heart and soul—one’s ontological identity.

Instructor Notes: Small spirituality group members express both their thinking and their emotions or feelings in the group experience. Group members risk being vulnerable in the learning environment so that they are more aware of their essence. Fowler’s faith stages are helpful here.

SLIDE 13: WHAT IS TRANSFORMATIVE LEARNING?

Transformative learning occurs often through very painful experiences in which one derives meaning for one’s life. A job lay off is a painful experience to endure, however the lesson or meaning one

obtains by learning to live on less monetary resources is a lesson gained from the painful event. The meaning one obtains may come from personal growth in how one interacts differently with others in the future.

Instructor Notes: According to Jack Mezirow, transformative learning occurs because of an event. The event is usually disorienting, stressful and painful. This pain or stress causes one to question the status quo of their existence. What is happening? Why is this happening to me? What must I learn from this? How can I learn from this event? How do I need to change my way of thinking and being as a result of this experience? For more recent developments in the field of transformative learning you can view the website shown for the 2010 Transformative Learning Seminar in New York and see a current picture of Jack Mezirow.

SLIDE 14: GROUP REFLECTION

Critical reflection is proposed for individuals and communities to support self-reflection and self-evaluation. It is in the company of others where persons can be open and honest in their discussions and disclosures so that assumptions are challenged in a harmonious method.

Instructor Notes: Group reflection, as I previously alluded to earlier, is a communal process. Members of a group draw benefits from others' observations. In addition, group members reflect as a unit on member's behaviors and highlight members blind spots. Group members use the reflection-on-action and reflection-in-action process to further maturity, growth, integration, authenticity, tacit-knowing and are often surprised when transformation actually occurs.

SLIDE 15: EDUCATION AND GROUP PROCESS

Education happens in community when information, knowledge, experiences, ideas and spirit are shared in community. Three things occur:

➤ **Liberation**

➤ **Empowerment**

➤ **Transformation**

Instructor Notes: The group process fosters liberation which is recognizing that one has available to them a plethora of choices. Empowerment offers group members the ability to speak up out of sometimes a silenced position to risk making the appropriate choice(s) for oneself in the moment. Liberation and empowerment foster transformation when one reflects on previous decisions and internalizes their ontological identity and true authenticity. Transformation occurs when one looks back in reflection or reflect in the moment on the action(s) one made in hindsight. Members learn from vulnerable and painful places and they know in their heart of hearts and soul that transformative learning occurred.

SLIDE 16: *HOW CAN CRITICAL REFLECTION FOSTER TRANSFORMATIVE LEARNING?*

Transformative learning can promote liberation, empowerment and transformation. This occurs when reflection and meaning is gleaned from past experiences and the learning is crystallized into tacit-knowing.

Instructor Notes: Critical reflection uses liberation and empowerment as a model, which identifies working assumption(s) (liberation) challenges the assumption(s) in reflection and decides what is best based on experience(s) (empowerment).

SLIDE 17: *USING CRITICAL REFLECTION SKILLS IN SMALL SPIRITUAL GROUP*

- **Students challenge assumptions**
 - **Students assume responsibility for learning and self-development.**
- Takes responsibility for their own choices.**

- **Students understand their participation in what shapes their thinking regarding their lives, society and world.**

Instructor Notes: Group members challenge one another, they take responsibility as adult learners for their experience in the group. And, group members are able to see how they participate in what happens to them in their lives. These stages of critical reflection make it possible for group members to experience transformative learning.

SLIDE 18: *CREATING SAFETY*

Group members commit to confidentiality. Each member shares their commitment to keeping and holding sacred everything that is shared in the group. The members also commit to bring back any discussion between group members that takes place outside the group back to the next session the group is together for processing.

Instructor Notes: The first stage or the initial stage of Wimberly's, Corey and Corey's or Yalam's group process require that group members feel a sense of safety. The instructor creates safety by asking group members to share a confidentiality covenant with one another. Group members express as a part of their verbal covenant that what goes on in the group stays in the group for process and nothing shared is to be shared with anyone outside the group. The instructor instructs group members to describe what would keep them from trusting the group process. Feelings are validated of past experiences and group members acknowledge the hesitancy expressed.

SLIDE 19: *GROUP ACCOUNTABILITY*

Instructor Notes: Once group members begin to feel safe in expressing both their thoughts and feelings they move to the next phase of group processing. The group members experience and encounter the working, conflict or transition phase. It must be noted that the group phases are not a linear process. This means that the groups may move from the initial phase to a working phase or the constructive or the development stage at any time in the process. Group members hold each other to accountability at every stage of the process. Members hold each other accountable by asking questions and challenging assumptions.

SLIDE 20: *GROUP REFLECTION-ON-ACTION*

Group Reflection-On-Action

Instructor Notes: Group members share their observations of a member's behavior. To help members understand how their behavior impacts others group members, members are asked to reflect on behaviors and actions in the moment, in other words as Yalom would posit in the 'here-and-now.'

SLIDE 21: *GROUP REFLECTION-IN-ACTION*

Individuals catch what they do in the moment of an action and reflect on a specific action or behavior to gain meaning. An individual then brings their reflection back to the group and shares the learning.

Instructor Notes: The individual decides to bring the experience back to the group for further learning from what they discover in reflection-in-action. Group members may or may not comment or validate the individual's reflective process. The process of reflection in action promotes growth and maturity.

SLIDE 22: CONCLUSION

Transformative learning occurs in small spiritual groups when members feel safe first and then assumptions are challenged.

Transformative learning occurs in small spiritual groups when students actively participate in reflection-in-action and reflection-on-action.

Transformative learning occurs in small spiritual groups when members take responsibility for their own liberation, empowerment and transformation.

Transformative learning is a lifelong experience that occurs over and over again as new painful events are experienced more

transformative learning is possible as new meaning is gained from reflection.

Instructor Notes: This presentation began with objectives for understanding transformative learning, group process and ways of reflecting. This concludes this presentation. It is hoped that one can see that transformative learning occurs in small spiritual groups when safety is established first, members reflect on actions or while in an action. There is no need to shy away from painful or troubling events because it is in these events when meaning is gained and learning occurs. If you have other questions, they can now be addressed.

SLIDE 23:

QUESTIONS

Instructor Notes: Are there any questions or comments about what this PowerPoint?

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Introduction to Theological Reflection

Instructor Notes:

This PowerPoint presentation is designed to give a basic overview of theological reflection. It will also provide the tools to begin the integration process to include theological reflection, critical thinking, and transformative learning. This presentation uses the concepts of theological reflection from the book *The Art of Theological Reflection* by Killen & De Beer (2002).

SLIDE 1: Learning Objectives

Define theological reflection

- ✧ Identify new sources for theological reflection
- ✧ Explore theological reflection from Killen & de Beer (2002)
- ✧ Demonstrate the process of theological reflection transformation

Instructor Notes: At the end of this lesson, students will have an awareness of theological reflection sources, movement of experiences, feelings, images, insights, and actions. As we explore theological reflection processes, you will be able to demonstrate how to move to transformation based on the tenets of Killen & de Beer's (2002) *Art of Theological Reflection*.

SLIDE 2: Definitions of Theological Reflection Killen & De Beer (2002)

“Theological Reflection puts our experiences into a genuine conversation with our religious heritage” (p. viii).

Theological Reflection from a liberation perspective considers the commitment “to a method of reflection that takes into account of the

experiences of local communities of people. This form of theology is especially sensitive to social context and power relationships as part the theological reflection process” (p. 154).

Instructor Notes: Theological reflection often takes into account context, experience, tradition, reason, and scripture. Different denominations and theologies place greater emphasis on one of these structures. As a womanist theologian and educator I place greater emphasis on my experience with rather than context, tradition, reason, or scripture. If however, you are a Wesleyan theologian you might place emphasis on the Wesleyan Quadrilateral.

SLIDE 3: Wesleyan Quadrilateral for Theological Reflection

SCRIPTURE

REASON

TRADITION

EXPERIENCE

Instructor Notes: These images represent the Wesleyan Quadrilateral. Other faith traditions may view theological reflection differently.

SLIDE 4: OTHER RELIGIOUS THEOLOGICAL REFLECTION TRADITIONS

SPIRITUALITY

PLANNING

INVOLVEMENT

CONTEXTUAL ANALYSIS

THEOLOGICAL REFLECTION

Instructor Notes: Still others may define theological reflection in a cyclical manner. It is an every winding circle where the goes on as in this image. Theological reflection is placing emphasis on context –where are you? Involvement – how engaged are you?

Planning – when will I sit still? It is setting aside time for reflection and keeping the schedule as planned. Spirituality – What is your religious tradition and how does it shape your relationship to God?

The key here is to determine for yourself what is important to you when you approach theological reflection and to name your process.

SLIDE 5: PERSONAL AND COMMUNITY ASPECTS

Theological Reflection engages personal and communal elements –

- ✧ **Tradition**
- ✧ **Experience**
- ✧ **Cultural Context**

Instructor Notes: As you can see, these elements involve conversations from church tradition between these elements. Conversations occur between the church and tradition, between tradition and personal experience(s), and conversations between the tradition and the communal context. If you start with experience as I do, your conversation with God starts with what you are experiencing in life at the time. What does my experience say about my tradition? What does my experience have to say about my cultural context?

SLIDE 6: THEOLOGICAL REFLECTION INTEGRATION

Theological Reflection integrate mind, body, and spirit into everyday life.

Instructor Notes: Mind and Spirit Experiences can come in two forms Simple and Profound. Simple mind and spirit experiences are related to God, related to God's people, and related to ourselves. Profound mind and spirit experiences are incarnate – Immanuel – God with us. Or, Encounters of God with us are: 1) Always, 2) At all times, 3) Everywhere, and 4) In every way

SLIDE 7:

Killen & De Beer (2002) argued that theological reflections involve movements toward insight.

Instructor Notes: When we reflect on God then our response most often is movement and change. Theology is the study of God/Higher Power/Supreme Being.

SLIDE 8: KILLEN AND DeBEER (2002) THEOLOGICAL REFLECTION MOVEMENTS

Theological Reflection Movements are:

- ❖ Experience
- ❖ Feelings
- ❖ Images
- ❖ Insight
- ❖ Action

Instructor Notes: According to Killen & De Beer (2002) the movements from experience to action include: 1) Experiences 2) Feelings 3) Images 4) Insight 5) Action

SLIDE 8: THEOLOGICAL REFLECTION AND EXPERIENCES STEP

Theological Reflection Experience(s)

Instructor Notes: Experience is what happens to us or what occurs when we are active or passive participants. We remember our experiences from the past; we remain in the present moment of experience; and, we often anticipate what we want to experience in the future.

SLIDE 9: THEOLOGICAL REFLECTION FEELINGS STEP

Theological Reflection Feelings

Instructor Notes: Feelings could be considered the emotions we experience. There are no negative feelings. Feelings are just feelings. The primary feelings may consists of mad, glad, sad, and afraid. Primary feelings may for others consist of mad, glad, sad, afraid, and power. Killen and De Beer articulated “feelings are our embodied affective

and intelligent responses to reality as we encounter it. . . . Feelings join the body and the mind. . . . They are clues to the meaning of our experiences” (p. 27).

SLIDE 10: THEOLOGICAL REFLECTION IMAGES STEP

Theological Reflection Images

Instructor Notes: Images are revealed and communicated when we give voice to and name the emotions and feelings we experience. Killen & De Beer stated “We give shape and voice to our feelings in the language of imagery” (p. 35).

SLIDES 11: THEOLOGICAL REFLECTION INSIGHTS STEP

Theological Reflection Insight(s)

Instructor Notes: As we reflect on images often we will gain insight sometimes in metaphors.

SLIDE 12: THEOLOGICAL REFLECTION ACTION STEP

Theological Reflection Action(s)

Instructor Notes: Insight leads to action if we are open to it. When insight moves us to life actions. We recall times in life needing: a) A behavioral change; b) Support from others; and, To come to our senses. Killen and De Beer noted that “Until our lives change as a result of what we have learned, insight remains incomplete. . . . Three key element [to] moving from insight to action . . . prayer, planning, and other people” (pp. 43-44).

SLIDE 13: THE PROCESS TOWARD TRANSFORMATION

Theological Reflection Transformation Process

Instructor Notes: Transformation can happen when we act on the revelation we receive from God/Higher Power/Supreme Being.

SLIDE 14: CONCLUSION

Conclusion

- ✧ **When we enter our *experiences* we encounter our *feelings*.**
- ✧ **When we pay attention to those *feelings*, *images* arise.**

- ✧ **Considering and questioning those *images* may spark *insight*.**
- ✧ ***Insight* leads, if we are willing and ready, to *action*.**

Instructor Notes: Killen & De Beer (2002) “The movement toward insight is like a journey. We travel from experience through feeling to image to new ideas and awareness that can change and enrich our lives” (p. 45).

SLIDE 15: QUESTIONS

Instructor Notes: Are there any questions?

SLIDE 16: REFERENCES

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<http://www.nacc.org/docs/conference/Theory%20and%20Practice%20of%20Theological%20Reflection.ppt>

Biblical Text For Reflection

John 21:1-14 New Revised Standard Version (NRSV)

Jesus Appears to Seven Disciples

21 After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. **2** Gathered there together were Simon Peter, Thomas called the Twin^[a] Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. **3** Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

4 Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. **5** Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." **6** He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. **7** That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. **8** But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards^[b] off.

9 When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread.

10 Jesus said to them, "Bring some of the fish that you have just caught." **11** So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. **12** Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. **13** Jesus came and took the bread and gave it to them, and did the same with the fish. **14** This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

Footnotes:

a *John 21:2 Gk Didymus*

b *John 21:8 Gk two hundred cubits*

end of footnotes

New Revised Standard Version (NRSV)

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Retrieved from <https://www.biblegateway.com/passage/?search=John+21%3A1-14&version=NRSV>

Mark 7:24-30 New Revised Standard Version (NRSV)

The Syrophenician Woman's Faith

24 From there he set out and went away to the region of Tyre^[c] He entered a house and did not want anyone to know he was there. Yet he could not escape notice, **25** but a woman whose little daughter had an unclean spirit immediately heard about him, and

she came and bowed down at his feet. **26** Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. **27** He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." **28** But she answered him, "Sir^[d] even the dogs under the table eat the children's crumbs." **29** Then he said to her, "For saying that, you may go—the demon has left your daughter." **30** So she went home, found the child lying on the bed, and the demon gone.

Footnotes:

c Mark 7:24 Other ancient authorities add *and Sidon*

d Mark 7:28 Or *Lord*; other ancient authorities prefix *Yes*

end of footnotes

New Revised Standard Version (NRSV)

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2 Samuel 18:33 New Revised Standard Version (NRSV)

David Mourns for Absalom

33 ^[e] The king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!"

Footnotes:

e 2 Samuel 18:33 Ch 19.1 in Heb

end of footnotes

New Revised Standard Version (NRSV)

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Appendix B: Proposed Interview Questions

The research design qualitative inquiry is driven by these focal research questions: 1) How did CPE students experience CPE training on an island of the West Indies?, 2) How were the impacts (positive or negative) of the CPE training in influencing CPE students' perceptions to learning more about theological reflection?, and 3) How did the transformative learning during CPE training impact students' lived experiences of for their ministry practices?

Several subordinate interview research questions for CPE students are:

- Explain how and in what ways was CPE training different from other theological training at the institution?
- How did CPE impact your theological reflection practice?
- In what ways did CPE impact your pastoral care practice positively or negatively?
- Do you believe, perceive and feel that your CPE training enhanced your pastoral care skills and competencies?
- What components of CPE were essential to your grasping pastoral care skills?
- Absent a CPE supervisor, what components of CPE should be included in any pastoral care skills training?
- How did theological reflection help to better comprehend one's-self in relation to offering pastoral care to careseekers?
- Explain how CPE training enhanced your pastoral care skills and competencies?

- What impact did CPE experience have positively or negatively on your pastoral identity?
- Absent a CPE supervisor, what components of CPE should be included in any pastoral care skills training?

Appendix C: Actual Interview Protocol

Good Evening _____,

I want to thank you for participating in my doctoral process entitled Perceptions of CPE students and their live experiences. I have a few demographic questions that were a part of the Informed Consent. I am audio taping this interview session and I will transcribe them. Before we begin do you have any questions about the Informed Consent form?

(1) Which range best describes your age:

- a) 21-35; _____
- b) 36-50; _____
- c) 51-65; _____
- d) Over 65 _____

(2) Gender:

- a) Female _____
- b) Male _____

(3) What is your ministry status?

- a) Student _____
- b) Chaplain _____
- c) Pastor _____
- d) Other _____

(4) What is your educational status?

- a) Bachelor _____
- b) Master _____
- c) Master of Divinity _____
- d) Doctoral _____

Interview Questions

(1) Theological Education and CPE

- a) Explain how CPE training was different from your other theological classes such as, Bible, Systematic Theology, Church History, Pastoral Theology, etc. at the UTC WI? Tell me how was CPE different.

(2) Theological Reflection Practice

- a) Please think for a moment about one of your verbatim reports and tell me about your pastoral events.

- b) Tell me about the *theological reflection and the theological analysis* you were able to draw from the event you just shared.

- (3) Please tell me how did CPE impact your *theological reflection practice*?
- a. If so, please tell in what ways was it positive?

- b. Can you share with me how it impacted you negatively?

- (4) Tell me how did CPE impact your *pastoral care*?
- a. If so, please tell in what ways was it positive?

- b. Can you share with me how it impacted you negatively?

- c. Tell me or describe for me how you think CPE could be improved?

- (5) Describe your feelings about how your CPE training enhanced your pastoral care?

- a) Tell me about what *skills* enhanced your pastoral care.

- b) Tell me about what *competencies* enhanced your pastoral care.

- (6) Reflecting on your CPE experience(s) would you share with me anything about your personal experience(s), pastoral care, issues confronted, or theological reflection that I may not have covered?

I want to thank you again for participating in my research project. I will be transcribing the recorded data. I will be interpreting the information we discussed tonight and I may have some follow up questions. I would like to contact you in case I have questions will that be acceptable? I really appreciate your assisting me in this project and my hope is that the information you provided will assist the college in securing grant funding to support a full-time CPE program.